SPEAKING THE SAME THING

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." —1 Cor. 1:10.

First, it is our desire that each of the saints, into whose hands this issue of the little paper shall come, that they will carefully and prayerfully read and consider the few thoughts herein expressed, the Lord being our helper in the same. And for the benefit of any who may read, and not being of the faith, let us beg of you to be tolerant in opinion, peradventure you do not understand why some things of what might seem to be of a trivial nature, are brought into question along the line of our daily Christian living. You must remember that we are made to realize by the words of the wise man, in Songs of Solomon 2:15, that "the little foxes spoil the vines." Had you never considered that some of the most destructive things we have to contend with in the temporal affairs of life, are so very small as to be hardly discernable to the naked eye — some of a microscopical demension, only, as the disease germ, whose poisonous effect is daily bringing physical death to thousands throughout the world? Then the little insects that destroy our crops of fruit and grain — we can easily fence against cattle, and other stock, that would otherwise go through the fields and orchards, vineyards, etc., destroying the fruit of the ground; but take us the little insect — the boll weevil attacking the cotton, the corn borer after the corn, the rust and Hessian fly after the wheat, the various kinds of insects that attack the fruit, and so on—all these little things are to be reckoned with by those who till the soil, and who keeps the vineyard, and consequently, on the whole, they are more destructive, and harder to cope with, than are the larger type of destroyers, such as roguish stock. And just so is it a fact that, in a spiritual sense, some of the spiritual destructive are of a seemingly small nature as to appear ridiculous to some — that is, the mentioning of the same in a doctrinal manner; but nevertheless, a small thing in our life of an un-Biblical nature, can easily be a steppingstone to a more serious condition — such can rob us of the power once had with God. To those who better understand, they can possibly look around today, and see the results in the lives of some whom they may know, who was one time on fire for God, so to speak, but who finally began to give away to some "little thing" (a little "germ" of pride, possibly, getting a hold on them), and they can now note where such has led to — that such an one is now far behind from where they were when they first started out for God. So it isn't the bigger things that cause the most trouble within the ranks of God's people today, but it's the smaller things that are harder to deal with. Such things as adultery, lying, stealing, murder, drunkenness, etc., are not, as referred to in about this manner by one of the preacher brethren a short time back, causing as much trouble as are some smaller things. So we hope you will understand, and give us your attention throughout the length of this article. And again, please be tolerant — don't be too critical of us of the Apostolic faith who take a stand against what some might call frivolous things—other movements before us have come up against some propositions within their own ranks that involved what many today might term a trivial matter, indeed — and that was, along the line of pride, the wearing of neckties. And if our memory serves us right, and we be correctly informed, this was an issue, in part at least, one time among a branch of the Methodist people, and also among a group of old line holiness people. A split was the result. And those who are spiritual, themselves, and who know anything about the Free Methodist people — those of the old order — know of their spirituality; and it was they who had the grace of God in their lives to stand out against the wearing of ties. But the spirit of compromise has since led some — possibly many of them — to adopt the wearing now of such. (For your further information, old time Free Methodists stand strong for the doctrine of sanctification as a second, definite, work of grace.) Now we have within our own ranks, beloved, a proposi-

(Continued on page 2.)
Speaking The Same Thing
(Con't. from front page.)

ard along this line—dating back in
our day” to the period of time
before the latter rain began to fall
—in the day when the old line
holiness people, generally speak-
ing, were at their height in the
power of God. And that standard
was, and is good, because it was
founded upon the principles set
forth in the Word of God. Next,
let us consider the words of the
apostle Paul, (1 Cor. 14:33) where
in he says: “For God is not the
author of confusion, but of peace,
as in all churches of the saints.”
And in using this thought in con-
nection with the text given above,
around the same we hope to, the
Lord willing, centralize our few
thoughts, measuring the same by
the old time holiness standard.

Now as pertaining to the ques-
tion of dress, in this particular
which is upon our heart to men-
tion, we know the old-time stan-
ard of holiness will not endorse
a present “fad” among some of
the faith to purely ornament their
dress with a display of flashy,
fancy, useless buttons—buttons
placed there purely for show. To
do so, is to be wearing them
for the same reason that ties are worn
—for looks, only. Now the
thought we wish to express in this
respect, is this: First, it looks
like exponents of the faith, at
least, ought to know (we are go-
ing to narrow our remarks down
to the confines of the adherents of
the faith as purportedly recognized
and governed by conference) that
such, though small as it may seem,
is not in accord with the standard
of the faith. They ought to also
realize that such useless ornamenta-
tion gives rise to thoughts in the
minds of the saints of God who
are more careful along the line.
We know that pride has been the
downfall of many. Now, beloved,

we will no doubt be the victim of
criticism by some over making
these remarks, but we know that
for saints of God to begin to
indulge in purely outward adorning,
is for them to be missing the Bible
line. And as Paul exhorts that
we should all speak the same thing,
and be perfectly joined together in
the same mind, and in the same
judgement, then for some to be
taking a stand against such, and
some holding up for the same—
and others too easy, or too much
on the compromise (possibly try-
ing to make an impression with
most everybody) to openly take a
stand either way, is surely not
following Paul’s preaching here,
but only tends to create confusion,
which thing he tells us is not of
God. So here is the question—IF
outward adorning is alright, and
is not condemned in the Bible, then
let’s all be in favour of it; but if it
be wrong, and contrary to the
standard that we are supposed to
represent, then let us all be careful
to stay by the standard. Failure
among saints of God to all at least
try to stand together on Bible
principles, has brought other than
the best of spiritual fellowship
amongst them. Just how can peo-
ple feel, any way, who will go out
in the name of holiness, saying or
doing things just flagrantly con-
trary to the standard? We may
talk too plain to suit some, but if
we were again to ornament our-
selves with a necktie, and try to
get into some pulpits, we would
possibly meet with “something.”
Then you tell us the difference in
the brother wearing a tie, and in
the sister stringing a bunch of big,
showy, buttons across her dress
for ornamentation purposes, only?

Now since we will no doubt be
criticized anyway for our stand in

(Con’t. on page 3.)

Let not the foot of pride come against me, and let not the hand of the wicked remove me. — Ps. 36:11.
Speaking The Same Thing
(Con't from page 2.)

this matter, we might as well go ahead and be as plain here as we care to - so WHY the reason, any-
way, for outlawish size buttons, which are now so common, on a woman's dress. When common,
sensible sized ones, are just as serviceable? We can safely guar-
tee that the same sized button as used on a man's shirt, will render
efficient service on the woman's dress!

Now for the benefit of those who may think it "ridiculous" that we should bring such a thing as the kind of amount of buttons used on a woman's dress into question as having anything to do in the way of a Christian experience, let us
more fully explain - it's the thing that prompts the display - that's where the personal trouble lies.
The Saviour tells us that from within, out of the heart of men, proceeds, among other things -
PRIDE. Now it's like this - so far as a "button" seeming to be a small affair, why there are people
who have had a genuine case of small-pox, and maybe just broke out with two or three pimples
- but it was small-pox just the same - and possibly transmittable, just as is a violent case. So it
is in pride - a "light case" might only break out in the lighter form! and might prove itself transmittable
- "If sister So and So can trim her dress with them, I can to!" Now, you get any thought? Saints
of God have had to come down on these lines. Now, will we all,
from our hearts, come down, and all-speak and teach the same thing, and in no manner be the cause of
confusion? If it isn't a little bit of pride manifesting itself in such
cases, then just what is it? If it's just the enemy making you think
you appear "freakish" if garbed
in sensible, plain attire, then you
just need a little self denial - a
willingness in your heart to suffer
a few things for the Lord - called
old fashioned, etc., possibly. Jesus
had to suffer reproach in being
separate from the world.

There's another question which
we wish to mention, the Lord
willing - and that is the proposition
of coffee drinking. This is not as
wide spread an habit among the
saints as is the matter of things
resembling pride. But it is a
question in controversy with some
- - it's either right, or it's wrong for
saints of God to drink coffee. If
it's right, let's all endorse such;
but if wrong, let's all stand against
it - - let's all speak the same thing
in this matter - not be in confusion
over such. Personally, we don't
drink it. God gave us deliverance
from it a little over twenty-one
years ago, even as He gave us de-
deliverance from the tobacco habit,
from alcoholic drink, and from the
drug habit (morphine), praise His
good name for ever. Amen
And best of all, the victory still
holds good today, thank God.

Now so far as the coffee habit is
concerned, we have just this to
say: First, it is an accepted stand-
ard among us of the faith, that
the use of coffee is contrary to a
standard of holiness. It is a habit-
forming beverage on the whole:
it contains a drug, caffeine, which
in turn is a nerve sedative; and
people become addicted to coffee
in a manner as they do to tobacco,
whiskey, or an opiate. Some, if
deprived of their coffee, are ner-
vous, headacy, etc., which is plain
evidence of it's narcotic effect up-
on the human system. You never
hear of the absence of wholesome
food, or milk, or water, from the
daily diet, as having this general
effect upon people, do you? There
are possibly people today who are
suffering from "heart burn," and
dyspepsia, and who are maybe
using tobacco as a remedy for
these ailments (but a mighty thin
excuse sometimes for the use of
this filthy weed!), who, if they
would just leave off the use of their
coffee, their dyspepsia and heart
burn, in some cases, any way,
might get well of themselves! But
there be some who love these two
elements (coffee and tobacco) so
well, they would suffer a bodily
ailment rather than give them up.

No doubt but there are parents to-
day, and professions Christians at
that, who can't provide sufficient,
wholesome food for their children;
neither enough clothes to keep
their little bodies warm in winter
time, nor sufficient school supplies;
but they - the parents - must have
these two useless "luxuries" just
whether or no! For Shame. The
breakfast, especially, it not com-
plete, unless the coffee is there -
and possibly the poor wife gets a
"going over" if it isn't strong
enough; and then the final "set off"
to the meal comes with the smoke,
dip, or chew! (And right now for a
word to the coffee drinker whose
meal isn't complete without his
coffee - and who, peradventure, is
professing holiness, and hard
against the tobacco user - don't
YOU be too hard on the tobacco
addict, for maybe his meal is as
incomplete to him without his
"afterwards" smoke, or chew, as
is yours without YOUR coffee!
You get the point?) So in view
of the fact that coffee is a useless,
habit forming, and sometimes
injurious beverage - just a stimu-
lant, and having no food value -
why should professed saints of

(Con't. on page 4.)

Fear not little flock; for it is your Father's good pleasure to give you the kingdom. --Luke 12:32.
Speaking The Same Thing

(Con't. from page 3.)

Amen. One way to look at the question is this: Would Jesus, if here upon earth again, be addicted to such habit; would He be disposed to use it on the sly? Amen. Did you ever see, or hear tell of an individual, who, professing salvation, who used their tobacco, and who would try to hide the old pipe when they seen the preacher, or one of the other brethren coming? (We hate to run up on the individual in this "predicament.") Even so might it be with the coffee user—they have to possibly watch their "corners," sometimes, to get a little coveted "nerve sedative!" Again, Amen! One thing for sure—in whatsoever way God's people may be missing the line—whatever they may be doing that is contrary to the standard of holiness in word, thought, or deed—that sure they are, sooner or 'later, coming to the parting of the ways—they are going to have to come out of the thing—be it big, or little—if they expect to be ready to meet the Lord at His coming, for we are told in Ephesians 5:25-27, that Jesus gave Himself for the church, "that he might sanctify and cleanse it by the washing of water by the word," and, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." So will our lives HAVE to conform to the standard, if we are to be caught up in that day!

Then here is another proposition that seems to be more or less confusing among some of the saints—and that is, the tithing question. Now beloved, as in other questions, it is either right, or wrong, so-to-speak, to pay tithes today—that is, tithes are still in demand of God, by virtue of His ordinance as referred to in Malachi 3, though we are now under grace, and no longer under the law; or else the paying of them was supposed to have ceased at the fulfillment of the law.

Now the proposition is this: As we are exhortcd that we should all speak the same thing, etc., then for some to be for, and some to be against, the paying of tithes, it is evident that we are not perfectly joined together in the same mind and in the same judgment in the matter—so again, we should all be paying tithes, if it is Bible to do so, or else we should all quit who are doing so, if it is not Bible to tithe—as it is, there's confusion among saints over the question—and let's remember that God IS NOT the author of confusion, but of peace, as in all churches of the saints. As for ourselves, we are convinced over the question—that tithing is right. And for your benefit, in case you can't understand the scripture on the subject, and there is therefore a doubt in your mind over the matter, here is a proposition that ought to settle the thing for you, if you will be as fair-minded toward God in the question, as a jurymen is supposed to be toward the defendant in a case. In a case in court, the judge will instruct the jury to this effect, after they have heard the evidence in the case, and the lawyers have made their plea, and just before retiring to the jury-room to try to reach a verdict: "If there remains in your minds a doubt as to the guilt or innocence of the defendant, resolve that doubt to the benefit of the defendant." So in the case of tithing, God's Word, so-to-speak, is the defendant; then, if you would be the right kind of a jurymen, you would have to give the tithing question the benefit of the

(Con't. on page 5.)

For it is God which worketh in you both to will and to do of his good pleasure. ---Philippians 2:13.
Speaking The Same Thing
(Con't. from page 4.)

unto one of the least of these my brethren, ye have done it unto me.”
(Matthew 25:40.) So in our paying tithes to our brethren, it is the
same as it would be personally un-to the Lord - they are received in
Heaven. (Please note, also, doctrinal thought on tithes on page 6.)

Now in conclusion, let us say in
gard to outward adorning, as
ferred to in the beginning—that
if the real facts were known, there
are those among us today who are
themselves supposed to be standing
for the old-time standard of Bible
holiness, but right down in their
hearts they are not as much
against some forms of outward
adorning as some might imagine
— they would doubtless be ready
right now to endorse the wearing
of neckties, if such procedure
should begin to be looked upon
with favour by the generality of
the movement. When saints of
God, who one time, some years
ago, went down before God in
meekness and humility, and paid
the price, laying off their out-
der adornings in the way of
worldly dressing, facial make-up,
self appointed “kinky” hair, jewe-
ry, etc.—when such ones, now in
these days, begin to “lean” again
towards their finery, (and some,
possibly, leaning rather severely
in that direction!) it is a bad sign,
indeed—it is an evidence that they
are growing cold in their soul—
that the old-fashioned way no
longer appeals to them as it once
did. Such have lost their love for
the simplicity of the Gospel, and
they find not the sweet fellowship
with the lowly which they once en-
joyed. And if proper steps were
taken, those who miss the line in
this respect, would be dealt with
the same as those who become
guilty of “more serious” offenses.
for pride is listed right along with

other evils which are even an
abomination before God. (Prov.
6:16-19.) But people are allowed,
it seems, to drift away into this
thing unmolested, and others poss-
sively brought into question over
things of no lesser degree of guilt
before God. People of not only
this, but of other faiths, who are
at all spiritual, well know that
pride is one of the ruinous evils of
the day.

Then, as for the coffee habit—it
is possibly only about a thirty-
second degree” removed from the
tobacco habit, so-to-speak! Now
there is no need to “fall out” with
us over a little plain talk—people
who are coffee addicts, know they
are not free, even as the tobacco
user is not free. And let those
who might not use the genuine,
but who use a substitute—let them
do a little thinking.” Amen.

And concerning the tithing ques-
tion—isn’t it possible, beloved,
that the reason some do not see
any further into this subject than
they profess to see, is merely be-
cause of the financial valuation in-
olved therein! Amen and Amen.

PREACHING ON SIN

You can just preach against sin,
ever calling it by name, and get
along fine with lots of people; but
when you go to telling them what
sin really is—go to calling by
name, some things that are
really sinful, and then trouble
starts! Even so it is when the
subject is Pride! Amen. Just
how are some people to know
in every event what constitutes
pride, and sin in general, except it
be pointed out to them?

“Cry aloud, spare not, lift up
thy voice like a trumpet, and shew
my people their transgression, and
the house of Jacob their sins.”
(Isaiah 58:1.)

Grace be with all them that love our Lord Jesus Christ in sincerity. — Ephesians 6:24.
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 Godhead in its purity and fulness as was delivered by Paul, and the other apostles, to the early church, is the only Gospel for us today.


SANCTIFICATION—Sanctification is that act of God's grace which makes us holy. It is a second, definite work, wrought in the heart with the Blood of Jesus Christ, 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 household of Cornelius [Acts 10:46], and at Ephesus [Acts 19:6]—that of speaking in other tongues [or languages], as the Spirit of God shall utter. Note also Mark 16:17; 1 Cor. 14:21, 22.


THE SECOND COMING OF JESUS—The return of Jesus will be just as literal as was His going away. Acts 1:9-11. John 14:3. Preparation for His return was the message He stressed to His disciples. Matthew 24:44; and 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 prefigured as the answering of a good conscience toward God, is unmistakably the form set forth in the Bible. The word "baptize," is taken from a Greek word meaning, "to dip." Jesus was baptized of John IN Jordan, Matt. 3:13, 16; 18:19. Acts 10:47, 48. Mark 16:16. 1 Peter 3:21.

THE LORD'S SУPPertation—Jesus instituted the sacrament, or Lord's Supper, that we might thus "shew the Lord's death till he come." 1 Cor. 11: 23-26. Luke 22:17-20.

WASHING THE DISCIPLES FEET—Jesus said, "If I then, your Lord and Master, have washed your feet, then ought I also to wash another one'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.

THE TRIBULATION—Jesus prophesied a great tribulation period, such as was not from the beginning of the world. Matt. 24:21, 22, 29. Rev. 13th, and 16th. chapters. Also note Daniel 7:15-25; 8:15-25; 9:29-37; 11:29-45, and 12:1; Isaiah 26:20, 21.

Upon authority of Matt. 24:5-8, by virtue of Rev. 3:17; 5:9, and now-current events, the world has already entered into the "beginning of sorrows," or the great tribulation period, which is to be climax'd by the three years and six months reign of the beast and 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. Rev. 20:1-6.


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

NEW HEAVENS AND A NEW EARTH—The Bible teaches that this earth, which is passing away, shall be cast 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.


Romans 7:2, 3.

RESTITUTION—The Blood of Jesus will never atone for any sin that we can make right. We must have a conscience void of offense toward both God and man. Restitution means making the things right wherein we have wronged our fellow man—taking back, or paying for, stolen articles, settling for goods obtained by fraud, etc.; paying up old debts, returning things lent, etc. Luke 19:8, 9. Other confessions sometimes have to be made.


We maintain the highest regard for our flag and teach absolute respect for the laws and officials of our country and the Lord's church. We teach, 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. We hold the unalienable right to worship God according to the dictates of our own conscience.

TITHING—Tithing is an ordinance of God, Malachi 3:7-12. Some claim that tithing was under the law, and hence, it is not a requirement today. This is an error in teaching. Men paid tithes long before the law was given. Gen. 14:20; 23:22. Then under the law the paying of tithes was imposed as the support of the priesthood and singers, who did the work (Nehemiah 12:44), which answers to the ministry of today. Now under grace, Jesus and Paul both speak regarding tithing. Matt. 23:23; Heb. 7:8.

And again, if tithing was did away with at the end of the law, WHY is the penalty still being imposed upon the nations for robbing God? We see the very things happening today in the way of crops and instruction that God promised through Malachi to rebuke, if His ordinance was kept. When a law is repealed, the punishment for violation is thereby automatically repealed. Think.

THE CHURCH—The Bible teaches that Christ's body is the church, and that we are members in particular. Ephesians 2:11-22. That God promised through Malachi to open the Gates of Heaven, Ps. 87:5, 6. John 3:3 to 8. Note also Acts 2:47. This is not an organized institution—man-made organizations divide God's people, as clearly evidenced among the many different denominations today. God's plan is not for a divided and sectionalized Christianity, but that there should be one great chorus of harmony. "There is one body." etc. Eph. 4:4.
of religion by professing His name, and all the while living in the very bondage of sin.

It is surely a shame, and a disgrace upon the name of decency, the manner in which thousands of mothers—yes, possibly millions of them—will dress their little girls today, and send them forth in public. How, if they cared, can mothers expect their daughters to grow up into modest young women, when they dress them from infancy until they are up to ten or twelve years old, in an excuse of a dress that reaches about midway between the waist and their knees, with their little limbs bare the rest of the way down, except for possibly a pair of fancy "anklets," or maybe "rolled socks," which in turn belong to the spirit of the day—something to attract attention, or to appeal to that influence of sex which has such a grip on the world today? And the reason so many mothers don't care, is because they have lost their own sense of modesty—having sacrificed the same to the goddess of fashion, or sold out to that spirit of sex appeal, and who now boldly adorns herself in about as ungodly and immodest attire as the law of the land will permit, and amid puffs of her cigarettes, so-to-speak, and reading trashy literature, etc., is passing the same spirit of immodesty through the medium of indecent dressing, on down to their little innocent daughters. Such exposure of the body in dressing may be called "charming" by the devotees of fashion, but if it has any charming influence, it is most assuredly of the wrong sort. Now if a part of this falls in the midst of some professed holiness people, all we have to say is just, AMEN!

"For if we would judge ourselves, we should not be judged. "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:32)

Occasionally do we notice in the newspapers where some person has written to the government, or to a private individual, making confession to some wrong, or paying for goods stolen, etc., but invariably, it seems, the party attempting such restitution always withholds their name—just merely writing a letter or note of confession, possibly inclosing their remittance, without divulging their identity. We believe in restitution—it is a Bible doctrine; but we believe that people should have enough of the genuine grace of God in their lives to face the one, or ones, whom they had wronged, thus making their acknowledgements—in doing so, it seems that God would be the more glorified. Any way, if God has forgiven them—peradventure they are making such restitution upon the strength of a religious profession—why should they be ashamed of letting their identity be known? If God is in their life, and consequently in their action, it will work out to His glory. Personally, we don't think much of such a brand of restitution wherein the individual can't come out in the open before the party wronged, at least, and make the proper confession. People can't get pardon from God, under cover, as it were—there are no "back doors" to the throne of God's grace. So how do YOU expect YOUR fellowman to know YOU are the guilty one unless YOU come clean with a confession?

The wages of sin is death.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. —Matthew 5:16.
BEARING REPROACHES
(By Sr. H. B. Bell.)

The chief of the Jews speaking to Paul: "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." (Acts 23:22.)

Paul, in making his previous defense before Felix (Acts 24:14), said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Amen. The words of Paul, one time a destroyer of the church of God, now confesses that after the way they called heresy, he worshipped the same God of his fathers, also believing ALL THINGS which were written in the law and in the prophets. Thank God because our salvation doesn't denounce any part of the Bible, but we believe it all. We take the part the Baptists, Presbyterians, and Methodists do, and even the part they leave out.

But the idea, the way they called "heresy," and as recorded in Acts 28:22, "as concerning this sect, we know that every where it is spoken against"—they must have had to bear some reproach in those days. The apostles after they had been beaten, and commanded not to speak in Jesus' name, departed, rejoicing that they were counted worthy to suffer shame for His name.

Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: CHOOSING rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt (Heb. 11:24-26.) Think of what Moses gave up to bear the reproach! Yet people today, can't bear to be called "holy rollers"—yet Jesus had to bear the name, Imposter! I don't approve of the name, but if it takes bearing the name to reach Heaven, Amen, for Heaven is going to be cheap at any price. Oh! we need to lose sight of what people might say or think, and get our minds on what Jesus will say of us in that day. Will He say, "Well done, thou good and faithful servant" or, "Depart, I never knew you?"

Hebrews 12:1-5—

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, ..."—note, EVERY WEIGHT—did you ever think, if you were going to run a race, you would surely lay down every weight, and would want nothing about you that hindered in running, for you would surely want to win, for the prize is at the end of the race? Just so in our Christian experience—if there's anything in our lives that hinders us from complete victory, we just as well get rid of it, for it will hinder in the race. Paul said, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

I think often of this verse: "Ye have not yet resisted unto blood, striving against sin."

Then in 1 Peter 4:14-16, we read:

"If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

"But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters."

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Also note 2 Timothy 3:12—

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

(Read also 1 Peter 2:19-24.)

Jesus lived a life of humility. He was born of woman, yet He was the Son of God. He was poor in this world. He came unto His own, and His own received Him not. The Jews were looking for a king, a man of high degree—some one who would restore the power back to Israel in an earthly way. But when Jesus of Nazareth declared Himself to be the Christ, their Messiah they had so long looked for, they called Him an imposter, and went about to kill Him. They sought to catch Him in His words. He was hated without a cause, yet HE was the Son of God. That wasn't enough. He had to give His life in the most ignominious death—the death on the cross. Not only that, but He was crucified between two thieves. And think how He was mocked and reviled during those hours of His intense suffering, all for the sins of the world! Then are we too good too bear reproach for His name's sake!

In conclusion, John 15:19-20:

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

"Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also."

So let's don't get discouraged, dear ones, if we have to bear some reproaches and persecutions, but rejoice that we are worthy to suffer for Christ's sake. Amen.

Mrs. H. B. Bell,
R. 1 Box 32,
Sapulpa, Oklahoma.

Magnet of Thankfulness

The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so will it find in every hour some heavenly blessings, only the iron in God's sand is gold. --Henry Ward Beecher.
DOES JESUS LIVE IN YOUR HEART?

By Mrs. Loraine Redmon,
Tulsa, Okla.

You say Jesus lives in your soul! Just where does He stay? Just what room does He occupy? Are you at His command, or do you want Him to be at your command?

Just what access does He have to your life? When you call breakfast, and the family gathers around, where is His place at the table? When breakfast is over, and you go about your work for the day, do you have an hour, or even an half an hour, to sit and commune with Him? Or, are you too busy to heed when you hear His soft voice say, Child, take time to pray? When some one comes in, do you send Him away until they are gone? Do you keep Him hid in some little dark corner until the day is gone, and you are worn out in body and your vitality is gone, and then go to church expecting Him to shine in your face until sinners will be hungry to receive Him? When you get sick, do you expect Him to come immediately and heal you?

Do you ever tell Him that you love Him? Do you prove your love for Him by loving His people? Do you have time to study His Word? Just what are you doing to make Him feel welcome? Friends, if you are not, I am afraid you have crowded Him out of your heart, and then you wonder why you are so dry and empty, and why you can't shout and talk in tongues. Jesus has been crowded out, and having no place in your heart, He left until you can have time to entertain Him; or, it is possible—never to return!

- Contributed.

KEENER, ARK.,
May 12, 1936.

Dear Bro. and Sr. Bond:

Feel like this morning to try a word for Jesus. He is truly the best and dearest friend we have. I love Him with all my heart, mind, and strength, bless His name.

I have not attended services very much the last few months on account of poor health: but blessed be God, I can serve Him at home. He has helped me over many rough places that without His help I could not have crossed. He is indeed a friend that sticketh closer than a brother.

In Romans 6:1-2, we read: “What shall we say then? Shall we continue in sin, that grace may abound?”

“God forbid. How shall we that are dead to sin, live any longer therein?”

This thought came to me this morning—that too many people profess to know God, yet go on in sin.

May God bless you, Bro. and Sr. Bond, in this great work.

I ask the prayers of each true child of God, that I will ever be faithful, and grow stronger in the Lord.

Mrs. Ethel Roberts,
Keener, Arkansas.

HEART FAILURE

You can hardly pick up a daily paper any more but what it gives account of one, or possibly more, deaths from an heart attack. It did not use to be this way, but such is a common occurence, and if anything, it is on the increase. Especially is this noticeable among business men, officials, etc.—men who are taxed with financial, or governmental responsibilities, etc.

There is a reason, in part, at least, for this wide-spread condition. In Luke 21:25, 26, among other evidences here mentioned of the nearness of the coming of the Lord—the condition of Jerusalem: distress of nations, with perplexity; the unrest of people, which is "the sea and the waves roaring," or the political upheavals, strikes—labour troubles, etc., throughout the world; signs in the sun, moon, and stars—heavenly phenomena, as meteors, unaccountable sunspots, etc.—it speaks about "men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken." So it is. Men have been taxed with the burden and the worry of keeping their business intact in the face of the most puzzling (perplexed) and trying times—the great world-wide depression—until the strain has become so great upon the mind as to effect the very seat of life. They go on until they reach the breaking point—the nervous tension becomes so great the heart can no longer stand the strain, then somewhere, with scarcely a moment's warning, possibly, the attack comes, and maybe instantly, or possibly in a few moments, they are gone. While there may be other contributing causes to so many cases of heart attacks as is prevalent in these last days, but world conditions as herein mentioned, are surely playing their part in this toll of human life, and thus another prophecy is being fulfilled. Truly, His coming draweth nigh.

Old-time salvation in its purity, never was, and never shall be, popular with the world.

And when these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh. —Luke 21:28.
EVENTS IN THE LIGHT OF PROPHECY

The giant German dirigible, the Hindenburg, is now making cross Atlantic trips, carrying passengers between Germany and the United States. Air travel is in line with Bible prophecy, and if time goes on, wonderful, indeed, will be the accomplishments along this line. "... they shall fly as the eagle that hasteth to eat." Habakkuk 1:8. Also give a thought to Isaiah 60:8.

Unless God, in His mercy, sees fit to send relief, we are now faced with the prospects of another devastating drought. Already is it reported to be worst in years, in the northwest. And in addition to the parched crops and grazing lands, hordes of insects are reported as making a ruinous advance in many regions throughout the central west. Especially is a plague of grasshoppers in evidence. This manna has getting serious here in our own state. In a report from eastern Nebraska under date of June 25, monstrous clouds of them swept through the sky, the swarm believed to be 100 miles long, and as wide, and in spots so thick as to hide the sun. These things surely come under the heading of 'pestilences,' as recorded in Matthew 24:7, and listed as one of the signs pointing to the soon coming of the Lord. If you are old enough, and your memory serves you right, think back to the year 1901, and recall the terrible drought of that year, and how that crop seasons have become more and more uncertain on down to the present time. Truly, the drought situation is becoming an acute thing. According to Revelation 16:8, 9, a terrible time is to be:

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. "And men were scorch'd with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

On March 14, as reported, a roaring meteor shot across the sky in the eastern seaboard country, "illuminating the landscape like an exploding sun and frightening thousands of spectators in a dazzling and awesome spectacle." It was seen in the states of Rhode Island, Massachusetts, Connecticut, Ohio, New York, New Jersey, Pennsylvania and Virginia.

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11.

Earthquakes are so common any more as to only be given ordinary news mention, except it be one of extraordinary proportions.

The trend toward dictatorship in all nations thus affected is only the advance steps towards the ushering in of the beast power; and as well as the proposed unification of some divided groups of religious bodies — this is only the introductory measure eventually leading to the final great merger, possibly—with Catholicism.

As we have often said before, so say we again, that we would not turn around on our heels for the difference between a Roman Catholic priest, with his collar 'hind side before, purporting to forgive sins, and the Protestant preacher who is preaching a sinning religion, for conformity to either doctrine will land a soul in torment. God alone forgives sin; and sin can never enter Heaven.

Verily I say unto you, This generation shall not pass away, till all be fulfilled. — Luke 21:32.
Instantaneous Deliverance

Please, read this—

We want to bring a thought before you, beloved, concerning deliverance from the power of ANY habit, or addiction.

Now beloved, we preach there is power in the Blood to cleanse from all sin. We preach sanctification as an instantaneous work of grace. We therefore teach the present, instantaneous deliverance from any unnatural habit or appetite. For instance, we DO NOT teach that the individual quit the practice of telling lies by the “gradual” process, but rather to the contrary, we preach that God has power to make a truthful person out of the worst liar in the country, in an instant’s time. Look what the Lord did for Paul—one moment the worst persecutor the church had, and in the next, so-to-speak, a changed man! Now in the church, thank God! So in the case of the liar, if there should come among us an individual, a preacher, who confessed himself as being a liar, but that he was getting better—“gradually” overcoming such, meaning by that, that he was telling fewer lies—looking to the time he would be completely out of the thing—would we let him in the pulpit, or lend him our endorsement on the strength of such? I’m afraid not. And if you ask, Why? Because he is not coming clean before God and man. What kind of a standard could such an individual lift up in the name of true holiness, before the world? and perchance he had any converts, what could he demand of them by way of clean living through virtue of his example? So if we could not endorse the individual under these circumstances, how could we endorse someone who was guilty in like manner in some other offense—yes, in something worse, possibly, from a moral standpoint? In Isaiah 52:11, it says, “be ye clean, that bear the vessels of the Lord.”

We know, and preach, beloved, that God has power to break the bonds, and set the captive free—to loose us from the power of everything that is unlike Him; only the individual must be willing—willing to lay the thing down, and desire, and accept deliverance, from the Lord. So there is NO habit, addiction, nor secret vice, but that God can deliver from it—and that instantly—when the guilty one gets willing in their heart to lay the thing down, and to come clean before God and man. Then for the individual to be missing the line in the form of some habit or vice contrary to morality, to say nothing of it’s being contrary to the doctrine of true holiness, and when brought into question about the thing (their bondage in such having extended back possibly for years), for them to begin to advance the theory that they, though they couldn’t say they had given up the thing entirely, so to speak, was doing better—gradually coming out, as it were, or about to this effect—is for them to be sadly missing the Bible line in both theory and practice, and especially so, when they surely know, and that the general teaching is, that God has power to give INSTANT deliverance from the bondage of sin—to break the power of ALL ungodly habits, or appetites.

Paul tells us in Hebrews 12:1—

“Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us,” etc.

Here Paul tells us what to do in the case of a “besetting sin”...to LAY the thing aside! and this doesn’t sound like he advises to keep tampering with the thing, or quit it “gradually,” does it, beloved? And as an encouragement for us to do so—that it can be did—he points us to that “great cloud of witnesses” referred to in chapter 11, as evidence of what can be accomplished through faith. In Philippians 4:13, he again tells us: “I can do all things through Christ which strengtheneth me.” Then, in that God has no respect of person, we can likewise overcome ALL things, even as Paul did; if we only look to the same source for help as did he.

In the case of the woman taken in adultery (Matt. 8:3-11), remember the Saviour’s word to her—He told her to go, and sin NO MORE! Does this sound as if He meant for her to “gradually” break away from her adultery, or any other sin? Amen.

Now as a final word, In case any thing in our life be attributed to an abnormal condition—as some might want to call such a “birth mark”...let’s remember that God also has power over birth marks, in that He has ALL power, in both Heaven, and upon earth! Again we say, Amen.

While God is long suffering, and full of tender mercy, yet the individual who is in error, will sooner or later come to the parting of the ways...we can’t do wrong and get by.

So beloved, if we are going to demand a life above reproach in some things, let’s make the same demands in ALL things! If God hath power to break one habit in our lives, He has power to break them ALL. Now, “Whoso readeth, let him understand.” (Matt. 24:15.)
ALL DAY'S MEETINGS

Two all day's meetings were recently held, the first, on Sunday, June 14, at the new mission east of Cassville, Mo., where saints from Oklahoma, Arkansas, and nearby points in Missouri, gathered with those of the little new mission there, and spent the time in song, prayer, and testimony, with various ministers present bringing forth messages throughout the day. At "noon time," a fine dinner was spread on benches outside, which all where freely invited to share. The presence of the Lord was manifested, especially in the forenoon services, and saints enjoyed the privilege of getting to meet each other on the occasion.

The next all day's service was with the saints in the White Oak community, near Harrison, Ark., on Sunday, June 28. We have not the particulars of this meeting, saying a brief mention through a correspondent to the extent that it "was pretty good, most of it." We have surely enjoyed ourselves in the presence of the Lord, in times past, with the saints at White Oak, as well as having felt the presence in the power of the Lord in our feeble preaching among the saints of the Oakridge community, near Cassville, and of the Hailey community, nearby.

DONT FORGET

Saints, let's not forget to remember Bro. Buckles in his affliction—his financial needs, as well as to keep praying for his healing. It will soon be a year since he was afflicted (August 20, 1935) and he has spent the greater part of that time flat of his back, in bed. To just what extent, and in what manner, has he been upon YOUR heart during this time? His address: Bro. E. A. Buckles, Box 322, Mulberry, Kans.

AN OLD-TIME

CAMP MEETING

of the Church of God, of the Apostolic Faith,

WILL BEGIN

August 1st., 1936, at

Webb City, Okla.,
(Wein City is near Shidler—some 26 miles west from Pawhuska.)
and continuing for TEN DAYS, or longer, as the Lord shall lead.

FREE TABLES
Supported by Free-Will Offerings
Bring Your Bedding

Preachers in charge:
Bro. T. B. Ussery, Newkirk, Okla.,
Bro. L. L. Wheeler, Webb City, Okla.,
Bro. C. S. Morgan, Webb City, Okla.

Every One Invited

For further information, write Bro. G. D. McCullough, Sec., Box 233, Webb City, Oklahoma.

CAMP MEETING FUND

A "Camp Meeting Fund" has been started by the church at Webb City, towards the support of the Camp Meeting which is to begin there August 1st. All who feel they have a free will offering to help in the support of the meeting, may send the same to the secretary-treasurer, Bro. G. D. McCullough, whose address is given in notice above; and in advance, may the Lord bless you for the same.

People can live as they desire down here—reject any part of the Bible they want to; but it's going to mean for us to live a clean life in every respect, if we would ever enter Heaven!

Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psalms 133:1.