LOT'S CHOICE

When the time came, that on account of increasing herds, and to keep down strife between their herdmen, Abraham deemed it advisable that he and his nephew, Lot, should separate. In this, Abraham exemplifying that fine spirit, that should predominate the life of every true child of God today—that of preferring one's brother in the Lord before self—gave Lot first choice in the matter of a new location. So Lot, though a man of God himself, yet not unlike many of today, seemed to have an “eye” for gain without considering the possible spiritual outcome of such venture, “lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where”—a promising looking place to make gains in his already vast herds, and chose that site for his new location; and moving there with his family, he pitched his tent toward Sodom, which in turn, proved to be one of the most wicked cities on the earth. And you will possibly remember the rest of the story—that God finally destroyed Sodom, and her sister city of Gomorrah, on account of their extreme ungodliness; and how that Lot barely escaped, with his two daughters, but losing his wife in the end.

In this, we get a picture of the possible dangers awaiting those who place gain above the service of God. If Lot would have been as considerate of spiritual things, possibly, as he should have been—had the welfare of his family at heart, first, as he should have had—was Sodom a fit place to raise his children?—possibly no religious influence whatever, outside his own home, and he, maybe, putting forth no effort to further the cause of God in his midst—had he considered a few things along this line, instead of just the possibilities of financial gain in that fertile looking country, he would not have gotten into the mess that he did; and neither would his wife have possibly backslid, and died without God! Then when he became aware of God’s immediate destruction of that place, and he went and warned his sons-in-law to get out of there, he only “seemed as one that mocked” to them!

But so it is today—we have those—apparently good people of God—who are taking chances with Lot of old. For the sake of the dollar (and we are now in the midst of the biggest and easiest money ever known), they will take a job somewhere—maybe even of a questionable nature according to their own conscience—that puts them away from the saints of God—away from a good, straight, clean place of worship, and there hold on and on, living luxuriously, and hardly realizing how they are gradually losing out in their soul, One time they doubtless looked forward to prayer meeting night, or Sunday services, with great expectancy, there hoping to meet with the saints, and to enjoy the presence of God in their midst. But now, with too many, we fear, when prayer meeting time rolls around, or when Sunday comes, instead of being free to attend the worship of the Lord, they are tied down to a job somewhere, where God’s good cause is given no consideration in such matters. First, we would not consider a job that required the Sunday work—it just don’t seem to fit in with holiness. (And you know the kind of work we refer to—not legitimate house work, cooking, etc., or the proper caring for live stock, and such like.) Then next, personally, we had rather be living somewhere on “half rations,” having the victory in our soul, and with a chance for wife and myself to be in services with the good saints of God, than to be off somewhere on an easy job, faring sumptuously every day, yet famishing in our souls! Yes, this very thing is affecting both preachers and lay-members alike—failing God for the sake of financial gain, and that right when if ever we needed the victory in our souls, beloved, with wisdom to often know what steps to take, and to have power to stand, that time is now!

“For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith,
And so it is. There are those, also, not being lured away from home on some big monied proposition, yet who will sometimes show a very poor choice in the matter of a location, settling down with their family in some out-of-theway place, with no chance to attend church or Sunday School, letting their children grow up without the benefit of such religious influences—or maybe within reach of a place of worship, if they would only put forth a little effort along the line towards having some means of transportation. It is wonderful how that God will sometimes help those who show a desire toward their own soul’s welfare, or the advancement of His good cause! If we would sometimes take a lesson from even the worldly man who had the welfare of his family at heart as pertaining to material things, it would often help us out in our spiritual warfare against sin. No doubt there are many unsaved fathers, in looking out a new location in which to establish a home for their families, would first ascertain, regardless of how good the proposition appeared to them, two of what they feel are most essential factors as concerns the safety and well being of their family—is there a good doctor handy; and is there a good school close by, or easy of access? For those of the world, and who know nothing about trusting God in sickness, this first feature is surely an act of wisdom on their part; and the second item is far from being unwise; but with the saint of God, we feel the first thing that should concern them in the matter of a change of locations, should be the really most essen-

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love, patience, meekness.” (1 Tim. 6:10-11.)

Lot make his mistake. Even preachers have left the Gospel, in order to hold down a job on some big monied proposition. Saints have entered fields of labour which they doubtless knew were questionable—one time they wouldn’t have considered such work at all. We understand how that in certain quarters, professéd holiness women were wearing slacks at their work. This being the case, we would just have to raise our voice against such, if every saint of God should turn us down for doing so! Such garb is not even worldly modesty, let alone as becometh holiness; and doubtless there are other professéd sisters in the Lord, not yet bold enough to don the slacks, but who wear their anklets to work, instead of modest stockings. This is another ungodly fad that is trying hard to make its way to within the ranks of holiness—and making some headway in certain respects—mothers will put them on their little girls; and possibly wear them, themselves, when around home! Of course, they are cheaper than regulation stocking, and more easily laundered. Just so is bobbed hair more easily combed; and also did the prosperous looking plains of Jordan appeal to Lot! For Shame.

We had a little experience just a short time ago, that rather fits into this thought under consideration. We received a letter of inquiry from a certain large industry employing possibly up into thousands—both men and women—wanting our endorsement of a young girl working there. We knew the girl, and she had doubtless given us as a character reference, which recommendation we could have gladly given—though unsaved, yet she was from a Christian home; but the
question with us—could we afford to recommend her to a job, in this respect alone, that would have probably required that she wear slacks, coveralls, or such like, and then for us to go out and preach against such adorning in women’s lives? No, we couldn’t do it. We wouldn’t want our girl, if we had one, to do such. Then would it be right to assist the other person’s child in something that we, in the light of the Bible, could not approve of? But in these days, wherein standards of one time high levels are being lowered, and the lure of “big money” so in evidence, people are failing God on every hand—the fertile plain looks too good to resist, though it means to sojourn in “Sodom” to reap its benefits! When the trying hour comes in somebody’s life—when the times come to either take the “mark” in reality, or suffer the consequences—will we have grace to stand for God; or will we have lost our spiritual strength, until we, as Lot’s wife, cannot resist? Yes—let’s think of Lot’s choice; and then, let’s “Remember Lot’s wife!”

“MAKE THE TREE GOOD”

If all holiness people would really get on holiness lines—and stay there—it would not be nearly so hard to preach holiness, effectually, to the world. But so often you can’t tell the two apart anymore—in mannerism, appearance, business dealings, conversation, or temper! Yet, in the midst of it all, there is a genuine, thank God; and a few are going to choose to go that way! We remember a good thought by Bro. John Norton, pastor at Van Buren, Ark., during a sermon one night recently in a revival at Boyd school house, near here (Oakgrove, Ark.), and that was: “Do men gather grapes of thorns, or figs of thistles?” (Matt. 6:16.) We have doubtless read this passage many times, and also used it in preaching; but never before does it seem that it stood out so clear, and forcibly, as it did upon this occasion, in defining just what salvation really was—that it means for us, that we bear the fruits of the same, or it is not salvation—that grapes are expected upon the vine, and figs upon the fig tree!

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.”

(Matt. 12:33.)

A WARNING SIGN!

No one knows better than the minister of the Gospel how that we are fast approaching the end of the dispensation of grace for the Gentile. Those who have been in the good way for a number of years, will tell you that it is getting harder all the while to get a message—a real anointing from Heaven—for the lost any more; and that more and more, are their messages being directed towards the church—that the saints of God may be prepared against the days at hand, and ready for the soon coming of Jesus. And the reason for all of this is, that conviction is being lifted from the earth. In this, those who do not have the baptism of the Holy Ghost in their life—that “oil in their vessel,” according to Matt. 25:1-13, whether we believe it or not—had better take grim warning, for the latter rain has almost ceased falling! Very seldom now that you hear of anyone receiving the genuine Baptism. There are, no doubt, numbers today, who are yet “claiming” that experience through getting down at an altar somewhere, possibly with carnality yet in their heart, and at the insistence of some one far from God, begin to repeat some “praise” word over and over, faster and faster, until their tongue becomes thick and tired, until they can no longer speak the word, or words, intelligently, but get them into a “jumble,” and call such speaking in tongues, or the evidence of the Baptism! Shame on such a brand of sacrilegious hypocrisy! No doubt at such scenes angels weep, while devils laugh. We are glad, and would have you know, loved, that the teachings of this movement—The Church of God, of the Apostolic Faith—is far from, and strong against, any such fleshly, evil-spirited, mannerism! We, as a people, believe in the genuine baptism of the Holy Ghost, with the initial sign, or evidence, of speaking in other tongues, or languages, as the Spirit gives utterance—that when the Holy Ghost comes in, He will speak for Himself, just as He did on the day of Pentecost, down at Ephesus; &c. We believe in one seeking the Blesser, and that the blessing will take care for itself. And again we believe it is perfectly Biblical for the seeker, as he or she gets close enough to God in seeking, to feel His presence, and the shout begins to roll up in their soul, why “let them praise Him as loud as they feel!” Let them quench not the Spirit; such will be edifying, and a blessing to all around, who are spiritually where they should be with the Lord! But in such mannerism as mentioned above, it is clearly evident that the spirit prompting such, is
not directing the “seeker” toward the experience first—but is trying to rush on the “evidence”—to bring the “tongues!” For Shame. And furthermore, something of vital importance which we also teach, and which doctrine was the teaching in the beginning of the latter rain, forty-three years ago, and so signally honoured of God, is that of sanctification—that the individual must be sanctified wholly—cleansed from all sin—spirit, and soul, and body—wholly consecrated to God—before the Holy Ghost will come in to take up His abode, the Bible so plainly teaching that the Holy Ghost will not dwell in an unclean temple! And this was the only teaching for a period of time following the great outpouring of the Spirit in Los Angeles, Calif., in 1906, until certain rose up, who had been definitely sanctified themselves, in the great Los Angeles outpouring, and declared “new light” had been received, denying the two separate works of grace—justification, and sanctification—trying to advocate the theory that one was not entirely saved until they were sanctified, claiming that entire sanctification was God’s only standard, which thing is preposterous, and as wholly unBiblical as the doctrine that denies the new birth, or heartfelt salvation! But this “new” teaching taken root (remember how Catholicism must have one time taken root!), and began to grow, until today, it has covered the land, even fast becoming recognized—the “mother” movement—by sectarian churches; and the reason for its growth and increasing popularity?—why, because in the maze and darkness of their own non-understandable attempts at preaching holiness, they let the barrier down, and by their “teaching,” allow for people to have the Holy Ghost in their lives, while as yet there is carnality in their heart—teaching seekers to get saved, and then go to seeking for the Baptism—and now, that holiness is a progressive work of grace—that we are sanctified as we daily go about doing the will of God! In the face of such “hazy,” and wholly unBiblical teaching—that God could not as quickly purify the heart (destroy the Adamic nature), as He could pardon transgressions, or fill with the Holy Ghost, should straight saints of God be thankful for their experience of how, when, and where, they received the blessing of old time sanctification—something that takes the world out of one’s life, and puts in appearance, mannerism, and daily walk, as “becometh holiness”—looking and acting like saints of God! Now we have no quarrel with those in this “new light” doctrine (though now about thirty years old), believing there are many honest and sincere among them who are walking in all the light they have; but we do say that the time is here, that if ever we needed to stand for the truth of the Gospel in all its purity, it is now, wherein the religious world is on the verge of the greatest compromise ever known, and the coming of the Lord drawing so nigh! If, and when, any people think they can profess the baptism of the Holy Ghost, yet have carnality in their hearts, and at the same time be a part of the bride of Christ, they are most assuredly in darkness on one of the vital issues of the day! To accept such teaching that denies the definite, instantaneous work of God’s grace in cleansing the heart from all sin, through the application of the Blood of Jesus in its sanctifying power (Rom. 15: 16.), which comes as the answer to the deep consecration of the believer (converted soul)—the conformation of such an one’s will to the perfect will of God—is to wholly deny the very essence of the teachings of such God-called, and God-honoured men, as John and Charles Wesley, and others of their day, branding them as being wholly in error, and grossly in darkness, in their preaching on holiness lines! They taught the experience of sanctification—Bible holiness—as being a second, instantaneous, work of grace in the heart of man! And without any thought of glorifying man, yet for one to deny the doctrine of those early day exponents of Bible holiness, is to deny the power of God, list them as preachers in error, victims of their own theological imaginations, and thereby casting a blanket of darkness over the Protestant religious world, you might say, from the days of the beginning of their activities in preaching holiness, until some time after the power fell in 1906, and Pastor Durham of the old Stone Church, in Chicago, Ill. allegedly denied his experience in sanctification, which he had received at the great Los Angeles out-pouring, claiming “new light,” so-to-speak, and thereby laid the foundation for the present day teaching that denies sanctification as being a second, definite work of God’s grace—all of which only seems to point to an utter lack of understanding in things spiritual, or the plainly denial of truth, on the part of those today, who hold to the doctrinal teaching advocating the one work, or progressive theory, of holiness. And again, if those of the so-called
"new light" theory on sanctification only but knew, the Wesleys had to one time withdraw association from the Moravian brethren, quite a religious group in that day, over this same identical question—that of sanctification being a separate experience from that of regeneration, or justification by faith. In those days, there was a German nobleman, Count Zinzendorf, a great religious leader, and affiliated with the Moravians, who began to advance almost the very same theory regarding the doctrine of sanctification as did Pastor Durham in our day, and following his apostasy from the original Apostolic faith. Their teachings were identically the same in principle, and differing but slightly in application. So then the present dissention from the original faith is not "new light" after all, thus confirming the Bible statement in Ecclesiastes 1:9, that "there is no new thing under the sun"—but only a revival of the Count Zinzendorf doctrine in these last days, as has been said to this effect, to try to destroy the purity of the Bride, by teaching that one can have the baptism of the Holy Ghost in their life, and yet have carnality in their heart, thus causing many to fail to make the Rapture at the coming of Jesus. And as for the Zinzendorf theory, it must have been handed to him by an evil spirit, if from no other place than the bottomless pit, in truth, the origination of every false doctrine, and therefore not a "new thing," even in that day! Some may think we are "too hard," in the stand we take on such things; but we declare unto you, beloved, that we can't be too strong in Biblically denouncing sin, uncovering falsehood, or exposing hypocrisy, so long as such is done in the right spirit, for we are surely nearing the day wherein Christianity is going to face the acid test, and it will take the genuine to stand; and above all, Jesus is soon coming, and it is going to take a pure heart—yea, a sanctified life, and having oil in the vessel—the pure kind—not a "cheap substitute"—if we go to meet Him! We may live one some brands of substitutes here—oleomaragine will almost pass for butter sometimes; sweet potatoe pie can be made to taste so much like the old fashioned pumpkin, or "punkin" pie, that many could not tell the difference; some could not tell you whether they were eating beefsteak or mutton, etc.; but the laboratory test would uncover the deception every time, just as the Bible exposes the false, and defines the pure. So we need to know the truth of these things; eternity is too long, and torment is going to be too terrible, for us to do any "risking" along the line. When we come to the Judgment, or when we hear the Trumpet sound, we may be there in the best substitute form, possible—as the "oleo," moulded exactly to form, and coloured to perfection, but when placed in the "balance," we will be found wanting—far from the "Jersey brand!" But the power of substitution surely has a deep grip on many today. Even in temporal things, and for instance, in the matter of "oleo," there are those who, for the love of money ("oleo" is cheaper of course), or to save time and effort, will sell the last drop of pure, wholesome cream (which God intended for our use) off the place, and buy this cheap imitation. You may think this comparison rather crude, but if you will stop and think, you will get a picture here of just about how it is with many, spiritually—rather than pay the price, and sacrifice a little time and effort, that they might have the genuine by way of Christian experience, will take the substitute route—a shallow profession—a make-believe—and that with all eternity awaiting them! But with such, it is like those who "prefer" the artificially coloured "oleo"—many of them apparently like it—seem satisfied to go that way. Personally, we prefer the genuine in all things, whether spiritual, or temporal. As it now is, one has to face the hypocrite from behind the pulpit; eat certain "brands" at the table; but the day of substitution will soon be over, thank God—you understand our thought—there will be no "substitutes" in Glory; neither will there be any hypocrisy in hell—all will be one of its kind in either place!

Now back to the thought in the beginning—a warning to those who have not the baptism of the Holy Ghost as yet in their lives: We should take warning, beloved, from the evidences at hand—how that the latter rain has almost ceased falling, and few, indeed, are praying through to a Holy Ghost experience any more—and redouble our efforts while there is yet time and opportunity. We are told away back in Genesis 6:3, how that God said, "My spirit shall not always strive with man." People have had ample time; for over forty years has the power been falling. Many good people have had the light on this wonderful blessing for years—have become "chronic" seekers, you might say. What's wrong? It's only one, or a very few things at the most—they are not in earnest as they should be; don't tarry long enough when God is blessing;
"TRY HOLINESS"

We remember reading, some years ago, the story of how a lady, from a presumably up-to-date church, went to a noted minister—possibly it was Henry Ward Beecher—for some advice on how to create more interest in church affairs among them. She told him how they had tried oyster suppers, donkey parties, ice cream socials, etc., all to no avail; now could he suggest something? He replied:

"Let try religion." This sounded rather good. So we get the thought—if things get "draggy" around some of our holiness missions and churches, probably we need to try some "HOLINESS" to get things to moving in a more spiritual manner. Possibly try, first, each individual living a bit more humble; pray more; read the Bible a little more; even try getting to church more on time; talk a little less of the failures of others, and confess more of our own; try living our salvation more carefully around our homes, down at the grocery, on our jobs, or when in the presence of any group of unbelievers. Yes, try praying for your pastor a bit more; try supporting he or she like you did appreciate their labours in your behalf. Just a word of encouragement once in a while to your pastor will help them to take the pulpit with more faith, and possibly less burden. So if things are on the decline in YOUR church, just try some old-time Holiness—it's bound to work! Amen.

Some people can shout when "their" preacher comes. How badly they may be in the need of a shout when the Lord comes!

You Wanted To Make The Harbour?

A voyager tells of his discovery of two compasses on the ship, one on the deck, and the other halfway up the mast. The officer explained that sometimes the two differed owing to the influence of the steel in the ship upon the lower instrument. "In such a case," the informant said, "we sail by the upper compass."

Each of us has two compasses, too, one on the deck which we call "conscience," and the other high above us and outside ourselves, God's written Word. These two should exactly agree. But alas, we have our education which may be faulty, our prejudices, self interests and plans. As the steel may divert the compass from true readings, so these may give wrong direction for our sailing.

How often one will say, "But my conscience does not condemn me." Very well, now, look at the higher compass which remains "faithful." Make this your guide and you will make the Harbor—and you wanted to make the Harbor, didn't you? ---Sel.

You Might Pass It On!

If we was going to wear ONE, we'd get a real ONE, then fasten it around our neck, under our shirt collar, and not be content with a "substitute" folded up, sticking from the breast-pocket of our dress coat!

True holiness is always easily told from the world. It both acts and looks the part; then in testimony, the "seasoning" is there.
A NEGLECTED ORDINANCE

By Sr. Goldine Claunch

There is more than one way in which to disobey God. We may not work on Sunday; we may not go to places of worldly amusement, etc.; or we can even attend church regularly, and yet be failing the Lord.

Visibly, there is a lack of concern among a great number of professing Christians, as regards the Lord’s work. How easy it is for one to become disinterested and unconcerned, and that when we are living in such troublesome times. So I would like to present a few scriptural thoughts which we hope will serve as a reminder in this respect.

On the last evening before Jesus was crucified, He and His disciples ate a meal together—the Passover. (Matt. 26, Mk. 14, Lk. 22, Jno. 13.) We remember reading in Exodus, of the first Passover, which the children of Israel ate the night they left Egyptian bondage. This was an ordinance which God had commanded that Israel should thereafter keep throughout all their generations. Moreover, it was sin to them if they failed to keep this ordinance. (Num. 9:9-14.) And what does that have to do with the last supper Jesus and His disciples ate? Their Passover was a lamb without blemish; ours—The Christ. (1 Pet. 1:19.)

Let us now turn our study to that Last Supper. Jesus and the twelve apostles had gathered in that upper room. During the course of the meal (Mk. 14:32.), Jesus took bread, and blessed, and break it, and gave to them, and said, “Take eat: this is my body.” And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, “This is my blood of the new testament, which is shed for many.”

Now this ordinance, partaking of the bread and wine, or the sacrament, as we call it, was given as a commandment—that we should keep it in remembrance of the broken body, and the shed blood, of our Passover (Christ). But in these last days, some are departing from the faith along this very line. There are different denominations who no longer consider it a necessity to take the Lord’s Supper. Probably the reason is, too much pride—no love for the One who gave His life for the world.

I do not say that we should take the sacrament each Sunday, or even once a month, merely as a ceremony, or form; but take it in remembrance of Him, as He said, “This do in remembrance of me.” (1 Cor. 11:14.)

Well, it isn’t so humiliating to take a small bite of bread, and a sip of wine; but, O, how embarrassing it is (for some) to wash the saints feet, as Jesus did following that Last Supper! (Jno. 13:4-5.)

“He raiseth from supper, and laid aside his garments; and took a towel, and girded himself.

“After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.”

Peter, at first, refused to let the Saviour wash his feet. But Jesus said unto him, “If I wash thee not, thou hast no part with me.” Yet there are very few who will observe this example Jesus has set before us. I recently read an “explanation” on this passage of scripture. The writer said: “There is one denomination of people who think it necessary to wash one another’s feet. But they do not understand the meaning of the scripture.” (Pity some one’s ignorance! ---Ed.) We realize that this observance is fast being set aside as unnecessary—“foggy,” and fanatical, even among many so-called Holy Ghost people. Pride has entered the ranks, and many have entirely abolished the washing of the saint’s feet. It is too humble—they can’t afford the “disgrace,” and humility. Was Jesus too formal to stoop and wash His apostle’s feet?

Some one says that in the Gospel of John is the only place where feet washing is recorded, and therefore it cannot be confirmed as a part of our doctrine. Yet these very same people will read the 14th chapter of John, and rejoice over the words spoken there, and on record no other place in the Bible—“In my Father’s house are many mansions,” etc. They are careful to take John’s word for that. Then why not accept his record of these other words of Jesus in chapter 13, verses 14 and 15, as well:

“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.”

I believe we have sufficient proof in the scriptures that we should observe the Lord’s Supper, and wash the saints’ feet. Jesus says in verse 17, of this same chapter, “If ye know these things, happy are ye if ye do them.” Then Paul tells us in 1 Cor. 11:26,
"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

I have heard this remark many times: "I'm afraid I'll eat unworthily," and therefore, they won't partake of the Lord's Supper. But friends, remember, if we are so living as to be unworthy to partake of the sacrament, what would we do if Jesus should come?

So let us not neglect to keep the ordinances of God—let not the enemy cause us to be too proud to obey Him.

Sr. Goldine Claunch,
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(Note: As for some thinking that John 13:5-17, is the only scripture referring to feet washing, may their attention be called to 1 Tim. 5:9-10, wherein the apostle Paul makes it plain, indeed, that before the otherwise qualified widow be taken into the number for the church's financial support, or care, that she must have been a follower of this ordinance—if she have washed the saints' feet."

If in doubt, read it. Also, are we glad for the good thoughts in this article—may it awaken us to a more carefulness along this line. I am sure there has been too much slackness, in some quarters, at least, in observing these ordinances—the two, assuredly, by Bible example, combing to make one general service. ---Editor.)

It is said of Henry Ward Beecher, a notable preacher of his day, that he had a standing agreement with the sexton of his church, that in the event of the sexton finding any of the congregation asleep during services, that he (the sexton) was to come upon the platform immediately, and wake the preacher up! Well—!

"WILL A MAN ROB GOD?"

By Bro. J. F. Atchley,
Morrow, Arkansas

(In his own unique manner, Bro. Atchley surely presents a good, timely thought, in the following brief article; and we will just add to begin with, that some "ought" to read it, and then consider the other "ought!" Amen. ---Editor.)

Some people believe part of the Bible; some believe it all. Jesus says, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

Now in our thought, there are those who say they believe in "giving all to God, for it all belongs to Him." This is true. But if it is all in our hands, and we just hold on to it, what profit will it be to God's cause? So if it is ALL His, yet you have it in your possession, yet won't give it to Him, but go to church, sing, shout, and "preach," that ALL belongs to God—"Why, then, don't YOU begin to practice what you preach!"

Instead, though, it looks as if you want an alibi, to keep, and to use it ALL for yourself. Now, instead of saying you believe in "giving all," why don't you just tell the truth, and say that you believe in "KEEPING ALL," for that is just about what you DO! If you do give anything it is FAR from all—just a LITTLE. So if it all belongs to God, as you say (which is right), you have it in your possession, but if God gets it, He often has to take it in the form of dead stock; and all He can use it for, is to feed His buzzards! Then as you are dragging it off, you cross yourself by saying, "I lost MY horse, or my cow," as the case may be. Now how do you feel, after you have said it was ALL God's, and then after it is dead, to tell people that it was YOURS?

Thus, it often takes the lifetime of an animal to get some people to tell the truth! Why didn't you continue to say as you were dragging it away, "It is all God's!" Some people will go to sacrament services, and feet washing, and say that Jesus told the disciples, "ye also ought to wash one another's feet," but will again cross themselves when they get to Matt. 23:23. They will shout over, "ought to wash", your brother's feet (which is fine), but they doubt Matt. 23:23, wherein Jesus plainly taught us that we "ought" to pay tithes! Now in substance, the word "ought" in Matt. 23:23, means just as much as does the word "ought" in John 13:14.

Yours for the old-time Gospel.
J. F. Atchley.

Three Kinds of Givers

Some witty person once said, "There are three kinds of givers—the flint, the sponge and the honeycomb."

To get anything out of a flint, you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge, you must squeeze it: the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delightful in giving, without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver." ---Sel.

(Cont. by Sr. Hart, Enfield, Ill.)
Though we are running this 4-page "Supplement," making 16 pages in all for this issue, yet we have enough "copy material" on hand from contributors for that part of another paper. So please bear with us; and keep sending any good thought the Lord might give you for the paper. Ours is no small job, by any means. We do all our own work—wife and I—and myself with the mechanical part, such as typesetting, making up forms, distributing the type back, and so far, all press work this issue. Wife does the principal part of the paper tearing, folding, and re-folding; helps in mailing out; and handles the correspondence, which is no small matter, but a work she does enjoy. Yes, we are often yet working at night, long after others are in bed asleep; but we feel it a part of the ministry, and desire to continue on until our feeble mission is fulfilled. We do need your prayers.

Bro. R. B. Moon, pastor at Stillwell, Okla., under date of Jan. 6, tells of the Lord yet blessing in the services at that place; that the interest was better than for some time. We hope the Lord wonderfully blesses in their forthcoming Easter Sunday, all day, general Fellowship Meeting. If need be, they might as well make room for about 475 lbs. of humanity in this respect! for wife and I surely want to be there, if the Lord will.

Bro. M. W. Dees, of the White Oak band, near Harrison, Ark., in a very recent report, says they had been having some good services down there. Others from there have also been telling of good meetings. We hope the Lord continues to bless; and that the Fellowship Meeting they are looking forward to on the Fourth Sunday in May, at that place, will be a time wonderfully blessed of God. We also want to be with them at that time, the Lord willing.

Bro. Gordon Mullin, pastor at Mulberry, Kans., accompanied by his wife and baby, have been in Chicago, Ill., since about the 24th. of January, where he has been in revival services in the Mission there at 9907 Ewing Ave. (East Chicago) Some good services; one reclaimed. We yet remember some good services at that place, when wife and I had occasion to be in Chicago for a brief stay last fall. Bro. L. L. Wheeler was also present. Bro. Irvin Tingley, 2705 E. 93rd St., Chicago, is their leader in charge.

We understand that Sisters Ruby Steele and Isabel King, co-pastors of New Hope church, near Inola, Okla., were at Webb City, Okla., some time ago, in a meeting at that place. These two sisters in the Lord have long been faithfully labouring together in God's good cause. They served the church at Drumright, Okla., for a year or so, before they began activities that resulted in the building of New Hope church, where the 1940 Camp Meeting was held. And giving God all the glory, when either of them takes the pulpit, you are quite likely to hear some old time holiness! Amen.

The saints at Boyd school house, near hear, enjoyed a visit from Bro. John Norton, pastor at Van Buren, Ark., from Jan. 26, until over Feb. 7 (with exception of first Sunday's day services, which were omitted on account of dedication services at a church west of Galena, Mo.), during which time the Lord did bless. Besides the good preaching, which was food to our souls, there were times when victory came with a shout! Bro. Henegar was with us two nights, preaching on one night; a fine message. Also, saints and friends from Mt. View church, east from Cassville, Mo., were present on two different occasions. Some good altar services wherein some seeking deeper experiences, were near the blessing. And had you been present on a few occasions, you would have thought Bro. Norton was enjoying the presence of the Lord in the services! He left, feeling like coming back sometime! and the saints hope he will.

Some weeks ago, it was our privilege to accompany Bro. Lee Wheeler, and Bro. Jack Sullivan, to Aurora, Ark., a small village some 114 miles south from Huntsville, on State Highway 23. It was our first time to have met the people there; however, the other brethren had been there before. But we met a nice group of saints, who seem to be trying to hold on to the Lord. While apparently not too many in number, yet they have a nice little building of their own, well seated, a piano, and even a small library in evidence. Bro. Claud McComb, of that address, is leader among them; and after the services that night, and the hospitality enjoyed in the home of Bro. and Sr. McComb, it would not be hard to go there again—which thing we may do, the Lord willing, in the not too far distant future. Am sure they would enjoy visits from the brethren. They are now on the mailing list for a bundle of papers, regularly. May the Lord bless and prosper their labours for Him at that place.

Also, from Horse Shoe Bend, a rather remote section on White River, northwest from Lead Hill, Ark., comes word of the Lord having blessed in their services lately. I think Bro. Dees was with them at the time. Sr. Lewis, writing from there, states they yet have hopes for a church building.
**PRAYER LIST**

(The following is a list of names of young men in the service—some claim salvation; doubtless, many do not; however, let's daily hold them up to the Throne of God's grace, that He will care for them, spirit, and soul, and body; and if it be His will, they will each one be brought safely home again to friends and loved ones—they ALL need our prayers. "The effectual fervent prayer of a righteous man availeth much," says the good Word of God. You may send in the names of your loved ones. Then join in prayer.)

Edwin A. Buckles
Frank McManis
Charles McManis
Walter Ede
James E. Ede
Everett Ede
Harold Wynne
George Lacore
John B. Milligan
Roy Milligan
Frank Watson
Hoy Anderson
James Harvey McAnally
Elmer Seaggs
James Edward Harper
Aurum C. Johnson
John Dangerfield
Thomas Myers
Preston Myers
Elmer E. Emmert
Cleve Sparks
Milford Boren
Wattie Hembree
Monroe Hembree
Frank Russell
Leonard Center
Lonnie Hopkins
Luther Parker
Leonard McMain
William Collins
Golden White
James Claunch
Milford Kulp
Elmo Ingenthron
Roy Lee Combs
Jack E. Mantooth
Billy Emmert
James A. Locke
James T. Cross
Dal Allison
Marvin E. Dunlap
Raymond Lee Blevins
Leonard Wilson

We found it impracticable to give the addresses of the dear boys—some are overseas; then it might be against government ruling, to make too public, such information. But let's pray, daily, that each one be in God's keeping. We know there is power in prayer!

**PRAY FOR HEALING:**

Vauda McAnally, of Van Buren, Arkansas.
Cleo Denny, of State Sanatorium, Arkansas.
Sr. Nora Minnick, Ramona, Oklahoma.

**FORTHCOMING MEETINGS**

Young People' Convention, on Sunday, April 4th., at Webb City, Okla. (Webb City is about 26 miles west from Pawhuska; 3 mi. on west of Shidler.)

Easter Fellowship Meeting at Stilwell, Okla.

Fellowship Meeting at White Oak, about 11 miles northeast of Harrison, Ark., the Fourth Sunday in May. (May 23.)

**EVERYBODY INVITED!**

**DEDICATION SERVICES**

Bro. P. A. Henegar preached the Dedication Sermon at a newly constructed Community Church building on Highway 44, about 10 miles west from Galena, Mo., on Sunday, Jan. 31. A large crowd was present, and by far, strangers to us, with exception of some of the saints from near Cassville, Kirbyville, and near Bradleyville, Mo., and those who went with us. (We were acquainted, too, with Bro. Carney and family; and possibly a few others.)

It is surely a fine little building—stone; well finished inside; and a credit to any community. If only clean ministers, and straight doctrine allowed, could be wonderfully used of God. The people there look to Bro. Marvin Carney, one of our ministers, as a leader. May the Lord bless Bro. Carney in his efforts in the Master's cause.

(This is at Wheeler's Store.)

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**Easter Meeting**

The Saints at STILWELL, OKLA., are hereby announcing a General Fellowship Meeting for EASTER SUNDAY (April 25), to which Saints and Friends everywhere, are not only Invited, but are Urged, to be in Attendance!

COME—Let's make it a Day of Worship and Praise unto our Risen, and Soon Coming Lord—a time to gather strength for the journey, as we enter these troublesome days. Such opportunities may not long be ours—so meet with us, if at all possible.

Services on Saturday night before.

Dinner on the grounds; and overnight visitors will be cared for in our homes.

Stilwell is on the Kansas City Southern Rail Road; also on two Highways—U. S. 59, north and south; and Okla. State 51, east and west.

B. R. Moon, Pastor.
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 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.

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

PUBLISHED FREE

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

Pass Them On!

If we are sending you more than the required number of papers, please pass them on to others, thus, we shall both be "sowing beside all waters." Do this---Please.

If you receive a copy of this little paper, and desire it sent to you regularly, just send us your name and address, and we shall be glad to add you to our mailing list.

A PRACTICE THAT NEEDS DISCOURAGING

We firmly believe the Bible teaches the ordination of qualified men and women to the Ministry (1 Tim. 4:14); and that letters of recommendation, or proof of ordination, are in line with scriptural teaching (Acts 14:26; 15:40; 2 Cor. 3:1); but we further believe that those being thus ordained, should be under the same admonition as was Timothy, the young preacher, wherein Paul said unto him, as he (Timothy) was being given that ministerial charge in 2 Tim. 4:5, "make full proof of thy ministry." This can only be done by the minister actually taking the field in his or her called portion of labour. But as it is, we fear too many come with a good recommendation as pertaining to their life, are duly ordained, given their credentials bearing the endorsement of the movement (even legalizing them to perform marriage ceremonies in accordance with the laws of individual states), and that is sometimes the last heard of them as regards their activities in the Gospel work, for—how long? It is thus not known how they are getting along—whether they are yet living clean, obeying their professed call to the Ministry, standing straight on the doctrine, worthy representatives of God's good cause, or what not? And as a discouragement to such class, we feel that it should be required of those seeking endorsement among us, that they make some proof from time to time, of their activities in the Master's cause; that we hear of them visiting some of the churches of this faith; being out in revivals once in a while, at least; and if at all possible, attend some of the general gatherings of the saints---Fellowship Meetings, Young People's Conventions, General Conference Meetings once in a while (Should be having some real Bible Conferences). &c. We sure do not believe that the individual should obtain their endorsement among us, then "retire," you might say, using their credentials mainly for some kind of legal endorsement, or protection. We know that God is not in such—that guilty ones should "make proof of their ministry," or be required to surrender their letter of ordination. Are we right?

And also, in line with this thought, we further wish to state, that we do not believe that God has called two classes to the ministry—the one class to have to close up their place of business, so-to-speak---"leave their nets"—pack up the old suit case, pull some little arms from around his neck, tearfully bidding an equally tearful wife and children good bye, taking the good old Bible, and out on the Gospel field some where in a battle against sin and Satan, to tell lost men and women about Jesus, and His power to save, heal, and keep; and possibly be gone so long their baby won't hardly know them when they do get home; and maybe get there on the day wife dusted the flour bin! and that He has called another class to the Ministry, but they are privileged to stay at home, eat three square meals a day, turn the radio off at night, roll into a comfortable bed, arise the next morning, step out on the porch, and with pride look out over a
fine farm---maybe two of them, go
down to the barn yard and count
to see if all the fat cows, calves,
beef steers, horses and pigs are
there; or maybe with a "fat" dinner
pail, off to a good job some-
where, with big wages appealing
more than eternity bound souls
who need the Gospel!---maybe
each one getting to services where
they can take the pulpit as they
should, a dozen times a year, and
that usually in reach of home for
that good old comfortable bed at
night! NO---we do not believe
God is that kind of a God---that
would be having respect of person;
and we all know, that with God,
there is no respect of persons.
But we do believe that, when He
calls one to the Ministry, He
expects such person to be in readi-
ness for service in His vineyard---
there is a job awaiting for them.
He is not going to give the call,
beloved, and then liberate us to
stay at home and just confess our
call at church once in a while, and
do nothing further; or maybe just
get out once in a while when it is
convenient, and then back home
soon as possible, to serve our
own interests. IF people have a
call upon their lives, and are not
out for God, they had better make
sure they have a justifiable excuse
---and we are afraid that excuse
had better be of far more import-
ance than Leghorn chickens, and
Jersey cows—you know what we
mean? In 2 Tim. 2:4, again we
hear Paul admonishing the young
preacher, Timothy: "No man
that warreth entangleth himself
with the affairs of this life; that he
may please him who hath chosen
him to be a soldier." This makes
it very plain that God wants the
the preacher "cut loose"---not wil-
fully incumbered---for Him. Yes,
we feel there are a few "nests"
that possibly need stirring; and
that, if they do have the call on
their life, as they profess to have,
God will take the "down" out of
that "nest" until the sharp thorns
stick through, making it so miser-
able for them that they can no
longer stay there!---that that old
rocking chair, so-to-speak, will go
to pieces under them!---that they
will get out and go for God in
these closing days of time, while
there remains a little twilight in
which to labour in His vineyard,
helping honest, sincere ministers
bear the load; or just be honest
eough to confess that you was
fooled in yourself---that you didn't
have the call to preach, and get
active as a good lay-member, thus
quit being a puzzle to yourself,
and possibly a puzzle to others,
or a hinderance to the work in
general! In this, are we right?

Now we hope none will construe
anything we have said herein, as
in anywise referring to legitimate
pastoral activities. However, we
feel it would be good for both
pastor and congregation, for the
pastor to get out occasionally, and
be in services elsewhere. Where
is the housewife—even the whole
family—who doesn't enjoy a few
meals away from home sometimes!
even get some "new receipes," etc?
Yes, might be good, where con-
venient, for pastors to exchange
pulpits for a service or two, once
in a while—if nothing else ac-
complished, it might help some to
appreciate their own faithful
pastor the more! But as for the
pastor, we will say this—we don't
feel that it is pleasing to God, nor
fair to the church—especially if
they are fully supporting them—
for the pastor to "sleep" the time
away between services, or be too
busy occupied with their own
interests, but that they should
put pastoral duties first; giving
proper time to prayer, and the
study of the Word, that they
might have a message for the
congregation, if it be at all God's
will, when they take the pulpit;
but if the church is letting the
pastor go neglected, and he is
having to give the bigger portion
of his time to labouring with his
hands to support his family (and
we are sure such a church is not
effectively praying for God to give
him a message, as all churches
should be doing), when they (the
church) could do otherwise, and
then come out to services, and
have to live on "husks," they
should not blame the poor old
pastor—he has to suffer the thing,
right—but they are reaping just
what they sowed!—and if not
careful, the reaping at the Judg-
ment may be worse yet—they
have been robbing God! And for
a final word—let the pastor be
sure they have a burden for the
work at that particular place, and
not just there for some temporal
convenience. This is very wrong.
If they haven't the interest of the
church at heart as they should—
and their attitude, zeal, manner
of preaching, etc., will declare such
—they should move on, and make
room for the proper one. Every
band of saints needs a pastor; and
every pastor needs a band of saints!
Are we still right? The Lord bless
you. Amen.

When any pulpit becomes a
"cross roads" for doctrine, that
place might, by sheer force, con-
tinue to exist, but it will never
prosper in the Lord so long as
such condition prevails.

Some say, "Time will tell the
thing." It might; again, it might
not. But just be patient—some
people are yet quite dependable!
God Prosper His Word
(Isaiah 55:11.)

Tulare, California,
January 8, 1943.

Dear Bro. and Sr. Bond:

Just a few lines this morning.

I had been cleaning my house, and was picking up some papers and letters from the top of the Chest of Drawers, and my "Messenger" was laying there, so I picked it up and turning through, found your article on, "Let's Get On Holiness Lines." I just stood there and read it through, then I just thought I would look around to see what my walls looked like. On my right was a calendar with the picture of "The Mount of The Holy Cross;" then on around, a Picture Roll for children, with these words at the bottom: "God is our refuge and strength, a very present help in trouble." (Psalms 46:1.) then an enlargement of husband and I. Then to my left was a picture of the Crucifixion of Christ; one of Jesus in the Garden; one of Jesus blessing little children. Then on my Chest of Drawers and Wardrobe, pictures of loved ones; some who have gone on to their reward. And it just made some-thing "bubble up" in my soul, because I found nothing there that wasn't becoming to Holiness!

I praise God for His goodness to us in every way; and for His precious Word. This is something that I had never just thought upon, but thank God for it. Glad we can be as Hezekiah—we can stand inspection, if we stay on Holiness lines.

I am ashamed I haven't written you more often about the paper. I enjoy them so much, and desire you to keep sending them.

Want to say I still have the victory; feel like I am saved, sanctified, and the Holy Ghost abides. Pray for us. And may God bless and prosper you folks in your labours for Him, is my prayer.

Your sister in Christ,
Mrs. Pearl Patton,
Rt. 1. Box 93.
Tulare, California.

Possibly some saints of God have not given the matter serious thought—but for them to have on display in their homes, works of "art," whether on calendars, or individual pictures, the likeness of "beautiful girls," in the nude, or immodestly so, is to place the walls of their home on a par with the walls of the saloon, pool hall, or a house of ill fame. Such display is far from holiness, and can yield nothing good by way of influence.

—Editor.

Harrison, Arkansas

December 25, 1942.

Dear Bro. and Sr. Bond:

I feel like sending in a testimony for Jesus today.

Glad that one day He saved my soul from sin; and later on sanctified me, and gave me a desire to live, and to work, for Him. While I can't do much, yet I can live the life before others, that they might see and know there is a better way to live than to live in sin.

It is so wonderful how, that when trials and temptations come our way, we can take it all to the Lord in prayer. We see so many today, who were one time saved, but are now back in sin, living for the devil.

We need to pray more than ever for the unsaved, as the days are getting darker all the while. I have so many loved ones who are yet out in sin, and I want the saints, everywhere, to pray that they may find Jesus before it is too late; and also, pray for me, that I might keep the victory until the Lord comes.

Enclosed, you will find an offering to help you with the work. I enjoy the little paper. It is a great help to me.

Your sister in Christ,
Mrs. Mable Whitesides,
Rt. 3. Harrison, Ark.

At The End of Your "Rope"?

No doubt you have often heard the expression—and "felt" that very way yourself—"Well, I don't know what to do; seems that I am at the 'end of my rope.'" In such event, the following thought from a newspaper "column" is good advice, alright: "When you get to the end of your rope, tie a knot in it—and hang on." This brings to our mind the words of Paul, in Eph. 6:13, concerning our spiritual equipment needed for the trials and tests of these last days—"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." So then, after we have did everything the Bible teaches us to do in the event of any trial or persecution, the thing for us to do is TO STAND—"stand still, and see the salvation of the Lord," as was the promise held out to God's people of old. (Ex.14:13; 2 Chro. 20:17.)

So if our faith seems to have gone as far as it can, then, spiritually speaking, let's "tie a knot in it—and hang on!" God can't fail.

The Lord is seeking those who can shine for Him—not some one to "cut shines."

Maybe the reason you don't dare "cross" some people's path, is because they are in the wrong path!
DEATHS

Bro. R. T. Breckenridge

Brother R. T. Breckenridge, son of Tom and Savanah Breckenridge, was born in Green county, Arkansas, on August 1, 1885; passed from this life to forever be with the Lord, from his home town, Drumright, Okla., on Christmas Eve Day, Thursday, December 24, 1942, following an illness of a long drawn-out duration.

On August 2, 1917, he was united in marriage with Miss Nora Fanshine, at Roy, New Mexico, to which union were born seven children, six of whom survive. The only son, little Ruben J. Burn, passed away at the age of three months. Those remaining, together with his widow, are: Mrs. Bell Brichacek, of Meridian, Miss., Mrs. Geneva Baker, of Oklahoma City, Okla., and Fern Allene, Ruby, Violet, and Margee, of the home; three grandchildren: little Thomas and Louaine Baker, and baby Mary Lee Brichacek, who was born a few days following her grandfather’s passing; two half-brothers, Alva and Ray Breckenridge, of Beech Grove, Ark.; two half-sisters, Mrs. Myrtle Breckenridge, of Beech Grove, Ark., and Mrs. Oran Norte, of St. Louis, Mo.; an uncle, Henry Breckenridge, of Beech Grove, Ark.; three aunts, Mrs. E. H. Campbell, of Oklahoma City, Okla., Mrs. Vada Foster, of Edmond, Okla., and Mrs. Kansas Shields, of Sayre, Okla.; and many other relatives and friends.

Brother Breckenridge was converted in a revival meeting being conducted by our late Bro. E. A. Buckles, at Gans, Okla., in September, 1919; and later on professed the other blessings of sanctification, and the baptism of the Holy Ghost, to which faith he remained true, trusting God as his healer, until the end.

Earlier in life, and among other activities before his conversion, he engaged in teaching school; but for many years afterward, he owned and operated a barber shop in Drumright, where he was one of the leaders in helping to establish the present Church of God, the Apostolic Faith, at that place. But professing his call to the Ministry, he had devoted the principal part of his time for the past twelve years to that work, being engaged in evangelistic effort until in February, 1942, when he assumed pastoral charge at Center Mission, near Coweta, Okla., but remaining there only until October of the same year, when he moved back to Drumright with his family, and gradually grew worse from his affliction (liver ailment), until his final passing from the pains, heartaches, and battles of this life, to a place of perfect rest, in the beautiful paradise of God.

Brother Breckenridge was firm in his convictions on the Bible. He was one of the few, comparatively speaking, who dared to live and preach as he felt becometh holiness. He was well known, and beloved of many, throughout the ranks of the movement, and will, therefore, be greatly missed by them. His last illness, which was of long duration, brought him much suffering in body; yet he bore it all with a fortitude that only bespeaks a real faith in God. Saints from various places were present from time to time, to pray for him; but it seemed not God’s will to heal. And just a short time before his passing, as some had gathered, and were singing and playing for him, he shouted out the victory three times! His last testimony was, that he was going Home. This should mean more to his family, friends, and all loved ones, than any wealth he could have left—a treasure worth more than all silver and gold. Amen. May his memory be long blessed to those left to mourn; and we are sure that if the good advice and teaching he gave those of his loved ones, and to the congregations in general, will be followed, it will surely help them to some day meet him again, where sickness nor sorrow never enters, and where parting is not known. In honour to his memory as a Minister of the Gospel among us, we selected the above picture of him—taken at a time when in good health—which we feel will be appreciated by many of his friends.

Funeral services, conducted by Bro. S. Crutchfield, of near Tulsa, Okla. (this being Bro. Breckenridge’s former request), assisted by Bro. P. H. R. Henegar, Leader and Conference Chairman, of near Ramona, Okla., and the Editor, were held from the church in Drumright, Okla., on Sunday afternoon, December 27, in the presence of a concourse of people that well nigh filled the building, despite the severe wintry storm on the outside. The Hall Funeral Directors were in charge, and burial was in the Drumright City Cemetery.

Sister Lavina Alice Curry

Sister Lavina Alice Curry, wife of Bro. James W. Curry, was born in Whitehall, Ill., on January 24, 1866; passed from this life at the home of a son, Clarence Curry, in
Pittsburg, Kans., presumably during the New Year season. (Am sorry that no dates were given us.) She was 76 years of age; and for 72 years had been a resident of Mulberry, Kans., and vicinity. Their home now, and for many years past, being in Mulberry.

Sr. Curry had been in poor health for some years, and had become seriously ill two weeks before her passing.

She had professed the blessings of old time salvation for many years, and was a faithful attendant at services in her more healthful days, and continuing to come in the last months as she could, to worship the Lord, though her steps were feeble.

Besides her aged, faithful husband, she leaves to mourn her passing, five sons: William and Arlie, of Chicago, Ill., Clarence, of Pittsburg, Kans., Lawrence and Archie, of Mosby, Mo.; three daughters: Mrs. Bell Adams, of Sheldon, Mo., Mrs. Myrtle Carnes, of near Pittsburg, Kans., and Mrs. Alma Pierson, of near Moundville, Kans.; a half-sister, Mrs. Alice Stanbro, of Collinsville, Okla.; three half-brothers: Leach and Lionel Densmore, of Byers, Okla., and Harry Densmore, of Bauxite, Ark.; twenty-nine grand-children, and eleven great-grand-children; and other relatives and friends.

Funeral services, under direction of the Smith Funeral Home, were conducted from the Apostolic Faith Church, in Mulberry, Kans., by Bro. Eli Lakey, also of Mulberry, and burial was made in Sheffield cemetery.

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Bro. John Riley Combs

John Riley Combs was born in Knott county, Kentucky, on June 18, 1873; and departed from this life at his home near Bradleyville, Mo., on December 7, 1942. Age, 69 years. 5 months, and 27 days.

He came to Taney county, Missouri, at the age of eighteen. On April 14, 1895, he was united in marriage with Miss Martha Ida Clark. To this union, fifteen children were born—eight boys and seven girls: Granville, Etcyl, Shade, Garland, Riley and Richard, of Bradleyville, Mo., Elzie, of Portland, Ore., and Clell, who died in infancy; Mrs. Virgie Slone, who died in Colorado Springs, Colo., in 1936; Mrs. Clara Pierce, Mrs. Goldie Maggard, Mrs. Dovie Yearly and Mrs. Ruby McDaniel, all of Bradleyville, Mo.; Mrs. Rosie Parrill, of Carthage, Mo.; and Mrs. Sylvia Hunt, of Forsyth, Mo.

Bro. Combs had united with the General Baptist Church many years ago; and was reclaimed about eight years ago, and died a victorious death in the Lord. He talked much with his family during his last sickness, of that Heavenly City; and there was nothing between himself and God—that the way looked bright to him. He suffered much pain, but through it all, he was able to shout the glorious praises of God just before crossing to the Other Side.

He leaves his wife, children, grandchildren, and a host of relatives and friends, to mourn his going away. —Contributed.

(Many of the saints will remember Sister Clara Pierce, wife of Bro. B. A. Pierce, formerly of Forsyth, but now of near Bradleyville, Mo., as one of the surviving children. —Ed.)

They're Crossing--One by One

From Sr. Maud Hathcock, of the Ray community, a few miles west of Hulbert, Okla. (Hulbert was our home town at the time we received the blessings in our life), comes word of the passing of her husband, Thomas Hathcock, for years a prominent farmer in that section. She was rejoicing because he had accepted her Saviour before the end came. She also wrote of the passing of two more who were pioneers in the way of holiness, in that section—Aunt Allie Moss, widow of Uncle Pete Moss; and Aunt Lela Gott, wife of Uncle Watt Gott. Uncle Pete Moss was a brother to Uncle John Moss (both deceased), so well known among many of the saints years ago; and Uncle Watt Gott is a brother to Uncle Joe Gott, so well known among us today. So one by one, they are Crossing Over—those we once knew. Some glad day, should the Lord tarry, it will be you and I, beloved, who will lay down the cares of this life. and go to be at rest with Jesus, if we have been true to God and His good cause. Of this possible change, have we been thinking more serious the past several months, than ever before.

Baby Joan Russell

In loving remembrance of little Joan Russell (still born, January 3, 1943, at the Baptist Hospital, in Muskogee, Okla.), who has gone to be with Jesus.

Funeral services were held Tuesday, January 5, at the Church of God, at Porter, Okla., with the pastor, Bro. Fred White, officiating. Interment was in the Porter cemetery.

Left to mourn, are her parents, grandparents, uncles, aunts, and cousins.

Beautiful rest for the pure,
Well deserved rest for the true;
When life's journey is ended
We shall again be with you.

This helps to quiet our weeping—
Hark! Angel music so sweet!
He giveth to His beloved,
Beautiful, Beautiful sleep.

Her Grandmother,
Mrs. Beulah Mullins,
Porter, Oklahoma.

Now to the bereaved of each family—with most of whom we are personally acquainted—we extend our sympathy in your sorrow. May the dear Lord bless every one according to His will.

The Editor and wife.
JUST A BIT PERSONAL---

It’s “Grandpa” Henegar now---and as for Sr. Alta, it’s “Grandma” as well! (You will understand, Bro. Henegar is our Leader, and Conference Chairman.)

Little Mary Louise, weight, seven and one-half pounds, was born to Bro. and Sr. Wilson Henegar, on January 26, 1943. Everybody happy, and doing fine! Congratulations to all.

This brings to our mind an incident of several years ago, back in 1924, wherein Bro. Henegar accompanied wife and myself on a trip that brought us to the home of our late, Bro. Artie Stringer, near Old Hickory Grove, southeast of Fairland, Okla. We were travelling in a “Model T,” with no top, and a home-constructed, wooden “pick-up” bed. Bro. Arlis had made the trip from near Ramona, Okla., riding with the baggage, and was very worn in body—possibly with a headache—when we arrived at Bro. and Sr. Stringers. He had gone upstairs and laid down while Sr. Stringer prepared supper. The meal being ready, she asked if we thought “that boy” would want any supper! (It was their first time to meet him.) It was amusing to us—he had a larger family than did they! Now to think that he is “Grandpa!” Time surely rolls on. They don’t call us “young man” any more, by any means!

NEW CHURCH AT RAMONA

The saints near Ramona, Okla., have reason to be proud of, and thankful for, the nice little church building they now have, since they were so long “cramped” in their old quarters. It was sufficiently finished to accomodate the recent Young People’s Convention—a far cry, indeed, from the very discouraging conveniences of that first Y. P. Convention held under some trees, in that community, on that terribly windy, cool, day in November, 1940!

The new building is about 25 x 40, with a north-south position, south entrance, and the outside sheathing of imitation brick. A nice building, indeed. While giving God all the glory, much credit is due Bro. Bobby Voight, their pastor, for his untiring efforts—not in word only, but with hammer and saw, also!--for bringing about this much long-needed improvement for the congregation at that place. And to Bro. Jim Wilmoth, of the local congregation, likewise goes much credit for his efforts—taking the lead in, and supervising the actual construction. From the ground up of the building; and to all others, who helped in labour, or gave of their means, without which the task was not accomplished—may the dear Lord bless each one. And should the Lord tarry, may it be the scene of souls praying through to God—a lighthouse in the midst of a world fast being enveloped in spiritual darkness. May its pulpit ever be kept clean; and God’s name dwell there. Amen.

Many years have past and gone since I first visited the, then, little band at Ramona. Since then some have passed on; some have given up the race; some are holding on, together with others who have been brought into the fold; and like all other places where people start out clean for God—Satan would have long ago devoured it, had it not been for the efforts of those who held on to God, declaring for the right. So may those remaining, continue to fight the good fight of faith, laying all the while a deeper hold on eternal life, until Jesus comes, or calls, and we leave these earthly habitations, and go to claim our Mansion in the sky!

We salute the little church near Ramona, in the Lord.

THE YOUNG PEOPLE’S CONVENTION

The recent Young People’s Convention (Sunday, Jan. 24.), held in the newly constructed Bro. Street Mission, near Ramona, Okla., was, without question, the best Convention yet—and it has been our privilege to attend them all. The building was filled, with saints—young and old—from many places throughout the four-state area, in attendance. There was such a good spirit of freedom; good singing; good testimonies; good preaching. The presence of the Lord was there, and saints shouted the victory as never before in such meeting! It was real, thank God. A fine dinner at noon time, with plenty for all. The next Convention was voted for Webb City, Okla., to be held the First Sunday in April. Let all who possibly can, attend.

(Now, “Christian Youth,” their paper, will have to pardon us for going a bit into detail on the Convention—but it was surely a wonderful time in the Lord, and we feel like passing on a brief report to our readers who were not present. —Ed.)