"And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

(Luke 17:22.)

There are some things by way of experiences with the Lord—certain ways of blessings that we once enjoyed with Him, that we shall see no more. We shall never see again, those wonderful days of a sweeping revival period that the now older saints of God enjoyed, wherein the power was falling mightily, with lots of conviction on the people, thus making it easy to preach, pray, and testify. We shall not see those days again, for the main harvest is past and gone, and now we are far down in the gleaning time. Conviction is not upon the world as it once was. The Gentile age is approaching the end. Saints who one time carried a burden for the lost, are now doing more praying for themselves than for any one. In those days, it was easy to have meeting. Just get a building, or maybe seats out in the open, announce services, and here the crowds would come. God would anoint with the message, and souls would fall into the altar, and pray through on all lines—there was a real shout in the camp. Saints would go home from services feeling good in their soul. Rain and snow, or a little threatening weather, didn’t stop them; neither did it take a closed-in car to get them out to church. If a horse, wagon, or buggy wasn’t available, they went afoot. We know a band of saints, where in those days some would walk five miles, or better, in the winter time, and with ice on the ground, in order to get to be in meeting. Wife and myself experienced going about three and a half miles to meeting one time, when the brother in whose home, with another couple, where we had been really weather-bound by a blizzard, hitched four head of horses to the wagon, and throwing some hay in the wagon bed, we all loaded in—the brother, and his wife, and little child, the other brother and wife, and wife and my self—and away we went, the snow being so drifted in places that we had to leave the road part of the time and go through the edges of the wheat fields to get there! And another thing in those days gone by—the Word preached stirred the devil! Saints suffered more persecution in those days, than is hardly thought about these days. You don’t hear of them rocking the house, throwing a few eggs, or hear some old Pharisaical church member giving the preacher, or some of the saints, a real “round up” over just preaching the Gospel in it’s purity—afraid such meeting would “tear up” their church, or Sunday School— as then. No, you don’t so often hear of Satan being aroused in these days, as he was then. And possibly the reason is, he has just about got the majority safe in his clutches—the age is about over; the main harvest is past and gone. But some will hardly have it this way, possibly; but dear ones, the fruit of the thing bears it out. With all due respect, and a willingness to admit the genuine when we meet with it—but you know, beloved, the thing in general IS NOT standing up today, as it did in those days—results of so-called revival efforts, on the whole, are not bearing the fruit they one time bore. You can hear of a so-called big meeting today, and possibly many converts; but are they coming out of things as did converts some years ago? Are they measuring up on things pertaining to pride, etc., as in those days? Are they straightening up their past life as they were in former days?

Do you even hear as much restitution being preached as you use to hear? And, on the whole, what usually becomes so quickly of the majority of the “converts” from some of the big meetings, when you could hardly get enough of them together, possibly, to have prayer meeting in just a few weeks after the revival! No, beloved, some of those good old days are gone—we shall never see the good meetings we once saw. The coming of the Lord draweth nigh; saints are getting their call for preparedness. God’s people are being tested. It’s getting to be more and more a faith route; and so we might maybe long for the days of yore—though they were accompanied by persecution; and during the war period, when the situation would become real serious at times—we might long for the general spiritual blessings as were more prevalent in those days—but those days are gone, and

(Con’t. on page 2.)
Trying Times
(Con't. from front page.)

now are we in the midst of a different kind of a test as compared to those days. The battle is still on, but of a different nature. It seems the main part of the preaching is now directed toward the church; and instead of persecution from without, the enemy is working more right among the saints—bringing division, causing confusion, etc. Keeping "self" in place is by far about the hardest proposition of the day. It is actually getting harder to get hold of God for a message. So many have heard, and heard, until it seems at times there is hardly anything more for them—many needing to move up, and walk in the light which they already have. There is more trying by faith these days than in the former days of this last great revival period. And it is much harder to reach the Throne in prayer, than it use to be. On the whole, it seems that what conviction there is any more, just comes in waves—maybe a feeling of conviction one night in services, and possibly the next night things as "cold as a wedge," as the expression is sometimes used. And concerning services any more, here is our experience: So often we may meet together, and the service will seem so dry, with the exception, possibly, of just a few words of anointing on some thought; and then later on, be in another dry service, and then look back to one before which seemed such a pull, but wherein we got at least a crumb, so-to-speak, and think, "O, I wish we could only have as good a meeting as that!" Have you ever had a like experience?

Yes, beloved, trying times are upon us, if not accompanied with some of the persecutions of a few years ago. We do not feel the presence of the Lord as often now as we did then. This makes a battle for us. But while we do not say that we shall never see hard persecutions again, for without doubt, the saints of God are going to face something in the days to come that will be of far more consequence than the general run of persecutions endured in days gone by. When the time comes that one is liable to have to seal their testimony with their own blood, then it is going to mean much to live for God. And that the beast power is fast formatting itself in the world, is no hidden thing with the true saints of God. But we do say that we shall never see the blessings of God manifest again in the manner we so enjoyed them during the years of the outpouring of the Spirit in such a wonderful way in this last great world-wide revival.

The financial strain of these days goes to help make up for trying times in a manner not experienced in days gone by.

So while we might wish that things were differently now—that we could enjoy more good meetings as we use to enjoy—that we could feel the victory in our souls more, as we use to experience, etc., yet let us consider that these times are only to be expected because of the course of prophetic events; and let us be more thankful for, and appreciative of, the blessings we do receive from the Lord. If we do not feel His presence as we would like, yet He is ever near, and watches over His own. The psalmist David says:

"The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psalms 34:7.)

HITS MODERN PREACHING

Styled as the Rev. Dr. Frederic S. Fleming, the rector of Trinity church in New York city issued a statement last August in the parish's yearbook and register, wherein he expressed himself in rather plain terms concerning most of the preaching of today. He stated, according to an Associated Press dispatch, there was "practically no preaching worth the name to be found today." And said "for the most part" sermons to-day are "a very poor edition of 'topical' homiletics, a brand of religious 'pep talks,'"

This is quite a frank admission to come from within the ranks of the modern church; and besides, how true. But what else could be expected, when preachers follow the people, and their qualifications centered on educational, rather than spiritual lines.

He also deplored present-day reduced church attendance, as well as the rapidity and change of modern living, and in particular, what he termed, "the disastrous growth of week-ends." Also went so far as to say he seriously believed that "the Christian church would once again bring salvation to the world, and begin to save it's own soul, if it had the wisdom and courage to declare a moratorium on preaching for a period of one or two years."

This preacher is wrong about the real Christian church being in any danger; but as for that modern group of today, who purport to represent Christianity—as for them, they are badly in need of salvation in their midst. As it is, you would have a hard time today, to walk down the streets, listen to their conversation, note their manner of dress, their habits and appetites, observe their business dealings with their fellow man, their amusements, and athletic activities, and thereby have any way to tell, in general, the modern church member from the rest of the world.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? --Matt. 7:16.
(From Iowa Latter Rain.)

PUSH-MUD CHRISTIANS
E. C. Worcester.

We had a well that gave us a great deal of trouble. The well was deep, but it was not deep enough. There was water in the well, but the water was not clear. Repeatedly we had the well inspected and cleaned, but no one seemed to know the cause of the trouble and clouded condition of the water.

At last we hired a well digger of long experience, a short, stoutly built man with keen black eyes. We asked him to bring us a report should he find the cause of the muddy water.

He was a man of few words, and in answer to our question, said, "Push mud."

"And what is 'push mud'?," we asked.

He continued: "You will have to dig your well deeper. The bottom of your well was one time an old bog or slough, filled with soft mud. This mire is continually being pressed or pushed into the well. Instead of the water coming from a strong vein it seeps through this mud, and is disturbed and has a slimy taste. Dig deeper, curl out this mud, and you will have a flow of clear sparkling water."

The description of this well reminds us of professed Christians we have met.

We have heard Christians sing victorious, of a well of water ever springing, but there are many more who are of the "push mud" type. They have little that is uplifting or edifying to give to others. You go from their presence feeling that you have been retarded in your progress, hindered in your Christian life and almost soiled by contact with them. Their flow of conversation does not come from the well-spring of life, but is seepage from "push mud." "As cold water to a thirsty soul, so is good news from a far country," said the wise man. If our thought and conversation runs in channels of gossip, harsh criticism, or even if it is of a chaffy nature, we are not helpful, and may be injurious, and we will certainly bring leanness to the soul. A clean heart makes for a clean conversation.

Many professed Christians have made a failure of the Christian life because they have little joy in religion, so must go to worldly entertainments for pleasure. Their springs of life have failed. Out of the abundance of the heart the mouth speaks. A man's conversation is a betrayer of the condition of the heart. An old classic speaks of the charm of conversation, and this charm, if found any where should be found in the conversation of the Christian. It was listening in on the conversation of two Godly women that brought deep conviction to John Bunyan, the tinker.

We get a few good things over our little radio set, but the bulk of what comes in is of little value, and we feel like saying, "Push Mud" as we turn it off.

— Glad Tidings.

PROOF OF WORLD'S CONDITION

It rather appeals to us that proof of the serious condition of the world lies in the fact of other nations failing to intervene during Mussolini's late ruthless invasion of Ethiopia, which was perpetuated for no other purpose other than to further the interests of Fascist Italy.

While we do not believe in war, yet if such an invasion as this one of a nation like Italy, equipped as it is for war, against as weak, and as near defenseless a nation as was Ethiopia, and also no more provocation, possibly, than was in evidence, had occurred some years ago, in more normal times, as before the World War, it is highly probably some of the other nations would have intervened. But as it was, it seemed that nations as strong, or stronger than Italy, and who believe in justice by the power of might, stood by, so to speak, while an insignificant nation become the prey of a more powerful, and greedy nation. Even the League of Nations, of which both Italy and Ethiopia were members, failed to give succor to a weak nation. It seemed that the man, Mussolini, had the entire world "bluffed," as it were—that is, it is possible other nations were afraid to interfere, if for no other reason than the probabilities of outside action setting a world-wide catastrophe in motion.

In our estimation, it is beyond doubt but what the activities of Mussolini are only in line with the forthcoming beast power—not that we feel, or believe that he will be the beast spoken of in Rev. 13, but rather through his actions, and policy, is the way being prepared for the beast. As we have said before, we had rather associate Mussolini with the spirit of the false prophet, who is mentioned in the Bible in connection with the casting into the lake of fire of the devil, the beast, and himself. It has been through the original activities of Mussolini that has brought about the great world revolution now in progress, and that has turned the world's attention to, and interest in, dictators, which in turn is going to ultimately result in a world wide dictator, or that beast referred to in the Bible. And it would be only natural to expect the activities of a false prophet in preparing the people to receive the beast, even as was John the Baptist a forerunner of Christ—he came first, preparing the hearts of the people to receive the Lord.

So truly, the world must be in a serious condition, when strong nations are loath to give aid to a weaker people, as in this event.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. — Matt. 7:19.
We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His soon coming, [see deal] the personality of the three fold 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 the church 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. 10:10; 13:12; 1 Thess. 5:17; 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 19:8]—that of speaking in other tongues [or languages], as the Spirit gives utterance. 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 pointed us to. 1 Cor. 15:51-53. 1 Thess. 4:15-18.

WATER BAPTISM—Water baptism by immersion, as taught in the New Testament, not only by the Baptist, John the Baptist, but by the Father, and of the Son, and of the Holy Ghost, being preformed as the answering of a good conscience toward God, is unmistakeably the form set forth in the Bible. The word “baptize,” is the Greek word “baptizo” —“to dip.” Jesus was baptized of John in Jordan. Matt. 3:15, 16; 22:19. Acts 10:47, 48. Mark 16:16. 1 Peter 3:21.


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. Matt. 24:21, 22, 29. Rev. 13th. They who know not will vote it. Also note Daniel 7:13-25: 8:25-28; 9:25-27; 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 enthrone the ‘beginning of the great tribulation period, which is to be climaxed 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 4:3-11. Note Isaiah 11:1-12: 65:17-25; Hosea 2:18; Zechariah 14:9, 20; Isaiah 2:5.1

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.


Romans 7:2, 3.

RESTITUTION—The Blood of Jesus will never atone for any sin that we can make right. We must have a clear concept of God’s love toward both God and man. Restitution means making the thing right wherein we have wronged our fellow man—taking back, or paying for, stolen goods obtained by fraud, etc.; paying up old debts, returning things borrowed, etc. Ezekiel 33:14-16. Luke 19:8. 9. 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 18:12-20. Hebrews 12:14.

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, and 1 Peter 2:13, 14, as long as it does not violate our conscience, for “we are not 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—Tithe is an ordinance of God, Malachi 3:10. 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. 18:20; 28:32. 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. 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 church? We see the very things happening today in the way of crop destruction 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 1:22, 23. 1 Cor. 12-27. We get into the church through a spiritual birth. Ps. 87:5, 6. John 1:12. 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. We see that God’s people are not divided and sectionalized Christianity, but that there should be but one group, and all working in harmony. “There is one body.” etc. Eph. 4-4.
THE APOSTOLIC FAITH MESSAGE.

(Organization.)

O. H. BOND, Editor & Publisher.
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PASTORS WIVES

The Bible tells us (Prov. 18:22) that, “Whoso findeth a wife findeth a good thing, and obtaineth favour from the Lord.”

In view of the fact that the Bible means exactly what it says, then it is easy to assume that in an assertion like this one, it applies to the individual who has found a Bible wife and ALL married women are not Bible wives, by any means.

The Bible speaking of prayer—“that men ought always to pray, and not to faint”—means that we should PRAY—not just adopt a little cold, habitual form, and call it prayer—possibly our active mind on something else, while our subconscious mind is speaking through our lips, our little practically memorized ceremony, called a prayer.

So we get a thought—when the Bible refers to something in this manner, it means the genuine—it means a real Bible wife—one who is measuring up to the Bible qualifications—an help meet in every respect: not one of those nagging, bossy, “know-it-all kind,” who is a burden instead of a blessing.

The individual who finds one of this kind, has found something that is FAR from a good thing; and is possibly likely to find more trouble at hand, than he is favour.

And of all men who have need of a Bible wife for a companion, it is a preacher—and for sure, one who is called as a pastor.

Possibly the Judgment alone is going to reveal the blessedness of some faithful preacher’s wife. It is sometimes her lot to bear a lonely cross at home, while husband is out on the battlefield, trying to warn precious souls of sin, of righteousness, and of judgment. And possibly whatever his success may seemingly be, if the facts were known, is in part due to her being on her knees at home, earnestly pleading God in his behalf—an help meet, indeed! May God bless their kind.

So a wife can be an instrument in God’s hands in being a blessing to her husband, and those with whom he comes in contact; or, if she be not found at her post of duty—looking after her real wifely duties—but the rather hindering her husband by nagging, fretting, not willing he should go and obey the Lord, complaining, etc., she is a hinderance and drawback to him.

But down to the thought of the pastor’s wife, let us say beloved, that here is a place where great care should be taken.

Not only should the pastor’s wife be careful in her ministration of home affairs—show by her daily life that she is no wastrel, but that she is appreciative for, and considerate of, the help the saints send in—but let her be very, very, careful in matters pertaining to the ministration of church affairs.

If God has called the husband to be the pastor of the church, let the wife be careful to maintain her place—an help meet to husband. Let her be careful if some misunderstanding arises among the saints, or if some one is walking disorderly and consequently, need to be dealt with on Bible lines—let her, as well as all others unconcerned, keep an attitude of silence in the affair, and let husband, and other proper ones, as the case may be, handle the matter.

Let pastor and wife consult over matters at home if they choose to—and which they have a perfect right to do; but let the wife be sure to avoid all gossip.

(Con’t. on page 6.)

And if a man also strive for mysteries, yet is he not crowned, except he strive lawfully. —2 Tim. 2:5.
Editorially
(Con’t. from page 5)
among the saints over the situa-
tion, for herein she can make bad
matters worse, possibly, instead of
clarifying things. Invariably,
there is too much talking on the
side when things sometime go
wrong; and the pastor’s wife can
easily make things worse for him,
if he especially be involved, by
her taking too free a hand in the
matter. The thing for her to do,
is to gently retire to the back-
ground, so-to-speak, and there on
her knees before God, help husband
fight the battle. A pastor’s wife
getting out of her place in such
matters, or possibly always keep-
ing a little something stirred up
among the saints, can keep torn
down more than husband can keep
built up.

The wife should be careful to
respect husband. We’ve been in
the presence of the husband and
wife, and wanting to talk to the
husband, but the wife would just
take the conversation away from
husband, and relate matters her
self. This is very ill-mannered,
and also quite annoying to the one
who would like to talk a little
business with the husband. Some
may think we are a little too plain
in some things; but it possibly
takes a little plainness of speech,
sometimes, to wake some people up!
Remember how that Nathan said
to David, “Thou art the man,” up-
on an occasion wherein David had
sadly missed the line.

Our Place In The World
Whatever the place allotted to
us by Providence, that for us is
the post of honor and duty. God
estimates us not by the position
we are in, but by the way in
which we fill it. —Tyron Edwards.
(Sel.)

Our Young People

YOUTHFUL CHRISTIANITY PAYS

“It is good for a man that he
bear the yoke in his youth.”
Lamentations 3:27.

We heard of a young woman,
(personally knew her) a sister in
the Lord, making a remark to about
this effect (this was several years
ago)—that she wished, or maybe if
she had, experienced more of the
things of the world before she was
saved, that maybe the enemy could
not tempt her, it cause her such
trials along the line.

Now let’s not be too quick in
formulating an opinion in her case—that is, questioning her sal-
vation. She was a good, clean,
young sister, and was of a Chris-
tian home; but possibly not unlike
many other young saints of today,
she had her battles with the enemy
along lines peculiar to young peo-
ple. Howbeit, she had the wrong
view, entirely, of assistance in her
case, in alleviating temptation.

You get her thought—that pos-
sibly had she known more about
some of the things of the world,
that Satan would not have been
tempting through mere curi-
osity, so-to-speak—to know the
pleasure of such things.

So we just want to say, beloved
young people, that the enemy was
only presenting a wrong thought
to this young Christian’s mind.
To have known more about sin
than she knew at her conversion,
might have resulted in her never
turning to the Lord; and again,
had she experienced more of sin,
she might have come in contact
with things that would have been
a real temptation to her in her
Christian life.

Whosoever you be, beloved,
who have started out in early life
to serve God, never let the enemy
tempt you along such lines. It
matters not at what age you gave
your heart to God, YOU have
experienced ALL the ways of the
world that you needed to know—
yea, for that matter, more than
you should have known. There
are many older ones today in God’s
good cause who would tell you
how they only wished they had
not gone as long, and as deep in
sin, as they did. Believe them,
dear ones—experience has taught
them that God’s ways are best.
So you should be the more thank-
ful as you look around and see so
much sin and ungodliness on every
hand—see the many pitfalls along
the pathway of life, and the depths
to which so many young men and
women have fallen—the shame and
disgrace they are bringing upon
themselves and their parents—
instead of being in any ways
tempted along the line because of
having never experienced more of
the world. You should feel thank-
ful way down deep in your heart
that you have made the start for
God before sin got such a hold up-
on you. The only regret that we
have, is that we never made the
start sooner in life than we did.
It is now drawing near to twenty-
two years since we made the start
for Heaven at the age of twenty-
five; and the former years that we
spent in sin, seeking pleasure in a
worldly way, have profited us
nothing—only some sorrow and
shame, as it were. So dear ones,
if the tempter ever approaches you
with the thought of what you are
“missing” by reason of serving
God now, instead of “enjoying”
the pleasures of youth, just resist
him in the name of the Lord, even
as the Saviour resisted the tempter
with a scriptural quotation each
time—with the text above, that
God said, “It is good for a man
that he bear the yoke in his youth.”
And this is right, beloved. God
knows what is best for us in spite
of ALL arguments to the con-

If any man among you seem to be religious, and bridelith not his tongue, but deceiveth his own heart,
this man’s religion is vain. —James 1:26.
Our Young People
(Con't. from opposite page.)

trary. Only wish we could im-
port to you the thought we get
from this text—the deep meaning
of it. God knows that it is best
for man that he begin serving Him
in youth; and He well knows the
reasons for such. There is bound
to be a reason, or God's inspired
Word would not have told us so.
So in this fact alone, we get the
thought, that though we be unable
to advance a convincing reason,
yet the mere fact that God declares
it to be good for us, establishes
the truth and reasonableness of
such for us.

To "bear the yoke," means for
us to be united with Christ— to
walk with Him. No doubt but
most of you understand the literal
meaning of a "yoke"—have pos-
sibly seen the picture of animals—
especially the work oxen of frontier
days; if so, then you have an idea
of the working principle of the
yoke. Some literal yokes may be
 crude affairs, and therefore the
more liable to be painful to the
animal. But of the yoke we are
exhorted to bear, Jesus says:

"Take my yoke upon you, and
learn of me; for I am meek and
tender in heart: and ye shall find
rest unto your souls.

"For my yoke is easy, and my
burden is light." (Matt. 11:29 30.)

So we find the yoke the Saviour
would have us wear, is an easy
yoke, after all. It is not an ill
fitting, and painful one, but one
that fits perfectly—adjusted es-
pecially for you, and will never gall,
nor bind, if YOU will only keep
step with your true Yoke Fellow
—never lag, try to get ahead, nor
pull to one side! He knows well
the path, and is qualified in how
to be a true companion to the new
beginner. In a manner, it is as
the breaking in of the young oxen,
we suppose. First, if an old tried
and true oxen is available, then
the younger one is yoked together
with him, and the sooner the
younger one learns his place, and
to keep step, the more easy will be
the task. And now down to a
thought—comprehend in your own
minds, if there would be any ad-
\ vantage in training the oxen to the
yoke while it was yet young, and
more gentle, over waiting until
older, and possibly more "head-
strong," or unruly—"set in its
ways." so to speak. Then think,
also, if there would be any advan-
tage in our taking the yoke of
true Christianity upon ourselves
in our younger days, while our
hearts and lives are more tender
before Him; before we are so filled
with the things of Satan and the
world; before we go so deep in sin,
and so carried away with the things
of this life, that you will just go
on, promising to some day get
right with God, and as a result,
possibly, like millions of other
precious souls, finally go into
eternity without God.

In bearing the yoke in our
youth, beloved, think of the pos-
sibilities of the more days of our
life we can spend in serving Him.

So dear young saints, you are
missing nothing that is worth
while to you in this life, in your
now living for God. You are do-
ing the very thing He wants you
to do—and the thing that He de-
clares is GOOD for you—in serv-
ing Him in youth. Such service
has a double reward— a reward in
this life, and a reward in the life
to come. In this life, it equips
you the better for service for Him
in later years, should you live, and
Jesus tarries, as well as the pos-
sible escape from some of the ter-
rible things that are engulfing the
youth of our land today. It is
therefore good for us to bear the
yoke in our youth—it will help us
in after years to only serve God
the better. Jesus said in His
youth, "wist ye not that I must be
about my Father's business?"
Young people are useful in God's
cause. They are a blessing in His
service. They have a place to fill.
It is surely a beautiful picture—a
wonderful example of the virtue
of true holiness—to see young
men and women today, who are
living clean, Christian lives, stand
before the world and witness to
the real saving grace of God, when
there is so much sin on every hand,
especially so many things to tempt
the youth of today. They are a
blessing to God's cause. And so
far as pleasure is concerned, they
are enjoying pleasures that are
real, and lasting. thank God—
they are drinking at the Fountain
that never runs dry. And best
of all, death has no terrors for
them; neither are those who
really have the oil in their vessel
--baptized with the Holy Ghost—
afraid at the thought of the com-
ing of the Lord.

May God bless every young
saint in His cause; may their
hearts be encouraged in the way;
and may they shine out for Him.

A speaker before the Evangelical
National Mission Board recently
stated that young people (we pre-
sume he meant the unsaved class)
were living in four worlds: in
pleasure, pride, indifference, and
adventure. He urged that these
be changed to those "on which
Jesus lived"—great companion-
ship, a compelling purpose and a
great goal. And let us add, that
that "great goal" be Heaven, for
truly, the soon coming of Jesus is
going to mean as much to the
youth of this world, as it will
mean to the aged. Amen.

The blessing of the LORD, it maketh rich, and he addeth to sorrow with it. — Prov. 10:22.
THE "ONE GOD" THEORY

(Con't. from last issue.)

Continuing from last issue with a thought on the so-called "One God," or Jesus Only theory we have for this time, the Lord willing, the subject of water baptism, as taught by these people - that is, concerning the ceremony they use. While we cannot give you the words they use, but in substance, they use a form of, "in the name of Jesus," or to this effect, instead of, "in the name of the Father, and of the Son, and of the Holy Ghost," which is the form set forth by us for the Saviour, himself, recorded in Matthew 28:19, basing their claim for such form on the theory, if we understand them aright, that inasmuch as the command in Matthew 28:19, specifies "in the NAME of the Father, and of the Son, and of the Holy Ghost," that the words, "Father," and and "Son," do not constitute names, but that "Jesus" is the name. and that this name answers for all the three individuals referred to in the command given in Matthew 28:19; also claiming that the singular use of the word "name" in the command infers an individual meaning—that is, that ONE name applies to all three—Father, Son, and Holy Ghost; that if the command had read, "in the NAMES of," etc., (used in the plural) that the inference would have been to THREE separate individuals. We hope you get the point.

Now to begin with, beloved, let us be frank to say, and with all due respect to anyone who may be sincere in this erroneous movement, that any such interpretation of Matthew 28:19, as to imply that the singular use of the word, "name," with the accompanying punctuation—a comma separating each of the three clauses—does not apply equally to each of the individuals referred to—to mean the same as if it read, "in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost"—using the word "name" three times instead of one—any such interpretation is only a display of grammatical ignorance; and such ignorance is more than likely NOT prompted by any lacking of a simple understanding of our English language, but is possibly due to the blinding influence of the spirit that accompanies false doctrines! The Bible is as correct in punctuation, as it is otherwise. Just one little comma (,) misplaced in the Saviour's statement to the converted thief on the cross (Luke 23:43.), wherein He said, "Verily I say unto thee, To day shalt thou be with me in paradise," would change the sense of His statement. With the comma placed between the words "thee," and "To day," as it is, gives it the power of meaning that upon THAT very day would be in paradise with the Lord, and NOT in the end of a soul sleeping period, as taught by the exponents of such false doctrine, which would grammatically read so, if the comma was found placed after "To day," thus changing the statement to read that He simply meant He WOULD be with Him in paradise—not specifying an immediate entrance thereinto, which would give the soul sleepers grounds for refutation of teaching to the contrary. So we thank God for the inspired punctuation of the Bible, as well as for the correctness of its text, for without punctuation, we would be at loss, so to speak, concerning its complete teaching. The rules of punctuation are carefully regarded in legal documents—a slight infringement—a misplaced comma—could easily change the meaning, or power, of a transaction. Then if we be careful to observe such in that which pertains to our personal affairs, let's be honest, careful, and considerate enough, to recognize the provision God has made for our soul's welfare, in the power of punctuation in His Bible. If ALL were as careful concerning their title to a mansion in the skies, so to speak, as some are concerning a title to a piece of land, or an automobile, in this perishable world, how much better their chances for Heaven might be! So concerning the use of the word "name" in the singular in the command, the use of the comma in stead after the words "Father," and "Son," implies the same meaning as if the word "name" was used each time. Ask some grammarian. (But some, possibly, who are under the influence of such false doctrine, will not submit to even the dictionary for the meaning of terms in our language! For Shame!) So as the command reads—if we will admit the Bible as it stands, is correct—it infers, beyond all doubt, that baptism is to be administered in honour of three individuals, and NOT just in the name of one! (Con't. in next issue.)

Preaching, And Practicing

The individual may be preaching the full Gospel, but if they are not paying their tithes as they should, they ARE NOT practicing the FULL Gospel!

Special Services

Bro S. Crutchfield, pastor at Lead Hill, Ark., requests that we announce an all day's meeting, with dinner on the ground, for that place on Thanksgiving day, Thursday, Nov. 26. An invitation is not only extended, but all the saints who can, are urged to come, and to spend the day in fellowship, and in service with the Lord.

Everybody invited.

Also, Sr. Lizzie Sanders, pastor of Sunshine Mission, at 501 S. E. 16th. St., Oklahoma City, extends a very kind invitation to wife and myself to an all day's meeting which they are thinking about for that place on Thanksgiving day.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 John 4:15.