Forgetting God

"The wicked shall be turned into hell, and all the nations that forget God." Psalms 9:17.

We have just recently read a report from a missionary in Johannesburg, So. Africa, in which she stated, among other things, that it was not an uncommon sight to see an almost naked native man walking along side a well dressed man in that place. This was on account of an importation of natives from the more uncivilized sections into the regions of Johannesburg, who were brought there on labour contracts to work in the gold mines.

The sight of too near naked people is far from appealing to those who have a sense of, and the proper respect for, modesty. But the sight of such in, or along the borderland of, a heathenish, or uncivilized country, is not to be so much thought of, as is the sight of such in a civilized, and purportedly, Christian land; and further, such ungodliness being indulged in, possibly, by professors of Christianity themselves in many instances! Right here in our own land—a land of schools and churches—is the indecency of the go-naked fad working its inroads upon the unscrupulous about as fast as it can, considering the little remaining strength of the law of the land, and what remains of what was once a deal more general sense of modesty, and respect for virtue.

To that missionary, we could say, that right here in our own American church, and amongst those of the so-called proud Caucasian race, is to be seen, daily, in the warmer weather, sights that are enough to cause those few who are yet blessed with the power to do so, to blush for shame, or to turn away their eyes from beholding such. And, from the indecency in some of the prevailing styles in women's dress—some of those indecent "backless" patterns, the glove-fitting patterns, (so constructed as to bring out about as near as possible, it seems, a perfect outline of the figure), the shameful pajamas, and slacks for street wear—yes, and those highly indecent sports costumes, shorts, which are worn in the gymnasiums and on the athletic field—which, as a matter of fact, are not worn altogether for just the purpose of giving freedom to the body in action, but through the subtlety of Satan, such garb is worn to attract the eye—and it's possibly only a matter of time until such ungodly attire will be generally accepted as street and office wear—aside from this grossly immodest array of feminine styles, is now to be seen that "half-naked" fad—that of nakedness from the waist up—no shirt at all! That is a growing style among men and boys. Just a few days ago, as we were returning home from a trip that took us up into Missouri and Kansas, a few miles over in Oklahoma, we met a man (if he be worthy the name) walking up the highway, living, we think, in the community where we met him, clad only in a cap, or some kind of a sun-shade, a pair of spectacles, a pair of shorts, and a pair of shoes—and possibly a pair of "rolled socks!" For Shame! So far as this shirtless craze that is coming into evidence more and more among men and boys—that man who will strip off his shirt— expose his naked body from the waist up—and go forth in public, has NO respect for his mother, my mother; nor your mother; nor for his, and our, wives, sisters, and daughters, where such are in evidence, and who appreciate respect along the lines of decency and modesty.

In this great "go naked" craze that is growing in popularity among both men and women—and let us here mention that fad among mothers of stripping their little children (and maybe some not so little) down to those vulgar little excuses of "play suits"—it is not merely on account of the heat, nor a need for room for muscular activity for the athlete, nor just purely to acquire a "tan," that is prompting such, altogether—it looks as if some of the more sober-minded, at least, could discern the subtlety of Satan in the thing—that there is something behind the thing that is designed to break down the godly standard of modesty in the lives of men and women, which in turn, is but a link in the chain of events leading

(Cont'd on page 2.)
While a great mass of hypocritical professed Christians will possibly not want to admit such, yet the fundamental reason why that multitudes of both classes—the out and-out sinner, and the worldly church member, or professor—is fast drifting into this condition, is because they are losing their sense of a fear of God, which in turn means less and less respect for God and His ordinances, only finally leading to the forgetting of God.

So taking a general view of the religious, social, business, political, educational, recreational, and the home-life conditions of today—nauseating the hypocrisy, immorality and immorality, greed, graft—ungodliness in general that is in growing evidence today—what else would you cal such but that the nation is forgetting God? Laws are being enacted that legalizes sin more and more; the theory of evolution, which tends to discredit the Bible story of the creation, is being taught in many schools; the modern church can't be told from the world; the average home is far from being disciplined as a home should be—children are going unrestrained so far as correct parental care and observation is concerned; the liberties of the youth of the land is not only shocking, but has surely about reached the breaking down point of the last barrier against common decency; human life, and purity of character, are valued cheaply. While as a nation, we are supposed to be Christian—to be holding God in remembrance; but taking a general view of conditions in the light of what the Bible defines as being sin, just how far are we behind Russia, that godless nation in word and deed? About all the difference there is in many respects, we are daily committing abominations in the name of Christianity—with our lips honouring God, but in works denying Him, while over there, they openly deny Him in word and deed. And at this point, let us invite your attention to the increasing adverse conditions that are almost daily, you might say, facing our nation—droughts, pestilences, etc., etc. What can be the reason for this? Primarily, sin—taking our place among the nations that are forgetting God.

In closing, let us not forget to think of some of the older countries, as India, China, Japan, etc., which are commonly referred to in part, at least, as being heathenish. We have thought of these countries as being such as those referred to in the text of these few brief remarks—nations that have forgotten God. (India is mentioned in Esther 1: 1; 8:9; and Siinim, possibly China, is referred to in Isaiah 49:12.)

Their prevailing form of idol worship possibly indicates they one time knew something of true worship—you remember there must always have first been a genuine, before there could be a counterfeit. So it is possible these nations once had the true Gospel light, but who since went into spiritual darkness, yet holding to a form of worship, which gradually retrogressed to the point of idol worship. And so far as Christianity on the whole is concerned, in our nation, we can see a backward turn, generally speaking, in the trend of modern theology. Instead of a growth in grace, there is an increase in modernism. The Blood of Christ is not Biblically exhorted as the remedy for sin. Aside from the extremely false religions that de-
Forgetting God (Con't. from page 2.)

ny the Blood, as it were, and the workings of the Spirit, we have in the modern churches, who are mimically, or pretentiously, holding on to the old Protestant form, that predominating spirit of pride. The world has entered, and cold formality has taken the place of spirituality. God is programmed out of their midst. So in all, Christianized civilization presents more of a picture of retrogression towards heathen darkness, while the true heathen, in many instances, are coming to the Light for their first time. As it is, we had just as well take the chances, as that saying goes, of the future life, in the devotion of the heathen in India who desires to depart this life while holding to the tail of a "sacred" cow, as to risk the future living in genuine hypocrisy, as are thousands today in America—forgetting God. Amen.

THE GREAT TOLL

Possibly had those hundreds upon hundreds of precious souls who perished the past few weeks here in the United States, victims of the terrific heat wave, been told a few weeks beforehand that they were to soon pass away in such a manner, many of them would have possibly laughed to scorn such warning. But we are living in the last days, and God's Word is fast being fulfilled, which, among other things, carries with it, the warning of pestilences, famines, etc., signs of the soon coming of the Lord. And truly, the present terrible drought situation, and accompanied by the death dealing heat wave, is surely included in the spirit of this prophecy, as recorded in Matthew 24:7.

BROKEN PROMISES

There would possibly be quite a stir in the ranks of the good way with the Lord, if every one who has in the past made a vow, or a promise unto the Lord, or some of the saints—especially promises to preachers—if they should suddenly all remember and decide to make good their promises! First, people should not be making promises unless they are sincere in the thing; and next, they should keep in memory their promises, and make them good, or else offer a reasonable excuse as to why they were unable to keep their word. There is possibly more than one preacher who has learned to not go in debt too heavily, so-to-speak, on the strength of some one's promise to help them financially! As concerning our vows made unto God, Solomon tells us, in Ecclesiastes 5:4, 5:

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. "Better is it that thou shouldst not vow, than that thou shouldest vow and not pay."

There has possibly been many a vow made unto God, that has never been paid. Somebody has possibly promised God, in a case of severe sickness in the home, that if He would only spare the life of their loved one— heal them— that they would do so and so; maybe they have told the Lord if He would only prosper them— give them a job, or bless the labour of their hands in their crops, etc., that they would in turn give unto Him the tenth of their income. But maybe it's too often the case with them as with the class you have heard of, who, when the storm is raging about them in all it's fury—the lightening flashing all around, the thunder crashing, the wind and rain in cyclonic proportions— when it looks as if they were facing death— then out of the midst of the storm cellar where they had taken refuge, there goes up a promise to God that if He will but spare them alive, they will change their ways and serve Him! but as a fact, as soon as the sun shines again, they seemingly forget their promise, and go on in sin as before!

You have often heard it said that the way to hell was paved with good intentions. In it's proper measure, this is true; and broken promises go in for their part in the construction of that pavement!

Personally, we pay but little attention to some promises that come to us from time to time. Some there are who's intentions are good, no doubt, but who are hindered in their desire; while there are possibly others who promise, and then that's the last of it—it goes from their mind in the everyday rush of life as they live it; or possibly buried in the depths of slothfulness, to never be resurrected again, unless God sees fit to bring some of them up in the Judgment, to there stand alongside other things that witness against the soul that fails God.

LIVING BY FAITH

If conditions as they now seem, being brought about by the acute drought situation, prevail, some are likely to get a test along faith lines this winter, if the Lord tarries, as never before. Some there are who profess to have their trust in the Lord for their daily needs, but who possibly know very little of what such in reality means.

But he that shall endureth unto the end, the same shall be saved. —Matthew 24:13.
Doctor.

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 its purity and fulness as written 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 [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]; i.e., the outpouring of the Holy Ghost upon Cornelius [Acts 10:46], and at Ephesus [Acts 19:—that of speaking in other tongues [or languages], as the Spirit was moved. Note also Acts 15:17; 1 Cor. 14:21, 22.


THE SECOND COMING OF JESUS—The return of Jesus will be just as was His first coming way. Acts 1: 9-11. John 14:3. Preparation for His return was the message He stressed to His disciples, Matthew 24:44; and He said: "Verily I say unto you, that He which shall be saved shall pass away, and that there shall be new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:12, 15. Rev. 20:11; 21:1-3.

AN ETERNAL HEAVEN, AND AN ETERNAL HELL—the Bible teaches that this earth, which is polluting itself, shall pass away, and that there shall be new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:12, 15. Rev. 20:11; 21:1-3.

THE CHURCH—he Bible teaches that Christ’s body is the church, and that we are members in particular. Ephesians 1:22-23. I Cor. 12:27.

THE APOSTOLIC FAITH MESSENGER


THE LORD’S SUPPER—Jesus instituted the sacrament, or 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; ye also ought 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.

THE TRIBULATION—Jesus prophesied a great tribulation period, such as was not from the beginning of the world, until this time. Matthew 24 and 25 chapters. Also note Daniel 7:15-25; 8:15-25; 9:20-27; 11:20-45, and 12:1. Isaiah 26:20, 21.

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 is to be climaxd by the 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. Rev. 20:1-6. This will truly be a day of rest for God’s people. Hebrews 4:1-11. Note Isaiah 11:1-12; 65:17-25; Hosea 2:18; Zechar. 14:9; 20; Isaiah 2:1-5.

THE GREAT WHIT’S THRONE JUDGMENT—All nations shall be gathered before the great white throne of God for eternal judgment. Here we shall pass the judgment, to 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 polluting itself, shall pass away, and that there shall be new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:12, 15. Rev. 20:11; 21:1-3.


RESTITUTION—The Blood of Jesus will never stone 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 thing 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 borrowed, etc. Ezekiel 33:14-16. Luke 12:28. Other confessions sometimes have to be made.

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 men, 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 5:38-48. Also Rev. 13:10. Luke 16:18-20. Hebrews 13. 21.

We maintain the highest regard for our flag and teach absolute respect for the laws and officials of our country according to Romans 13:1-7. 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 conscience.

TITHING—Tithing is an ordinance of God, Malachi 3:1-18. 24:21-23, 26-28. We hold the same 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; 26:22. Then under the law the paying of tithes was imposed as the support of the priesthood and singers, who did the work (Nehemiah 13:10-14), which answers to the ministry of today. We separate the gift and property which speak regarding tithing. Matt. 23:23; Hebrews 7:8.

And again, if tithing was any part 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 crop destruction that God promised through Malachi to redbuke, 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 1:22-23. 1 Cor. 12:27. We get into the church through spiritual birth. 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, and lead to divisive denominations today. God’s plan is not for a divided and sectionalized Christianity, but that there should be but one group, and all living in harmony. "There is one body." etc. Eph. 4:4.

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. —I Timothy 4:16.
Editorially

TAKING THEIR PLACE

In this, as in all other expressions in the little paper, it IS NOT our purpose to attempt to unChristianize any one of other faiths, even though we may be sometimes misunderstood along the line. As we have often said, we believe there are good Christian people in all Protestant denominations; but when we leave the ranks of Protestantism, why then we become skeptical, indeed. So, please, let no one judge us wrongfully, nor uncharitably, in this. We know how that the Bible plainly teaches us in Ephesians 4:3, that there is but "one faithful;" and how that in verses 11-16, we are told how that apostles, prophets, evangelists, pastors, and teachers were provided for the ultimate purpose of bringing all of God's people into the "unity of the faith" or that faith referred to in verse 5, and of which faith Jude tells us (Jude 3) to "earnestly contend" for the same—"the faith which was once delivered unto the saints." So it seems that those of the latter rain movement ought to realize that in the great Apostolic faith doctrine, the tenets of which began to be preached with the falling of the power—the Holy Ghost being again given—some thirty-six years ago—that in this we have the restoration of that faith back to the people of God, the knowledge of which in its fulness was alien to the church through the dark ages, and on down until the season arrived for the spiritual watering of the earth just prior to the great Harvesting Day. But as things are today, it looks as if some are rapidly drifting farther and farther away from the goal, instead of being drawn closer and closer, as we are thus exhorted to do so, with provisions made for us to do this, as per our teaching in the Bible. So we have a thought upon our heart concerning a body of people who profess the latter rain gospel—the Assemblies of God movement, with headquarters at Springfield, Mo., who are also frequently referred to as "Pentecostal," and more commonly referred to some years back as "Finished Work" people by those of the original Apostolic faith group who yet contend for the original teaching of the three-fold plan of salvation, with sanctification as a second, definite work of grace, which thing these people now deny, claiming they have "new light" (something that within itself, is 'wholly contrary to the scripture—Ecclesiastes 1:9; 3:14, 15;) on the doctrine of sanctification, in the main, teaching just a "do holiness," as certain of the old sectarian group teaches a "do religion." They do away with two works of grace as being subsequent to the Baptism, teaching a one work, only, and this in spite of the fact that the original author of their movement in the beginning received, in the great Los Angeles revival, in 1906, and taught for a while, the experiences of sanctification, and the baptism of the Holy Ghost, but who later on renounced the doctrine of sanctification as being a definite work, and introduced the foundation doctrine of the present day Assembly movement. This man was Pastor Durham, of the Stone Church, in Chicago, but who passed away several years ago. And of this movement, who, by virtue of their teaching, might as well assert that God did not give us the mighty outpouring of the latter rain in the true Biblical order, since He was pleased to pour out the same in the very beginning of this last great, and world-wide, revival, upon people possessing in their lives, and teaching the doctrine of sanctification, or Bible holiness, as a second, definite work, for their teaching now refutes such doctrine—that they have since found "new light" on the doctrine—in such, the same as asserting that God made a mistake in the beginning, in that He first begin to baptize with the Holy Ghost, people who were radically wrong on doctrine; and in view of the fact that He was here laying the foundation for the last great call to man, making Him the author of confusion IF the present Assembly teaching be right. Of this movement who purport to have wrought such a spiritual reformation on doctrinal lines since the power fell in leading people away from the original three-fold teaching (and there be possibly some among them who would have you believe they are teaching the original so-called Pentecostal doctrine! For Shame!), and who may in part, try to point out how that the old line movement is "dead," etc., we wish to call your attention to the fact of where such movement is drifting—and we say it with the greatest of respect to the sincere among them—that they are fast taking their place with the formal, sectarian churches of the world! You will find mention of their church activities now beginning to be published in religious news right alongside that of other churches in the big city daily; we have seen their preachers pictures in the daily paper; they are drifting into formality in their services; if we mistake not, the humble

Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. Ps. 33:8.
Editorially
(Con't. from page 5.)

ordainace of feet washing is dropped from their services; with their "assembly roll" of members, they are nothing short of just plain organized. Though doctrinally wrong from their beginning, yet they are now farther yet from a representation of the true Apostolic faith—the faith once delivered un­to the saints. The time will likely come—if not already here in a measure, especially in their city churches—when the old-time public altar bench will be done away with; and a more "modern" form of dealing with "seekers" will be used. Possibly private prayer rooms are now being more or less used in places instead of the public altar. We are quite sure of one thing—the individual, who, on ac­count of pride, will not consent to seek God openly, will never find anything spiritually in private. We read in Mark 8:38. Jesus speaking: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

So in that it is an undisputed fact that the Assembly movement is gradually finding its place in the midst of worldly sectarianism, let's note the words of Jesus again (Luke 16:15): "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." So it is easy to see the record in Heaven of those who begin courting the recognition of the world—to be highly esteem­ed among men. Thank God, those of the genuine, good old sanctified way, are not seeking popularity—not striving for a place among the rank and file of the well recognized religious bodies; they have not let pride possess them to the point where they are ashamed to observe the Saviour's example of washing the saint's feet in connection with the sacred ordinance of the Lord's Supper; neither have they gotten to the point where they feel that a private prayer room is for the best interest to the seeker; nor do they feel it necessary that a Bible school is necessary for the training of preachers—the Holy Ghost is yet the Preacher; hence, the min­ister has no need of a sermon out­line book, nor a committal manual for burial services—the Bible is yet the best text book, and with the Spirit to guide, the preacher is amply equipped for all services in harmony with God's will. They are not ashamed to use the term, Holy Ghost, whereas, so many now refer to it as the Holy Spirit, most altogether; neither are they afraid, nor ashamed to use the term, "sanctification," when refer­ring to the experience of sanctification, whereas many will dodge around with the expressions of "consecration," and, "cleansing;" neither do they feel that "starchi­ness," nor pulpit "strutting," have any place in God's great cause for lost humanity. And the reason for these, and all other things that are contrary to true holiness, is because they are still sanctified, thank God, with the Holy Ghost still abiding, and not in the least ashamed of either of the blessings, but are still walking in the light, with the approval of God upon their lives and teachings—still in the old paths, wherein is the good way, and have not become spirit­ually blinded through having laid down an experience once received from God, which in turn came through their giving up all in that deep consecration which was necessary that they might get the bless­ing—sanctification—to follow in the "new light" of some one who is opposing the doctrine of holiness—sanctification—in it's true Bible form, and who is, thereby, in their denial of the blessing as being an instantaneous and definite work of grace in eradicating the body of sin, only asserting the theory—not fact, thank God— that one can have the baptism of the Holy Ghost in their lives, and yet have carnality in their hearts. Such teaching is as sure wrong, beloved, as we have a Bible to go by. Paul's exhortation to Timothy was, in part, "Preach the word." Here's the trouble with too many today—they are trying to twist the Bible to fit their lives and theory, instead of STRAIGHTEN­ING OUT their lives and theology to fit the Bible.

Now for a question in conclusion: Did God do this thing right in the beginning—did He pour out the latter rain on the right set of folks—folks who were standing for the doctrine of sanctification as a second, definite work of grace; or did He, in pouring out the Spirit upon them in the beginning, Baptize a group of spiritually blind people, to afterwards raise up one among them, giving him "new light," to lead His people into another form of doctrine, thus creating confusion among His people? We say, For Shame, beloved. God did the thing in proper order in the beginning, just as He did on the day of Pentecost; and following that first outpouring of the Spirit, "And they continued steadfastly in the apostles' doctrine and fellowship," etc (Acts 2:42). Such would have been the thing that

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope. ---Isa. 5:18.
Plainly Speaking--

There are those who will say, "O yes, I know you have to be sanctified before you can get the Baptism," and then turn right around and oppose you—begin fighting—when you begin preaching sanctification as an experience separate from justification and the Baptism. Looks as if intelligent people could realize that if a certain experience was necessary in our lives before we could reach a higher blessing, that there would be some way whereby we could know how, when, and where, we could come into possession of the needed experience!

It is sad to see intelligent people get off into as rotten teaching as the so-called One God, or Jesus Only ("Oneness") doctrine, which denies the personality of the three-fold Godhead, thus making Jesus His own Father, and Mary as having become with child by her own Son! Such theory is corrupt, indeed.

No doubt but you can find those who would be hard against the individual over their coffee drinking, or the wearing of a neck tie, but who are, themselves, robbing God in tithes and offerings! If one tenth of what God is blessing people with from year to year in the form of cash, grain, all feed crops, the increase of young stock, poultry, etc., and then plus an offering, was placed where it belonged in His cause, it would both help carry the Gospel, and place the individual who gave, on the right (Con't on page 8.)

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.  James 4:17.
Plainly Speaking
(Con't. from page 7.)

side of a great question—it would put them in the clear before God, as individuals, whereas God is having to curse the earth on account of the nations robbing Him in tithes and offerings.

There is quite a bit of difference between the individual being out on genuine faith lines, preaching the Gospel in obedience to a call from God, and in some one who is merely "bumping" their way around the country, pretending to be "out in the work for the Lord."

Notice To All Concerned:
Wonder how many there are who have, in time past, excused themselves from sending in their name for the continuation of the little paper, which is published free, and to the glory of God (it's support primarily derived from tithes and free-will offerings), on grounds that they didn't feel like sending in their names because of not having an offering to send, but at the same time they were some how managing to keep on the mailing list, possibly, of their home town, or county paper, a big city weekly, or daily, and maybe a farm journal, or so, or a house hold magazine? Amen.

Just what about the good brethren who are careful to present a picture of what true holiness should look like in regard to any ornamentation around the neck—the noted absence of a neck tie, but who, at the same time, about their ankles, were representing more of a picture of a "jelly bean" type in both pattern, make up, or style of wearing? Come now—explain the difference so far as the apparent spirit of the thing is concerned!

"Little Technicalities"

You will sometimes meet the individual who doesn't think one should pay much attention to such little "technicalities," as they term it, when you begin to discuss the experience of sanctification with them from a doctrinal standpoint—begin to point it out as being a second, definite work of God's grace. Such individual, though they profess a belief in some form of holiness, are not Biblically straight on the doctrine—there's a spirit of compromise in evidence, they're radically wrong in teaching, or unlearned in the true doctrinal truth, one.

No, beloved, there is no such thing as sanctification being a "little technicality" in God's great plan of salvation, but to the contrary, it is an important thing, in that it is only attained through a heart-searching, and deep consecration before God. And if we must say, we fear the applicable teaching of the experience is greatly abused in instances among us of the faith, in that too many claim to be "saved and sanctified," whom we again fear know but very little of that deep consecration it takes to get the blessing. People who are genuinely, wholly, sanctified, are on a spiritually higher plane of living than is just the justified person. They have been "raised up," as the Bible says, (Eph. 2:5, 6) after having been "quickened" together with Christ (saved), and made to "sit together in heavenly places in Christ Jesus."

There is a victory there which the justified, only, person doesn't have. Just the first blessing the individual receives after having been saved, is by no means an indication of their sanctification, while it could be, if it was so they had at the time been Biblically seeking the experience; but on the other hand, they might possibly receive many blessings from the Lord between the time they were saved, and the true they were really sanctified—sanctification, while it is a blessing, in one sense of the word, yet primarily, it is an EXPERIENCE, first, which brings a blessing to the individual.

Sanctification is the very theme of God's plan of salvation—"Follow peace with all men, and holiness, without which no man shall see the Lord," says Paul in Hebrews 12:14. It is the great connecting link between the experiences of justification, and the baptism of the Holy Ghost. Why, it is THE experience that cleanses the heart from sin, thus making our bodies a fit temple for the indwelling of the Holy Ghost—the Holy Ghost will not take up his abode in an unclean temple. It brings us into conformity to God's will. It is the biggest subject in the Bible—the doctrine of holiness. Jesus shed His Blood on the cross for the sanctifying of the people (Heb. 13:12.) Then in view of the all-important, necessary position it occupies in God's great plan of salvation—willed to us through the precious shed Blood of our dear Saviour; the necessary thing in our lives, if we would enter Heaven (we believe no one under grace has ever entered into rest with the Lord, except they were first wholly resigned to God's will—leaving this life under the very atonement of the Blood, regardless of their former teaching; and the death bed is a place where people can sometimes get most humble, and willing); it is the necessary experience, paving the way for us into the mighty baptism of the Holy Ghost. Then in view of the importance of this blessing, do you feel that the manner of seeking the experience, it's doctrinal, or experimental value—that either of these, should be termed merely a "little technicality?" For Samel Can't you see a trick of the enemy in this, in trying to divert peoples minds from a great and necessary truth—an essential experience as taught in the Bible, and at the same time paving the way for a false doctrine that refutes the true Biblical teaching of sanctification as a separate work of God's grace? We can! Amen.

Honour all men. Love the brotherhood. Fear God. Honour the king. .....1 Peter 2:17.