"The Sea and the Waves Roaring"

In Luke 21:25, the Saviour is telling us among other signs of His second coming, that in those days preceding His appearance, would be that of "the sea and the waves roaring." This sign is just as sure to come to pass, and just as worthy of note, as any sign mentioned by our Lord concerning this wonderful looked for event—fact is, we feel the fulfillment of such is a weighty and very serious preposition, and one that is confronting the world today, and which is possibly not much considered by some, that is, in the light of the Saviour's words above.

In the first place, beloved, let us realize that Jesus was not here referring to a condition existing upon the ocean—a literal sea, for, to the sea to give off that "roaring" sound in those eventful days preceding His coming, would be nothing unusual since that has been a characteristic of such since there has been a sea. So in this event, "the sea and the waves roaring" surely mean something besides the actions and sound of a literal body of water—it MUST typify something.

Now, if we understand the scriptures rightly, water, besides representing salvation ("water of life," etc.), is also used to typify people. John, in Rev. 13:1, saw the beast rise up out of the sea—or, evidently, come up from among the people, even as Daniel saw in his vision, how the four winds of the heaven strove upon the great sea, and how that he saw four great beasts come up from the sea—or people. (Dan. 7:2, 3.) So in that the Saviour was not referring to the literal sea, it is Biblically reasonable to assume—all we can fall back to—that He had reference to a peculiar condition to exist among people in the last days.

So first, let us note that the word, "sea," would denote a great mass of people, as the word in its literal meaning denotes a great body of water; and in this, as in the other places, where the word is figuratively used, such is referred to as THE sea, or, the one and only sea, and not to A sea, which might mean one among many other seas, which gives us the understanding that "the sea" in these events refers to a general, world wide, condition, or meaning the world as a whole—the one creation.

Next, the "waves" refer to the movement of the sea. We, who have not been permitted to view as large a body of water as the ocean, and note the action of the big waves, have doubtless noticed the little waves on the stream, lake, or pond. So anyway, we have the idea.

And of "roaring," is meant an out cry, loud, or continuous sound, to cry out as a beast; in rage; the lion's roar, etc.

Now beloved, with the Saviour's prophetic thought in mind, we can look out upon the world today, and see being fulfilled, this very thing which He spoke about. If there ever was a time when the whole world was "roaring," it surely is today. From most every quarter today, comes a sound of unrest. The world wide depression has brought murmurings and threatenings. The "waves" have gathered themselves together, and thrown their force against kingdoms. Note the activities of Communism and Fascism: also the Nazis of Germany. See what has gone on in war torn Spain the last several months—possibly now over a year. Think of the terribly reported overpowering of the weak little nation of Ethiopia, by the forces of boastful Mussolini in the name of Italy. Remember the activities as reported in Russia; in China; threatenings in India against England; Japan's invasion of Mongolia, etc. And since the word "roar" carries with it the main meaning of fear, threatening, etc., it is possibly to be taken in this manner in relation to world affairs. So excluding actual combats today between warring factions, there is that almost constant threat of war to be heard from Europe. Peace has surely been taken from the world; and lasting peace shall not be known until the coming of the Prince of Peace.

In our own nation is seen the fulfillment of this prophecy in the form of labour troubles, as well as (Con't. on page 2.)
"The Sea and the Waves Roaring"

(Con't. from front page.)

the activities of Communism, etc.

Labour trouble is getting to be a real problem with us today. Strikes on most every hand, from school children to factory employees. A new form of operation in strikes having swept the country—that of the “sit down” strikers, wherein the workers, instead of marching out, so to speak, as heretofore, now so often just “sit down” on the job, remain in the factory, or place of work, until their demands are met, or ousted by law, or some opposing force.

Most every form of labour, and the trades, are being brought in under unions today. The spirit of such is now reaching out to the tenant farmer, and the farm labourer class. Chances are, it will just be a question of time until it will be most impossible for the individual to go out and get a job unless they belong to a union. This condition is going to make it hard on saints of God who have a conscience against joining a union; however, you will find saints who belong, and with all due respect to them, and their views in such matters—and not trying to unChristianize them, yet, we sure do not feel that the children of God have any business tying themselves up with such. The Bible exhorts us to not be unequally yoked together with the unbeliever. In joining a union, surely, the individual takes some kind of an obligation that binds them to the principles of such organization—yokes them up with even the vilest of that, and possibly kindred, labour groups. Now if this scripture (2 Cor. 6:14) has no relation to organized labour, then let us think a moment, the Lord willing, on Paul’s assertion in 1 Tim. 3:3, concerning the qualifications for a Bible elder, wherein he said of such, that they be “no striker.” Of course we admit, there may be different ways one might be guilty of “striking.” Some can easily “strike back” with their tongue when some one crosses their path, so-to-speak. But one thing for sure, if one refuses to go out on strike with the union, he knows he would be on safe side in that respect—but here would come the problem: would he be true to his obligation to the union if he failed to join them in the strike; and further, how long would they retain him in their organization if he refused? So our plan is, to be sure to be in the clear, we just STAY in the clear so far as such things are concerned! But some, possibly, who are holding jobs which are under the supervision of organized labour, which in turn answers it’s part to the “roaring waves” today, as you will surely not dispute, will possibly feel that they could not even think about giving up their job—Why, what would their families do! etc.? Beloved, we do not feel that saints of God should feel that way—act as if they were afraid that was the last job on earth for them. Why not have a little faith in God in the matter. We are quite sure of one thing—if you are tied up by way of a job in something that is out of order with the Lord—and we’ll just ask you right here if you feel that the activities of organized labour is on a godly scale or not—that if you are willing to come out of the thing to the glory of God, He is able to give you something else that is on Bible lines—though it may not be quite so lucrative as your union job (and maybe you haven’t Biblically been honouring God with your substance while making big money!), yet He is able to provide for you. Some may possibly be afraid to trust God along these lines, yet they may go to church, and lustily join in singing that good song, “Swing Out On the Promises”—dwell LONG on the beautifully, but some peculiar musical composition in the thrilling chorus—but the question is, Just HOW FAR are they willing to Swing Out? Maybe they are like somebody has said about taking a trip up in an airplane—they didn’t care how high it went, just so they could keep one foot on the ground! Amen. So it possibly is with some—they will Swing a long ways out with God—IF they have something back there on the shore line to hold to! It’s a sight, if you’ll excuse the expression, and by way of illustration, how that some can possibly trust God for their healer—until some of the family gets bad sick! Amen.

So back to the thought. Aside from the fact of whether or not Paul’s assertion has to do with a union strike, and without any direct commands along the line, we must admit that the Bible is a book of principles, and so by observation—the tactics, activities, of organized labour today—it seems the spiritual minded person ought to be able to see where such is leading to; and for the present, that the conduct of the same is surely unChristian. The mere fact alone that organized labour activities is in part, fulfillment of the prophecy of “the waves roaring,” ought to be enough to convince us that such is not in order with God. And “waves” means the uprising of water; hence, the rising up of labour, accompanied by the “roar” (Con’t. on page 3.)

This know also, that in the last days perilous times shall come. —2 Timothy 3:1.
THE APOSTOLIC FAITH MESSENGER

“THE SEA AND THE WAVES ROARING”

(Con’t. from page 2)

— that is, their threatenings, actions, etc., is without doubt, an actual fulfillment, in its part, of the Saviour’s prophecy. Then for me to be having a part, either by direct act, or wilful contribution toward such, is for me to be helping fulfill this part of prophecy. Now there are parts of prophecy which we surely want to have a part in the fulfillment thereof concerning the last days. We want to continue among those who are privileged to enjoy the spiritual blessings of this latter rain dispensation; and to be counted worthy to suffer shame for His sake, which alone is a wonderful thing — WORTHY to suffer for Him and which many have already, and will doubtless yet have to do so, if they stay true to Him. But the part, or parts, which we DO NOT want to be found helping to fulfill, is that which relates to such as is contrary to godliness — persecution of God’s people, etc.: or such as refers to our subject — “the sea and the waves roaring,” which thought alone carries to our minds the understanding that such action is not from a godly source, when the Bible so plainly teaches that the fruits of a Christian life are to be contentment, meekness, quietness, peace, etc., which is directly opposite “roaring,” or that which bespeaks restlessness, discontent, threatenings, etc.

So one needs but watch daily world events — note the voicing of the different classes, the labour groups, radicals in governmental affairs, general unrest, etc., to understand how that such plainly answers to our Saviour’s disposition of a condition to exist today, and serving as a warning of His soon coming — “the sea and the waves roaring.”

Reader, on which side of prophecy are you?

THE “KING’S MEAT”

One thing for sure, beloved — professed saints of God who are now living on “king’s meat,” need not think they will always be thus provided for. The powers that be are not going to be feeding saints of God when the real test comes; but to the contrary, think of those three Hebrew children, who one time could have freely partaken of the king’s meat, but who, later on, was consigned to the flames, so to speak, by that same king, who one time would have deliciously fed them! and that because they would not fall down and worship the great image; and then, there was Daniel, who refused the king’s meat — purposed in his heart that he would not eat it — and who, later was condemned to the lion’s den by the power that ruled, because of his stand for God — that he wouldn’t stop praying for just thirty days!

So it is — people can get ready; it is but a question of time that possibly the powers that would now provide the necessities of life will develop into a power that will make demands of people, the failure to comply with such may mean serious consequences!

So with all due respect, instead of the “king’s meat,” we prefer the circumstances surrounding Elijah’s life — THE King’s meat — how that God, in even a miraculous manner, feed him during the three years and six months drought! We are yet serving the same God. Praise His good name for ever.

Amen.

Some people do not backslide — they just merely quit professing!

Those luminous signs along the highways of a night, they can shine out so while the car lights are upon them, but as soon as the car is passed, they are dark again — are like some people’s “experience” — they “shine” during the revival, but after the revival is over, they go dark, so to speak.

AN OUTSTANDING SIN

Immodesty is an outstanding sin of today. Pride, if followed closely enough, can easily lead to such. And even some professed holiness people don’t like to hear much preaching along the line of pride! For Shame.

A town in California has decreed it illegal to go shopping in bathing suits. Possibly just a question of time until rank ungodliness along such lines will be a common sight on the streets during the summer months. Immodesty is one of the greatest sins of today. It paves the way to immorality. Newspapers and catalogues are practical picture galleries any more for a display of nudity and immodesty. Magazines in newsstands today that can’t be sent through the mails— have to be delivered through other sources! Just how far are we behind Sodom and Gomorrah in many respects? And many people in sectarian churches opposing the doctrine of true holiness today — preaching that is crying out against such in trying to save their boys and girls from sin! What are their preachers doing? Amen.

NOTICE

FELLOWSHIP MEETING

There will be an all day’s meeting at the North Heights Mission, in Sapulpa, Okla., on Sunday, June 13, (second Sunday) which all true saints of God, as well as sister friends, are invited to attend. Dinner on the grounds.

Saints from Ramona, and other places, expected.

To reach the Mission, inquire for North Heights school. From there, one block north, and one block east.

Come praying that God will give a good service, and that the souls of His people be refreshed, and hearts encouraged to press the battle on.

BRAWLEY, CALIF., April 25, 1937.

Bro. Bond:
Just a word or so this morning to the glory of God.
Feel good in my soul—more like going on than ever before.
We have been having some good meetings. Men and women eager for the truths of God. But we, in the closing days of time, are compassed about with the great clouds of witnesses of sin on every hand—sin in every form, seemingly in it's worst degree. Evil men, and seducers waxing worse and worse, deceiving, and being deceived. Men and women have lost their morality, so to speak. Have strayed away from the old paths. We hear the words of the old prophet, Jeremiah 9: 1, 2, and 3. But thank God for the Blood of Jesus Christ, His Son, that cleanses from all sin.

Titus 2:13: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;"
Pray for us, that we might move on for God.
I am sending you some tithes, and would like for you to send me a copy of the paper—haven't seen a copy since I left Missouri.
May the Lord bless you, and pray for us.

Marvin Carney.

CONSECRATION

"Will you please tell me in a word," said a Christian woman to a minister. "what your idea of consecration is?" Holding out a blank sheet of paper, the pastor replied: "It is to sign your name at the bottom of this blank sheet of paper, and to let God fill it out as He wills." - Sel

YOUR CHILDREN

Somewhere we read the quotation in a thought, of how God spoke of Abraham in this respect:
"For I know him, that he will command his children," etc. (Gen. 18:19.)
Now the thought we get is this: Does God know YOU, that YOU will command YOUR children—that YOU have so raised them that YOU can have an influence over them, as He knew Abraham would over his? Or, does God KNOW you, that YOU are not that kind of person—that you have failed along the line?
Coming right down to the home life, just how is it with your children, any way? Just how many times do you have to call them, in order to get a little menial service out of them? How do they answer many times, when you speak to them? Do they "talk back" to you? How do they receive your decisions when you decree they shall not do this, and that; nor go here and yonder? Just how do they respect your authority? In these things, who is to blame?
If Abraham so lived before God before Isaac was born, that God knew he would command his children and his household after him, that they would keep the way of God, etc., what's wrong that God can't "know YOU" at present, that you can command your children, that they will obey you in domestic affairs?
Just by observing "tactics," and children's actions only, in some homes, you might not guess there had been much holiness doctrine taught in that home! For Shame!
"Train a child up in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)
Who has the victory over the situation in YOUR home? Amen.

Thoughts--

Sometimes it is the one that helps the least who has the most to say.

It isn't the one who can bow the head most "reverential" at the table who is the most sincere—we believe we have seen what was may-be mock humility along this line—not making a "mock" of thanks, but would appear—oh, so reverential, or something. You know.

If we published a paper to suit each of our readers, it would be the same as trying to preach a sermon to suit each one of the congregation, which might mean a separate sermon for each one—a thing, both out of the question, and out of order with the Lord.

One thing of which we are quite sure, and that is, wherein we are exorted in the Bible to "watch and pray," that such does not mean to "watch" the other individual purposely to "get something" on them! God would have us watch ourselves, and also pray, that we enter not into temptation.

Some people are possibly "hard" against moving picture shows, and the vaudeville stage, but who will "soak up" every funny paper they can lay hands on, and tune in on the same thing as the vaudeville on the radio, and possibly listen for an hour at a time. And we suppose that when television is perfected to the point where it is practicable, that this same class will get the show over the radio, whereas they wouldn't go to the theater in person! What's the difference, so far as partaking is concerned?

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. —Rev. 3:11.
TESTIFYING IN CHURCH

Paul tells us in 1 Cor. 14:40, "Let all things be done decently and in order." Then the word, "ALL" applies to our subject under consideration—that of testifying; and our thought, the Lord willing, is along the line of order, in testimony, or praise service.

To begin with, if we be correctly informed, we are commanded 27 times in the New Testament alone, to confess and own the Saviour to witness for Him. So it is perfectly in order to testify in services. But in this, as well as in other things, good saints of God can sometimes get in error. There are some professed Christians (but possibly far from the BEST— at the time being, at least) who take advantage of the praise service to "air" their troubles; others, to "get back," or to preach "at" some one, etc.; and some try to "preach a sermon" (maybe trying to "show off") during testimony meeting, when it is evident God isn't in it. But the Biblical purpose—aside from helping the individual over come, recorded in Rev. 12:11—of a praise service, is to give Christian people a chance to witness for the Lord—and tell others of the goodness of God, and what Jesus has done for them. In this, many a time has God blessed in reaching some one's heart as some true child of His, has, under the very anointing from Heaven, told of their deliverance from sin; possibly of deliverance from the dope, drinking, or tobacco habit, pride, etc. This has been convincing to many. But the thought we have in mind for this time is not along these lines, but along the line of "order" in conducting a testimony meeting.

Now beloved, good saints of God can run to points of error, if not careful. In this respect, you will sometimes find those who believe it is alright for two or three to testify at once, giving for a reason, that the Lord could hear them; or some other reason possibly. Now beloved, this is a point of error— something that is out of "order." Of course God can hear us; but the question is, to WHOM has He commanded us to testify? In Acts 10:42, we hear the apostle Peter say, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." So it is plainly evident that we are not commanded to testify to the Lord, but to the people. Amen.

Now where two or three are on the floor, testifying at the same time, it is confusion—the people can't get all the testimonies; and God is NOT the author of confusion. In this respect, some might think that where all pray at the same time there is also confusion; but not so, beloved. In prayer, we are sending up our petition to God—not to the people. Of course, such concerted prayer is "confusion" to people; but with God it is different—with Him, who hears the cry of His people throughout the whole world, what would be the difference in 25 all praying in one room, all at the same time, or in them scattered in 25 different countries throughout the world, and it so happen that they all go to prayer at the same hour some time? But back to the thought. Where two or more are testifying at the same time, it being confusion, is therefore out of order with God—directly opposite to the way Paul tells us how to carry on a praise service, in that the word "ALL" means ALL, wherein he said, "Let all things be done decently and in order." And again, we hear him say in verses 29, and 30, of the same chapter:

"Let the prophets speak two or three, and let the other judge."

"If anything be revealed to another that sitteth by, let the first hold his peace."

The spirit of this exhortation will surely apply to testifying. And in verse 26, we read, "Let all things be done unto edifying." Was you, beloved, ever edified by the testimony of some good saint of God? Surely you have been. Now would this have been possible had there been two or three trying to speak at the same time, and you maybe getting nothing clearly from either of them?

So then, in conclusion, let us get this thought—IF it be alright for two or three to testify at the same time—that it doesn't make any difference—God can hear, etc—why not just have the entire band of saints stand to their feet, and ALL testify at the same time, if it makes no difference whether the congregation understands your testimony or not! The voices of the whole band speaking at the same time, possibly wouldn't be any more confusing to the congregation, among whom there are possibly some who are hard of hearing, but maybe interested, than just two or three; and in this manner, we could sometimes greatly hasten up services, and eliminate danger of a "draggy" testimony meeting! Amen.

Church Directory

NEWKIRK, OKLA.
North Pine Street
Sunday School and services A. M., Sunday, Tuesday, and Thursday nights.
Pro. T. B. Ussery, Pastor,
214 North Pine Street.
**Doctrine**

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


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

**BAPTISM OF THE HOLY GHOST**


And when we receive the experience, we also receive the same sign, or Bible evidence, as did the disciples on the day of Pentecost [Acts 2:4], at the household of Cornelius [Acts 10:46], and at Ephesus [Acts 19:6]—that of speaking in other tongues (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], in the name of the Father, and of the Son and of the Holy Ghost, being prefigured as the answering of a good conscience toward God, is unmistakably the form set forth in the Bible. The word "baptize," is taken from a Greek word meaning, "to dip." Jesus was baptized of John 1:19, Jordan, Matt. 3:15; 16; 28:19. Acts 10:47; 48. Mark 16:16. 1 Peter 3:21.

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

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

THE TRIBULATION—Jesus prophesied a great tribulation period, such as was not from the beginning of the world. Matt. 24:21, 22, 29, Rev. 13th, and 16th chapters. Also note Daniel 7:15-25; 8:18-25; 9:20-27; 11:20-45, and 12:1. Isaiah 24-31.

Upon authority of Matt. 24:5-8, by virtue of recently past, and now current events, the world has already entered into the "beginning of sorrows," or the great tribulation period, which is to be 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. 20:1-3. This will truly be a day of rest for God's people. Hebrews 4:11 Note Isaiah 11:1-12; 65:17-25; Hosea 2:18; Zechar. 14:9, 20; Isaiah 2:1-5.

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

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


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 man. Restitution means making the thing right wherein we have wronged our fellow man—taking back, or paying for, stolen articles, setting for goods obtained by fraud, etc. paying the injured. Is it returning things borrowed, etc. Ezekiel 33:14-16. Luke 19:8, 9. Other confessors 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. 18:10. Luke 18:18-20. Heb. 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 ought to obey God rather than men, for this is the will of God who worketh in Christ Jesus upon us,"—Romans 8:21.

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 paying of tithes was imposed as the support of the priesthood and singers. It did the work (Nehemiah 13:30-41), which answers to the ministry of today. Now under grace, Jesus and Paul both speak regarding tithing. Matt. 23:23. Heb. 7:8.

The main, 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 this includes 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 unification of man-made organizations divi­ne God's people, as clearly evidenced, among the many different denominations today. God's plan is not for a divided and sectionalized Chris­tianity, but this united under one group, and all working in harmony.

"There is one body, etc. Eph. 4:4-6.

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

COMMUNISM OR FACISM? Giving God all the glory, but some time ago we carried a thought in the little paper to the effect that Communism was more to be feared than Fascism. Now insofar as gaining control was concerned, we note one of our leading statesmen in Congress just recently waged a bitter attack against Fascism in a speech before the Senate. He referred to Fascism's activities of reported mass killings in Ethiopia and bombings of civilians in Spain, of the which he branded as "not courage, but cowardice, not government, but brute savagery, not war, but butchery." He also said that Communism and Fascism "have their active propagandists in our own country," but that "the latter is supposed to be more respectable than the former, and finds a more ready entry into respectable society." And further, he said, "has far more supporters in this country than Communism, and they are much more active and much more adroit in the manner in which they are accomplishing their end." Later, after his speech, and off the floor of the Senate, he remarked that he did not "think it wise" to name the individuals and organizations supporting Fascism in this country "at this time," but said that Fascism was being presented in many ways.

So we are yet of the opinion that the struggle between the two opposing powers, that Fascism will eventually predominate. People will possibly be so engrossed in warding off Communism, that they will yield, step by step, until the way is well paved for Fascism to step in and take complete control. At any rate, we feel that Fascism is closer related to the genuine beast power that it is more of an advance agent of such — than is Communism. Either one is bad enough; and the way of true salvation will suffer under either; but Fascism seems to fit the description given of the beast in Rev. 13, better than Communism. Communism is not making its advance under any cover; it is bold, and outspoken from the beginning; it does not have that "leopard," or beautiful appearance does not appeal to the so-called respectable, or religious class; it is not slipping in as "the feet of a bear," but is coming in the beginning with "the mouth of a lion," which is listed as the last, not first, attribute of the beast. As in the natural, if the shepherd heard the roar of a lion near his flock, he might turn all his attention in that direction, and in the meantime the wolf slip in on the other side. So it is plausible that the enemy attracts attention through fear of Communism, thus better paving the way for Fascism, or dictatorial power, which will only end in the reign of the beast.

INVESTMENTS IN PALESTINE.

According to report, American citizens have invested a total of about $40,000,000 in Palestine, most of it going into land, buildings, agriculture, industry, mort-

(Con't on page 8)
With The Editor
(Con't. from page 7)

New investments in this kind would have hardly been considered, but that country today presents a far different picture than it did before the World War. It is no more a desolate, down-trodden place, under the curse of God because of the former Jewish nation's rejection of the Messiah, but today stands as an example of a merciful and forgiving God, who is fulfilling His word with His chosen people, that He would not keep anger forever, and who is now, according to His promise, gathering Israel from among the nations of the world, where He once time scattered them in His fury, because of their rejection of His Son, whom He sent to be their Redeemer. So now, God is again blessing that country, and Jews are returning there by the thousands, as immigration laws will permit, and a re-settlement program is under way, and has been for some time, that is literally transforming the country, causing it to figuratively begin to blossom as a rose. The old waste places are being built up; modern farm machinery is being introduced, and modern agricultural methods replacing the old; towns and cities are being improved with modern conveniences; manufacturing and educational facilities are developing; highways are being constructed. All this great change is according to prophecy being fulfilled relative to the once homeland of the Jew, and which God is now again placing in their hands, the final termination of such—when the Jewish nation is eventually formed—means the closing of the Gentile age—one of the outstanding signs of our Lord's soon return. (Luke 21:24, etc.)

Another Type of "Jonah"

All "Jonahs" are not to be found within the ranks of the ministry—there are many today among the class commonly referred to as the lay members.

There are only two classes in God's cause—the class who are called to go to the front—labour in the Gospel, and then the class who stay behind— at home, and who of their substance, with which God blesses them, are to support those who are giving time to the work. So for the individual who has the responsibility of the support of the Gospel upon themselves to neglect, or refuse, to carry out their part, is for them to be playing the part of a "Jonah" just as much as for the one called to go to the front to disobey God in that matter.

Now it doesn't seem to matter how a hypocrite might act in such a way as to get along just like the rest of the world. But when the saint of God misses the line in this respect, they can expect trouble to follow. When they fail to honour God with their substance—pay tithes, and sacrifice offerings those who know such is Bible if you will notice, they will lose it somewhere—theives will break through and steal; they will lose their job; their stock will die; or, possibly, their faith will fail them in time of sickness, and they will pay out for doctor bills, etc., more than their tithes would have amounted to. Any way, this class of "J-nahs" will lose it somewhere—and possibly a little in addition. If the "collector" has to call, there may have to be some "interest" paid. So just let saints of God go on in knowing disobedience along this line—reject former teaching, and ignore warnings, or be habitually neglectful along the line—but this one thing remember—as the song says, "You Can't Do Wrong And Get By"—"pay day" is coming somewhere down the line. And it may hurt when the "collector" calls—it may not be the old crippled cow he will lead off, but it may be the best cow on the place! You get the thought.

And aside from playing the "Jonah" by failing altogether to obey God in such matters, there are other ways where saints can miss the line in tithing. For instance, here's some one who has their "pick" in the matter of who they pay their tithes to possibly just some one or two, to whom they will give tithes. We are quite sure of one thing—that God is not in such a spirit as that. With Him, there is NO respect of persons And another place of failure is the putting of tithes into a building fund, or for the upkeep of same, song books, etc. Tithes are for the purpose that there should be "meat" in God's house, or the necessities of life for those who are ministering in His cause. (Mal 3:10, etc.) Then there is a class, possibly, who manifest no burden for the Lord's cause in a financial way unless a preacher happens their way. They seem to show no interest in this respect aside from their own community -- "the regions beyond" not upon their heart. IF people at home are not out anything in God's service save a few cents a month for lights for local prayer meeting, they ought to have enough zeal, and God's cause at heart enough, to be interested in the carrying on of the Gospel in other regions.

(Con't. on page 9.)

Again I will build thee, and thou shalt be built. O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. —Jeremiah 31:4
With The Editor
(Con't. from page 8.)

they have no pastor to support, and only help the cause when a preacher "drops by," what are they doing with the Lord's part in the mean while? Amen.

"For will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff: they shall part alike." (1 Sam. 30:24.)

FANATICISM

Sometimes the seemingly other wise good saint of God may drift off into some form of light fanaticism. People should be careful, and not let the enemy trick them along the line.

While the preaching of the full Gospel includes the doctrine of Divine healing, yet let us be careful in some things.

The thought we have upon our mind in this matter, is in relation to the eyesight—should people wear glasses, or not?

Now beloved, for the individual to condemn the wearing of glasses altogether, is for them to be lacking the proper understanding of the Word in such matters. You remember how that the apostle Paul exhorted Timothy in this manner—"rightly dividing the word of truth." (2 Tim. 2:15.)

Now in regard to the individual wearing glasses just on the account of some physical defect in the eye, we know that God is able to heal such. Yeh have possibly heard of testimonies along this line. But when it comes to a matter of age, there is another thought here for consideration. We read in the Bible of Isaac, who, in old age, his eyes became dim that he could not see (Gen. 27:1); and also of Eli, that his eyes began to wax dim that he could not see (1 Sam. 3:2.). Then in connection with this, let us turn to Heb. 11:21, and note how that Jacob, in his old age, and dying hour, "blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." Now if, on the account of age, this man of God leaned upon a staff for support, as you have possibly seen many an aged person do—use a cane—to support, or steady, a worn, or tottering body, and which, sure, reason alone would teach us as being Biblically permissible, why would it not be just as reasonable to assume the Biblical justification of the individual in "leaning upon" glasses for support of eyes that had begun to grow dim by reason of age? So let us also "rightly divide the word."

Of course, some people "age" younger than others. Moses, however, at the age of 120 years, still had good eyesight—his eyes had not grown dim, neither had his natural forces abated. But we see no more harm in the wearing of glasses on account of dimness of the eyes by reason of age, than we would in the leaning upon a staff for support where the body had grown weak through age. And we, too, must remember, that the span of life is not as long today, as in the days of the patriarchs of old—hence, the coming of the infirmities of age at an earlier date in these days

No Use For Such

As we have repeatedly said, we believe there are good Christian people in all Protestant denominations; but a class that we have no use for, are those who are one thing in their home community, and then when they go some where else, among people of a different doctrine, and there seemingly put on a shout, and act and testify as if they were standing for that faith. With ALL due respect to those of the one work teaching—the Finished Work, or Assembly movement—yet we say we have a great deal more respect and admiration for those of such faith who, when among second work people, will, in the right spirit, stand firm for their own convictions, than we have for those who will go abroad among second work people, and there act as if they were also on that line—and in this, we also mean vice versa. If therefore, there be found those of us who go among one work people, and there appear to be of them—then come back "home" and appear to be as home folks, then we have no use for that spirit; and it would only be good for them if they would meet with a rebuke from people of the other faith—such are hardly fit for the sincere of either faith. And let us say here, that IF such double minded, or hypocritical action—which ever it is—is in part, a representation of what seems to be another division entering the ranks of holiness, and called, "Free Holiness," let us say that such—"Free Holiness"—is far from Bible lines; and of such new "movement," which could possibly be more correctly termed, "Loose Holiness," (as we have heard said) we hope to have something to say in the near future, the Lord willing.

But as it is, there seems to be some who are hardly of either faith in reality. And then you have heard the old adage—"just any body's dog that will hunt with them," which type is not held much in admiration. And this without comparing people to dogs!
BUILDING NEEDED AT VAN BUREN

The saints at Van Buren, Ark., are badly in need of a suitable place of worship. They have no building of their own. Just recently they had to give up a small building they had rented for a mission hall, and had to resort to a temporary place, hoping to be able to get a place of their own. They have a small amount of money on hands, but not nearly enough.

Now saints, we know something about the work there - know how some faithful sisters in the Lord have held on, struggling against odds, and how that God has blessed their efforts. The enemy has tried to get in with false doctrine, but they have steadfastly contended for the old time way - the faith once delivered unto the saints. Not many men folks have been connected with the work there on the whole, the burden has been upon the sisters. If you knew the situation as we do, you would understand. So we recommend this proposition to you, as being a worthy undertaking in the Lord - that the little band there is worthy of your consideration in their continued efforts in God’s good cause. We get a thought like this - It’s building for God! And what difference should it make, whether a building in your own community, or one somewhere else, JUST SO it is for God?

So then saints, let’s help them - give as unto the Lord, and we’re sure God will bless you for it. Amen. Collections could be taken up in the churches, and private offerings sent in. We need to help one another; such is the right spirit, and there needs to be more of such spirit manifested than there possibly is. Remember how that the Bible says, “It is more blessed to give than to receive.” (Acts 20:35.) And so may the Lord bless you for your consideration of this matter - a worthy undertaking in His cause.

Send your contributions to Sr. J. F. Graham, 223 Fayetteville Street, Van Buren, Ark.; or to this office, stating for that building fund, and same will be forwarded on. They estimate it will take around $300.00, and have $45.00 to start with. So again, may the Lord bless your efforts in the matter. Sr. Graham is personally known to wife and myself, and we highly recommend her to the saints throughout the movement. - Ed.

CAMP MEETING

Beginning on Tuesday, JULY 20th., and continu for TEN DAYS, or longer, as the Lord leads, an old-time Camp Meeting of the Church of God, of the Apostolic Faith, will be held in the WHITE OAK Community, 9 miles n. e. of Harrison, and 3 miles south of Bergman, Arkansas - same location as two years ago - in a valley, with a fine spring of clear, cold water flowing from beneath a big hill. A fine place for a Camp.

As usual, the Meeting will be conducted on the Free-Will offering plan, with Free Table for all; but bring your own tents and bedding - while a tent will not be an absolute necessity.

Services will be in charge of Bro. J. F. Atchley, Pastor, White Oak; and Bro. P. A. Henegar, Pastor, of near Ramona, Oklahoma.

Everybody invited to come and share the blessings of God with us in this Meeting.

Any who wish to send a Free-Will offering, address the Secretary.

Committee:
Brothers, J. F. Atchley, M. W. Dees, Henry Walker, Ottis Green, Sec., and C. G. Blevins, Treas., all of Route 4, Harrison, Arkansas.

For further information, write the Secretary.

(Harrison is in Boone county, on U. S. Highways 62 and 65, and about 46 miles east and south from Eureka Springs.)

"Is it time for you. O ye, to dwell in your cied houses, and this house lie waste?" - Haggai 1:4.
Our Young People

JESUS, THE CAUSE OF OUR JOY
(By one of our dear young saints.)

The cause of REAL, lasting joy, is Jesus. It is first experienced when we have turned our back up on worldly pleasures, confessed our sins, and believed, with our whole heart, on Christ.

I recall, with a thrill of joy, the moment that I first believed. I didn't receive a shouting blessing as some do, but there was such a decided change in my heart that others knew by the expression on my face even before I told them about it. Sometimes I try to describe that moment as being similar to the snapping on of an electric light in a very dark room. Truly, that glory gleam that flooded my heart was wonderful, and before I realized what I was doing, I was singing, "O - it is wonderful."

We read in the Bible of an occasion when the disciples had GREAT joy. I believe they must have been sanctified at that time, because when we consecrate our lives wholly to God's service and present our bodies a living sacrifice unto Him, our soul receives even a greater blessing than when we first believe and are saved. This is a blessing that we feel our hearts can hardly contain.

All three of the definite experiences wrought in the heart bring joy because when the Holy Ghost comes in with it's power, it surely brings a peace and joy that surpasses any blessing. Jesus promised that it would be a Comforter.

Oh, the joy that salvation brings simply can't be explained with words as feeble as we have to use. It has often been said and is very true that though we try ever so hard, after all there's no better way to express it than by saying, "It is joy unspeakable and full of glory."

You may have all your thrills from worldly pleasures that stain and debase lives, and any other thrills in life. I find those experienced by living for the Lord much more upbuilding, lasting, greater and more satisfactory in every way. I can say with the poet, "This wonderful salvation, how it satisfies my soul."

Of course if we are to enjoy salvation, we must labour therein. I find that there is much joy in singing God's praises, if we put all our heart into the song, and do our best to bring out the message that the inspired writer and God, the One who inspired the writer, intended for us to get. Sin sick souls are brought to God, and others are made to rejoice by the power of Gospel songs.

One of the sweetest promises to a Christian in my estimation is, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."

We also find a promise in the Bible that if we love the Lord, EVERYTHING will work out to our good. Is there a life any more joyous than one free from worry? We, who love the Lord, have the privilege of living that kind of a life if we only claim the promise.

Another characteristic of a Christian is unselfishness. We find as much or more joy in seeing souls accept Christ and find the peace and joy about which we try to tell them, than in any other part of the service of the Lord.

We enjoy a wonderful privilege when we can read God's Word, because in it there is soul food and encouragement for us at any time, no matter how we feel.

Another good thing about salvation is that the story can be told over and over and it never loses it's thrill. Not long ago a friend of mine, who has many heartaches along in life, was visiting me. After hearing a new problem that was confronting her, I desired to help her, but found it impossible within my strength. Beginning to talk to God about it, I soon realized that our conversation was drifting into telling our experiences. We began to rejoice in our souls, and afterwards I heard her tell how she FORGOT all about her troubles that night in remembering God's blessings.

Truly, Jesus is the cause of our joy in life and will be the same to us in death, if we live true to Him.

Lovene Pendergraft, Box 1446, Drumright, Okla.

IT PAYS TO BELIEVE

We have the example given us of the faith, and the determination, and the reward that followed, of Daniel, and the three Hebrew children, as recorded in the book of Daniel, as they chose to stand for God away back yonder when a test was upon the world at that time, even as the world is facing one today; and a test that is going to mean as much to Christian youth as to the older ones.

It seems to begin with, there was a kind of "youth movement" launched in those days by the king, 

"... but as for me and my house, we will serve the Lord." - Joshua 24:15.
Our Young People
(Con't. from page 11.)

wherein he ordered that certain youth be brought in, that they might be instructed in the language and learning of the Chaldæans. To carry out this program, they were to be fed a special diet—of the king’s meat and wine. This was to be for a three year period, that at the end of which they might stand before the king. But among these was Daniel, who had purposed in his heart that he would not defile himself with the king’s meat. (Now as it is today, with this program, and that project being put before the people, some can’t see the harm in partaking of this and that, but the thing which the world can sometimes see no harm in, children of God can see the danger. Amen.) So Daniel prevailed with the keeper in charge to allow himself and the three Hebrew children to eat only pulse (what we might call some kind of “greens”) and drink water for ten days to prove that such diet would be alright for them. The keeper was at first afraid to do so, fearing if they did not show a well favoured condition, it would mean his life. But here is where faith in God comes in the scene. Daniel, who first had faith in God to the extent he had purposed in his heart that he WOULD not eat the king’s meat, had no fear whatever, in appealing to the keeper to try them—He KNEW how that God would be with them. He was too much a man of God to be “risking” something—causing the keeper to risk his life on their account. So at the close of the ten days—-the period Daniel had asked for—they appeared more “fairer and fatter in flesh” than those who were partaking of the king’s meat. Glory!

So following this test, wherein young people were taking a stand for God, there came a time when they were tested again—the time when the great image was constructed, and the decree had gone forth that at the time of hearing the sound of music. ALL were to fall down and worship the image.

But the three Hebrew children, in refusing to do so, were taken into custody, and were cast alive into the burning fiery furnace, which had been heated to seven times its normal heat. But before being cast therein, after they had been given the “second chance” to fall down and worship the image, they spake thus to the king:

“Shadrach, Meshach, and Abednego, answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

“If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

“But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

So having been bound, they were cast alive into the furnace, and instead of being consumed, God came on the scene—the power of the fire was quenched that it hurt them not—not even a thread of their garments was scorched, let alone that not so much as a hair of their head was singed! And best of all, the old king, in looking in, saw the fourth person walking in the midst of the fire with them; and that fourth person was like unto the Son of God! Praise His good name forever. When people—young or old—take a stand for God in the right manner, they can rest assured that Fourth Person will go with them. Amen. And their stand for God convinced the king to the point that he issued a decree inflicting punishment upon those of every people, nation, and language, which should “speak any thing amiss against the God of Shadrach, Meshach, and Abednego.” So there is nothing more convincing than the stand we take, backed up by the life we live.

Then as it is today—step by step people are being brought to the place where it is going to mean something to stand for God. There are propositions being brought before the people in these days, which, if not accompanied by the consequences of that day, are only stepping-stones leading up to the worst time of oppression and persecution the world has ever known. And the thought we wish to bring before you is this—it paid those three Hebrews to live for God early in life, for when the time of real testing came, they were in good position to refuse the thing that was not of God. As Jeremiah says, “It is good for a man that he bear the yoke in his youth.” So we hope it will be with young saints today—that they will be careful, always choosing the things of God; and the things that are otherwise, or doubtful, that they will reject. And then when the time comes—and that time is out yonder but a little ways in the future—-that they will have grown in grace and in the knowledge of our Lord and Saviour Jesus Christ—established, thank God—that they to, though it might mean their life, will have boldness to stand for Him. Amen. So dear young people, everywhere—each day you put in, living for God in reality, is only helping you to be the better in position to stand the tests that are surely coming on the world. So your Christian life is not in vain, thank God; but it is an investment, of the which you will some day be glad to draw from, if you will only do as the youth of our thought—refuse the evil, and choose the good.

May God bless, and keep you close to Himself, that you may pass through the fiery test, of whatever kind it might be, and that you to, may come forth without the “smell of fire” upon you—without having been affected by the enemy’s designs. Amen.

Faith’s Reply

When the well known Missionary, J G Patton, had offered himself as a Missionary to the New Hebrides, some of his friends did their best to dissuade him from his purpose, and kept repeating “The cannibals! You’ll be eaten by the cannibals!” Patton replied, “If I can live and die serving our Lord Jesus, it makes no difference to me if I am eaten by cannibals or worms!” —Sel.

For many are called, but few are chosen. —Matthew 22:14.