IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him did the keepers shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to come by night, and stole him away while we slept.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him; but some doubted.

18 And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

—Matthew 28.
Again, I cannot preach “Free Holiness”—not because there are not some good people within the ranks of that faith—people who have real salvation—but as stated in last issue, because such IS NOT Bible doctrine; and this statement is no more pointed than one in reference to any other erroneous teaching going under the name of the Full Gospel, which condition we do know exists. And as stated before, these few remarks in ALL due respect to Free Holiness, so-called, people, and those of any other faith who might come in for a mentioning in these brief thoughts.

To begin with, the word, “Freedom,” is a much abused word, that is, in the application of it’s meaning. And freedom that isn’t protected, won’t remain freedom very long! For illustration, take our own country, known as free America, the land we love—just how long would our peace and security last if the bars were thrown down, so-to-speak—our constitutional laws scraped, and a spirit of anarchy prevailing? That is just what would take place if a certain element had control—more-so, especially, before that spirit of dictatorship entered the world a few years back. Anarchy’s cry was for “Freedom,” claiming that present laws and ruling power had the people under oppression. It had it’s inception in Russia—look where that country has gone to, today! Just how would you like to take your family to live in a country where such concept of freedom was a disregard for law and order? where the thief, the murderer, the rapist, etc., ran loose—unrestrained, calling such “Freedom?” You wouldn’t like it, would you? No, indeed! Then, spiritually speaking, does just such picture present itself when we think of people who, religiously, are opposed to nothing less than Biblical church government among saints of God here upon earth, which is for their soul’s welfare, and spiritual protection, as well as for the good of His cause in general. Spiritual anarchists, if you please! And you needn’t fall out with us, for just one thought, if you will read on, ought to be enough to convince you that such attitude toward Bible teaching is grossly wrong, even as the anarchist’s attitude toward sane government and society is wrong. Listen! Do you believe saints of God should have had the same testimony in the days of Paul, as today? and vice versa? Then how would a testimony sounded in Paul’s day, to about this effect: “I’m free; I’m following NO man,” whereas, we hear Paul preaching in those days, “Be ye followers of me, even as I also am of Christ.” (1 Cor. 11:1.) Yet we find those today, who say they are NOT following man—make such statements publically, in preaching or testimony, when as a matter of fact they are, if it be none other than the first individual who introduced such erroneous teaching among God’s people! Surely, beloved, our eyes are not blinded to the fact that God has always had a leader among his people, and always shall have. Suppose those other seven had failed to follow Noah into the ark? Suppose Israel had refused to follow Moses? Suppose the early church had utterly rejected the leadership of Paul? If it WAS mere man alone, we, too, would be having the same testimony; but we realize how Paul’s instructions were, to follow him, as HE followed the Lord—then, it was following the Lord, after all, and not man; but would it have been following Jesus, to have rejected Paul, since it is God’s plan to work through leadership? So our sentence is, Follow leadership, as long as such leader follows the Lord; then when the leader fails, hold on to God until such an one gets on the right track, or until another is raised up in his stead. Remember how that Moses had to be replaced as leader of Israel. So if leadership was God’s plan on down until, and including Paul’s time, don’t you think it is for us of today, since the only difference between this age and the era of Paul, is but a matter of days, and NOT of doctrine—the SAME dispensation—the days of grace, and the Holy Ghost dispensation? If, therefore, the doctrine of the early church is not the doctrine for us today, just then WHAT, and WHERE, is our doctrine? Amen.

If the Bible teaches anything in the world, it teaches church government. How can intelligent people, who have anything like the fear of God in their hearts, turn down as plain scripture as is found in 1 Cor. 12:28, where, in referring to the things GOD has set in the church, “Paul clearly mentions “governments?” If there is to be no rules of order in the church, then how can we contend for these other seven benefits, and manifestations of the power of God, which

“Wherefore the rather, brethren, give diligence to make your calling and election sure . . . . .”

—1 Peter 1:10.
are mentioned in this same verse? Some may be agreeable to a form of local church government, or management, but opposed to a group of churches being united into a single movement. Just how would such argument survive in Paul's time? We hear him telling the Corinthian brethren (2 Cor. 11:28) how, besides other things, there came upon him daily, the "care of all the churches." We are quite sure that God wants all the churches to be following the same rule of order, in a harmonious manner--united as one--even as He would have all saints in any one band, to all be speaking the same thing, with no divisions among them; but perfectly joined together in the same mind and in the same judgment, which can't be disputed as being His plan, by virtue of Paul's letter, again, as recorded in 1 Cor. 1:10. And if God's plan for the early church was a unified group, under leadership, again are we quite sure His plan is the same today--our God doesn't change. Though we might not be able to point you to an existing condition in this respect, functioning as God would have it to do, yet we are glad to be able to point you to such in the Bible as His plan and mean by His grace and help to thus preach it, if we never see it accomplished on earth, just the same as we mean to preach divine healing, though we never see another person healed, or if all the saints turn down the doctrine of healing. We are commanded in the Bible to "preach the word," and this without regard to man's opinion. We are sure that God does not want His pulpits to be veritable "cross roads" for doctrine, as seemingly is the spirit of some who will allow too many kinds of preachers in their midst. To keep the pulpit clean, as well as other activities connected with God's good cause in Bible order, it seems to us that reason alone would teach that it would take a bit of governing authority or power, to accomplish this. The early church had much to say about who should be ordained to the ministry; or to the office of a deacon, or an elder. They had to be qualified for the place before they were ordained, or set aside, for such duties. They had to be proven people for their respective professed callings; their lives examined; hands of ordination were to be laid suddenly upon NO man! (Note 1 Tim. 5:22, etc.); they were instructed how to deal with the brother who walks disorderly; or wherein trouble arises between brethren--how this matter is to be handled. In fact, every phase of Christian living, and brotherly association, is dealt with in the rules and regulations--governments--handed down to the early church. It was an executive body with power--authority to withdraw from those among them who refused to amend disorderly conduct, thereby causing such an one to be bound in both Heaven, and upon earth! If such isn't "government" in action, then just what would you call it? So beloved, we that are professing the highest experiences this side the glory world--are we going to strive to follow in the wake of the early church, operating as a united body of people executing God's laws in our midst; or shall we allow ourselves to be divided, and subdivided, and possibly precious souls go down to torment as a result? Be SURE, that if you are opposed to Biblical church government, and leadership, as herein, and elsewhere stated, that SOME ONE, or the influence of SOME GROUP, isn't LEADING YOU! Think. (To Be Continued.)

With our President now having a personal representative at the Vatican, to confer with the Pope in matters relative to world peace efforts, and also his steps to have conferences with those of the Protestant and Jewish faiths relative to matters of world interest in peace and for alleviation of suffering among humanity—the spirit in which these steps are seemingly being taken, only gives rise to greater suspicion of the underlying spirit of that great religious compromise that is to soon unite in one common faith, these three great beliefs; but as far as the outcome is concerned, we can be assured of the fact that Roman Catholicism will be the predominating factor in the end! Rome is to again rise to world power.

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THE STAR OF HOPE

This world is at sea
As sure as can be,
But there's a star in the heavens above.
Though stormy waves roll
'Tis calm in our soul,
For we have Jesus and our God of love.

We'd never stand
Anchored in sand
The billows would sweep us away,
But the Rock is secure,
No matter what we endure,
In this earth's closing day.

—From "Star of Hope," Los Angeles.

MOTHER IS GONE

Mrs. Charlotte Tempe Bond

About 10 o'clock, on the night of February 17, 1940, the last earthly tie of our once boyhood home was severed, when the dear Lord seen fit to call from the burdens and sufferings of this life, our dear mother. The end came so quiet, and peacefully—never a struggle. And you might think it strange, but the thing that seemed to hurt the most, if you would understand us, was that she appeared, as we were taking our last earthly farewell, to be so natural, and life-like—merely sleeping—more like the mother she was in her younger days, and better health.

Something like a year before the passing of father, August 24, 1933, mother suffered a nervous breakdown, from which she never fully recovered. Then some two years ago, she suffered a light paralytic stroke in her right side, and with a more severe re-occurrence following this past winter; and then a third stroke about ten days before her passing. Besides this, there were other complications.

Mother was born in the state of Kentucky, on December 27, 1862, the daughter of Robert and Melinda Forbes. Age at the time of death, 77 years, 1 month, and 20 days; passing away at our parsonage home here at Center Mission, having been in our care since the death of father, who was likewise, the last year of his life.

When a young woman, mother professed faith in Christ in the Christian church, and the funeral services were conducted by Bro. Virtes Williams, of that faith, assisted by Bro. T. O. Shanks, Methodist minister, who also preached father’s funeral, both of Tahlequah, Okla., our old home town, in the chapel of the Reed-Culver Funeral Home, at 2:30, the afternoon of Monday, February 19, and the remains laid to rest beside those of father in Blue Springs cemetery, some nine miles north of Tahlequah, amidst the scenes of their earlier life together, and where she has many loved ones who have gone on before.

In early life, she removed with her parents, and the family, to the state of Arkansas, where in the year of 1888, she was united in marriage to Thos. J. Bond, moving to the then, Indian Territory, and settling, first, near Tahlequah, where father first began the practice of medicine, and living in various parts of northeastern Oklahoma the remainder of their lives, with the last number of years, and until after the passing of father, at Tahlequah, where the last home place yet remains. To this union were two children born—our little sister, Bertha May, who passed away at about the age of 18 months; and ourself, the eldest. Also, she leaves to mourn, two step-sons, H. C. Bond, of Tulsa, Okla., and W. R. Bond (present address unknown); and one step-daughter, Mrs. Geo. Kinder, of Hockerville, Okla.; and one sister, Mrs. Martha Stephens, of Commerce, Okla., together with other relatives and friends.

Mother knew the vicissitudes of life, as experienced by the pioneer in her day. From the cry of the panther (taking we children, and going to the home of a neighbor for safety, in the absence of father on a call, in his early days as then, a country doctor), to assisting in caring for the wounded outlaw until he was able to be transported to prison, etc., etc., back in those days when the old-time fire arms were quite an authority among a certain class, and which in turn was the cause of some unpleasant services for the early day practitioner, who had not the hospital facilities of today. Mother knew some of the trials of the pioneer of her day.

We know of no greater tribute we could pay to the memory of mother, save that she was ALL that maternal name implies—kind, considerate, self-sacrificing, dutiful, true—a loving mother, stepmother, and devoted wife. We can’t forget how, with father, she was a blessing to us, by way of encouragement, in our early days in serving the Lord. More than once, possibly, has mother led the way, so-to-speak, to get us to go to services, back yonder in our first days in this good Christian warfare, when the enemy would be doing all he could, seemingly, to keep us back. Wish we could tell you just what mother has meant to us—but we can’t. Possibly you will understand. May her memory be blessed to us the rest of our days; and when the last feeble step has been taken in this life, and the beauties of Heaven unfold, may it be ours to realize the presence of both father and mother, and other loved ones around the great White Throne of God, where partings will be no more; and where heartaches and sorrows shall no longer be known. And neither do we weep alone in our home—our faithful wife, whom so attentively has stood by us in caring for our aged parents, whom God has spared to be with us for so many good, full years, also weeps, sensing the lonliness of so quiet a house, and of empty hands.

"Her children arise up and call her blessed; her husband also, and he praiseth her.” ---Prov. 31:28.
THE DIVORCE EVIL

It has been said that a nation is just as strong as it's home ties; so as we read the papers, and notice the great increase of the number of divorces, we are made to feel that our own country is facing a fall; and our heart is made sad by the so-called Pentecostal preacher who will stand in the pulpit and attempt to tell you it makes no difference how many marriage vows are broken, or how many little children are left orphans by divorce, that God recognizes only the one with whom you are living at the time you are saved. SHAME!

Let's notice what the Bible says after that God created man: "It is not good that man should be alone; I will make him an help meet for him." (Gen. 2:18.) And we read that He didn't take a bone from Adam's head, that the woman might be over him; nor of his foot, that she might be under, to be trampled upon; but that He taken a rib, nearer the heart, that she might be an help meet, or companion. How beautiful is this simple story, to know that God did not make man after the order of animals, but, "in his own image." And in Gen. 2:23-24, we read:

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

By so many, marriage is lightly regarded. Many profess Christians of today, are disregarding the Bible, as did Israel of old disobed. Note Num. 36:6; Deut. 7:3-4. Intermarriage with the ungodly was a mistake made by God's people of old. So let's see what the New Testament says, in 2 Cor. 6:14-16:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

No Christian can marry an unbeliever without running a serious risk, and placing themselves upon the enemy's ground. So young people, be careful. But the scriptures do not advocate separation after the union has been made. In Matthew 19:8, Jesus told the Pharisees, when they were tempting Him, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." We also find in Rom. 7:2: "For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband." So saints of God, let's be careful how we teach our children in regard to the marriage vow. God's Word does not change. A happy Christian home is the greatest thing on this side of Heaven, where father and mother can gather the children around the family altar, pray, and read God's good Word; and send boys and girls out with a Christian training. No wonder the devil is trying in every way he can to wreck homes, and send young people out in the world with the stain of divorced parents to help drag them down.

Yours for the Master's cause,
Mrs. Francis Goodwin, Route 4.
Berryville, Ark.

Mineral Springs, Mo.

January 24, 1940.

Dear Bro. and Sr. Bond;

Greetings in the name of Jesus:

I am still thanking and praising the Lord for what He is to me. Glad that when I was lost, Jesus saved me. Although I knew nothing about holiness at the time, yet after a few years, I came into the light of the Holy Ghost, and was sanctified, and a few months later, I received the Baptism. I'm glad for old-time salvation; and really believe in trusting God for everything.

I am just young in the Lord, but I want to do all that I can in living my life, that people may see that I have God in my life.

I'm so glad Jesus brought me into this marvelous light. My mother was a firm Baptist, and raised we children so. But thank God, He brought me out; and my sister just older than I, has since came into the way of holiness.

Praise our God.

Husband and I enjoy the little paper so very much. We always read it. My heart has been touched and encouraged many times after reading it. May God bless both of you in a special way, is my prayer.

We are sending $1.00 from the saints here at Mt. View. Our church is located on Highway 86, about 14 miles east of Cassville, Mo. We have Sunday School at 10 A.M.; Services Sunday night at 7:00, with special services for children at 6:30, preceding; also services on Saturday night; and prayer meeting on Wednesday night. Bro. Ora Berry has an appointment on each 3rd. Sunday.

Good, clean preachers are welcome; I would like to say again, that we surely enjoy the little paper.

Do pray for us, for we need prayer.

From a sister and brother in Christ,
Mr. and Mrs. Troy Burbridge,
Mineral Springs, Mo.

There is but one place to denounce sin, beloved—and that is THIS side the Judgment!

Your hair may be well set with one of those “holiness permanents;” you finger nails neatly manicured; you may always appear immaculately attired; you may be able to emulate an “Emily Post” in eating with one hand at the table, and your dining manners otherwise, quite polished; your English most perfect, etc.—but have YOU prayed through, lately!

As cold waters to a thirsty soul, so is good news from a far country. —Proverbs 25:25.
**Doctrine**

We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and second coming. We teach the personality of the threefold 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; 1 Peter 1:2.

**BAPTISM OF THE HOLY GHOST**—The baptism of the Holy Ghost is the gift of power upon a clean, sanctified life. Luke 24:49; Matthew 3:11; John 7:38, 39; 14:15, 16, 17, 26. Acts 1:5, 8. And when we receive the experience, we also receive the same sign, or Bible evidence, as did the disciples on the day of Pentecost [Acts 2:4], at the household of Cornelius [Acts 10:46], and at Ephesus [Acts 19:6]—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 His message He stressest 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 preformed as the answering of a good conscience toward God, is unmistakably the form set forth in the Bible. The word “baptize,” is taken from the Greek word meaning, “to dip.” Jesus was baptized of John IN Jordan. Matt. 3:15, 16; 28:19. Acts 10:47, 48. Mark 16:16. 1 Peter 3:21.


**WASHING THE DISCIPLES FEET**—Jesus said, “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should as I have done to you have.” 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. Rev. 18th, and 16th. chapters. Also note Daniel 7:15-25; 8:15-25; 9:20-27; 11:20-45, and 12:1; Isaiah 26:20, 21.

Upon authority of Matt. 24:6-8, by virtue of renunciation of all, and following the events, we have already entered into the “beginning of sorrows,” or the great tribulation period, which is to be climaxed by the three and six months sign of the beast, and the prophesy 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 4:11-12. 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. Revelation 20:11-15. Also note that 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.


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

**WAR**—It is our firm conviction, supported by the Word of God, our conscience bearing us witness, that we cannot take up arms against our fellow men, however great the provocation or however just the cause might seem. Being the teaching of the spirit of the Gospel presented by Christ in His Sermon on the Mount. Matthew 5:38-43. Also Rev. 18:10. Luke 18:18-20. Heb. 13:2.

We maintain the highest regard for our flag and teach absolute respect for the laws and officials of our country according to Romans 13:1-4. 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 3:7-11. 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; 23:22. Then under the law the paying of tithes was imposed as the support of the priesthood and singers, who did the work [Nehemiah 13:26-41], which answers to the ministry of today. Now under grace, Jesus and Paul both speak regarding tithing. Matt. 23:23; Heb. 7:8. However, if tithing was did away with at the end of the law, WHY is the penalty still being imposed upon the nations for robbing God? We see the very things happening today in the way of crop destruction that God promised through Malachi to rebuke, if His ordinance was kept. When a law is repealed, the punishment for violation is thereby automatically repealed. Think.

**THE CHURCH**—The Bible teaches that Christ's body is the church, and that we are members in particular. Ephesians 1:22, 23. Cor. 12:27. We get into the church through a spiritual birth. Ps. 87:5, 6. John 3:8 to 8. Note also Acts 2:47. This is not an organized institution—man-made organization divide God's people, as clearly evidenced among the many different denominations today. God's plan is not for a divided and sectionalized Church, but God has set up a one group, and all working in harmony. “There is one body,” etc. Eph. 4:4.
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." — 1 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 as the outpouring of the Spirit in the beginning of the latter rain dispensation (Topeka, Kans., 1901; Los Angeles, Calif., 1906).

Our creed: HOLINESS.

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

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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 Judas' betrayal of Jesus, at what other time was He figured in an illegal money transaction?

2. Who felt that if his grief and calamities were weighed, they would be heavier than the sand of the sea?

3. How many instances on record in the Bible where people have been raised, or resurrected, from the dead?

There is a way that seemeth right unto a man, but the end thereof are the ways of death.

--Proverbs 16:25.

WITH THE EDITOR

Though we may speak rather plain, and right to the point, in some of our assertions through the little paper, yet we would have you to know, beloved, that it is not our intention to unChristianize any one. The Saviour spake plainly in His preaching and dealing with the people, and we hear it said of Him in Matthew 12:20.

"A bruised reed shall he not break and smoking flax shall he not quench, till he send forth judgment unto victory." Or, in other words, He would not destroy the weakest among God's children. Though we may often be misunderstood in our feeble attempts in preaching the Gospel, yet may it be ours to have the spirit of the Master in such dealings with our congregations and readers.

Some people may not wholly appreciate straightforward preaching, but if there was ever a time people needed the Gospel in all its purity, it's in these days when Satan is making his last stand, so-to-speak, and thousands are being swept into the meshes of false doctrines, or lulled into a spirit of indifference. Though some things may hurt now, and seemingly cut us off, yet no doubt the time is near at hand when somebody is going to see way such planness of speech was needful, and appreciate it having been so freely declared unto them—unless it has been declared in vain—their not having accepted it in time! May God help us to be careful, beloved, and eager for the truth. Amen.

Hypocrites were shown no consideration in the Saviour's teaching. He just called them such, and let it go at that!

Our sentence is, the preacher should be busy, labouring in his calling before the Lord, or working with his own hands, towards the support of his family; and preferably, his calling first! It sure doesn't speak well to see one idling, and maybe his family going in need.

Some professed saints love good, sound, holiness preaching, until the preacher goes to "meddling!" Then as one preacher puts it, "The fat's in the fire!" Amen.

We have heard it said, there is 41 different kinds of holiness being preached. Assuming this to be correct (it could be wrong; but we do know there are many divisions, even as most sectarian churches are divided on doctrine), we can safely say, and that upon the authority of the Bible, that 40 of them are wro! for we hear Paul declaring in Ephesians 4:5, that there is, "One Lord, one faith, one baptism." Then in Jude 3, we are exhorted to "earnestly contend for the faith which was once delivered unto the saints." It's plain to be seen that some profess ed holiness people are not very effectually following this teaching, when they can't be told from the world by the way they look and act!

One thing for sure, God makes NO mistakes in visions or dreams He may give to people. If He promises you something in this manner upon some condition on your part, you can rest assured THAT thing will come to pass when you have rightly performed YOUR duty, or obligation, in the matter. Otherwise, if the thing promised doesn't come true, then it was Satan who "showed" you something, and NOT the Lord! Therefore, it behooves people to so live that they can know something about spiritual matters, and not be found making a display for the enemy. And in the meanwhile remember Satan has some power, alright; so to be on the safe side just live right, and stay off his territory, and all will be well,
ST. JOHN 17

The 17th chapter of St. John is one of the outstanding chapters in the Bible; and yet it is one which many alleged full gospel preachers deal with very lightly. Of course, there's a reason! Many are proclaming for a unity among God's people, but at the same time are stoutly opposing the very essence of the teaching inculcated in this, the Lord's prayer, which would have for us to receive in our lives, the very thing we need, and must have, in order that we might enter into that state of unity with each other, and with the Father and the Son as well. If you would pardon our frank statement—and we do not mean to intimidate, nor "brow beat," but the reason many do not go very deeply into this one chapter is, because they are opposed to the doctrine of sanctification as being an instantaneous, definite work of grace. Why not it be a definite work of grace, beloved? Justification, and the baptism of the Holy Ghost, are definite experiences, are they not? And the general teaching among many opposing, after all, is to the effect that one MUST first be sanctified before they can receive the Baptism; so we ask, pray tell us, How, When, and Where? How could you answer this, dear ones, without alluding to a definite experience? We are glad to charitably bear with those who have never been instructed differently, or who may have been subtly led astray: but we have little or no time for those who have openly departed from their former experience, and teaching in sanctification, and who are now teaching, and trying to poison others against the way. It must be remembered, beloved that God, in the beginning, poured out the Holy Ghost on those who were living, and teaching, the blessing of sanctification as a second, definite experience in their lives at the time (we refer to this present latter rain dispensation), and this is true, despite the fact that most present day writers on the subject try to wildly cover up this truth, leading the people to believe the present day teaching on the subject as so many are now endorbing it, is the same as in that day. But if compelled right down to the point, will possibly admit the truth herein stated—that the power first fell upon sanctified people, alright; but as an excuse for present day teaching, eliminating it as a definite experience from the plan of salvation, they will tell you that new light has been received on the subject! In this, we merely wish to again say, For Shame! Such BEING (?) the case, it is as much to say that not only were the first to receive the Holy Ghost back yonder some 40 years ago, in error, as well as the Wesleys in darkness, Webster wrong in his definition on the subject—in fact, the entire line of old-time holiness wrong from the beginning, which in turn means a lot of old-time shouting, and old-time restitution, were the fruits of darkness, and not of the light! Now just how does such sound—Biblical, or not? And if you will pardon us for being that plain, we would like to point out to you the results following that group of people responsible for this "new light," or turning away from the truth—how that they are giving over to formality, gradually stepping in line with other churches, the old altar benches being taken out, and "private" prayer rooms instead; their pastors in the larger towns and cities aligning themselves with Ministerial Alliance activities; and their members dressing and ornamenting themselves just like other worldly church members do—immodest apparel, bobbed hair, perm or tints, jewelry, etc. One thing for sure, IF they ever had anything like "new light" on the Bible—and you know why we make the expression—it is certainly fast sinking in the swirl of modernism and formality; just a few more years, possibly, should the Lord tarry, and the common preacher among them will be relegated far to the background, with a requirement for polished attainments, if the preacher gets anywhere toward the "front" with them—and so far as spiritual benefits are concerned, the individual might as well belong to any other sectarian group. So just one question remains which we would like to ask that you answer in your own mind—give a reason for this—IF the doctrine of entire sanctification, as a second work of grace is wrong, just why did God choose to pour out the Spirit upon this class, when there were other groups, in the beginning of the latter rain dispensation? If such was God's plan at that time, do you believe He has changed—or has somebody greatly erred? Think!

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." Ecclesiastes 3:14.

As spiritual darkness begins to cover the land, and the forces of Satan growing stronger, it is going to take more and more of a determination on the part of saints of God, if they would stand the test, and be able to go the last mile of the way.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. ---John 7:16.
March 21, 1940.

Sorry that we are not going to get this issue of the little paper out as soon before Easter, as we desired, and had arranged to do.

Sr. Sullivan, and son, Bro. Jack, of Okmulgee, were with the saints here last Sunday, and Sunday night. Good services reported.

Bro. Ussery, with his family, has moved from Drumright, Okla., to Lead Hill, Ark. As we understand his move, he is not going there as pastor, but to make it his headquarters in both local preaching, and in outlying districts.

Bro. Ben Moon, of Newkirk, Okla., back (Feb. 26.) from a trip to southeast Texas, reports a good meeting at Harlengen, with one saved, and one sanctified; a good interest. A brief stop-over at Three Rivers: then on home, with a good service night before reporting; three had been saved there recently. Bro. Bennett is pastor.

Under date of Feb. 23, Bro. Atchley writes from White Oak, near Harrison, Ark., that they had just closed a revival there, with one saved, and two having received the baptism of the Holy Ghost. A fine meeting. Never got to hold the revival at Gray's Point, near Morrow, Ark., as previously planned, on account of severe weather, and death of his wife's mother. Was to begin a revival meeting at Pleasant Hill, near Forsyth, Mo., Feb. 25. Had elected him pastor again at White Oak.

The Mission in Arkansas City, Kans., has been moved to 1201 So. Summit St.

Young people from Mulberry, Kans., assisting in recent revival here were, Sisters Chrystol and Goldine Claunch, Bro. James Beadles, and--Bro. James Claunch, getting here the last day!

Vendor, Ark.

March 17, 1940.

Dear Bro. and Sr. Bond:

Just a few lines this evening to let you know of the good meeting we are having here. Have just been here one week. Have been one saved, and six sanctified. The Lord sure is blessing. Just beginning to break through. We never had preaching, just made an altar call, and five were sanctified at this morning's service. Sure was good. Bro. Ben Moon, and myself, are here. So pray for us, that God will continue to bless.

Yours in Christ,

Ottis Green

R. 3. Harrison, Ark.

Bro. Henegar, and son, Wilson, of near Ramona, and also assisted by a group of young people from the church at Mulberry, Kans., closed a two weeks meeting here at Center Mission, on Sunday night, Feb. 11. While the visible results were not what none of us would like to have seen, yet God was in our midst, and much good was done. Conviction mightily rested on many who failed to respond, or to pray through. The tear-stained altar benches were surely witnesses to the power of God. Interest was increasing until the very last night, having to stop on account of the serious illness of our dear mother. The Lord wonderfully blessed Bro. Henegar in preaching with direct appeals to the lost; and the young people with us were surely a blessing in their instrumental music and singing, and had great influence with the congregations. In all, it was a wonderful time in the Lord, though accompanied by sadness in our home. God bless each of them who laboured faithfully with us for the salvation of the lost.

Wife and I are expecting to be out in services part of this spring and summer season, the Lord willing, visiting some of the churches in various places. Of rather recent date, we have been permitted to be with the saints near Ramona for one service, and at Mulberry, Kans., over last week end. We enjoyed the presence of the Lord at each place. Helps to make us hungry to get out more. Found Bro. Bert Utter and wife in a revival at the Mulberry church. Bro. Elmer McDonald was with us on each of these brief trips. He has surely been faithfully with us this winter; was one of our young people through the revival.

IN SYMPATHY

We are extending our sympathy at this time to Sr. Atchley, wife of Bro. J. F. Atchley, pastor of the White Oak band, near Harrison, Ark., and to all the bereaved, in the passing away on February 1, 1940, of Sr. Lacy, aged mother of Sr. Atchley, who's death occurred at the home of a son, Bro. Steward Lacy, near Oronogo, Mo.

Her death was from an heart attack, suffered about an hour before passing away. She had experienced several attacks in time past, and seemed to know that death was drawing near several months previously. She would have been 75 years old on February 21.

She seemed deeply interested in her children, and prayed earnestly for them that night before the fatal stroke.

Besides Sr. Atchley, of the immediate family she is survived by three sons, Eddie Lacy, of Carterville, Mo., Bro. Steward Lacy, of near Oronogo, Mo., with whom she was making her home at the time of her death, and Bro. Avery Lacy, of Miami, Okla. Five other children having preceded her in death, as well as her husband, who passed away twelve years ago.

There are also other relatives, and friends, left to mourn.

Only those who have given up a parent, know just what it means; and especially, when the last tie is severed, as was ours to recently experience.

May the dear Lord bless each saddened heart among those who mourn, according to His good will.

Therefore, my beloved brethren, be ye steadfast, unmoved, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. —1 Corinthians 16:58.
Our Young People

Okmulgee, Okla.

January 26, 1940.

Dear Bro. and Sr. Bond:

The night of the 24th. day of this month, I had a birthday in the Lord.

As you well know, I was raised in a Holiness home, where there was a family altar, and prayer each morning before we went about the activities of the day. This morning as I write, I am truly thankful in my heart this was so. However, I wandered away in darkness, and carried the load of sin and shame the devil seen fit to load upon me, until the night of January 24, 1937.

At that time I was keeping company with the young lady who is now my wife. We had debated as to whether or not we would go to services that night. It was the last night of a revival being conducted by a Bro. E. V. Rice. The devil did all he could to keep us away from church that night; but I am so thankful the Lord dealt with us until we decided to go.

If I was called upon today, to tell what Bro. Rice preached about that night, I could not do so. All that I remember is, he left it up to us to either give our hearts to the Lord, and live for Him, and go to Heaven and enjoy the goodness of God, and His blessings, forever---or reject Him, and turn away to everlasting punishment---to be tormented day and night, forever and forever.

People may try to tell you there is no such thing as heartfelt religion; but I know better. There was a change taken place in my heart that night. Jesus came in; and, OH! the joy that can never be expressed, flooded my soul! I seen things in a different light. When Jesus came in and truly saved me, I arose from the altar, reached into my pocket, drew out my pipe and tobacco, and handed them to the preacher; and I have not had any reason for using them since: neither has the devil been able to tempt me into going back to them.

For the next few days all went well. I surely did enjoy the new experience in my life. However, Satan did not let me alone for long. It was not long until he began to try me along the line of true holiness. The following Saturday night, did his best to get me to go to the show as had been my custom on every Saturday night, and sometimes through the week, as well. That night, by the Lord’s help, I won another victory over the enemy, and I have never been in a moving picture show since; and all the desire to go is completely gone. Then the following summer, He delivered me from going into public bathing pools, a place where the devil has tempted and tried many poor souls. The following October 31, I was attending a revival at the Pentecostal Holiness church, here in Okmulgee. I again made my way down to the altar, and made a complete surrender---consecrated my all to Christ, promising to serve Him to the best of my ability, by His grace and help, going with Him all the rest of my life. It was at that altar I pulled off my ring, and my neck tie, promising the Lord never to wear one inside a church again. Through faith in His promise, He sanctified me, and I know it is real, for it has cleaned me up, and kept me in many times of trial. Too, it has helped me to make restitution for things I had done or said, before I was saved.

Since that time, I do not feel that I have been living an “up and down” life; while there have been many trials, I have always trusted in Jesus to carry me through; and He has never failed. I feel this morning that the Lord’s return to earth to catch away His bride cannot be far in the future. I know it is now three years nearer than when I was saved.

I urgently request all saints of God to pray for me, that I might go on, and receive the Holy Ghost. God has been good to me, in many other ways to numerous to even mention.

Yours in Jesus,
Jack Sullivan,
624 W. 12th. St.,
Okmulgee, Okla.

Van Buren, Ark.

January 16, 1940.

Dear Friends:

Just felt like sending in a few words of praise for my dear Lord this evening.

So glad that I am saved and sanctified, and on my way to Heaven, I am glad that I have

My son, if sinners entice thee, consent thou not. ---Proverbs 1:10.
started out for the Lord in my youth; so glad that when He knocked at my heart, I didn’t turn Him away, but accepted Him as my Saviour. Although, I know that we are going to have persecutions, and many trials along the way, yet by the help of God, I mean to make Heaven my home.

I am just young in the way, but dear ones, I can see the things that are facing the children of God: things that will seem more than we can bear; but if we will just hold on to God’s unchanging hand, He is able to carry us through, because He has never lost a battle. Praise His wonderful name! Just feel that I have victory over the devil this evening; feel that I am one round higher!

I am so thankful for all the true children of God everywhere. But many, it seems, who have known God for years, are falling away from the fold, yet such only causes me to want to get closer to the Lord each day. Bless His name.

I need the prayers of all praying people, that I will receive the baptism of the Holy Ghost, and always live for God.

An unworthy sister in Christ, Joyce Graham, 223 Fayetteville St., Van Buren, Ark.

—Van Buren, Ark—

January 20, 1940.

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

I want to send in a few words of praise for my Lord, the One who has done so much for me; who has helped me, when all else failed; and One to whom we can take all our troubles. He knows our every care, and will never fail, if we but trust Him to the end.

I want to praise God for the young people who have been saved, and added to our band, the past few months. We have prayed so long for the help of young people, it seemed almost hopeless that any of them would ever surrender. Six have been saved, and I believe each of them have a determination to go on with the Lord. It was quite a battle to fight alone for so long; but now we have help, and we give God all the praise. I believe if we hold on in prayer for anything, results are sure to follow, for the Lord never fails; if there is any failing, it is on our part.

I have found more joy in serving Jesus, than I ever experienced when living in sin. And my whole heart’s desire is to live a life that is pleasing to Him, and one in which saints of God will have confidence. If one can’t gain the confidence of the saints, I don’t believe it would be worth the trying to live.

I desire an interest in the prayers of God’s people, that I will go all the way with Jesus. Surely, the battle can’t be much longer; and I want to be found on victory’s side. Also, pray for the young converts here, that they will go on with the Lord.

I want to encourage all young people to hold on to God, because there is no other life that will pay; and I believe that it will not be long until we are going to have to face the Judgment. So let’s be prepared---live a clean, upright life, and all try to reach Heaven.

A sister in Christ Jesus, Gwenadlyn Huffsteteher, 1102 Ozier St., Van Buren, Ark.

—A Challenge to Young People—

We are glad to give more space to our young people in this issue, and hope to see such interest grow.

It is wonderful to see young men and women, in these days, especially, when sin and youthful wild life is abounding on every hand, who have the moral courage to yield to the convicting power of God, surrendering their hearts and lives unto Him; and furthermore, proving their salvation by the fruits they bear. May God bless each one of them, whoever, they may be; and may their young lives be a daily radiant light for Him who one time trod the path of youth, but doing so in favour with God. (Luke 2:52.) Let’s hear from more of our young people, telling of the goodness of God in their lives. It seems this is young people’s day---for God. It is unmissakeably young people’s day for Satan—a time as never before when youth is going wild, so-to-speak, reveling, dissipation, and ungodliness in general, rampant in their lives. So if ever there was time when young saints needed to be showing forth to the world, the fruits of a work of grace in the heart and life, that time is NOW, for sincerity on the part of the young man or woman professing salvation, will doubtless have more effect in convincing the unsaved of the reality of true religion than ever before. People knows it would take something genuine to keep boys and girls from the ways of sin these days. So this is the reason we refer to the present as being young people’s Day—it’s a time when their testimony, backed up by a true life, will be much more effective than back yonder in the days when modesty was more of a virtue among the youth, and elders, as well. Therefore the present evil days hold a great challenge to young Christians, everywhere, to witness for Jesus, in word and in deed, and be a wonderfull blessing to God and His cause. So go on for God, dear young people; may you so live that your lives will be a blessing to those with whom you come in daily contact. Amen.

Pray for us.

Your Editor, and friend.

Enter not into the path of the wicked, and go not in the way of evil men. --Proverbs 4:14.
Sin is not modified by time; neither is righteousness replaced by changing customs.

Older people will admit that the world one time held up a higher standard of daily living, than does the rank and file of professed Christianity these days!

One thing that hurts—and that is, to see those whom you could have one time risked your very life on the strength of their judgment in spiritual matters, to now find them having failed God, or compromised to the point where doubts toward them have taken the place of formerly what was confidence; and a “darkness,” instead of sweet fellowship.

In the face of evergrowing opposition, found both, within and without the ranks of Christianity, holiness not excepted, it is going to mean much for saints of God to finish this race with victory—that is, standing for the things they one time knew were right; and as firmly against the things they once knew to be wrong. God’s Word tells us, “But he that shall endure unto the end, the same shall be saved.”

**ANSWERS TO SUNDAY SCHOOL QUESTIONS**

1. Matthew 28:11-15, wherein the soldiers who kept watch at the tomb were bribed with “large money” to make a false statement concerning His resurrection.


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**DIRECTORY**

("Regular Services" indicate services on Wednesday night, Saturday night, Sunday, and Sunday night.)

**Cecil, Ark.**
2 mi. s., 8 w., Ozark. Highway 96. Regular Services.
L. P. Price, Leader.

**Center Mission**
4 mi. east, 6 north, Coweta, Okla. Regular Services.
O. H. Bond, Pastor.
Box 172. Coweta, Okla.

**Van Buren, Ark.**
620 Washington St. 1 block w. Main.
Thurs., Sat., and Sun. nights. S. S. and services Sun. A. M.
John H. Norton, Pastor.
In care 223 Fayetteville St.

**Good Hope Dist.**
6 miles south, 1 1/2 west, Inola, Okla. Regular Services.
Ruby Steele, Isibell King, Pastors.
Box 218
Inola, Okla.

**White Oak Dist.**
About 11 miles n. e. Harrison, Ark.
Services 2nd. and 4th. Sat. night, Sun. and Sun. night.
Prayer Meeting each Thurs. night, and 1st. and 3rd. Sun. nights.
J. F. Ateley, Pastor.
R. H. Harrison, Ark.

**Drumright, Okla.**
521 E. Broadway.
Thursday, Saturday, and Sunday nights. S. S and services Sunday A. M. Young people’s meeting 6 P. M., Sunday.

**Mt. View Holiness Church**
(of the Apostolic Faith)
About 14 miles east of Cassville, Mo., on Highway 66.
Bro. Walter Russell, Leader.
Star Route.
Cassville, Mo.

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**Arkansas City, Kans.**
1314 So. G Street. (See Addition.)
Sunday School A. M.; Young people 6:30 P. M.
Carl Whitford,

**Boyd Dist.**
About 12 mi. n. e. Berryville, Ark. Sunday nights; each third Sunday A. M. Sunday School A. M.
Phyrne Hulsey, Pastor.
Rt. 4. Berryville, Ark.

**Apostolic Faith Mission**
Baxter Junction—near Blue Eye, Mo. Friday night. Sunday School A. M. Sunday night.
Mrs. Francis Goodwin, Leader.
Rt. 4 Berryville, Ark.

**Mulberry, Kans.**
Clemens St. West Side.
Wed., Fri., and Sun. nights. S. S. and services A. M.
Bro. Woody Murray, Cor.

**Pleasant Hill**
Near Forsyth, Mo.
Services on First Sat. night, Sun., and Sun. night, by the pastor: Third Sunday, by Sr Moore, of Forsyth, Mo. Prayer Meeting, Wednesday nights. Bro. B. A. Pierce, Cor., Forsyth, Mo.
Bro. J. F. Ateley, Pastor.
Route 3.
Harrison, Ark.

**Lone Star**
6 miles west of Anderson, Mo.
Thurs., Sat., and Sun. nights. S. S. and services A. M.
Bro. F. A. Armstrong, Leader.
Route 2.
Anderson, Mo.

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