THE APOSTOLIC FAITH MESSENGER

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


A DOCTRINAL THOUGHT

"JESUS ONLY"

That the Godhead is of a triune existence, is clearly enough proven by Paul's teaching in 1 Thess. 5:23, wherein he says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," when we consider how that God spake in Genesis 1:26, saying, "Let us make man in our image," etc.; for if the thing created is of a three-fold nature, then the Creator must of necessity be three-fold, IF the created BE the IMAGE--or like manner--of it's Creator! And it is clearly evidenced that man is a three-fold being--composed of SPIRIT and SOUL and BODY.

It's nothing but the working of a deluded spirit that would dislusion people's spiritual eyes that they could see nothing in the scriptures save "Jesus Only," by way of doctrinal teaching relative to the personality of the Godhead. But--

In 2 John 9, is more plainly taught a separate existence between God, and Jesus, by virtue of these words: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son"--the word "BOTH" clearly defining the fact that there are TWO (not just One) existing--the One, and the Other. And let us here draw your attention to the fact herein stated, of how, except the individual ABIDE in the doctrine of Christ, he (such individual) hath not God--God is gone out of his life! Though it be a little pointed, and quite plain--hewing right down to the line, so-to-speak--yet, in view of the fact that Jesus denied that he, himself, was THE Good Master, in his exhortation to the rich young ruler (Matt. 19:16-22.) thus establishing the fact of the separate existence of his Father--this with the many other places in the Bible He referred to his Father--all go together in making it too plain in His teaching, that He DID have a Father, therefore placing those who deny such, in the position of not continuing in the DOCTRINE of Christ! which, in turn, brands them as not having God in their lives! Who can dispute 2 John 9? So it may sound a bit plain, but nevertheless, it's a Biblical truth, that those who deny the personality of a three-fold Godhead, are doing so without God being in their teaching, for Jesus plainly taught in his doctrine, that He DID have a Father--and that they were one, alright--but ONE in spirit, and NOT one in person. Why, intelligence should teach us some things! What does the word, "Father," mean? Likewise, the word, "Son"? Surely you know the expression, "Father," refers to parenthood of a child, as well as that of "Son" means, the off-spring of a parent. These two terms are used many times in the Bible; and if they do not mean just THAT, then WHY are they in the Bible, causing confusion, when another term in each instance could have been used? Really, you wouldn't brand God as being the author of confusion, which would be the case if these terms did not mean that which they imply--a Father, and his Son--if no such relationship existed between them! So--

Again, in Mark 13:32, it is yet MORE plainly defined, the separate existence of the two, wherein Jesus, himself, states, relative to his second coming, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."--In this, it is clearly manifest, beyond all doubt, that there IS a distinction between the two--that TWO minds exist, God being in possession of a knowledge that Jesus did NOT HAVE--and that was, "the day and the hour" wherein he (Jesus) was to to be sent from the courts of Glory, back
to this earth to catch away His own. This is evidence undisputable, of the separate existence of Jesus from that of the Father. Yet for all this, some will go on teaching a thing that even Jesus, himself, DENIES—that He was THE Good Master, by virtue of His reply to the rich young ruler, who addressed Him as such in Matt. 19:16. Here the Saviour quickly corrected this young man, by pointing out to him that it was not He (Jesus) who was GOOD—but that there was only the ONE who was good—and that was God. The life, therefore, of Jesus, in respect of “goodness,” is explained by Paul in 2 Cor. 5:19, wherein he says, “God was in Christ, reconstituting the world unto himself,” etc. So it was not “Jesus Only,” as many are trying to teach and believe today; but we see it was God who was IN Him, that made Him what He was—just as it is God in YOU, if you be a Christian, that makes you what you are! Now, having God in your life—do you profess to be God? or, again—is it merely “You Only”—or do you give proper credit, as you should, to Supremacy? Think Had Jesus accepted the young ruler’s salutation as given, would have been for Him to acknowledge that He WAS God—but which thing was not true, and of which He is careful to inform the young man before HE gives him an answer to an important question as that of one relating to eternal life! Can’t you get the thought—if “Jesus Only” was the right doctrine, then the young ruler would have been correct in addressing the Saviour in this manner, and no mention would have been made by the Lord concerning such; but as it was not, hence, Jesus informs him so, as in ALL His other teaching and experiences, He takes NO glory, nor honour, unto Himself, but in ALL things, He ascribed glory, honour, and power, to God, thus teaching that He, though He was the Christ—yet He had a Father! We have heard it said that one had to first “believe” this pernicious doctrine, then the “revelation!”

would come as to how it is all about—that it’s “Jesus Only,” and none other, in the Godhead. That being the case, guess we shall never “understand,” since we can’t, for a moment, give place to a theory so corrupt as one that would infer, if you would excuse plausibility, that Jesus became with child by her own son, theoretically speaking, which would be the case according to this deluded teaching, that Jesus, God, and the Holy Ghost, are all the one and selﬂsame individual!—Jesus, which in doctrine, has the semblance of that spirit of Unitarianism; only in this event, coming in the form of professed holiness. Would you say, “A wolf in sheep’s clothing”? Now beloved, we do not mean to purely scold; but the time is short—Jesus is coming soon; and it is going to be a deluding of people to be right with God in ALL things. And those who are off the Bible line, are not in line with God. This is just one of the many false teachings gone forth in these last days, to sidetrack saints of God, or those who would become such. No doubt Satan, in his glee, rejoices when some poor soul embraces such corrupt teaching, for he then has them well on the road to spiritual destruction, for he that “abideth NOT in the doctrine of Christ, hath NOT God,” and Jesus, in His DOCTRINE, taught that He DID have a FATHER. Are you ABIDING in His doctrine? And—

Lastly, we read in 1 John 4:15, “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” Are you honest enough to make that confession—that Jesus IS the SON of God? Amen.

Leadership Needed

Each band of saints, where no pastor, or elder, is in charge, badly needs a recognized leader. And such person is not apt to be living in adultery, nor using tobacco—neither in sympathy for, nor compro\*ising with, those who do!

TOO EASILY “OFFENDED”

If people were deep enough in God, they wouldn’t be so easily offended every time the preacher got on something touching them. To preach the old-time Apostolic faith doctrine (and we say, Let’s both live it, and preach it, or else not profess it!) as it was declared, and so joyously received, in the beginning, means for one to have to take a stand against some things that “modern” holiness is tolerating, or gradually accepting. For example, when the time has possibly come when one can’t come out plainly on divine healing—one time an outstanding doctrine of the faith—without “offending” some, it is only evidence of a compromising influence at work. In this respect, we are just wondering about the possible attitude held toward us from some quarters over the article in last issue, “Will He Find Faith?” Naturally, we had rather have co-operation of saints than their opposition; but for all of that, we had by far, the rather have them fall out with us for preaching it straight and clean to them—the Gospel in it’s purity—than for them to have occasion to be “shouting” with us over a sugar-coated sermon! Yes, we had rather make enemies by telling people the truth, than to hold their “friendship” by compromising the thing for them. It’s the truth, and the truth only, that makes people free. (John 8:32.)

These last days are beginning to show people up on different lines—the kind of foundation they are really built upon. (Matt. 7:24-27; Heb. 12:25-27.) A “fine looking” house can be built on a very crumby foundation—but it can never stand the storm!

It is not merely “you,” the Lord wishes people to see; but it’s Jesus in you, He wants to be seen!

The kind of preaching that one time caused people to shout, now sometimes produces another feeling in their lives!—and the fault is not in the preaching, either.

“But speak thou the things which become sound doctrine!”—Titus 2:1.
Dear Bro. and Sr. Bond:

I am truly glad to report victory over sin and the devil, thank God. Glad that I am still saved, sanctified, and baptized with the Holy Ghost, and on the firing line for my Saviour. Praise Him, His name. Jesus is a real friend—a helper in time of need; my all in all; my soon coming King.

I thank God for the old-time power. I am not ashamed to speak for Jesus. I have many trials and temptations, but it makes me stronger—each one I go through with. You know Jesus was hated without a cause. I John 3:18, says: “Marvel not my brethren, if the world hate you.” If we follow His footsteps, we are subject to being hated, persecuted, and going through many trials. In Daniel 12:10, we read: “Many shall be purified, made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand.” If we take up the cross, and follow Him, we can expect nothing else. I know Jesus is real in my life, I have no other desire but to go on, and work for Him. And when I am through with this life, this is what I want said of me: “I have fought a good fight, I have finished my course, I have kept the faith.” (2 Tim. 4:7, 8.)

I want my daily life to be my testimony. I do love to read the little paper. Wish more would send in testimonies. It is a help to many of us.

Pray for our little band in the Bend to be what God would have us be. Since you folks were here, six more have received the baptism of the Holy Ghost. We have some good meetings. The Lord surely blesses us in a wonderful way. Pray for my companion—that he will see the way before it is too late.

We are glad to have good straight preachers come this way. Pray for me, that I will always be found obeying the Lord.

A sister in Christ Jesus,

Mrs. Ethel Lewis,
Leah Hill, Ark.

The short-skirt style in women’s dress has come back; and as usual, some professing even holiness will reproach God’s good cause by thus adorning themselves. For Shame! Pastors, what’s wrong?

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

—Psalms 62:12.
**Doctrine**

We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His appearing to the apostles, in 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. 10:12], by the Holy Ghost [Romans 15:16], through faith. Heb. 2:11; 13:12; 1 Thess. 4:3; John 17:16, 17; 1 John 1:7; 1 Peter 1:2.


And when we receive the experience, we also receive the same sign, or Bible evidence, as did the disciples on the day of Pentecost [Acts 2:4], at the household of Cornelius [Acts 10:46], and at Ephesus [Acts 19:6)—that of speaking in other tongues [or languages], as the Spirit gives utterance. Note also Mark 16:17; 1 Cor. 14:21, 22.


THE SECOND COMING OF JESUS—The return of Jesus will be just as literal as was His going away. Acts 1:9-11. John 14:3. Preparation for His return was the message He stressed to His disciples at 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 a confession toward God, is unmistakably the form set forth in the Bible. The word "baptize," is taken from a Greek word meaning, "to dip," "to cause to pass through," as in John 3:26, 27. It was practiced also in 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 sacrament, 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 do as I have done to you." John 13:14, 15. Teaching us humility.


Upon authority of Matt. 24:6-8, by virtue of recently past, and now current evil, we are to be prepared to enter 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 4:1-11. Note Isaiah 11:1-12; 65:17-25; Hosea 2:18; Zech. 14:9, 20; Isaiah 2:5.

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 12:22. Matthew 25:31-46. Rev. 20:11-15.

NEW HEAVENS AND A NEW EARTH—The Bible teaches that the 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.

AN ETERNAL HEAVEN AND AN ETERNAL HELL—The Bible teaches that hell is as eternal as heaven. Matthew 25:41-46. The wicked shall be cast into a burning hell—a lake of fire burning with brimstone forever and ever. 1 Thess. 4:16, 11. Luke 16:24. Mark 9:33, 44.


RESTITUTION—The Blood of Jesus will never atone for any sin that we can make right. We must have a complete renunciation of the offending laws both toward God and man. Restitution means making the thing right wherein we have wronged our fellow man—taking back, or paying for, stolen articles, settling lawsuits obtained by fraud, etc. paying up old debts, returning things borrowed, etc. Ezekiel 33:14-16. Luke 19:8, 9. Other confessions sometimes have to be made.

WAR—It is our firm conviction, supported by the Word of God, our conscience bearing us witness, that we cannot take up arms against our fellow men, however great the provocation or however just the cause might seem; it being the teaching of the spirit of the Gospel presented by Christ in His Sermon on the Mount. Matthew 5:38-48. Also Rev. 13:10. Luke 18:18-20. 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 these laws do 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 3:1-12. 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 10:14), which answers to the ministry of today. New Testament grace, Jesus and Paul both speak regarding tithing. Matt. 23:23; Heb. 7:8.

And again, If the thing was old away at the end of the law, why is the penalty still being imposed upon the nations for robbing God? We see the very things happening today in the way of crop destruction that God promised through Malachi to rebuke, if His ordinance was kept. When a law is repealed, the punishment for violation is thereby automatically repealed. Think.

THE CHURCH—The Bible teaches that Christ's body is the church, and that we are members in particular. Ephesians 1:22-23. 1 Cor. 12:27. We get into the church through a spiritual birth. Ps. 87:5, 6. John 3:3 to 8. Note also Acts 2-47. This is not an organized institution—man-made organization, but God's people, as clearly evidenced among the many different denominations today. God's plan is not for a divided and sectionalized Chris-tendom, but one, divided into classes, all working in harmony.

"There is one body." Eph. 4:4.
THE APOSTOLIC FAITH MESSENGER
(Unorganized.)

O. H. BOND, Editor & Publisher.
MRS. O. H. BOND, Assistant.
Box 92.
Bixby, Oklahoma.

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 their's and ours." — I Cor. 1:2.

We stand for, and endorse, the threefold 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, Kansas; 1900; Los Angeles, Calif., 1906).

Our creed: HOLINESS.

Published at no specified time; but an issue each month, possibly, the Lord willing.

PUBLISHED FREE
Supported through tithes and free-will offerings of any who thus feel led of the Lord to use their means for the spreading of the Gospel in this manner.

SUNDAY SCHOOL QUESTIONS

1. Aside from John 11:35, find a verse in the New Testament containing only two words.

2. A little boy fell from the arms of party carrying him, as they were in flight, injuring him—afflicting his walking. Find this.

3. The sound of noise in a certain kind of fruit trees, was the signal from God for the king to go forth to the battle. Find this.

4. What was the population of the first Israeliish exodus into Egypt?

"If the world hate you, ye know that it hated me before it hated you." — John 15:18.

FIND YOURS—!

Salt is a needful seasoning; but too much will spoil the best cooking!

God is truly worthy of all praise; but some things are far from real praise. For the individual to punctuate their testimony, or sermon, with an "Amen," or "Praise the Lord," every few words—God is getting no Glory, whatever, from such.

So in view of the fact that many a good testimony, or sermon, is practically ruined by the thoughtless, or overzealous mannerism of some, by the use of superfluous praise words, or too oft repeated expressions, we feel like inaugurating a little campaign against such.

For illustration, wife had occasion to "check up" c:: a preacher not too long ago—one of a so-called Pentecostal faith—and during course of his sermon, he repeated his "filler" phrase—"Praise the name of the Lord," something like 179 times—and at that, she left before the "sermon" was finished! Another preacher—one among us—was "checked-up" on some time ago, and in the course of 20 minutes, repeated his pet saying, "And things like that," 40 times! This was, though, to do such person justice, a little more of an exception than general rule: but in this, as in ALL other cases, no "general rule" should prevail, for our testimonies, or sermons, should never be accompanied by a needless repetition of so-called praise words, or "filler" expressions, that tends to attract attention among the congregation. If the writings of Paul, and others in the Bible, were interspersed with as many superfluous expres-

(Con't. on page 6.)
sions as are sometimes heard in preaching, or testimony, it would enlarge the volume of the Bible to needless proportions. God is never the author of such superfluity.

Then there are those expressions sometimes heard, which are most ridiculously humorous. For example: "I've loved ones who are on their way to torment, Glory to God! and I want you to pray for them." Now beloved, "Glory to God" in this event, would NOT be Glory to God—surely, YOU would not be rejoicing over the sad, lost condition, of your own dear ones! Expressions like these only tend to create humor, instead of causing serious thinking.

We would not be misunderstood, beloved—we mean no one to quench the real Spirit of God—praise Him with your whole spirit and soul and body!—only we are trying to point out an error along the line, possibly thoughtlessly practiced by some, which thing is far from being edifying to the congregation, nor to the general glory of God.

So below we are publishing a few expressions, which are "too often" heard; and should YOU find YOURS in the list (or not listed), please take a gentle hint that such habit is possibly too noticeable, and badly needs correcting. Remember, the Bible teaches us to not let our good be evil spoken of:

"And things like that."
"I'm going to say."
"I want to say."
"Dear ones."
"Amen."
"Glory to God," etc.

Think of YOURS? Then quit such. You can.

REQUEST FOR PRAYER

Sister Flora Thomas, of Tuolumne, Calif., requests prayer for a lady afflicted with cancer.

To stir the enemy, just begin to call sin by its name!

Therefore, my beloved brethren, be ye steadfast, unmoveable, 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.
on that day, 49 years ago, when we so nearly entered the Glory of the Lord, seemingly, but for that one lady in attendance, who would not give up! Editor.

And yet, it is impossible to preach the Gospel in its purity, and not "unChristianize" a certain class thereby—and this is, the hypocrite!

**EASTER SUNDAY**

Bro. B. R. Moon, pastor at Newkirk, Okla., is announcing an All Day's Meeting at that place, for Easter Sunday, April 9.

This is to be a General Fellowship Meeting, with saints and friends everywhere, earnestly invited to attend.

Special services on Saturday night, for the benefit of those who might be coming from a distance.

The Mission is located on North Pine Street, in the east part of town.

Dinner on the grounds, as usual. Come.

---

**Offerings During December From S. Ss. and Churches:**

<table>
<thead>
<tr>
<th>Offering</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lone Star</td>
<td>$1.00</td>
</tr>
<tr>
<td>(near Anderson, Mo.)</td>
<td>1.05</td>
</tr>
<tr>
<td>Drumright, Okla.</td>
<td>.62</td>
</tr>
<tr>
<td>Center Mission</td>
<td>2.67</td>
</tr>
<tr>
<td>(near Coweta, Okla.)</td>
<td>.43</td>
</tr>
<tr>
<td>Mulberry, Kans.</td>
<td></td>
</tr>
<tr>
<td>Newkirk, Okla.</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$5.77</td>
</tr>
</tbody>
</table>

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;     Ecclesiastes 12:1.

---

**Our Young People**

**Van Buren, Ark.**

*Dec. 27, 1938.*

Dear Bro. and Sr. Bond, and readers of the Faith Messenger:

I want to add my testimony with the good saints of God.

I'm glad today, that I found Jesus while in my youth—at the age of sixteen; and have been in the good way of holiness for a little over two years. I have never regretted the start that I made; and can say of a truth, I find living for Jesus, the best way a young person can live.

Just this last Sunday, the day set aside for Jesus' birthday, my soul was filled with blessings from God. I had been having a battle, and Satan was trying to get me to give up; but praise the Lord, He knows just when to come on the scene; and ever since, I have felt greatly uplifted.

Young people, let's all get closer to God, and keep our minds on Him, and not on things of this old world, for truly, Jesus is coming soon, and I want to be able to gain Heaven—don't you?

Pray for me. I am seeking for the sweet Holy Ghost, the great Comforter, for I realize we all need that experience to stand in these last and evil days. Praise the Lord.

A sister in Christ,

Gwendolyn Huffstetler,

1102 Ozier St.,

Van Buren, Ark.

(May God bless dear young saints everywhere, who are actually striving to hold on to Him; and we know, that if they will only continue on in the good way with the Lord, walk in the light, endure the trials and temptations of youth, that some day, great will be their reward in Heaven—they will be glad they held out to the end! To hear of some one gaining the victory, is surely encouraging. Amen. —The Editor.)

**On The Air**

Known as the “Melody Singers,” a group of young people from the church at Mulberry, Kans., are now on an early morning broadcast, three times a week, with a program of sacred songs, over station KOAM (Pittsburg, Kans.). Let all who can, tune in on this good program—surely you will enjoy it—then send them a letter, or card, of appreciation, in care of the station, which recognition from listeners will enhance their chances for a sponsor, that they may continue on the air. Programs like these are surely worth while. May God bless their efforts along this line; and may it prove the opening wedge whereby the churches at large, become interested to the point that a regular service period, of at least once a week, by sponsored by them.

**Studio address:**

Melody Singers,  
3 Radio Station KOAM, Pittsburg, Kansas.

**Schedule:** Monday, 6:10-25, A.M.; Wednesday and Friday, 6:15-30, A.M. To be sure of contact, tune in at 6 o'clock, and hold until they do come on. We dial them at "70," on a 50 to 150, left to right, range. Write them!

---

**United In Marriage**

Sister Cecil Wilmoth, of near Ramona, Okla., and Bro. R. N. Henegar, of near Vinita, Okla., were united in the holy bonds of matrimony, on Jan. 3, at the home here in Bixby, the editor performing the sacred ceremony in the presence of just a few. May the blessings of God accompany them throughout life.
NEWKIRK, OKLA.
North Pine Street
Sunday School and services A. M.
Sun., Tue., and Thur. nights.
Bro. B. R. Moon, Pastor.
Box 312.

DRUMRIGHT, OKLA.
E. Broadway
Sunday School and services A. M.
Sunday night. Prayer meeting on
Thursday and Saturday nights.
Young People’s Meeting, Sunday,
6 P. M.
Sr. Ruby Steele, Pastor.
Gen. Del.
Drumright, Okla.

Lone Star
(West of Anderson, Mo.)
Thursday, Saturday, and Sun-
day nights. Sunday School
A. M. Straight ministers in-
vited.

Oroville, Calif.
Wednesday and Saturday
nights. Sunday School and
services A. M., and Sunday
night services. Sacramental
service and feet washing each
fourth Saturday night.
Bro R. M Overstreet, Leader.

Center Mission
3 mi. east, and 6 mi.
north, of Coweta, Okla.
Prayer meeting on Wednesday,
Saturday, and Sunday nights.
Sunday School A. M.
R 2. Coweta, Okla.

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

Lead Hill, Ark.
Saturday night, Sunday, and
Sunday night. Sunday School
A. M.

RAMONA, OKLA.
About 5 miles n. e.
Saturday night, Sunday School, and
services on Sunday A. M., Sun-
day night, and Wednesday night.

P t. 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.
501 S. E. 16th. Street.

Oak Grove Church
5 mi. north Subiaco, Ark.
Sunday School and services A. M.
Sat. and Sun. nights. Prayer meet-
ing on Friday night.
We extend a hearty invitation to
people of our faith to come and be
with us.

Mulberry, Kans.
(Clemors St W. side tow.)
Wednesday, Friday, and Sun-
day nights. S. S. and services
A. M. Young people services
Monday nights.
"Straight, clean" workers,
welcome. "Correspond" with
Bro. Woody Murray, Mul-
berry, Kans.

White Oak Community
N. E. Harrison, Arkansas.
Sunday School A. M. Regular ser-
VICES each 2nd. and 4th. Sat.
night, Sunday, and Saturday night.
Prayer meeting each Thursday night, and
1st. & 3rd. Sunday nights.
Bro. J. F. Atchley, Pastor.
Route 4.
Harrison, Arkansas.

Van Buren, Ark.
620 Washington St.
1 B’l’tk. W. of Main.
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.

Cecil, Ark.
(2 mi. s. and 7 mi. w. Ozark.)
Wednesday, Saturday, and
Sunday nights. Sunday School
A. M. Straight preachers in-
vited.
Bro. L. L. Wheeler, Pastor.

Stilwell, Okla.
Wednesday, Saturday, and
Sunday nights. S. S. and
services Sunday A. M.
Clean, Full Gospel preachers
invited.
Bro. Wayne Bateman, Pastor.

Horse Shoe Bend
On White River—9 miles northwest
of Lead Hill, Ark.
Services on Wednesday, Saturday,
and Sunday nights; Sunday School,
and services, Sunday A. M.
Straight, clean, preachers invited.
Bro. T. B. Ussery, Pastor.
Gen. Del.
Arkansas City, Kans.

Arkansas City, Kans.
1314 S. G Street [Slee Addition]
Services on Wednesday, Saturday,
and Sunday nights; Sunday School,
and services, Sunday A. M.
Straight, clean, preachers invited.
Bro. T. B. Ussery, Pastor.
Gen. Del.
Arkansas City, Kans.

ANSWERS TO
SUNDAY SCHOOL
QUESTIONS

1. 1 Thessalonians 5:16.
2. 2 Samuel 4:4.
3. 2 Samuel 5:24.
4. 70. Genesis 48:27.

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