**THE APOSTOLIC FAITH MESSENGER**

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

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**"THIS SIDE" THE CROSS...!...**

"Neither pray I for these alone, but for them also which shall believe on me through their word." —John 17:20.

There is a thought embodied in the verse above, beloved, which should bring a better understanding, and clear up a doctrinal misunderstanding, among certain of the so-called Pentecostal ranks.

In the 17th. chapter of John, it is beyond doubt that the Saviour is asking the Father to bestow a spiritual experience upon those for whom He is praying. This experience, which Jesus is plainly calling sanctification, is the basis for a doctrinal division among many people of the so-called Pentecostal faith. And our few words in relation to the thought embodied in the verse of our text above, we would have you to understand, beloved, are not directed at any one with the intent to harshly criticize, unduly contradict, or to attempt to unChristianize. We believe, as we have often said before, that there are good Christian people in ALL Protestant denominations; but we CAN’T believe that ALL are correct from doctrinal standpoints—if they were, there would not be a divided professed Christianity as we so sadly see today. It is too plainly to be understood that God would have us all speaking the same thing—that we should be, as Paul tells us in 1 Cor. 1:10, "perfectly joined together in the same mind and in the same judgment." So in view of the fact of the badly divided condition of professed Christianity—especially within the ranks of so-called Pentecost, or the Apostolic faith—one thing is certain—ALL are not right—somebody is right, so-to-speak, and MANY wrong, for the Bible tells us there is but ONE faith. Amen.

So for the thought which we have upon our mind, we would have your bear with us for just a brief period, beloved—go with us through a short discourse of the text above, regardless of your views concerning the foundation for the Saviour’s remarks in this verse, and let us try, if the Lord’s will, and by His help, get the real Biblical understanding of the application of this point of scripture.

Surely, any of us who sincerely desire to reach Heaven, will not be adverse to the truth, regardless of it’s effect upon our life, or views of the Gospel. Personally, if we thought a sinning religion, as many do, was God’s standard of salvation, we would be found standing for it, with all the courage we had. But in that the Bible is too plain on that subject, consequently, we are standing for the principles of a clean life, thank God, through the merits of the shed Blood of our dear Redeemer.

"Neither pray I for these alone,

but for them also which shall believe on me through their word."

Now beloved, if correctly informed, one of the points of opposition held by some who do not teach sanctification as a separate work from that of justification, against the Lord’s prayer in John 17—that such experience is not for us—is based upon the theory that that prayer was BEFORE the Cross—before Jesus was crucified—contending that AT the Cross, or in His crucifixion, was the plan for our salvation finished, automatically introducing the theory that salvation WAS NOT complete unless one was sanctified, or, in other words, attempting to make of God’s plan, aside from the baptism of the Holy Ghost, a one-work experience—hence, a “finished work at Calvary,” from which the appellation, “Finished Work” people, is derived, referring to those who do not believe in sanctification as a second, definite work, or experience. Therefore, by reason of such theory opposing the doctrine of sanctification as a “second work” of grace upon the grounds that the Saviour’s prayer in John 17 was prayed BEFORE the Cross, to be answered, or fulfilled, AT the Cross, we get the thought of how in that SAME prayer He concludes His supplication by asking the Father to bestow the SAME blessing, upon the SAME kind of people (converted), THIS SIDE THE CROSS! by virtue of the words in the text above.

·Now dear ones, surely no spirit-

(Con’t. on page 2.)
ually minded person, but who, after a careful, prayerful, and unbiased study of the words of the Lord's prayer in John 17, will admit that He was there praying for truly converted people—really children of God. He makes this plain in more than one place in that chapter—"They are NOT of the world," He PLAINLY says in verse 16. (Space not permitting us to go to further proof). So it is quite plain that He is praying the Father to bestow upon them—not salvation, for they already have that—but another experience separate from that which they already have—that of sanctification.

So with this thought in mind, and understanding this is all being done THAT side the cross, let us note now His words in the verse of our text, how that He is imploring the Father to extend a LIKE blessing upon another group—a group out yonder in the future—a party of the third part; and that THAT group are likewise to be saved before they are a candidate for the blessing, is indicated by the fact He is yet praying specifically for believers—"for them also which shall believe on me," etc. So this new group he is praying for are plainly THIS side of the cross, and if He was praying for converted people THAT side the cross to be sanctified, how plain the fact He is praying for the same class to have the same blessing THIS side the cross. Amen.

So we wish we were able to impart to you the thought in general, how plain it is that Jesus is, in verse 20, praying the Father to yet sanctify people after the crucifixion by reason of His words: "Neither pray I for these alone (saved people), but for them also (party of the third part) which shall (future tense) believe on me through their word (or preaching). So if sanctification is what He was asking God to do for saved people THAT side the cross, the same is He also asking in that prayer for THIS side the cross! The disciples would be doing no more praying before His crucifixion—but this side.

Then to infer that sanctification is not a separate experience for the already converted person THIS side the Cross, because John 17 was BEFORE the Cross, is to err in understanding, or to just disregard the merits of the Saviour's words in verse 20, of that prayer, for He here makes it TOO plain to be doubted, that He has in mind, and upon His heart, others out yonder in the future—disciples, if you please (as all truly converted men and women are) just as these were—people whom He knows will be converted through the present disciple's preaching, as they go after the crucifixion—that God will bestow the same work of grace upon their lives, as He is praying for upon those at that particular time. To get a better, yet, understanding of verse 29—whether sanctification is a separate experience for us today—separate from justification—just ask yourself these questions: "Whom WAS He praying for in verse 20?" "Were they saved, or unsaved?" "What does He mean for God to do for them?" "Were they people THAT side, or THIS side, the Cross?" "Does He include ME in that prayer?"

Dear ones, can't we by now realize that just as much as Jesus was asking God to sanctify believers before the Cross, that He is, by virtue of His words in verse 20, asking the Father to do the SAME THING, for the SAME KIND OF PEOPLE THIS side the Cross—wherein He so plainly says:

"Neither pray I for these alone, but for them that shall believe on me through their word."

Have you yet "believed on Him"—been converted—through the ministry of one of His disciples? If so, then you are a Biblical candidate for the blessing He is asking God to bestow—"Sanctify them!"

May the Lord bless. Amen.

Not So Easily Stirred

The devil is not quite so easily stirred these days: by straight gospel preaching—he is less concerned than some years ago; and the reason is, he just about has things in his own hands. Very few, indeed, who will be saved from here on out, compared to the great multitudes who are yet in sin, and who have practically made their choice in this life, which also indicates their place in eternity.

Reverence God's Day

A Chinese preacher, speaking of robbing God of time and money and service, used this illustration: "It came to pass that a man went to market with a string of seven large copper coins. Seeing a beggar that asked for alms, he gave the poor man six of the coins, and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you to whom God has given six days steal the seventh also?"

—Gospel Gleaners.

People who are greatly concerned about the "deep things" of God, ought to first make sure they are just where they ought to be concerning the lesser things!

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

—John 17:3.
"THE NIGHT COMETH"

It now appears that Hitler, dictator of Germany, is taking action to bring Austria under Nazi control. Just another step towards world-wide dictatorship.

Germany, Italy, and Japan are in harmonious sympathy with each other. An alliance which only points to something in these days, wherein greed for power and territory control is a dominant factor with those aligned with the spirit of the beast power.

Just what will be the outcome of Nazism and Facism, yet remains to be seen. At present, these two forces seem to be trying to dominate Europe, with their propaganda possibly reaching throughout the world. But there is surely coming a time when one or the other of these dictatorial powers will desire complete control. It is no doubt but their activities are only laying a foundation for the setting up of that man of sin; and of the two, Facism, of Italy, we would rather think will come out dominant—it is more closely associated with Rome, which in turn, is Biblically associated with that beast power. (Rev. 17.) Of these two nations—and including Japan—they have for an excuse, the purpose in view of stopping Communism of Russia. This will appeal to some who view with horror, the atheism of Russia; but for that matter, what would be the difference, spiritually speaking, which of the powers was dominating Communism or Facism, for neither of them will tolerate genuine religious freedom. Real salvation will suffer under either. Slowly, but surely, spiritual darkness is taking control. If you knew, right now, just how much of the world is under press censorship—freedom of the press controlled—you might be surprised. What is done for God, had better be done quickly. Amen.

According to reports, scientists are predicting a heavy grasshopper plague this coming season, unless cold weather should destroy eggs or young 'hoppers. This with the usual dust storms—and already this early, have they begun to make their appearance are surely in line with prophecy of the last days—pestilences.

So far as peace is concerned, the world outlook presents anything but a hopeful picture. The bulk of national talk today is on war. Nations are making preparation for defense. But in the midst of it all, we can hardly feel another great conflict, involving the world, is imminent at this time, in spite of all threatening indications. At least, we surely hope not, if such be not God's will. But to the contrary, we are most led to believe that great threatenings leading up to a seemingly unavoidable danger point, would be an opportune time for that man of sin to be enthroned through coming on the scene with peace proposals, for the world knowing how terrible another war would be in lieu of all modern war machinery, would be willing to ascribe to most any power or pact in order to avoid such. Millions of Protestants would possibly quickly bow down to Catholicism to avert such. The testing time is surely coming.

People cannot live for God on the one hand, and mix and mingle with the world on the other.

James William Ball was born in Owen county, Kentucky, on July 26, 1852; departed this life at the home in Mulberry, Kansas, on February 17, 1938. Age: 85 years, 6 months, and 21 days.

On December 5, 1889, he was united in marriage to Sarah M. Lynch, in Clinton, Missouri. They moved to the Mulberry district in the year of 1900, where he remained until the time of his death.

He was a member of the Apostolic Faith church.

Besides his wife, Mrs. Sarah Ball, he leaves to mourn his death, two sons: Joe Lynch, of Porterville, California, and Claud Ball, of Mulberry, Kansas; four daughters: Mrs. Jessie Hutchison, of Liberal, Missouri, Mrs. Lula Murray, of Mulberry, Kansas; Mrs. Margret Turner, of Pittsburg, Kansas, and Mrs. Irene Darnaby, of Springfield, Illinois; twenty-four grandchildren; fifty great-grandchildren; two great-great-grandchildren; and other relatives, and friends. Will be sadly missed by all.

Funeral services were conducted by Bro. L. L. Wheeler, of near Scranton, Arkansas, on the afternoon of Sunday, February 20, from the Apostolic Faith church in Mulberry.

Our dear husband and father—How we miss you; But we know that God knows best. And while we are left in mourning, We know that you can sweetly rest. And while we sit alone and sigh, We think of that meeting by and by. We know in this life we'll meet no more; But we'll clasp glad hands on Heaven's shore.

—Contributed.

We extend sympathy to the bereaved ones who mourn the passing of Grandpa Ball, long a familiar figure with his violin at the church in Mulberry. May the dear Lord bless and comfort each sad heart in their time of grief.

The Editor and wife.
EASTER MEETING

Bro. B. R. Moon, pastor at Van Buren, Ark., announces an all day meeting for that place on Easter Sunday, April 17, to which saints and friends throughout the movement are invited to attend. This is to be a general fellowship meeting, with dinner on the grounds at noon. Let us urge all who can, to attend, the Lord willing. We know something of the battle that a small band of sincere saints of God have had to go through with in the past, in order to see a work established there; and now a good gathering of saints from other places would surely serve as an encouragement to them, as well as, which we hope—a blessing to all. We yet remember the blessings of Easter services at Mulberry, Kans., and at Webb City, Okla., some years past—how that God met with His people upon these occasions; and we are yet serving the same God, who is yet able to bless. And above all, there is something about an Easter service that we love—a sacredness, a living reality of what the resurrection means to Christianity: the wonderfulness of the meaning of an Empty Tomb! Go.

ELI’S MISTAKE

In “Thoughts For Meditation” (this issue) by Bro. Earnest Buckles, the closing thought used is an invitation to read 1 Samuel 3:13. In reading this, we get a thought along the line of how true to life with possibly some professed holiness people of today. Eli’s mistake lay in the fact of his knowledge of the sin of his sons, and his not restraining them. There are those today who have children of different ages of life, who allow them to indulge, or participate in things which are very ungodly, thus indirectly bringing reproach upon God’s good cause. Now while it seems useless in some events, possibly, to drop a warning, yet if God spared not Eli along this line, will people of today get entirely by, guilty of no less a thing than was Eli? Parents had better, therefore, to be on the safe side, practice a little restraint with their children—better not let them indulge in things that are reproachful or ungodly. In this day and time wherein such a spirit of ungodliness, worldliness, pride, etc., has such a hold upon the youth of our land, it means much for fathers and mothers to take a stand for God, and hold children to a Bible line as concerns children of Christian parentage. But this can be done through the grace of God, coupled with old-fashioned chastisement. Here is the scripture—note it carefully, and from it get a lesson from God—make of it a sermon as far reaching as God will give the understanding; or, in other words, enough spiritual food for thought here, to preach a message to your self?

“For I have told him that I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not.”

THOUGHTS FOR MEDITATION

(Bro. Earnest Buckles,)

A holy silence is often a rebuke to the enemy.

What word do you use as a “filler” when testifying or preaching?

Are you so consecrated as to exchange criticism with a brother alone in the spirit of the Lord?

If our friends do not want us to live a Christian life, they are NOT our friends.

Did you know that you are as close to God as you WANT to be?

Read 1 Samuel 3:13.

Goodyear, Ariz.

Bro. and Sr. Bond:

I’ve been reading your little paper for quite awhile, and enjoy it, for it has lots of food for a lonely, hungry soul. And I have been tempted to send my testimony several times: just kept putting it off. But as I’ve been on the go all fall, and didn’t get my papers to read—I have just gotten hold of one to read, and it made me hungry to be with God’s children tonight; but as I can’t, and am lonely, I am asking you, and all the readers of the paper, to pray for me and my lost husband and children. I’m glad I am saved, and enjoy God’s blessings; but I’m lonely—alone. I would love to be with some of God’s children. All you who have a chance to go to church, and who do not, should take advantage of such—there are many poor children of God who are wishing they could go to a place of worship where the full gospel is preached.

I fail God in many ways; but praise His name, He knows it is not my heart’s desire. I’m glad that God knows our heart. So pray for me, that I might hold on to His unchangeable hand in spite of trials and temptation.

Yours in Christ,

Mrs Effie McGuire,
Goodyear, Ariz.

YOUR Talent

What hope in eternity has the individual who does no greater wrong in their professed Christian life, than to merely fail to exercise the one talent given them? Study carefully, Matt. 25:24-30, thinking of YOUR OWN SELF in the light of God’s solemn warning! This ought to awaken a sense of fear in the lives of God-fearing men and women. Might pay you big to take time to read it.

People do not have to do the terribly wrong thing to cause them to miss Heaven—just failure to do the right thing is sufficient!

“And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.”

—Matthew 25:30.
Harrison, Ark.

Dear Bro. and Sr. Bond:
I have thought many times that I would send in a testimony, but always wondered what I could say that would be of any value to the readers of the little paper. But I realize this morning that each member of the body has a duty to perform.

I am so glad that I am yet saved, sanctified, and filled with the Holy Ghost, with a determination to keep pressing onward and upward, praying that God will help me to be a more useful, and better servant for Him, than I have ever been.

"This know also, that in the last days perilous times shall come." (2 Tim. 3:1.)

Surely, we are now living in that time. There are so many things to lure the children of God away from the straight and narrow pathway of duty, and get them to partake of the things of this world. But as I think on these things, the words of our blessed Saviour comes to my mind, wherein He said, "Watch and pray, that ye enter not into temptation." This is the reason why so many precious souls are falling away today—they are not watching and praying as they should, and Satan is therefore blinding them with the glitter of the things of this world, which in turn, sooner or later, causes them to deny the precious Blood that bought them. He said for us to seek the old paths, where is the good way? and walk therein; but many are saying the same thing as said by those in that time—"We will not walk therein." (Jer. 6:16, 17.) I am glad the Lord one time showed me the highway of holiness; and since then, I have been trying to walk with clean hands and a pure heart.

Am yet trusting the Lord for everything; and have all on the altar for Him. He has been a wonderful Saviour to me. Through the many trials, tests, temptations, and rough places of life. He has kept me safely, and brought me out on victory's side. Praise His dear name! I love Him this morning, and would love to tell the whole world how wonderful He has been to me. So asking that you pray earnestly that I may always be found doing His will,

I am, as ever,
A sister in Christ,
Mrs. Flossie Edwards,
Route 4.
Harrison, Ark.

George West, Texas

Dear readers of the paper, and saints of God:
I just want to let all know what God has did for me.

It was on September 15, 1929, that God really convicted me of sin and saved me. He sanctified me; and then gave me the power from on high—the Holy Ghost. Praise His name for ever. I was only fifteen at the time. It's been seven years since that time; and, O, I wouldn't trade the pleasure of the seven years of Christian life, if I could, for the sinner's life I lived! My desire is to go on for Jesus. I married at sixteen, and have four sweet children I am trying to raise for Jesus.

I want the dear saints to pray that I will live the life, and go through for the Lord. Pray for my husband to be sanctified, and to receive the baptism of the Holy Ghost.

Pray God will use me to His glory.

Mrs. Ida May Cook,
Route 1.
George West, Texas.

Oak Grove, Ark.

Bro. and Sr. Bond, and all readers of the little paper:

Have been thinking for some time of sending in a testimony. I feel like this is just another way of praising God for His goodness to me.

I thank and praise God for salvation, and for the many times He has heard and answered prayer. In fact, I have many things to praise Him for—too many to mention. I am thankful that He has spared my life, and especially, those of my loved ones to this present time.

I feel weak and unworthy, but I have a deep desire to press on and get all the blessings that God has in store for me. Want to be found faithful and doing His will at all times.

Would be much pleased to see a testimony in the paper from all the Christians. I feel it would be pleasing to the Lord, and also an encouragement to Bro. and Sr. Bond, if each one would send in a testimony, and "speak a little word for Jesus." We may not always have this privilege; so I think we should take advantage of each opportunity we have of praising the Lord for His goodness and mercy to us. We enjoy God's love and tender mercy every day—many times each day; so it would be a little thing for us to witness for Him whenever we have a chance, which is sometimes, not very often.

I ask the prayers of all praying people.

(Miss) Kate Hymer,
Oak Grove, Ark.

Our bodies being the temple of the Holy Ghost, it means that we live clean lives, if he would abide.

"... therefore ye are my witnesses, saith the Lord, ..."—Isaiah 43:12.
We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His soon coming. We teach the personality of the tri-fold Godhead; 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; I John 1:7. I Peter 1:2.

BAPTISM OF THE HOLY GHOST—The baptism of the Holy Ghost is the gift of power upon a child sanctified into 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 house-hold of Cornelius [Acts 10:46], and at Ephesus [Acts 19:6]; that of speaking in other tongues [or languages], as the Spirit gives utterance. Note also Mark 16:17; I Cor. 14:19, 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 performed as the answering of a good conscience toward God, is unmistakeably the form set forth in the Bible. The word “baptize,” is taken from a Greek word meaning, “to dip.” Jesus was baptized of John IN JERUSALEM. 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, you 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; 8:15-29; 9:20-27; 11:20-45, and 12:1; Isaiah 40:5-11.

Upon authority of Matt. 24:6-8, by virtue of recent 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. 20:1-6. 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. 14:3, 20; Isaiah 2:5.

THE GREAT WHITE THRONED 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; 21:3-5.


Romans 7:2, 3.

RESTITUTION—The Blood of Jesus will never atone for any sin that we can make right. We must have a conscience void of offense toward both God and man. Restitution makes the thing right wherein we have wronged our fellow man—taking back, or paying for, stolen articles, settling for goods obtained by fraud, etc.; paying up 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 5:36-48. Acts Rev. 15:10. Luke 18:18-20. Hebrews 12:14.

We maintain the highest regard for our flag and teach absolute respect for the union, and officers 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.” 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 paying of tithes was imposed as the support of the priesthood and singers, who did the work (Nehemiah 13:10-14), which answers to the ministry of today. Now under grace, Jesus and Paul both speak regarding tithing. Matt. 23:23; Heb. 7:8.

Again, IF tithing was disregarded 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 very 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 divide God's people, as clearly evidenced among the many different denominations today. God's plan is not for a divided and sectionalized Christianity. But the body of Christ exists, the group, still all working in harmony.

There is one body. e.g. Eph. 4:4-5.

Take heed unto thyself, and unto the doctrine; keep the conversation; for in doing this thou shalt both save thyself, and them that hear thee. —1 Timothy 4:16.
THE APOSTOLIC FAITH MESSENGER
(Unorganized.)

O. H. Bond, Editor & Publisher.
MRS. O. H. BOND, assistant.

Devoted to the interests of the Church of God, of the Apostolic faith.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both thine's and ours." - 1 Cor. 1:2.

We stand for, and endorse, the three-fold plan of salvation, that is, justification by faith; sanctification through the Blood (a second, definite, work of grace); and the baptism of the Holy Ghost and fire, with the Bible evidence of speaking in other tongues, as the Spirit gives utterance. Teaching for doctrine, those principles taught by the people of the Apostolic faith since the outpouring of the Spirit in the beginning of the latter rain dispensation (Topeka, Kans., 1900; Los Angeles, Calif., 1906).

Our creed: HOLINESS.

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WITHE THE EDITOR

A BIBLE ELDERS

Much is sometimes said about the qualifications of an elder—and not enough in many instances, possibly. A thought dawns upon us in about this manner: To sum it all up in a general description of what an elder should be, judging from the Biblical requirements, and aside from the fact among those requirements that he be able to teach, etc., it appears in substance that he be a man of judgment, faith and prayer. Judgment, because upon him is thrust the care of the church. He must watch out for the welfare of the flock, both without, and with-

in the ranks. Many circumstances may arise whereby it takes real ability to cope with the situation. He is, spiritually speaking, an "eye" to the flock. He is an overseer. Then of faith and prayer, because, in part, he stands in line to be called upon at any moment to pray for the sick. And by this is meant that he be able to reach the Throne, according to God's will—that he be a person who can at least get a spirit of prayer. Please get our thought. No doubt but there are good people you know, but who, seemingly, never get hold of God in prayer—never seem to carry a burden along this line. Seems to us an elder should be a man of prayer. His office is in close relationship with God and the church. There are those who, from some standpoints of requirement would make just fine Bible elders; but get the thought, beloved—to be a Bible elder, means that one be an all round person, so-to-speak—filling ALL the requirements, and not merely just a "good man," as is possibly too often the case, and the deciding factor, in selecting men to this important position of authority in God's good cause. If you are careful to not lower God's standard in the plan of salvation, why not be equally careful in observing requirements He has laid down for us touching qualifications, for after all, they are a part of His plan!

Another Movement

Again, in part at least, has Acts 20:30 been fulfilled in our midst. Another movement is trying to be launched. Bro. R. J. Smith, of Muskogee, Okla., formerly with us, is starting another work styled as the "Church of God, Unorgan-

ized," with himself as Overseer, and Dixie Williams, also of Muskogee, as Assistant Overseer. In substance, we would just say as the brother once told the person years ago in Hubert, Okla., when the power was first falling there, (and where we received the blessings, thank God) who, in opposing the good way, said to this effect, that there was no such thing as being sanctified, and baptized with the Holy Ghost, to which he replied: "Brother, you're just a little too late with the message; I've done got the blessing!" Amen.

Seeking Protection

From a far away state comes a request for "help"—both, by way of prayer, and information. A sister in the Lord is having a battle with the enemy. She has some loved ones—dear sons—who are now saved, and evidently a spiritual enemy at work, trying to get them to join a certain well known group of so-called Pentecost, and holding out this enticement—that if they were a member of that group, they would not have to go to war in case of such.

Now beloved, in the face of such "tactics," we just have the following to say—

If, and when professing Christian people begin to seek shelter in some religious organization in order to find protection from persecution in time of war, they are only missing the Bible line of faith in God, and showing a weakening of being willing to suffer, if needs be, for Him. Wonder if Paul, our example along the line, would have sought shelter in some man-made organization of ANY kind, in order to avoid persecution? What is the real spirit of the Bible's

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With The Editor

(Con't. from page 7.)

teaching wherein it tells us, that if we seek to save our lives, we shall lose them; and then to the contrary, that wonderful promise, that if we lose our life for the Gospel’s sake, we SHALL SAVE it? (Mark 8:35.) Then how about the question concerning our Lord’s return—when He comes, will He find faith on the earth? (Luke 18: 8.) Would it be faith on our part, to be found “belonging” to some organization for protection, when the Bible teaches no such binding together of Christianity? Why preach a trust in God for healing, then run to some organization for protection in time of trouble—why not a little faith in God in the face of the enemy in person! For Shame. During the late World War, some real saints of God (boys sent to camp) suffered some almost unbelievable things by way of persecution on account of a conscientious stand. But God was with them, and they came through with victory in their soul! and upon one occasion, even commended by an officer in charge for their faithful stand, as they were passing out to liberty, home, and loved ones, from an imposed 99 year prison sentence at Fort Leavenworth! Try to imagine Daniel, Jeremiah, the three Hebrew children, or any of the saints or patriarchs of old, “joining” something in order to be safe from persecution, and further, that “something” being contrary in it’s makeup to God’s plan and standard!

A threat of war, then, a fine time for some organization to fill up their ranks—with Cowards! Amen.

TWO FEARS

A thought we have upon our mind at this time is, Two Fears. One is, “Fear God, and keep his commandments: for this is the whole duty of man.” (See Eccl. 12: 13.)

The other Fear is, man or the devil. The greatest is that which Satan has put in the hearts of men. I feel that we should be as Daniel of old. He did not fear what the king would do. He had confidence in God—that He would care for him. So we should be as Daniel today. The Hebrew children had confidence in God—that He would take them through, or else care for them in death. We must have the same faith and confidence as they. I wish the children of God would think on these things. Prov. 1:23-33, tells us what will happen if we fail God.

Some people are afraid to trust God for their healing, but not afraid to trust Him for their soul. He wants us to trust Him for both soul and body. Some will not trust Him for the temporal things of life.

I wish that our people would fear God as in the early days, when Peter told Ananias that he had not lied unto men, but unto God; and after the immediate fate of Ananias, his wife, Sapphira, paid the same penalty. When men and women professing salvation lie today, they suffer a spiritual death. We have so many people today, who are dead, spiritually. Some men with two or more wives. Seemingly, they preach good; also sing, and testify good. They are merely transformed as a minister of righteousness. (2 Cor. 11:14.) They deceive souls. They have no fear of God before their eyes.

So then, as far as man or Satan is concerned, Luke tells us, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” But here is whom we should fear: “But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.” (Luke 12:5; 32.)

R. T. Breckenridge, Drumright, Okla.

Good Preaching!

A young sister in the pulpit just about outlined the life of some professed Holiness people when she said that about all they wanted was just a ticket to Heaven! For a brief analysis, get the thought—“JUST A ticket?” not much concerned about actually doing something for the Lord!

Beware of Covetousness

When professed saints of God are continually reaching out for more of this world’s goods, and that for their own profit, they are certainly treading on dangerous ground.

“And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.” (Luke 12:15.)

“Believing” On Jesus

What good will it do the individual to merely believe that Jesus Christ is the Son of God, and then not believe His teaching; or why believe His teaching, and then not practice it? We hear Him ask in Luke 6:46, “And why call ye me, Lord, Lord, and do not the things which I say?”

For we brought nothing into this world, and it is certain we can carry nothing out. —1 Tim. 6:7.
PROGRAMMED ACTIVITIES

One of the outstanding features of the genuine Apostolic faith is a guard against formality. This is high-lighted, for instance, in a passage in the KJV, wherein we are told in 1 Cor. 16:19, that the Spirit of the Lord is there—liberty—liberty to pray, preach, and testify, etc. This liberty, spiritual freedom, wherein God can send the message He wants delivered, or accomplish that which pleases Him. This spiritual avenue is not open where services are strictly programmed from beginning to end. These kind of services are purely man’s “get up, whereas God says, “For my thoughts are not your thoughts, neither are your ways my ways.” So where a service is outlined from start to finish, it is bound to be artificial, make it appear that the religious it may be, or how “beautifully” arranged. Such services have no place in God’s cause. According to God’s Word, to be “lively stones”—not dead in formality.

The Bible says, “For who hath known the mind of the Lord? or who hath been his counsellor?”

Many preachers, no doubt, will tell you that some of the best messages they have ever received from Heaven, was after they had taken the nap, with what they thought, a subject upon their mind, but God, in a moment’s time, came on the scene, and gave them an entirely different line of thought, God is REAL. He knows just what is best at all times. Any body with reasonable intelligence can “plan” a service, but it takes the real Spirit of God in the thing to make it what it ought to be. Our place in service is to be an instrument in God’s hands—free—not program bound. To purely program a service, is to practically exclude the real Spirit of God. It is well enough to begin services at an appointed time; but it IS NOT Bible to outline just what shall be said, or by whom. You understand our meaning. Some people have more of a zeal for God than knowledge; others just want to make an impression, etc. So if you want to have a flat, spiritless service, just ‘program’ it, and you can have it alright! If you will pardon us the expression, cooked beans are beans, alright; but without salt, they are rather FLAT! Personally, we prefer them with the salt, and a little spice. Just as there are spiritual activities, so there are spiritual services. It is not a question of intelligence, but of will. If you get your thought. And in this respect, there is great danger, beloved, of one part of God’s services drifting in the way of purely programed line of activities—and that concerns Young People’s Meetings. Now PLEASE do not misunderstand us, beloved—we are in heart and soul with the Biblical outlook. We do not wish to be shot down by the activities that should be shown toward the young people among us; but we are far from any inducements other than those which the Bible will uphold. We fail to see any Biblical precedence for activities among young people that border upon formality, or social diversion. The same God, the same Saviour, the same Spirit of Comforter, which is the Holy Ghost, is preached to the young as well as the old; the same experiences, and the same conditions to get these experiences, are to the young as to the old. About all the difference we can see between ministering the Gospel to the young, and the old, is the necessity of a special attention to young people by reason of the line of temptation that is held out to them today, which is greatly different to those of yesterdays. So special services on these lines, etc., are greatly needed—a chance for a special source of encouragement—a proven interest in them. But these services should be under the supervision of an older class of ministers—a real Gospel service, and not just a form. We have seen the approval of God upon just such services. So to possibly be better understood—to give a more clear insight to that which we feel would be more pleasing to God, relative to our position of responsibility of youth co-operation. There is a difference, beloved, between Young People’s Meetings, and Meeting FOR Young People—if you get the thought. Just merely a Young People’s Meeting, when a programmed service is carried out, being conducted by the young people alone, is bound to be, dear ones, just a religious formality—we are afraid so, at least. So let us be careful, beloved; why should we want to formalize services for young people any more than for the old? Today we would for the old, and it appeals to us, would be more of just a religious diversion, than a real spiritual endeavor. But a service FOR young people, where those portions of God’s Word directly given for them, ministered in a Biblical manner, is the thing nearer in line with the teachings of the Spirit of God. When a service is designed to attract, or to hold, the interest of young people, we are afraid the spiritual side of their life is at a rather low standing. We can’t pattern after formal churches for soul food, nor spiritual benefits. Young People’s activities are quite popular in modern churches; but let’s not get away from the Bible paths. If the Spirit of God isn’t in a thing, that thing is dead, no matter how religious it may appear.

So in substance, we are in favour of services FOR young people, and feel that special classes for them in Sunday School (enjoyed teaching a young people’s class one Sunday last year); but when it comes to purely Young People’s Meetings—and we do hope you get our thought—why, then, beloved, we are quite skeptical, indeed. Amen. For as many as are led by the Spirit of God, they are the sons of God.”

Romans 8:14.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. 
—Colossians 3:17.

Bixby, Okla.

Dear Saints, and Readers of the paper:

I praise the Lord because over eight years ago. He sought me out in the pathways of sin, and as I, by His help, yielded, consecrated my life, and obeyed, He saved, sanctified, and baptized me with the Holy Ghost, and fire, with evidence of speaking in other tongues as the Spirit gave utterance. I am glad because today, His love is yet abiding in my heart; and I have a determination to run faithfully to the swiftly near end of this race, by His help and grace. Bless His good name.

I praise the Lord for that hope, peace, joy, and faith that abides within, thank the Lord; and because He has spared my life to this time. Know He can keep soul and body, supply every need, and work wonders in the hearts and lives of people who will yield to, and obey Him.

I need the prayers of the saints that I will so live as to be useful in the hands of God: that I will keep my heart and mind stayed on Jesus, and be worthy of that Home not made with hands.

An unworthy servant of the King of Kings.

Arthur McDonald.

R. 2 Box 284.

Haskell, Okla.

(Bro Arthur is at present with us here in Bixby; and among other things he does duties around the home, and our companion in travel, he is getting some experience in type setting, having helped quite a bit on this issue. In all, he has been a blessing to us in different ways. —Ed.)

When we find it easy to neglect communion with God, it is a sign of approaching lukewarmness.

"The ability to face failure is one of the requisites of a true Christian. The Lord Jesus Christ is our helper in this as in everything else."

—Sels. from Gospel Gleaners.
REPORTS FROM THE FIELD

February 25th.

Bro. Henegar has just recently returned home from a meeting at Lead Hill, Ark. A good meeting reported—lots of conviction, with some six or seven professing salvation, or reclaimed. Best interest since the camp meeting some years ago.

From Mulberry, Kan., where he was called just recently to conduct funeral services for Grandpa Ball, Bro. Wheeler, of near Scranton, Ark., was to go to Bro. H. E. Freeman’s community, Nauvoo, Mo., for a meeting; so he is possibly there at this time, [Feb. 25.] May the dear Lord bless.

On Feb. 5 and 6, we were with the saints near Ramona. Bro. Rice, and son, [Bro. Clyde], were there for Sunday night. Bro. Rice surely prepared a good, timely, message, A Good Service. The presence of the Lord was manifest. Bro. Rice and son were from near Coweta. R. 2.

We now have an appointment for each fourth Sunday [including Saturday night, preceeding] with the mission near Ramona. Bro. Henegar, their pastor for many years, is now away from home so much on account of other duties connected with God’s good cause.

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Drumright, Oklahoma


Our pastor, Sr. Ruby Steele, and Sr. Isbell King, did most of the preaching the first ten days of the meeting. Sr. Viola Ashburn and Sr. Opal Pate, of Oklahoma City, came on the 11th. They laboured with us until the close.

We certainly listened to some wonderful messages during the meeting. We can recommend these Gospel workers. They are all sincere and faithful in their calling. One of the group, Sr. Pate, does not preach, but is a personal worker.

About one claimed pardon. Much good was done among the saints. We trust the things we heard will remain with us throughout our lives. Also, we hope to meet the ones who were saved, in Heaven.

Thanks to the visiting saints for their presence and help. We had visitors from Bixby, Sapulpa, Shamrock, and Kendrick.

Earnest Buckles, Trustee.

Neukirk, Okla.

Bro. Ussery, pastor at Neukirk, Okla., reports:

“We are all well, and enjoying the goodness of the Lord. Still on the battlefield for Jesus. Am yet encouraged with holiness. There is nothing suits me better. Still looking to my Lord to take me through this life, and on into the glory land. Amen.”

“Well, I would like to report the good meeting we just recently enjoyed with the saints near Ramona. Was with them for a week. Certainly did enjoy some old time Holy Ghost services, with the joy of the Lord flooding my soul. There were no experiences received, but the saints seemed to be built up in the Lord, and testified as to how they were encouraged to go on with Him. We, ourselves, were greatly built up in the Lord. Then leaving there, we came home, and that being a service night here (Thursday), we enjoyed a good service with the saints here. The Lord is blessing with good crowds and good services in spite of devil. Makes us think of Psalms 22:5.”

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Van Buren, Ark.

Bro. B. R. Moon, pastor at Van Buren, Ark., aside from reporting much victory in his own soul, praising God for his goodness, etc., states they are having some good meetings there, and that they are going on for God; that God was blessing their weak efforts. Asks all to pray that God will see them through: and invites all straight, clean preachers, when felt led of God, to come that way.

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Ordained To The Ministry

Bro. Chas. Riggs, of Lead Hill, Ark., was ordained to preach the Gospel during the camp meeting in the White Oak community near Harrison, Ark., last summer; and through an ove’sight, mention has failed to be made of the same in the conference minutes of the session held at the close of the camp, or any report since that time. Apologies to Bro. Ruggs. May his services be blessed of God.

Near Scranton, Ark.

While the attendance from outside places was not as large as expected—nor possibly as should have been—yet, on the whole, the all day’s meeting at Oak Grove Church, near Scranton, Ark., on Sunday, Feb. 13, was, despite ALL disappointments, a good meeting. Especially was the presence of the Lord manifest in the afternoon service. A fine dinner was served outside, with a good spirit of orderliness prevailing. Privileged to meet some new saints, whom we are glad to have seen.

Aside from local community, there were present, incidently, from Scranton, Cecil, Ft. Smith, and Van Buren, Ark.; Haskell. Bixby, Ramona, Coweta, and Oklahoma City, Okla.; and also, Charleston, Ark.

Sacrament service and feet washing that night; but most of the visiting saints left in the afternoon.

Fine crowd—good order.

Bro. L. L. Wheeler is their pastor.

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NOTICE TO PREACHERS AND LEADERS.

Enthusiasm is fine, if it just lasted sometimes longer!

If we are wrongly accusing, please pardon us. However, if a degree of interest was shown in conference last summer, what about NOW? We need your co-operation, beloved, in this part of the work—wish that each one would take it upon themselves to send us regularly, brief, concise reports, of the work under their supervision. Help us make the little paper a blessing in God’s cause. So please. Let us have some more reports, D. V. — Editor.

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REQUEST FOR PRAYER

Bro. and Sr. Chavers’, R. 3, Box 108, Tablerook, Okla., have a badly afflicted child—helpless, for whom they are asking special prayer. State they can’t see how he can be with them much longer, unless God undertakes. So let all the saints offer special prayer in their behalf.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. — 1 Corinthians 15:58.
Sr. Cathrine Bounds is leader. May God bless and keep you, is our prayer.
Mr. and Mrs. Earnest Buckles, Box 1446.
Drumright, Okla.

Yonkers, Okla.

“Ye did run well; who did hinder you that ye should not obey the truth?” Gal 5:7.

Dear Bro and Sr. Bond, and all the saints everywhere;
Greetings:
Just want to witness for Jesus at this time, to the glory of God. Know that He is real to me, bless His name. Glad that one time I gave my heart and life to Him. He wonderfully saved, sanctified, and baptized me with the Holy Ghost. Not tired of the way, nor ashamed of anything God has done for me. But just want to be more rooted and grounded in the love of God. Want to be more like Jesus, Saints of God, let’s look to Jesus, and keep pressing on, for there is no stopping place this side of Glory.

I am so thankful for the little paper, and especially the young people’s department. Although this is my first time to send in a testimony - just feel so weak and unworthy, myself, to take up the space, though have been impressed many times.

Don’t know just why, but the above scripture has been with me for some time; and saints of God—especially, young people, which possibly many haven’t known the Lord very long—as Paul warned the Galatians to stand fast in the liberty wherewith Christ had made them free, let us also stand fast and unmovable today. There are many who start in the race, and who run well for a little while—on flowery beds of ease, so to speak; but when they begin to meet a few trials or temptations, they begin to waver — many being bewitched (as Paul addressed the Galatians; “O foolish Galatians, who hath bewitched you, that ye should not obey the truth,” etc.), or enticed to join some format, so-called church. Dear saints, let’s look to Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. So let’s take courage, and be not hindered: let us run our race with patience.

I desire an interest in the prayers of every child of God, that I will be an obedient child of His. The word says. To obey is better than sacrifice.

Neva Anderson,
R. I. Box 48.
Yonkers, Okla.

To Our Young People:

Dear young people, let us exhort you to stand true to God, regardless of the temptations in the world. If the enemy tries you— he is very liable to do so— with the proposition of what you are missing in the world today, seeing it is crowded with many alluring things, just take this view of the matter—even as Jesus did answer in the wilderness—tell him that you are missing nothing worth while, but to the contrary, you are escaping MUCH, thank God, of the pitfalls of sin that leads only to destruction! One blessing from God, is worth more than all the sinful pleasures put together in this world. Amen.

Let’s have some more witnesses for the Lord; and pray for us, dear young saints—we need your prayers. May the dear Lord bless each one of you; and may your lives always be fruitful for Him. We are interested in you, and want to see you go on with the Lord.

The Editor.

“My son, if sinners entice thee, consent thou not.” —Proverbs 1:10.
**CONDOLENCES**

To Bro. and Sr. Blasingame and daughter, of near Baxter, Mo., we extend our sympathy in their recent sad hour—the loss of a beloved daughter and sister. Sister Blasingame is a minister in this movement.

Also, to Bro. and Sr. Rosco Abshire and family, of the Gray’s Point band, near Morrow, Ark., we offer our belated sympathy in the death, sometime ago, of a darling little son.

And to Bro. and Sr. John Norton and family, of Barilesville, Okla., we offer sympathy in the recent death of his dear mother, who’s obituary will appear in next issue, D. V. Bro. Norton is also a minister of the Gospel among us.

May God richly bless and comfort sad hearts of each of these families in their time of grief.

The Editor and wife.

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**DIRECTORY**

**NEWKIRK, OKLA.**

North Pine Street
Sunday School and services A. M. Sun., Tue., and Thur. nights.
Bro. T. B. Ussery, Pastor, 214 North Pine Street.

**DRUMRIGHT, OKLA.**

E. Broadway
Sunday School and services A. M. Sunday night. Cottage prayer meeting Tuesday night. Thursday night prayer meeting at the church.
Young People’s Meeting, Sunday.
6 P. M.
Bro. E. C. Buckles, Trustee, P. O. Box 1446.

**Lone Star**

(West of Anderson, Mo.)
Thursday, Saturday, and Sunday nights. Sunday School A. M. Straight ministers invited.
Bro. Pete Thrasher, Pastor.
Route 2
Anderson, Mo.

**Lead Hill, Ark.**

Saturday night, Sunday, and Sunday night. Sunday School A. M., Pastor.

**RAMONA, OKLA.**

About 5 miles n. e.
Saturday night, Sunday School, and services on Sunday A. M., Sunday night, and Wednesday night.
Bro. P. A. Henegar, Pastor, Route 1.
Ramona, Oklahoma.

**Ft. Thompson School House**

3 miles south, 5 miles west, and 1-4 mile south, of Antlers, Okla.
Saturday night, Sunday, and Sunday night.
Bro. Will Kellett, Pastor, Antlers, Oklahoma.

**OKLAHOMA CITY, OKLA.**

Sunshine Mission, 501 S. E. 16th.
Sunday School and services A. M. Sunday, Wednesday, and Friday nights.
All good, clean ministers, welcome.
Sr. Lizzie Sanders, Pastor. (Above Address.)

**Oak Grove Church**

5 mi. north Subiaco, Ark.
Sunday School and services A. M. Sat. and Sun. nights. Prayer meeting on Friday night.
We extend a hearty invitation to people of our faith to come and be with us.
Bro. L. L. Wheeler, Pastor, Route 1.
Scranton, Arkansas.

**Waurika, Okla.**

Apostolic Faith Mission. Two blocks West of Main, on E St.
Sunday School and services A. M. Sunday night. Young people’s services on Wed. night. Prayer meeting on Thursday afternoon.
R. R. Deatherage, Pastor.

**Center Mission**

3 mi. east, and 6 mi. north, of Coweta, Okla.
Prayer meeting on Wednesday. Sunday School A. M.
C. H. Burt, Leader.
R. 2. Coweta, Okla.

**Van Buren, Ark.**

620 Washington St.
Regular services on Saturday and Sunday nights. S. S. and services A. M. Prayer meeting on Thursday night. Women’s prayer meeting on Wednesday afternoon.
B. R. Moon, Pastor.

**White Oak Community**

N. E. Harrison, Arkansas.
Sunday School A. M. Regular services each 2nd. and 4th. Sat. night, Sunday, and Sunday night. Prayer meeting each Thursday night, and 1st. & 3rd. Sunday nights.
Harrison, Arkansas.

**Cecil, Ark.**

(2 mi. s. and 7 mi. w. Ozark.)
Wednesday, Saturday, and Sunday nights. S. S. and services A. M.
R. A. Featherston, Pastor.

**Mulberry, Kans.**

(Clemors St. W. side town.)

**Boyd**

(About 12 mi. n. e. of Berryville, Ark.)
Regular services on third Sunday, forenoon and night, of each month. Prayer meeting other Sunday nights, with cottage prayer meetings on Wednesday afternoon.
Sr. Phyrne Hulsey, Pastor, Oakgrove, Ark.

"I was glad when they said unto me, Let us go into the house of the Lord." —Psalms 122:1.