"Tell ye your children of it, and let your children tell their children, and their children another generation." —Joel 1:3.

The apostle Paul once passed by a group of people, and beholding their form of worship, having upon their altar, this inscription, "TO THE UNKNOWN GOD," he began immediately to expound unto them the assurance of the KNOWN God, or the real God of Heaven. In this event, his message, though coming from above, was inspired by what he had seen. And as it is today, one would not have to travel far within the very ranks of professed holiness, until they would perceive enough to be persuaded that people were indulging in some things UNKNOWN to the standard of true holiness, as taught and lived by devoted saints of God in the Apostolic Faith movement, some 25 or 30 years ago.

Using for a text, the words of the prophet Joel, as quoted above, we would try to bring to your minds, the Lord willing, and by His help, the succession of the Gospel teaching from one generation to another, which is more clearly evidenced by such examples as set forth in Deuteronomy 4:9, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;" also in 6:7—"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;" and again, in the New Testament, wherein Paul exhorts "all that in every place call upon the name of Jesus Christ," etc., that they "all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:2, 10.) We gather from these scriptural quotations the thought how that God intended His plan to be perpetual, without change, from one generation to another—relative, of course, to the dispensation in question, whether it was under the law, or, as now is, under grace. So with this in mind, we are made to wonder, as we realize the passing now into another generation since the outpouring of the Spirit, the beginning of the latter rain, some 40 years ago, just what, by way of a standard as evidenced by that of daily living, will the passing preachers, fathers and mothers, be able to hand over to the rising ranks, should the Lord tarry? We are afraid if the standard passed to US by the pioneers in the movement was right—and we are thoroughly convinced that it was—that some of the ideals that are now being passed on to the coming generation are far from being in compliance with God's inspiration and Bible teachings of days gone by. When holiness can't be told in appearance and theory from the world, or secular preaching, it just lacks THAT much of being true holiness—that's all!

We are glad that it was ours, beloved, to have been "brought up" under the pioneer teachings of the faith; and by the help and grace of God, have never departed therefrom (and we do not say this boastingly, but merely thank God), though we have met with much opposition from time to time, from the ranks of both the ministry, and lay-members; but doubtless, some one will live to see the time wherein they will realize it pays, after all, to stand for the old-fashioned way, and to appreciate straight, clean, fearless, preaching of the Gospel in all it's purity. (And some may since be getting their eyes open!) So we are glad it was thus delivered to us in the beginning. Amen.

Back to the thought in the text ---instead of saints in general "telling it to their children," how the teaching was one time delivered to them, there has been too much weakening along the line. Too many preachers have modified their message to "appeal" the more to the congregations; parents have loosened restrictions, and lengthened privileges with their children; older women, instead of setting an example of modesty to the younger sisters in the Lord, too often join them in their "attractive" attire. All these things go toward forming a standard by which many are trying to live
under, and yet hold on to God. “So-and-So does ‘this and that.’ If they can, so can I.” Such is the standard many are living by in these days. But will it pay—yes, in one sense it will PAY—but not in a reward from Heaven!

People should learn that they sometimes need something else besides a shout when they go to services. We hear Paul saying in Hebrews 6:9, “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.” If we, for instance, believe in the doctrine of sanctification as an experience separate from that of either justification, or the Baptism, and are desirous that our children be kept thus instructed, why not keep them also instructed in those things that “accompanies” a sanctified life, for after all, What is an experience, if it is not lived?

We would be afraid to question the messages delivered by anointed men and women of God, of a quarter of a century ago, who, being filled with the Holy Ghost, lifted their voices against the frivolities of this world, and repellant souls would fall into the altar, weep their way through to the Cross, and arise shouting the victory: and further proving their experience by the fruits of their lives! For all, there were hypocrites and insincere among the people in those days, but in general, there was more confidence to be had in a group of conversions, or other lines of experiences, than ordinarily, there is today. One can often hear alluring reports of “big meetings” these days—many having prayed through on various lines—but on a survey of the situation a few weeks afterward, and where are they? A visit to the majority of the older missions and churches, and there you will find about the same array of faces as seen there for some years back with some exceptions, of course, for which we are glad. Do not understand us to infer that NONE are praying through in reportedly big revivals these days; but we DO SAY the “digging through” to the genuine is a little harder than in days gone by, due to the evil influences so abounding in these times; and another thing for sure—the PRICE is yet the same! And here is something that should be handed down from one generation to another—instructions on the line of daily living, if we would please God ourselves, and at the same time be setting the proper example for our brothers and sisters in the Lord. Some need to make a careful study of the 8th, chapter of 1 Corinthians, and get from it the lesson God would have us learn, relative to our indulging in things whereas we say does not “bother” us, but our doing that thing tempts our weak brother, and attempting the same thing, his conscience being weak, is defeat thereby. So it isn’t Bible for us to to follow some things in this life, though such doesn’t “condemn” us (as is often said), if for no other reason that the effect it might have on your weak brother. Would you, for the sake of your own desires, destroy your weak brother for whom Christ died? or, would such be walking charitably? Did YOU know that the reason some other sister went to dressing her little girl in a worldly fashion, was because YOU began dressing YOUR little girl in that way? Sister, did YOU know the reason some other good sister in the Lord shortened her dresses was possibly because YOU dared to follow the trend of ever changing styles and fashions? Have YOU any right to participate in anything that would endanger your brother’s salvation, though you claim such doesn’t bother YOU? In the light of the Bible, you haven’t. Amen.

You may be rebellious, refusing instruction in this life, but remember, at the Judgment you will face the standard of true holiness, by which we shall ALL be measured—we shall there be weighed in the Balance—Shall we be found wanting? With some, the very attitude, or disposition, manifested on being reproved along these lines, is equally as bad, or possibly worse, than the thing itself.

We are quite sure that God makes no mistakes; and that, the message for one generation is also for each generation following. In years gone by, we know there was more carefulness manifested among saints of God in general, than there is today. They were more careful about little things, as well as larger things. There was a general spirit among saints that had it’s influence even upon new converts, for more often, after having prayed through at the altar, they would come back to services the next night looking as if a CHANGE had taken place in their lives! But as it is today, instead of setting the proper example for the younger ones, it’s too often the case that older ones have “eased up” along the line, and are now crowding the very brink of worldliness, it seems! It gets most disgusting at times. Since the short-skirt craze has again struck the world, so many otherwise good saints of God have gone in for this fad—even to the grandmother class, if you please! For Shame on such stuff. Evangelists of years ago preached against such ungodliness. And

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. —Ecclesiastes 3:15.
the folly of the situation is this—so many would hardly endorse their sister in coming out to church in a dress with short sleeves, but they, themselves, right then wearing a skirt that is entirely too short! But the Bible speaks of certain who would strain at a gnat, and swallow a camel! And one thing that makes it hard to minister the Gospel amongst the saints of God in these respects, is for a compromise spirit to get hold of some preacher of influence. Not too long since we heard one remark along the line of the dress question, that he didn't care what people wore—if they wore silk!—just so they were modest. Such ideas as that we can't endorse—such is not the kind of doctrine preached among us in the beginning, much less a Bible teaching. (And we would have to greatly question the brother's conception of just what modesty really is. And these remarks in all due respect to the brother in question.) Such teaching as this is conflicting with old-time holiness, and not a safe doctrine for some to hear.

In years gone by, Sunday work was an abhorrence among the general run of the saints; but we fear too many excuses are now being found for work on the Lord's day. So, in all, just where are we going to find a stopping-place, if we are going to formulate an excuse for most every infringement upon God's laws? We fear the Lord, and well know that people can get away from God by going a little at a time. Therefore we believe it behooves each of us to pass the old-time teaching on down to the coming generation as the Lord tarries. Modernism is a deadly foe to the spiritual life. Rightfully used, it may be a fine thing so far as automobiles, radios, etc., etc., are concerned—even a wonderful blessing in helping to spread the Gospel; but let it be the old-time time Gospel we are spreading—the same spirit in our messages as was preached by Paul and others of old.

**NO LONGER PROPHECY**

2 Timothy 3:1-5, is no longer a matter of prophecy, but is now a stern reality in our very midst—PERILOUS times are upon us—yes, upon the whole world! Aside from the other things mentioned herein as to transpire in the last days, and which are daily being portrayed before our very eyes by the world in general—much coming from the ranks of professed Christianity—there is the terrible condition of war now raging in Europe, the direct result of that spirit of fierceness which goes with dictatorship. Men have become THAT “fierce,” until it seems they have lost all sense of mercy, as exemplified in their ruthless slaying of innocent women and children, and elderly persons of all classes, in their bombing raids on defenseless towns and cities. Wars of other days were a distinct credit—honorable—in comparison to the activities of combat in these last days, wherein the valour of bravery on the open battlefield by opposing armies is no longer the standard of defense or aggression—it is no longer war, in the real sense of it's meaning, but just plain “butchery,” instead! with blood-thirsty, power-crazed dictators in frenzy urging their subjects on in the mad slaughter, but they, themselves, possibly too cowardly to occupy a place of danger in the gruesome conflicts, but staying well behind the lines, yet out in the “forefront,” to receive acclaim, and bask in the glory of “victory” so inhumanely won!

Truly, we are NOW in the last days, and in the midst of perilous times, wherein men are “without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,” etc. May God help His people to stand until Jesus calls or comes.

A success for God may be called a failure by the unbeliever.

A little compromise today, and then a little farther tomorrow!

Beloved, could you rejoice if you knew the Lord was coming TODAY!

"Any teaching that makes one feel comfortable about their wrong way of living, is false and from the Devil." Bro. Earnest Buckles.

"We do not claim that sanctification puts us in a place where we cannot sin: but it does put us in a position wherein we won't want to sin!" Sr. Hulsey.

Yes, and there are also “fifth column” activities to be found within the ranks of holiness—those who would pervert the true Gospel, or influence some one to let down a bit on the Bible standard.

Some professed Christians are scarcely missed from services; with others, their absence is greatly noticed. If we can only live so as to be “missed” in our absence when the saints meet together, we shall feel the more satisfied in the Lord.

---Matthew 5:16.
WHY I CANNOT PREACH “FREE HOLINESS”

By The Editor

(Continued from last issue.)

In this, our concluding thought on “Why I Cannot Preach Free Holiness,” we reiterate, as in preceding thoughts, that we have respect for all the sincere of such belief. But we do wish they would stop long enough to prayerfully consider a few things along the line.

First, being so afraid of a church organization, they are almost “organized” within themselves against such. While they profess “freedom” in their pulpits, yet there are some “tender spots” among them, which they well know! We are fearful there would be more “freedom” for Free Holiness in their midst, than for any other “brand!” Now, beloved, so far as we can understand the Bible, it only teaches HOLINESS, and that without reference to any specified kind, except it be wherein it refers to “true holiness,” as over against the many false ways.

Therefore, the leaders who are labouring in such movement, have decided to apply the wrong name to their group—they should be calling themselves, “True Holiness,” feeling as they do about the matter—that the other group, standing for Biblically administered church government, is all wrong!

So in conclusion, we cannot endorse the activities of this another sect, which is too plainly another dividing wedge within the ranks of an already badly severed cause. And one of the chief points in controversy is, that of the question of church government, including that of a Bible conference meeting. If there is more said about a “conference” these days, it is, or should be, because there is more need for such in these days than it times gone by. It was even so in the days of the early church. For something over 20 years following the outpouring on the day of Pentecost, there was a wonderful revival period in progress; then following, came the messages to the church, with instructions to the brethren on how to deal with the various problems coming up within their ranks—false teachers, disorderly brethren, doctrinal issues, the family life, leadership, and temporal management of affairs (elders and deacons, and their qualifications), etc. All these things were not so needful until churches began to settle down to a routine of work for the Lord—established in the faith. If we will think back, it was about the same in this, the latter rain outpouring. For about the first 20 years, or more, there was a wonderful, wonderful, revival period on hand—saints were filled with the love and power of God, the real fire of enthusiasm burning deeply in their souls; but after the Gospel had been sufficiently spread, the main harvest over with, the churches began to settle down—time to be established in the faith, and to take up the work of “cleaning” the already principally harvested field. Then it was time, as in days of old, to begin to look to the welfare of the church—the waiting saints—waiting for the Lord’s return. Then it become necessary to begin putting it into action, the things set forth in the Bible for such occasion; and by reason of some of these things coming under the supervision of a conference meeting; what else would you call such a gathering? Acts 15; Gal. 2:6, for the name), some seem to look upon such as entering into an organization, but it is not so. A Bible conference—one conducted on Bible lines—IS NOT an institutionalized affair, as carried on by

(To Last Page.)

OUR THANKS

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

I want to thank the Lord for His wonderful plan of salvation; and for all He has done for us.

We came down here on Aug. 16, 1939, having only a small arbor in which to worship God. But He has wonderfully provided the way for us to have a church building. We wish to be grateful to our many friends for their support and help rendered us: and we want to take this opportunity of saying, “Thanks,” yet that word cannot express the feeling in our hearts. But may the dear Lord be so very real to each of you who have contributed to this cause, that you will understand our small words to mean even more.

Our building is not yet completed, but we are having our regular services. Our Sunday School is growing, with much interest. Praise the Lord.

We wish to extend a hearty invitation to all the saints, everywhere, to come visit us, and our new church, 5 miles south and 1-2 west, of Inola, Okla.

We are more than thankful for the help of the Drumright, Ramona, and Newkirk churches; some of them coming in person, and giving several days labour.

Also, we are looking forward to Camp Meeting time (at this place), and praying God’s richest blessings upon all you good people.

May the Lord bless. Pray for the work here.

Yours for Jesus,

Isibell King,
Ruby Steele, Pastors.
Box 218.
Inola, Oklahoma.

"He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he."

Proverbs 16:20.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:" —Titus 1:5.
SISTER NANCY HAWKINS

We received notice under date of May 3 (since last issuance of the little paper), of the passing on of Sr. Nancy Ellen Hawkins, of Mulberry, Kans. (No dates were given.) She had not been well for some time, yet her death was sudden. Age, 77 years.

Sr. Hawkins had been among the saints at Mulberry for several years. She testified to being saved, sanctified, and baptized with the Holy Ghost.

She had lived in the vicinity of Minden and Mulberry for 40 years.

Survivors include three daughters: Mrs. Minnie Black, of Pittsburg, Kans., Rosa Whetzell, of Winfield, Kans., and Mrs. Lucy Cottingham, of Mulberry; a son, John Whetzell, of Mulberry; a sister, Mrs. Charles Cotton (address unknown); 26 grandchildren, and 25 great grandchildren.

Funeral services were conducted by Sr. Lottie Chandler and Bro. Bert Utter, in the church of God, of the Apostolic Faith, in Mulberry, with interment in Rosebank cemetery.

Being much belated with the notice of Sr. Hawkins death, yet we extend sympathy to those who mourn. Though a great vacancy may be left by dear ones passed away, yet for every true child of God who is now called to go, it only means deliverance from what may be trying times, indeed.

The Editor and wife.

Elijah went forty days in the strength of one meal from God. Even so can we go many days in the strength of a blessing from the Lord, if we only walk upright before Him in the meanwhile.

Arcadia, Kansas

April 19, 1940.

To all the Saints and Readers of the paper:

May God's richest blessings rest upon each of you.

Just felt led to send a testimony to this little paper. It has been such a help to me.

Oh, the Lord is so good to us, if we are willing to measure up to his Word. Can say his grace is sufficient to keep us from sin in these evil days.

Reader, if you are struggling along, thinking you can't live for God in this world, just pray through—let God have his way in your life.

I do love the clean way of holliness.

Amazing grace, how sweet the sound,

That saved a wretch like me!

I once was lost but now am found,

Was blind, but now I see.

Oh, praise and thank God for full and free salvation! Saved, sanctified, and baptized with the Holy Ghost, and with fire.

Pray for me and mine.

Mrs. J. W. Ohlhausen,

Arcadia, Kansas.

Leach, Oklahoma

April 26, 1940.

Dear Bro. and Sr. Bond:

I want to write a few lines tonight, as I surely do enjoy the little paper, and want to continue receiving it.

Tonight still finds me saved, sanctified, and filled with the sweet Holy Ghost; and yet determined to go all the way.

I feel so very weak and unworthy some times; but I know our God is able to take us through.

I know tonight that Jesus is real in my heart. We know the time is short in which to work for Him, so I want to live close, and do more than ever before.

I have been praying that God will provide for us to go to camp meeting this summer.

I will say again, we enjoy the little paper very much, for it helps encourage us to keep pressing on. We don't get to attend church much any more, so you see why the little paper is so much help.

May God bless you dear ones in my prayer; and I am looking forward to the next paper.

A sister in Christ,

Mrs. Jess Simpson,

Leach, Oklahoma.

(A sample of letters we receive from those without privileges of church attendance, which helps to make us feel our efforts are not altogether in vain in sending out the little paper. —Ed.)

IN REACH OF ALL

Old-time salvation will lift up the "low," and bring down the "high," thus establishing all on a plane of equality before the Lord.

We remember the testimony of a brother at a camp meeting at Drumright, Okla., several years ago, wherein he said, "Some people have to 'come up' to get saved; and some have to 'come down,' I had to do both—I had to 'come up' in my way of living, and 'come down' in my imagination!" And so it is—there is but one abiding place, and that is in Christ, with whom there is no respect of person. Jude speaks of the "common salvation" (v. 3.); Paul refers to the "common faith" (Titus 1:4.); and in Mark 12:37, it is recorded, "And the common people heard him gladly"—speaking of Jesus. The word, "common," implies that which is neither high, nor low, but is representative of that which is accessible to all, and good enough for anybody, thank God! It is part of God's plan.

The wicked is driven away in his wickedness: but the righteous hath hope in his death. —Prov. 14:32.
We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His soon 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.


SANC TIFICATION—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. Read 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 19:19]—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. John 14:1-11. John 14:13. 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. 15:51-55. 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 a Greek word meaning, “to dip.” Jesus was baptized of John IN Jordan. Matt. 3:16; 18:20. Acts 10:47. 48. Rom. 6:3-4, 21.


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

THE TRIBULATION—Jesus prophesied a great tribulation period, such as was not from the beginning of the world. Matt. 24:21, 22, 29. Rev. 13th, and 16th. chapters. Also note Daniel 7:15-25; 8:15-26; 9:22-27; 11:20-45, and 12:1; Isaiah 13:6, 7.

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. 20:2-3. This will truly be a day of rest for God’s people. Hebrews 4:1-11. Note Isaiah 11:1-12: 65:17-25; Hoses 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 12:2. 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.

AN ETERNAL HEAVEN, AND AN ETERNAL HELL—The Bible teaches that hell is as eternal as heaven. Matthew 25:46. Babies that are dead shall be cast into a burning hell—a lake of fire burning with brimstone forever and ever. Rev. 14:10, 11. Luke 16:24. Mark 9:45, 44.


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

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 means making the thing right where we have wronged our fellow man—taking back, or paying for, stolen articles, setting for goods obtained by fraud, etc.; paying up old debts, returning things borrowed, etc. Ezekiel 34:14-16. Luke 19:18, 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. Luke 18:19-20. John 13:14.

We maintain the highest regard for our flag and teach absolute respect for the same. Our official 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 5:26. 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; 22:22. Then under the law the paying of tithes was imposed as the support of the priest and king, 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. 22:19, 21.

And again, IF tithing was did away with at the end of the law, WHY is the penalty still being imposed upon the nations for rebelling 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 2:12-22, 1 Cor. 12-27. We get into the church through a spiritual birth. Ps. 89:5-6. John 3:3-6. 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 that there should be but 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 theirs and ours."—I 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., 1901; Los Angeles, Calif., 1906).

Our creed: HOLINESS.

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WITH THE EDITOR

It seems the time has just about arrived wherein saints of God are going to have to meet with the stern realities of the powers of darkness in their fulness. Long have we felt the time was coming when our freedom of speech and the press would be done away with; but now, it seems the time of dreading this move is nearer at hand. With all due respect to the powers that be, yet in the light of the Bible, if we understand it's teachings, there can be but one end to the great struggle now going on in the world, and that will be the ultimate ushering in of the beast power (Rev. 13.), which is only world-wide dictatorship under one man; and which in turn, means that not only will commerce be controlled by this fierce man of sin, but also will mouths be stopped, and presses be silenced, so far as proclaiming the Gospel is concerned. We are beginning now to wonder greatly how long this privilege we now enjoy in proclaiming the truth from the pulpit, and through the medium of the press, will be ours. We fear, should this already critical situation grow worse, that the powers that be in our own free land, not understanding the spirit of the matter, will begin to curb preaching along the line of prophecy, at least, possibly branding such as “fifth column” activities. So we are made to wonder more than ever before, how much longer we shall be able to carry on for God in this capacity. During the World War of over twenty years ago, saints of God suffered much in instances, by way of persecutions; and some was brought upon them because of tactics and utterances of the fanaticah, and of the unscrupulous. And we fear the next test would be even more severe. One thing for sure—and that thing will all true saints be following—and that is, if it be ours to have to suffer persecution, let's be sure it is for righteousness sake—that we can have both the faith, and testimony, of Daniel—that only innocence be found in us before God. Radicalism has no place in the life of the real child of God; but they often have to suffer because they can't always meet the demands of men. This has been the condition on down through the ages, and shall continue so, until Jesus comes again.

The Devil is surely bold in these last days—will come right into your home and not hesitate to try to tell you that there is no such thing as eternal punishment for the wicked; that Christ's kingdom is to be set up upon this earth, etc. One such agent ("Jehovah's Witnesses"—Judge Rutherford's followers) was our way a few days ago, and after challenging her on her salvation, as to when she had been forgiven of sin—which of course she could not give any definite account of—we managed to get in a few words “edgewise,” so-to-speak, wherein we didn't hesitate to tell her she needed to get saved!

We are surely entering into days wherein saints need to hold on to God in reality, and possibly as never before. As has been said, It's no time to backslide now!

The difference between Peter of old, in Pilate's judgment hall, and a lot of professors these days, in holiness “halls” is, that Peter just openly denied the Christ, while this group referred to are acting the hypocrite about the matter—they will sing, pray, shout, testify, etc., when as a matter of fact, they haven't any more salvation then did poor old Peter, at the time—if as much! No, we haven't much use for a Holiness hypocrite.

“The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.”—Proverbs 29:15.

In the day of my trouble I will call upon thee: for thou wilt answer me. —Psalms 86:7.
**BIBLE QUESTION ANSWERED**

Ques.—"Explain Jeremiah 9:12, 'The Speckled Bird.' Some teach it is a type of the church; others say it is a type of Israel's sin. I am very much interested in the subject."

"Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour."

If we understand the query sent us to mean, Does this refer to a description of the church—that the church of God of today is comparable to a "speckled bird," or whether it is merely referring to Israel's sin, with no intent at church identification, such would be easy to answer—it is referring to a sinful condition of God's people. In verse 7, speaking of this same thing, God's "heritage," it is clearly evidenced that He had forsaken them; and in the next verse (v. 8.), He tells why: "It crieth out against me; therefore have I hated it." God never forsakes, except the individual, or group, first leave, or forsake, Him. In verse 7, He has given them into the hands of their enemies; and in verse 9, He invites the "beasts of the field, come to devour." It is a great error to assume this to be a universal, perpetual description of God's people, for to advocate such is to infer that they are backslidden—gone away from God. It would be as much Bible to call a church, the "lion" church, as to refer to such as the "speckled bird" church, because God compares his same heritage in verse 8, to a "lion," also—they were crying out—roaring—against Him.

No, beloved, the other "birds" in verse 9, were not "round about," persecuting, the "speckled bird" because the speckled bird was THE church, only; but they were there because God permitted it so—His heritage had failed Him!

So in substance, the "speckled bird," in this instance, refers to both, as it were—a type OF God's people; but who HAD sinned!

Judases, Jonahs, and Thomases—would hardly be correct names by which to identify people of God who are walking in full favour with Him, would they? Amen.

**Giving Troublesome People A "Wide Berth"**

Isaac had many experiences in his day, and some of them would be a good lesson for us today. For instance, let's take the experience he had while in the valley of Gerar. (Gen. 26:17-25.)

It was in this valley where Isaac's herdsman unstopped some of the wells which his father, Abraham, had digged. This being a very dry valley most of the time, wells were precious. So after digging two wells, the first he called "contention," and the next, Sitnah, which means "hated," he made a move, for after digging these wells, the Philistines made war with Issac and his herdsmen; and rather than be quarrelsome and warlike, he chose to move.

No one having anything to do in life, can afford to spend his or her time "fussing" with a contentious and quarrelsome people.

Isaac, to keep peace, moved his herds, etc., far enough away that the Philistines would not follow, and there he dug his best well, and called it Rehoboth, which means "wide spaces, or plenty of room."

It was there God spoke to him; and it was there he erected a new altar unto God.

Here we have an example of how to deal with "fussy," and troublesome people. How about putting it into practice?

Bro. L. L. Wheeler.

**SALVATION SAVES!**

A salvation that doesn't change people's lives, is NOT salvation. The Bible tells us in 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When the individual has really gotten right with God, their lives are really changed. The old habits and desires are going to be laid aside, and in their place will be found the fruits of the Spirit. A desire for worldly pleasure is not going to predominate the life of the true child of God. They have found something that really satisfies. By far, the greatest part of so-called Christianity today, is built upon a shallow profession that can't be told from the rest of the world—and holiness not altogether excepted by any means!

**THE THING WE MOST NEED**

The coming of the Lord; the personality, and catching away of the bride; the mark of the beast; the rebuilding of Palestine, etc., are all important Bible subjects; but the really vital subject for the Christian to be much concerned about, is found in Matthew 24:44, wherein we are exhorted to be READY—ready for the coming of the Son of man. Our sentence is, that if we are "ready," as herein warned, that we are thus prepared against ANY event, whether we are fully instructed—understand—in some of the deeper teachings of the Bible relative to events of the last days. And in substance, to be ready in this instance means, that we be saved from sin, sanctified wholly, and baptized with the Holy Ghost, and otherwise walking in ALL the Gospel light we have. To understand prophesy, and then to be living without charity, would profit us nothing.

Let thy mercy, O Lord, be upon us, according as we hope in thee. —Psalms 33:22.
OUR PERSONAL WORD

June 27, 1940.

Greetings to all the dear saints and friends—readers of the little paper:

After an absence since the latter part of April, with the exception of one week-end, wife and myself are back home once more, and busily engaged in working on this much belated issue of the paper, answering correspondence, and cutting the “luxurious” growth of weeds on the mission grounds, while we were gone. (Weeds make me think of hypocrites—grow almost everywhere; rear their heads above most all other vegetation; and surely hard to kill out!)

On our first trip out, we were gone eight weeks and one day. This time was spent principally in Stone county, Mo., and Carrol and Boone counties, Ark., with a brief stop-over farther south, at Van Buren, Ark., on our return. The greater part of our time was spent in the region of the beautiful Ozarks with their wonderful scenery; but the best part of our trip was the good services we were permitted to be in with the dear saints of God, and friends, in various places, and to visit with them in their homes. Many back there we have known for years, and whose lives make it a blessing to be with—a place where we love to linger wouldn’t dare mention any one in particular, for it would hardly be practical to mention all. Among places “visited,” and in services ourselves, was Boyd Dist., near Oakgrove, in Carrol county, Ark., Brasewell Springs, and Antioch Dist.s., in same county; Lead Hill, and White Oak community, in Boone county; then Nauvoo Dist., Mt. View, and High View, in Mo. Then, Van Buren on the way home.

From the time the old ’34 Chevrolet pulled away from the Mission here, it seemed the trip was signalized blessed of God: only our immediate departure was saddened—it being our first time to take a long trip away from home leaving it so bare—mother was no longer here.

Sister Ruth Aaron, of Tulsa, was with us the entire trip.

On our return home, on Satur­day, June 15, we remained over Sunday with the saints here, then away on another trip of about nine days, wherein we visited saints, and wife’s relatives at Tulsa; then other saints at Sapulpa and Okmulgee (in services one night at Sapulpa); then to New­kirk, where we were in two good services with the church, and getting to meet again, saints from Arkansas City, Kans., nearby. Then home again—so here we are, hoping to get our correspondence all “straightened” out once more.

Pray much for us, dear ones—for us, generously; for our work on the little paper; and for the little band at this place. Come this way for services any time.

May God bless and keep each of you unto the end.

Your unworthy servants in the Lord.

The Editor and wife.

PREACHING FOR POPULARITY

If a preacher would retain his or her “popularity” among those of a certain class, just let them preach as hard as they can against sin, but never come out and call SIN by name! Such will win them much “approval,” alright; but is it preaching the Gospel in the Bible way? We hear the injunction to the prophet Isaiah (58:1), “Cry aloud, spare not, lift up thy voice like a trumpet, and shew thy people their transgression, and the house of Jacob their sins.” How is one to do this—show, even God’s people, wherein they are missing the line, except they often come out plainly, telling them just what sin really is? And for doing this, the preacher who will dare obey the Lord, is oftimes hardly so desired as one who does not “cry” quite so “loudly,” and who is given more to “sparing;” but we dare say the one who preaches plainly, will be feeling good in the Judgment, providing, of course, his or her life is otherwise in harmony with the Bible. Remember how that Saul “spared” certain, of both man and beast, and how he failed to get by. (1 Samuel 15:10-23—read it.)

SUMMER REVIVAL

The saints at Gray’s Point Mission, near Morrow, Ark., are hereby announcing their Summer Revival to begin at that place, Saturday, Aug. 10. Bro. J. F. Atchley, of the White Oak community, near Harrison, Ark., will do the preaching; and a general invitation is extended to all who will, to come and be with them throughout this Meeting. A good place to Camp, with plenty of shade, and good spring water. Also, homes will be open to those who do not wish to Camp.

Remember the date—the second Saturday in August—COME!

Morrow is but a few miles south of Lincoln, and Cain Hill.

For further information, write, Bro. Rosco Abshire,
Route 1.
Cain Hill, Arkansas.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness. —Ps. 97:12.
OFFICE NOTES

JULY 20, 1940.

Sorry to be so late with this issue, which has been due, in part, to our trip to Arkansas and Missouri, wherein we were away from home 8 weeks and 1 day, but which time we surely enjoyed in the Lord.

Bro. Wheeler and family have arrived from California to attend the Camp Meeting, and are visiting among some of the churches in the meanwhile. We were surely glad to have them with us at Center Mission for a few services, wherein the Lord did surely bless. Bro. Elmer McDonald accompanied them back from the west, and was with them here. They plan to return some time after C. M., where Bro. Wheeler has charge of a church at Marysville, and also doing evangelistic work in other parts of that section of the state.

Bro. B. R. Moon, of Newkirk, was with us in a revival here at the Mission from July 6 to 14. He surely laboured faithfully, and did some earnest preaching. There was conviction, and some sought the Lord, but only one claimed to get through. His first Sunday with us was a fine meeting, using for his text, "What thou doest, do quickly," which was surely a timely message for some one, in the manner which it was applied.

Under date of July 2, Bro. Ussery, of Lead Hill, Ark., writes that he was at that time in a revival with the saints at White Oak, near Harrison. A good report—the Lord was with them in an old-time way. Some had prayed through.

Bro. Norton and Bro. Benefiel, and families, were in Drumright in a meeting, according to report coming from there of July 16. Bro. Norton is pastor at Van Buren, Ark.

Bro. Atchley is to begin a revival at Gray's Point, near Morrow, Ark., on Saturday, August 10. Notice elsewhere in this issue.

A Wonderul Day With Us

Sunday, July 14, was surely a wonderful day in the Lord for us here at Center Mission. It rather came as one of those surprises with which God sometimes blesses His people, and especially when they so feel the need of a spiritual uplift to their soul. Praise His good name.

Bro. Moon had been with us in a revival effort since Saturday, a week before, and it had been planned to have a "basket" dinner for that day, and in the course of events, after services had reached well toward the noon hour, and God had so wonderfully blessed in the praise service, with no one as yet having delivered the morning message, we decided to just declare it a "fellowship meeting," dismiss for noon, then come together again as quickly as possible, for another service in the afternoon, to be given over to the preachers present, which we did. So after a bountiful dinner served on benches moved outside for the occasion, we re-assembled in the building, and after worship, the services were turned to the visiting preachers—Bro. Jack Sullivan, and his mother, Sr. Sullivan, Bro. Moon, and Bro. Wheeler. (Bro. Wheeler's having arrived unexpectedly that morning.)

The Lord surely did bless throughout the day. During the morning praise service, led by Sr. Sullivan, the power fell, and saints shouted the victory! Praise God! Surely was wonderful. Then the afternoon service was also blessed of God. Good preaching that was surely from Heaven, edifying, and food to our souls.

In all, was truly a day long to be remembered—a feast to hungry hearts. Glad to know that we, at this place, are yet held in remembrance before God.

Saints were present from Okmulgee, Tulsa, Broken Arrow, Newkirk; and Marysville, Calif.

TROUBLOUS TIMES

The thought of such may not be so vitally impressive to many, but never has there been a time when the world was as torn and sin-oppressed, as it is today. We are surely approaching much more closely to that time spoken of in Daniel 12:1, wherein "a time of trouble, such as was never since there was a nation even to that same time, shall be come upon the world. But thank God, there is a wonderful promise held out to His people in this same verse, and that is, during this time "shall Michael stand up, the great prince which standeth for the children of thy people: ... and at that time thy people shall be delivered, every one that shall be found written in the book." So if there ever was a time when saints of God needed to stand true—know their names were written in Heaven—that time is now! The awful European carnage is surely more than ordinary war in ordinary times.

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.

CAMP MEETING

The Annual Camp Meeting of the Church of God, of the Apostolic Faith, will be held at New Hope church, 5 mi. south, 1-2 mi. west, of INOLA, OKLAHOMA.

Beginning on FRIDAY, JULY 26, and continuing for TEN DAYS, the Lord willing.

Three services daily.

Bring own bedding, etc.; but meals served free, as usual.

Services in charge of Bros. J F. Atchley and P. A. Henegar, with Srs. Ruby Steele and Isibell King, local pastors, assisting.

A conference meeting of the Church of God, of the Apostolic Faith, will convene on August 1, continuing as long as the Lord shall lead.

Inola is just off Highway 33, about 27 miles east of Tulsa.

Sr. Isibell King, Sec. Box 218. Inola, Okla.

P. A. Henegar, Conf. Chairman.

EVERYBODY INVITED
Our Young People

"Started Out To Live For God"

Possibly this phrase doesn’t hold such an inspiration for you as it does for me, for to me, no greater testimony can be given than, "I’m glad I ever started out to live for the Lord." Especially does this make my heart rejoice when it comes from the heart of a young man or woman in the bloom of youth. How beautiful to start out to live for the Lord in our youth!

Let us get the full significance of this grand phrase, and picture it coming from the lips of one who has not as yet spent the most of his life in service for Satan. A YOUNG man says, "I’ve started out to live for the Lord."

"Started!" That does not mean he will make it through; but without that "start," he would surely never go through.

"Started out." Yes, he is moving—leaving those old haunts of sin, and coming out into the sunshine of God’s love.

"Started out to live!" Praise the Lord! Some say life begins at 40; some say it begins at this age, or at that; but I say we "start out to live" when we let God come in and take control of our life. Then, and then alone, can we know the real, lasting joy of living. We were dead in trespasses and in sin, but Christ makes us ALIVE when He comes in. If you have never let Him in, you do not know what you are missing. You are really making your self very poor by not "starting out to live for God." You also are unwise, because "to fear God . . . is the beginning of wisdom." Why not "taste and see that the Lord is good."

"Started out to live for the Lord."

Is there anyone so dear to you, that you feel like you would gladly live your whole life for him? You want to live for this friend because you feel it would bring you great joy and satisfaction to do so. You feel that you owe him your life, and are glad that you have that much to give him. Young man, young woman, there’s no friend so dear as Jesus. No greater joy, no sweeter satisfaction can be felt, than to know you are living for the Lord. You have your life to give, so why not "start out to live for the Lord," a Friend in life, and a Friend in death. Don’t wait until you haven’t much of life left to give this dear Friend, but now, while you can give Him your best, "start out to live for the Lord."

We, who know the Lord, should be more and more thankful that we ever "started out to live for Him."

Lovene Pendergraft,
Route 2,
Anderson, Missouri.

Youthful Christianity Pays

In Lamentations 3:27, we read the inspired words of Jeremiah, the prophet—

"It is good that a man bear the yoke in his youth."

A wonderful thought here embodied for young people, if they would but take time to analyze—get the real meaning—of this short verse of the Bible.

It might be hard for some to understand how it would be better for young people to confine themselves down to a Christian life, when the world holds out so many invitations towards a good time, and the fact that we are young but once. First, there is not that "confine ment" with a Christian life the enemy would have one think there is. A real experience in salvation carries with it a satisfying portion. With old-time salvation in the soil, it no longer takes the picnic party, the theater, the ball game, the public swimming pool, etc., to provide recreation for us; but the assurance in our soul of sins forgiven, and the abiding grace of God in our hearts, far more than suffices for what we once craved. Where sin once abounded, grace does now much more abound. (Rom. 5:20.)}

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. ---1 Pet. 4:7.
some, but merely the gathering together of God’s people for the purpose of transacting (by the proper ones) any business relative to His cause. The Bible is a book of principles; and if it doesn’t endorse the validity of such effort, then the saints of old must have been off the line in their gathering at Jerusalem (Acts 15), to settle a question of importance relative to doctrinal teaching. But not so; for it is recorded in v. 28, relative to this gathering, that such action as they took “seemed good to the Holy Ghost;” and further, people accept, and preach for doctrine today, the decision of that body.

It is bound to be a mind narrowed by prejudice, a heart darkened by unbelief, or gross ignorance of the scriptures, that will cause people to fail to see the Bible teaching on church government—the duties of elders, of leadership, of unity in doctrine, etc.—that the pulpit should be protected, and not become a “cross-roads” for doctrine. It is preposterous to think, beloved, that we are “Free” to run here and yonder, so-to-speak, in our worship of God, and to believe most anything we want to, doing all such in the name of holiness. Our God is not the God to tolerate such; He is a jealous God; He is a Spirit: and they that worship Him MUST worship Him in spirit and in truth. (John 4:24.) You can’t do this, and fight His Word!

“And from Mileus he sent to Ephesus, and called the elders of the church.

“Take heed therefore unto your-