THE APOSTOLIC FAITH MESSAGER

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

FIRST ISSUE, SEPT., 1930 TAHLEQUAH, OKLA., DEC. & JAN., 1936 37. No. 54.

THE "ONE GOD" THEORY
(Con't. from October issue.)

Water Baptism
It is beyond doubt, that following the day of Pentecost, to the closing scenes of the New Testament, that the disciples continued in the doctrine of the apostles as they preached and taught the Gospel. We do not hear of Peter, James, John, Paul, or any of the called ones, preaching anything contrary to the doctrine as taught, and following, the outpouring of the Spirit in the form of the former rain.

Now in these last days, when God has seen fit to pour out of His Spirit the second time - giving us the latter rain (thus fulfilling prophecy) which in spiritual substance is only a repetition of the former - if we, today, cannot point back to the original outpouring of the latter rain - some 37 years ago - as a basis for our doctrine - yet preaching the same as taught then - there is surely something wrong with our doctrine. The apostles of old could point back to Pentecost as the foundation for their doctrine, years after that wonderful event. It is beyond human reasoning to assume that God gave us a plan 37 years ago, and now, today, give somebody "new light" on important points of the original doctrine - that the teaching of 37 years ago was wrong, and that a new course is to be followed today. So we believe, and that according to God's Word, that people to be on Bible lines will have to continue in the doctrine of the latter rain until the end, just as they continued in the doctrine of the former rain until the scene closed on the New Testament history of the early church, thank God. And best of all, by a spiritually Biblical comparison, we can note the genuine Apostolic faith doctrine of today in the light of the Bible teaching of the early church, and see that the two correspond, thank God. Glory!

Isaiah of old has told us how to look at this thing - so many different teachings as are going forth today. He says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) Now there are many "speaking" today, but who are NOT speaking according to that word - the Word of God.

Going back to the latter rain outpouring of 37 years ago, following that time for a period you never heard of such doctrines as are today going forth, falsely, under the name of holiness. You never heard of the so-called Finished Work teaching - that doctrine which denies the teaching of sanctification as being a second, definite work of grace, when God poured out the Spirit on these VERY kind of people - Did God make a mistake in starting out so called Pentecost of these last days? For Shame to infer that the original teaching was wrong. God doesn't build upon the wrong kind of foundations. Amen. Neither was such a thing as the organized Pentecostal Holiness church on the scene until some years later. And the "One God" teaching - the subject of these series of articles - was not known of, to say included, in the teachings of the early days of the latter rain. But we of the last days are going to have to suffer to the very bottom of Satan's storehouse of delusions, deceptions, false doctrines, hypocrisy, etc. So all that true saints of God can do, is just to stand for the right, live the life, and declare the Gospel in its purity and originality, and let Satan blow his winds of doctrine over the face of the earth. One thing, he won't have long now to work, thank God. Amen. We have no time nor thought for doctrine that is contrary to the original teachings of this great latter rain outpouring. Paul has warned us of just such in Acts 20: 28.

Now at this time, we feel, by the Lord's help, a few thoughts along the line of water baptism - which is the correct way it should be administered - whether we should use the ceremony given us by the Saviour in Matthew 28:19, or whether we resort to a ceremony using Jesus' name only.

First let us say, that if we will note carefully, there is a vast difference between the nature of the thought in Matthew 28:19, and in Acts 2:38; 8:16; 10:48, and 19:5; scriptures used by the so-called "Oneness" people in trying to establish a new form, or ceremony, in water baptism, along with their

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The doctrine of "Oneness," or Jesus Only theory, trying to do away with the doctrine of a separate, distinct individuality of a three-fold Godhead. The command in Matthew 28:19, "in the name of the Father, and of the Son, and of the Holy Ghost," is, if you will notice, given to the baptizer—the ones whom He has commissioned to go preach the Gospel and to baptize; that of the other scriptures—in Acts 2:1-10:19—is NOT a commission to be carried out by the ministry, but is addressed in each case to, or spoken of, the CANDIDATE for baptism—a difference in the two groups. So of the two messages, the one is to the BAPTIZER, and the other to the CANDIDATE for baptism. And when we note the harmony of the two, we can see there should be NO grounds for any division among God's people over such a point.

Now to begin with, Paul tells us in Ephesians 4:5, that there is, "One Lord, one faith, one baptism." (And note here, he also stated in the verse above this, that there was "one Spirit," which is referring to the Holy Ghost; and in the verse below, that there was "one God." So Paul plainly infers there is one each—one Spirit, one Lord, and one God. Paul was quite a "oneness" man—like all truly spiritually led men of God, he believed there was one each, thank God!) So of that "one baptism," we want to get a thought, the Lord willing.

During the course of John the Baptist’s preaching, he preached a water baptism for the remission of sins. But when his course was fulfilled, and the ministry of Jesus was in effect, we find that water baptism carried another significance—not any longer the putting away the filth of the flesh, as was it's virtue under John’s ministry; but now it was the "answer of a good conscience toward God." (1 Peter 3:21.) So when the gospel of grace and truth was the Gospel for the world, then the ministry of John was no longer in effect—his was a ministry of reformation—preparing a people for the coming of Jesus. So the time finally came when the baptism of repentance was no longer in effect, but gave way—not to "new light," thank God, but to the baptism of the dispensation that was to mark the final work of God—that of grace, which baptism is the only one for today. So Paul comes on the scene, and finds some people yet practicing John's baptism, while others are following the example of Jesus, who was NOT baptized for the remission of sins, but for the answering of a good conscience toward God. So he (Paul) preaches in those days, telling the people there was but ONE baptism—the baptism of Jesus. He came to Ephesus (the Ephesians, to whom the book of Ephesians is written) and found there certain disciples, and asked them if they had received the Holy Ghost. They had not heard it preached. He then said unto them, "Unto what then were ye baptized?" And they answered him, "Unto John's baptism." He then explained to them how that John baptized with the baptism of repentance, but also, at the same time exhorting those whom he thus baptized to believe on Jesus, who was to come after him. So when the Ephesian disciples (who had evidently been converted after the ministry of John, but led to the Lord through the ministry of Apollos, a mighty man in the scriptures, but who, like others, possibly, in his day, was yet looking back to the baptism of John—the only baptism he knew, even as we find some professing Christians today still regarding water baptism in the virtue of John's day. Acts 18:24 28.) heard this, they were again baptized in the name of Jesus. (Acts 19:1-7.)

Now upon scripture like this, and three other places mentioned above in Acts of the apostles, do the so-called "One God" people base claim for a "new" ceremony in water baptism—that of, "In the name of Jesus." We wish you

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A Thought
Beloved, we get a thought like this, concerning how some are claiming "new light" in these days, perfecting organizations, etc., among God's people: Don't you believe, dear ones, that God, who foreknew all things, would have, if there was "new light" to follow, or if the time was to come when an organized church, with even a name different to that which He ordained of old would be necessary—don't you believe that He would have kept the annals of the New Testament open to have included such, rather than having closed the scene as it is, no reference being made that ANY further, or contrary to the then established form and method, was to follow?

Think!

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. —Ps. 110:1.
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would note the difference here in the class—that these were of the candidate class, and NOT the baptizers. In this event, as in other like events in the book of Acts, the baptism as referred to in the name of the "Lord Jesus," in the name of "Jesus Christ," or in the name of the "Lord"—all three of these titles being used in the four instances mentioned—that such is to DISTINGUISH the baptism under grace from that under John. Note that those Ephesian disciples stated they had been baptized "Unto John's baptism"—or the baptism of John. NOW, under grace, it is no longer "John's baptism," but it is now Jesus' baptism, or in His name; hence now, in the name of Jesus Christ, the Lord Jesus, or the Lord—their or all the titles referring to the self-same individual, Jesus; and as stated above, such titles are merely to distinguish the one baptism from the other, and NOT in any wise to establish a ceremony in administering the baptism—Jesus did that in Matthew 28:19. We hope this is plain—distinguishing between the baptisms, and NOT alluding to forms of ceremony. So the message, we agree, four times in Acts, refers to a baptism in Jesus' name; BUT, when we come down to the water's edge, what about the ceremony? Again as stated above, Jesus gave us that, thank God, when He gave the world-wide commission to teach ALL nations, as recorded in Matthew 28:19, "In the name of the Father, and of the Son, and of the Holy Ghost." Why? Because it is needful that He honour the Godhead in such—He takes NO sole honour unto Himself in anything. So when we

administer water baptism as in the command He gave us—using the ceremony given above—we are taking NO glory or honour from the Saviour, but rendering Him full honour in EVERY respect, if we could only get our eyes open to the truth, and get away from an ungrammatical, and whimsical idea concerning the "name." Those of the so called "One God" teaching who advocate that "Jesus" is the correct name of the three mentioned in Matthew 28:19, are as surely wrong in their understanding as can be. Jesus is NOT the name of the Holy Ghost, which would HAVE to be the case, if their theory was correct; neither is Jesus the name of God. These are not the points we wish to discuss. But the thought we wish to bring before your mind is this—-that it is as perfectly correct as can be, to administer baptism in the name of the Father, without calling Him God. Jehovah, or other names by which He is referred to in the Bible; and also Biblically correct to administer baptism in the name of the Son, as it is to confine ourselves to the use of the name Jesus, Jesus Christ, or the Lord. If you send your child to the store where you traded, to make a purchase, and where the merchant knew your child, that child could go there, and expressly say, "My father sent me for 'so and-so,'" and the merchant would honour and accept that order, and send the article by the child just the same as though the child had called your name in particular. The proposition of the "right name," is just a point Satan would have people think they had discovered which was a great thing in the way of a "new" Gospel thought, but which in reality is only another move by Satan to bring division among God's people. Satan doesn't care which side-track he gets people on...just so he gets them off the Main Line. And as for the ceremony used by the "One God" people, of the four

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Jesus And The Holy Ghost Are Separate Individuals

If people are not so spiritually blinded they cannot see the truth, there's a thought expressed, by the Saviour, Himself, as recorded in Matthew 12:32, which ought to enlighten people to the fact that Jesus and the Holy Ghost ARE NOT the same person—that the name, Jesus, does not apply to the Holy Ghost in Matthew 28:19, as held by the so called "One God" people—that by virtue of the fact, if for no other proof given elsewhere concerning their separate existence, that a difference between the two is here established by reason of the sin against the one recorded as being so much greater than sin against the other. Note the verse:

"And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

So in that the title, Son of man, applies to Jesus, it is easy to see that a difference exists between the personality of Jesus and the Holy Ghost—that they constitute two separate Beings.

And there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased. Mk. 1:11.
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instances mentioned in Acts where-by they think they have found the “correct” form of baptismal ceremony—just which one of them are they going to use to be “correct,” since three different “forms” are used—one, “in the name of Jesus Christ;” another “in the name of the Lord;” and twice “in the name of the Lord Jesus.” (For that matter, concerning the identical ceremony these people use, there is not one instance wherein it states, “in the name of Jesus.” mentioned. Amen.) Now IF these people contend for Acts 2:38, etc., as being ceremonial examples, how about 10:48, wherein it says, “in the name of the Lord”—would the word, Lord, be any more a name than the word, Son, in Matthew 28:19? And IF these be considered ceremonial examples, then would not one be as permissible as the other, which would justify the use of the word, Lord, in ceremony the same as, Lord Jesus, or Jesus Christ? But we know about what their argument would be in such event—they would possibly contend that wherein Peter commanded in Acts 10:48, to be baptized “in the name of the Lord,” meant for it to be done in Jesus’ name. So this brings us to the point, that either the ceremony in Matthew 28:19, is wrong, or that Jesus IS the name of both the Father, and the Holy Ghost. Then IF Jesus is the name of the Holy Ghost, why do people of such faith profess to be baptized with the Holy Ghost—why don’t they just say, “baptized with Jesus?” IF Jesus be the name of the Holy Ghost in water baptism, why not give the name the same use in referring to spiritual baptism?

Amen. We wish people would get their eyes open to the truth of God’s Word—compare such doctrine with that of the early church trace their doctrine back to it’s inception—see where, how, and why, possibly, it was started. Such theory is making God the author of confusion, which is contrary to the Bible, in that it make it appear that the original Apostolic movement was not started out on the right foundation. For shame on such theory! People had better begin to fear God; Jesus is coming soon; and we are sure He is coming after a people who are glorifying Him in word and deed. The winds of doctrine are blowing today. This did not begin until after the outpouring of the Spirit. Such erroneous teaching was not heard of until after the way had been opened for false doctrines, and a departing from the faith had already ensued through the Finished Work teaching. It is wholly unBiblical—does not even stand to reason; and is ridiculous in one respect—such theory would imply that Mary became with child by her own son, if Jesus was the Holy Ghost. Such rot! Amen. People who are engulfed with such pernicious teaching are surely enmeshed with a terrible spirit. And it has been said to this effect, that it’s the spirit that accompanies false doctrine that makes such dangerous—people seem to be under the power of a spirit. Common sense would teach one better than such idea that the word, Father, itself, didn’t designate a separate existence from that of Son—“Father” means one thing; “Son” means another. The Bible uses these terms in referring to God and Jesus. So you try to make the two words be of the same meaning. It won’t work, will it? So IF the two individuals ARE just one person, as they teach, then the words, Father, and Son, are not proper words to use in referring to them—such would work confusion, for ALL you, we, or any one else only knows, the word Father refers to the one individual alone—that of a parent; while the word, Son, refers to another individual entirely—that of a child—the offspring of a parent. May God bless you, beloved; and may eyes be opened to the truth as it is in Christ Jesus, who DID TEACH us that He had a Father—He says, “I go to my Father.” (John 16:10.) So if He (Jesus) was the Father, why say He, “I go to my Father,” when He would have thus “been” there at the time? Amen.

We know that Jesus and the Father are one—there is NO division between them; also the Holy Ghost is in like manner ONE with them; but individually, they are three separate Beings. (1 John 5:7.) Also does the Bible teach a oneness to exist between man and wife—yet that union is constituted of TWO separate beings. Jesus prayed the Father in John 17, to sanctify the disciples—in one respect—that they might be ONE—not that they might be recreated into one human being; but that they might be ONE in heart, mind, and soul. Looks as if reason would teach people what is meant by a Bible oneness; but suppose when people accept a wrong spirit, it is hard for them to see the truth.

So in conclusion, to be baptized “in the name of the Father, and of the Son, and of the Holy Ghost,” signally means, for that matter, to be baptized in Jesus’ name, since we only have the “one baptism,” and the which it is no longer “unto John.” In this, the harmony of the scriptures ought to be seen. Amen.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. —Jno. 16:20.
DANGER IN SIN

Aside from what it is going to mean to people at the Judgment, it seems that of late months we have been impressed more than ever before of the real danger there is in this life today in living in sin. Truly we are in perilous times. Satan is at work on every hand, seeking every soul whom he may devour.

The seriousness of the situation—the great danger for those in sin today—comes to us in this manner—how that the enemy is coming at people today in such a manner that they are yielding to temptation—committing crimes they would have possibly one time resisted—may be something on the spur of the moment—possibly take their own life, or the life of some one else; or some other crime. Especially, does it seem that a suicide wave has been passing over the country. So many have taken their own lives. This past summer a sad occurrence—an example of Satan at work—taken place in New York city, wherein a young man, a newspaper reporter, while with a sight-seeing group in the Empire building—the tallest building in the world—saw a paper out on what must have been a kind of balustrade on the edge of that part of the building, jumped upon thereon, bid a farewell to the people at hand, and possibly with a smile, leaped into space, clearing everything, landing within a few feet of a taxi cab on the pavement, eighty-six stories below, mashed beyond recognition! His brother stated he knew of no reason why he should have taken his life. But so it is; possibly Satan rushed upon him to the spur of the moment—the impulse seized him suddenly, and without having power to resist, he yielded, and was gone! How sad; and what a terrible death!

A man in Texas gathered his family in the kitchen of his home, poured gasoline over them, setting it on fire, burning himself and wife to death, and possibly fatally injuring one or all of his three children. The man was a farmer, and as the paper stated, had recently returned from a hospital where he had been treated for a mental disorder.

The recent finding in a snow bank of the nude body of the little eight-year-old kidnapped son of a Tacoma, Wash., physician, who had been brutally murdered—whether the work of a fiend, or the heartless act of a more normal murderer—only helps to show where sin is leading to—if the deed of other than a fiend, speaks how the human heart can, and is, being hardened. Surely, there is no sin so great today—no crime so heinous—but what Satan has some one among his great army of followers who will perpetuate the deed. Unsaved reader—perchance you be—will you be the next conscient, or possibly volunteer for Satan in carrying out some ghastly, or foul deed against yourself, or your fellow man; or possibly those of your now loved ones? There’s DANGER in sin!

Though possibly a bit off the main thought of the theme, and so back to it, we would that you get the point in view—that the time is now here that people who today living in sin, are in a more dangerous position from a standpoint of present evil and suffering than was possibly prevalent a few years ago. You may feel secure from any great evil on your part, but we would forewarn you that evil is abroad in the land as never before, and YOU may be the next to pay with your life and soul for living in sin! you could so easily fill a premature grave!

DISASTEROUS CONDITIONS

At this date (Jan. 26.) the Ohio river valley country is in the throes of the worst disaster that section has known from high waters. The estimate of those who have been driven from their homes on account of the high waters in this, and that part of the Mississippi affected region, is placed at approximately 550,000, with at least 84 deaths in 11 states, and of course, with property damage running into millions. Appalling conditions exist in cities along the devastated route. Disease danger is menacing. Added to this is the wintry weather conditions. Louisville, Ky., under martial control to combat pestilence, panic, and starvation. Time and space will not permit details of this, the worst disaster our country has faced in years.

California has just recently experienced it’s coldest weather in fifty years.

Strikes—labour trouble—have been causing concern in the automobile industry.

A constant war threat is almost a daily problem in Europe.

Living conditions are most continually on the increase.

The burden of taxation gradually growing.

About five major airplane accidents of comparatively recent date has added to the toll of disaster.

Kidnapping and extortion yet adding to the field of crime.

A move was made to attract attention toward control of a very (Con’t. on page 9.)
We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His second coming. We teach the personality of the threefold Godhead; and contend that the very same Gospel in it’s purity and fulness as was delivered by Paul, and the other apostles, to the early church, is the only Gospel for us today.


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. 10:12. 1 Thess. 4:3. John 7:35. 17:1. John 1:7. Peter 1:2.

BAPTISM OF THE HOLY GHOST—The baptism of the Holy Ghost is the gift of power upon a clean, sanctified life. Luke 24:49; Matthew 3:11; John 7:38, 39; 14:15, 16, 17, 26. Acts 1:5, 8. 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 19:5—11]—of that decisive work, wrought 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 points us to. 1 Cor. 15:51-53. 1 Thess. 4:15-18.

WATER BAPTISM—Water baptism by immersion [single], as the meaning of the Greek word, of the Patristic writers, of Paul, and of the Holy Ghost, being preformed 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,” as was baptized of John IN Jordan. Matt. 3:15, 16; 26:19. 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 and 16th. chapters. Also note Daniel 7:26-27; 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, this great time of God’s power 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 peacefull 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 35:1-2. 56:17-25; Hosea 2:18; Zech. 14:9-20; Isaiah 2:4-5.

THE GREAT WHITE THRONE JUDGMENT—All nations shall be gathered before the great white throne of God for eternal judgment. Here both small and great among men will be judged according to their works. Daniel 7:12. 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 conscience void of offense toward God and men. Restitution means making the thing right wherein we have wronged our fellow man—taking back, or paying for, stolen articles, settling for good things given away, our 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 18:18-20. Heb. 12:14.

We maintain the highest regard for our flag and teach absolute respect for, and veneration of the tricolour of our country according to Romans 13:1, and 1 Peter 2:13, 14, as long as it does not violate our conscience, for “We ought to obey God rather than men” Acts 5:29. 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; 28:22. Then under the law the payment 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. 7:9.

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 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 3:3 to 8. Note also Acts 2:47. This is not an organized institution—man—made organizations divice God’s people, as clearly evidenced among the many different denominations today. God’s plan is not divided, and will always be united, but that there should be but one group, and all working in harmony.

“There is one body.” etc. Eph. 4-4.
Jeremiah 49:11

"Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me."

For every perplexing problem touching our lives, in some manner—by precept, example, or direct command, God's Word has a solution for the same—if people are willing to deny self, trust God—believe His precious Book.

Now there is a question confronting some relative to life insurance, burial association membership, etc., that is, should saints of God partake of such?

Now beloved, in all fairness to the opinions of all who may hold contrary views, yet we wish to frankly say, that if the promise of God as set forth in the text above is not to the father who may be thinking about the future conditions of his loved ones in the event he is called away from them, then just what is a promise, and when are we to know when to rely upon such? And surely, you do not see anything here pointing toward insurance companies, which are waxing rich through their making merchandise of human beings, a thing within itself contrary to the principle of the Bible.

In the face of these hard times has the enemy a better chance to tempt some along the line of financial matters than in more prosperous seasons, possibly. And don't forget but what he has some agents who are trained in "salesmanship" appeals; and also remember, all of Satan's devices are labeled, "No Harm!"

In particular, has the burial association proposition sprung into such prominence within the past few years. This appeals to many as a fine thing; but just what about such scripture as contained in Matt 6:34, "Take no thought for the morrow," etc.—though this be used here directly concerning food, drink, and clothing for tomorrow, yet, could it not also apply to such as the preparing of yourself, or your loved ones, for burial? You would not take out any form of insurance for food stuff for the welfare of your family against tomorrow in the face of such scripture, would you, beloved? Then why resort to something along the line of such in case of death? If we can trust—or purport to do so—God for the necessities of life, why not trust Him for the necessities in death! Amen. Talk about the Apostolic faith—why there are possibly some today, who are professing such (and mind you, we are not questioning their salvation) who have manifested faith in God in regards to some of the temporal needs of this life, does not rate one bit ahead of professing Christians of the nominal churches who make no pretense towards the old-time faith of the apostles. Beloved, if we are going to trust God, let's trust Him—not take Him for some things, and in others, give our selves over to the mammon of this world, to be gambled with, or to be made merchandise of, just to be assured of protection in death. I am persuaded that God is as able to provide, in some way—and it will be a Biblical way—for either wife, or myself, in case one of us should be called away, for the other to put away, as we are to believe that He will provide in this Life. Why would God forsake in death? And concerning membership in a burial association (and the same apply to life insurance), a sister in the Lord brings this good thought—that we can't partake of such during the reign of the beast, for as you know, we can't buy nor sell during that time, except we are lined up; and you know what that would mean! and remember, insurance policies, and burial association memberships, are something to be purchased—due to be kept up. Then what about the money people have paid out for these things, and the time possibly coming when such will have to be dropped on account of require—

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And Jesus answering saith unto them, Have faith in God. --Mark 11:22.
The Apostolic Faith Messenger

Jeremiah 49:11

(Con't. from page 5.)

ments in business transactions during the beast reign?

As for life insurance, what better thing could a father leave his wife and children than the memory and influence of a true Christian life, having so lived before God that he can go out from this life with his loved ones wholly committed into God's hands, knowing that according to His promise, He will care for them? Such assurance, beloved, is REAL insurance—worth more than all the gold connected with Wall Street, for Wall Street could go broke, and gold lose its value, insurance companies can fail—but Heaven can NEVER be bankrupt, thank God! The thing for people to do in this life, is to so live before God, that when they are called to go, that they can have the faith and confidence in God that will bring the fulfillment of His every promise toward us—entitle us to ALL His benefits. Praise His good name for ever. Amen. This is ASSURANCE, genuine. But it will take living the life, if we would expect to have that confidence in the end. Prayers that have reached the Throne in this life, are oftentimes answered, no doubt, even after the passing away of the faithful one. Wife will tell you today, of something in her life that she believes is an answer to prayer of her devoted Christian mother, who passed from this life, shouting her way to Glory, while wife was yet barely two years of age. And so with the promise of the text of these few remarks—here is something to be fulfilled after death, pertaining to things in this life; but the question is, beloved, are we so living in this life, that we can leave loved ones in His care—have we the sufficient deposit in the bank of Heaven, as it were—have we sufficient treasures above—that our loved ones can draw on the account after we are gone?

Try to think of the apostles Paul, Peter, James, John, or any of the apostles of old, as carrying life insurance on themselves, or belonging to some burial association, that loved ones might be cared for after they were gone, or that they might be assured of being able of a burial in case of death among dependants, or loved ones!

How many people do you suppose are in their graves today, the victim of some murderer—probably some one of their own family secretly perpetrating the foul deed—because such an one was carrying a nice large insurance policy?

How many boys and girls do you suppose have been spoiled—gone in the way of riotous living—through insurance money left them by a possibly hard working father or, possibly some widow marrying an almost worthless somebody to squander the insurance money of her former husband?

You may think, "Well, all these may be facts—the wrong use to which such money is put—but that doesn't discredit the proper use of such provision made for one's family." If not, in your estimation, yet there is the text—"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me"—is this not assurance that God WILL keep YOUR children alive, which means that HE will provide the necessities of life for them—and how long do you suppose He will provide as compared to an insurance company—they provide only until the last dollar has gone; but God would be on the scene as long as necessary. Glory! And that without any possible law suit to collect. Amen. Now which offers the BEST assurance? And of YOUR widow, He exhorts that she trust in Him—look to Him for help in time of need. So if nothing has been proven contrary to your views—you are still in favour of life insurance—to just what benefit are you going to attribute the promise of God in this instance? Where is our faith today? Just because we cannot see immediate relief at hand in the matter of trusting God, are we going to lose knowledge of the fact of our possibly former teaching and faith, that God is able to make a way where there seemeth to be no way? What is faith, anyway? Is it just that which we see, and now have at hand? No, beloved; faith is the substance of things hoped for, the EVIDENCE of things not seen. (Heb. 11:1.) So we do not have to see the thing fulfilled before our eyes in order to believe—that would not be taking God at His word. The thing to do, is to first meet conditions—our heart right with Him; then asking according to His will; and not to consume upon our own lust; and then the evidence we receive assures us of the answer. Also, faith cometh by hearing, and hearing by the word of God. (Rom. 10:17.) Though we have never seen that place called Heaven, yet we are just as much assured that such place exists, as though we had been there, and had seen with our natural eyes. Why? Because the Bible teaches us that such place exists, and we are assured in our hearts that the Bible is right. Through the op-

(Con't. on page 7.)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. —Hebrews 11:6.
Disasterous Conditions
(Con't. from page 5.)

tention to a loathsome "social" disease, which, if correctly estimated, it's prevalence is very shamefully of note in the nation--especially, if the percentage should run: accordingly in other states as estimate given for Oklahomas, from which state the attempted move was made through the efforts of a big daily newspaper.

So in view of all the disastrous condition of the world--for every plague, and every pestilence; for every adverse condition; for all the strife, and unrest--the reason for such is summed up in one little word of three letters and that is, SIN!

We do not believe as do some of those who are Deists, if we be correctly informed concerning their belief--that the world was created by a Supreme Being, and then left to it's self, so to speak--or, without His governing power--we could not believe such and believe the Bible; but we believe that God both created the world for His glory, and that He retains the controlling power—that the power of blessing, and of curse, is in His hands; that the attitude of mankind toward Him determines the reward in temporal blessings. It is beyond question but what the terrible condition of the world—the war, strife, depression, crop failures, pestilences, destruction—great disasters, etc., are only penalties meted out by Heaven's Bar of Justice, toward a deserving world on account of its disregard for the laws of God. For every offended law of man, and of nature, atonement must be made. When man violates the law of the land, he is subject to punishment for the same; and in violating laws of nature, he often suffers in the flesh for the same. While he may escape in some manner, the penalty for disobeying man's laws, yet he has less chance in escaping the penalty in breaking health rules—but there is NO escape when breaking the laws of God! The world is promised blessings for obedience, and likewise cursing for disobedience. So it is plainly evident that the world's disastrous condition today is only the penalty being paid for it's attitude toward God...it's disrespect, generally speaking, for Him and His cause. How could it be otherwise, since He has ALL power in His hands—why, and where, would there be any reason for His curse upon the earth in ANY form, if the inhabitants in general were walking uprightly before Him?

Reader, which side of this great question are you on—-are you so living before God as to be contributing your part toward causing God to have to keep His word regarding a curse for sin and disobedience? or, are you lined up with the few, whose lives before Him are such as that otherwise He would be pleased to bless, IF all mankind, or sufficient numbers, at least, were walking uprightly in His sight? Of course, just YOUR getting right with God, and then living for Him, would possibly not change the situation—but it would put you on the BEST side here, and on the SAFE side at the Judgment. So dear one, if you are in sin, or disobedience today, and in ANY manner feeling the effects of the adverse conditions in the world, just remember that YOU are contributing YOUR part toward making it thus so; and beside all the suffering—the heartaches and disappointments, etc., of this life by reason of such, just think for a moment what that kind of a life, if followed on, is going to mean for you at the Judgment?

"Let the people praise thee. O God: let all the people praise thee. "Then shall the earth yield her increase; and God, even our own God shall bless us."

Psalms 67:5, 6.

Jeremiah 49:11
(Con't. from page 8.)

eration of the Spirit we have felt a foretaste of Heaven. Then in times when we do not feel the shout in our soul, yet we can stand on the evidence once received.

But as it is today, it seems that some are losing sight of faith in God, and right at a time when people need to be having their trust in Him. But as it is with some, possibly—looking to the government for relief so far as the necessities of life are concerned; the burial association to care for them, or members of their family, in case of death; the life insurance company to look to for provision for their family after death—and now with the latest--the Social Security Act--a thing which some will doubtless sign up with to hold their jobs, which measure purports the assurance of a government old age pension as per it's stipulation—-with all these things in evidence today, IF professed saints of God are looking to such in this life—-and possibly looking to the hospital, and medical aid in case of serious sickness--just what is God, and His promises, to them, anyway, aside from the salvation of their soul? What place has Jeremiah 49:11, Philippians 4:19, James 5:14, etc., in the Bible--what place have they in God's great plan; or what place have they in our lives? How can you preach a full Gospel

(Con't. on page 10)
Jeremiah 49:11
(Con't. from page 9.)
without preaching these things, and why preach these things, and them not live them? and how can we live a full Gospel life, and not practice the things which the Bible teaches? These are things to think upon.

So in conclusion, beloved, we feel that life insurance policies, burial association memberships, relief projects, and hospitalization, etc., have no part in the faith life of the saints of God. The Bible says in Hebrews 11:6, "But without faith it is impossible to please him." And as for the life insurance proposition in particular, how about the Saviour's words in Matthew 6:19, wherein He says, "Lay not up for yourselves treasures upon earth"—is not the principle of an insurance policy closely akin to the laying up treasures here upon earth—if not for yourself, for your loved ones, of the which, if there be danger of YOU setting YOUR heart upon earthly treasures, as the Saviour forewarns, would there not be likewise danger for your loved ones? Then why make a provision for your loved ones, which the Saviour forewarns YOU against? And there is one feature—practically a gambling feature—of certain insurance policies, and that is a paid up policy, which if the holder lives long enough, he or she can begin to draw on the same, thus partaking of an earthly treasure—in one sense, now becomes laid up for them. And, again, are life insurance policies ever accepted as security by banks, or loan companies, in lending money? If so, is such not making merchandise out of human beings? Just how would you define the Apostolic faith? Amen.

CALLED IN DEATH

Very tragic was the deaths on November 20, 1936, of Sister Marie Davis, and little daughter, Wilma Jean, beloved wife and daughter of Brother Autry Davis, of near Scranton, Ark.

Returning home from services where she had taken an active part, having spoken a word of warning to the lost, all had gotten out of the wagon except she and the little daughter, when the horse became suddenly frightened, and ran away, throwing them out, in-juring them so severely that death resulted in about three hours following; Sister Davis passing away about ten minutes before little Wilma Jean.

Suffering intensely, and seemingly knowing her departure was near, when asked what she wanted to do, she called for saints to pray. When prayer was offered, the Lord blessed, and Sister Davis arose to her feet, and shouted and praised God. But God who doeth all things well, saw fit to call this beloved wife, mother, and sister in the Lord, and little one, from those who loved them.

At the time of death, Sister Davis was aged, 24 years, 11 months, and 8 days: little Wilma Jean, 1 year, 2 months, and 27 days.

Sister Davis had been converted at the age of fourteen. She had lived a devoted Christian life in the Methodist church until some three years prior to her death, at which time she received light on sanctification, and the baptism of the Holy Ghost, which further blessings she sought for and obtained, holding steadfast to the faith and doctrine until the end. She trusted God in sickness, and in death. She will be sadly missed.

Besides her devoted husband, she leaves to mourn her passing, one daughter, Patricia Pauline; her father and mother, Mr. and Mrs. W. T. Whitby; three brothers; four sisters; others relatives, a host of friends, and brothers and sisters in the Lord.

Funeral services were conducted at the home of Brother and Sister Pridgin, on Saturday, November 21, by the pastor, Brother Ira E. Rice, of the Oak Grove church, assisted by Sister Virgie Wesson, of Cecil, Arkansas, and the remains of both were laid to rest in the McKenzie cemetery, near the Oak Grove church, there to await the trumpet sound, and the Joyous Shout, that is surely soon to call forth those who can then truly say, "O grave where is thy victory?"

(May God bless and comfort sorrowing hearts of loved ones, of the saints, and all who mourn the passing of this wife, mother, and babe.
—Editor)

SEEING SIN AFAR OFF

The echoes of the last great Gospel call are now dying away. The evening shadows of midnight's darkness are now stretching themselves out over the land. Saints of God should be careful—Satan is making his last stand, so to speak. People ought to be so living before God that they could see sin afar off, as it were. The thing you are now partaking of, and in which you can "see no harm," may turn out to be a very stepping-stone to the thing that is going to seal the doom of millions. "Signifying up" to this thing, and that, as is quite the order of the day at (Con't. on page 11.)

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. — 1 Cor. 15:57.
the present time, may seem harmless, alright, but are you manifesting a spirit of faith and trust in God in so doing (and if you can now see sin afar off, you are aware of our thought) and beside this, do you not realize there is possible danger of your being so accustomed to “signing up,” or partaking of this and that, until when the real testing time comes—the time when we can neither buy nor sell unless we are lined up—you will “see no harm” in such, or your faith be weakened, and not grace enough to resist, so that you will take the fatal step? Remember, beloved, the man down in the ditch—drunk—did not start for the ditch—not step by step, so to speak, he finally lands there, having gradually been overcome by the appetite that was leading him on, until he at last finds himself powerless to resist, and then down to the bottom, as it were, is the result. He might have scorned the warning of friends concerning the danger of such a life, thinking he could take a few drinks when he chose, being careful that the craving would not get control of him—that he would quit when he got ready. But you know the possible result. Even so, then, is there danger for those partaking a little at a time of the different propositions on foot today. Possibly some good saints of God who are learning to lean upon the various relief projects, etc., for a living, and who maybe feel secure from any future danger—possibly scorning any spiritual warning along the line. But when the time finally comes it means to “sign up,” or no job, so to speak, then maybe some body will understand.

**A WORD TO THE SAINTS**

**THE TRUE SPIRIT OF THE APOSTOLIC FAITH**

Beloved, had you ever seriously thought what it really means to manifest a true spirit of the Apostolic faith? If not, let’s just consider a thought along the line, if the Lord will, and by His help.

For illustration, there are possibly some good saints of God who can see no harm in wearing silk. But we understand how that the general teaching of the faith is contrary to such. And this teaching is based upon principles set forth in the Bible. So the question is, beloved, would YOU be willing from the heart—though you can honestly see no harm in wearing silk—hosiery, or whatever it might be—would you be perfectly willing to lay such aside for a more modest material, in order to be sure to not offend your brother or sister in the Lord, and at the same time be helping to promote more of a spirit of harmony among saints of God along the one line of the dress question, at least, whereas there is already too much confusion in God’s good cause! Would you be willing to deny self in this respect, without taking undue occasion to be declining you believed it was alright to wear so and so, but that you merely did not be cause others didn’t believe it—would you make this sacrifice in order to help create a better spirit of fellowship and understanding among the children of God?

And would you, if addicted to some habit, or appetite, contrary to the teaching of true holiness as accepted by the body of saints in general—lay aside your coffee, quit using your “make up,” the wearing of jewelry, etc.—would you lay aside these things in the right kind of a spirit—to the glory of God—in order to be instrumental on your part in helping to bring about more of a spirit of unity among the saints?

Would you, in general terms, be as Paul, who duly declared that if meat made his brother to offend, he would eat no flesh while the world stood? (1 Cor. 8:13.)

Would you be willing to come down before God, make these sacrifices in just trifling things in order to help promote the kingdom of Christ by doing that which helps promote peace and better understanding among the brethren? If so, beloved, you are showing a good spirit—the true spirit of the true Apostolic faith. But if not, can you conscientially say that you are in harmony with Paul’s teachings along this line, who admonishes us to not let our liberty become a stumbling block to the weak? (1 Cor. 8:9.) So dear ones, even though you be conscientiously sincere in the matter—that you feel no wrong in doing certain things that are disapproved of by the movement in general—we’ll just have to say, in the fear of the Lord, and the Judgment, that you have no right, whatever, to just go ahead and practice such in the light of Paul’s preaching, just because it does not bother YOU! Such persistence does not show a proper respect for God’s Word, neither the right kind of consideration for other of the saints, nor does such disposition reflect the faith of the apostles. Amen.

When people lose respect for the law of the land, it is then a harder matter for the officers to handle the situation. Just so when children of God lose proper respect for God’s laws, then the situation is not always pleasant.

So dear ones, don’t you feel that it is time for the saints in general to begin to get harmoniously lined up on what some may call the smaller things of Christian living, and thus be better equipped to face something more severe? So may God bless you, beloved. And in this, let us show what spirit we are—that of the Apostolic faith. Amen. ...Editor.

Let not then your good be evil spoken of: ...Romans 14:16
Our Young People

"LET NO MAN DESPISE THY YOUTH"

"Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.)

We thank the Lord, dear ones, for those few young people today, who desire the truth of the Gospel—food for their soul—instead of social diversion, as evidenced by the many thousands of young people whose religious "activities" are kept "alive" by such.

The words of our text evidence at least three things: First, that Timothy was a young man; next, that he was to be an example of real Christianity in both word, thought, and deed; and last, he had the confidence of the greatest preacher the world ever knew aside from Jesus—Paul knew he was a young man of God, and despite his youth, feels in the Spirit that he is spiritually qualified for the important charge thrust upon him. There was reality in Timothy's life, and Paul is sending him forth in the Gospel work with this injunction to all with whom he might come in contact with in the course of his labours for the Lord, "Let no man despise thy youth;" or, in other words, let none reject you, just because you are not a more elderly man.

So in this event, dear ones, a great responsibility rests upon a young man in the faith. He must live the life, and preach the Gospel in its purity regardless of how it suited the people. And we are quite sure that Timothy's qualifications for his place in God's cause did not come through the like channels as principally held out to the majority of youth today in religious matters—that of cold formality, fostered by literary training; but his experience was a genuine one—a born again experi-

ence, the fruits of which commanded him to the apostle Paul, and a place that he possibly never thought upon—in the days that were to come, a place in God's Word.

So may God bless our young people today, whose daily lives are an example of the believer. It is wonderful to see young men and women who are so living before God as to find it a satisfying portion in this life, and who are, by the grace of God in their lives, an influence in His cause. The sincerity of the young minister, or just the laymember, when accompanied by the grace of God in their lives, is surely a factor these days in convincing of the reality of genuine salvation. The shine on their faces (not rouge, thank God) and the words of their testimony signify something—something that is not associated with minstrel shows, picnics, parties, weiner roasts, etc.—they signify that they have found a reality in salvation, and pleasure in serving God.

Wonderful is some of the musical ability found among young saints today—fact is, from the ranks of the younger ones, comes most of the help along this line of the Gospel work.

In conclusion, we are going to suggest that the young people's classes in the Sunday Schools call their teacher's attention to the text above—take for a series of lessons—one for each Sunday, and in the order in which they come—the six admonitions Paul gives Timothy regarding being an example of the believers—"in word;" "in conversation;" "in charity;" "in spirit;" "in faith;" "in purity." Here is surely the foundation for six good Sunday School lessons—especially needful for these days.

TO OUR READERS:

We are sorry to have been so late with this issue of the little paper, but we were away from home during most of the month of December, and a few days the early part of January, labouring with our hands to help out in financial matters, but hope to be able to reach you with our next issue in a much shorter time, the Lord willing, unless circumstances make it necessary to do otherwise.

Seems there are so many things we would like to bring before the saints through the medium of the little paper, that we do wish it was possible to get out an issue at least every two weeks—wish we could make it a weekly paper for that matter, and it be the Lord's will. And at that, we do have in mind to try to get to where we can publish it on something like a two-week's schedule, if it be His will. So we are going to ask you to pray for us, that we can reach this point with the paper. We are, as it is, having to let too many things go by that ought to be reaching the church at large—not anything that we can do, but there are also thoughts from other religious sources now at hand which we feel would be soul food for the saints.

It seems, would be thoughts along the line of purity, spirit, conversation— they're all good; but especially is there something here for the present distress concerning youth. Search for all the Bible examples and characters you can find along these lines—especially those pertaining to youth. So may God bless you, dear young people—be careful that your lives be an example of the believers—not that you alone might reach Heaven, but that you might also be the cause of other precious souls finding God. If there ever was a time when young people needed God in their lives, it's in these evil days when Satan is doing his best, so to speak, to lure young people into the paths of awful sin and shame.

What about some testimonies for our department? Pray for us.

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