

Faith and Victory

Arm thyself with FAITH and LOVE; this brings VICTORY from above.

VOLUME 3.
Number 5.

"This is the VICTORY that overcometh
the world, even our FAITH." 1 Jno. 5: 4.

GUTHRIE, OKLA.
May, 1926.

"I LOOK NOT BACK"

I look not back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I look not around; for then would fears assail me,
So wild the tumult of earth's restless seas;
So dark the world, so filled with woe and evil,
So vain the hope of comfort or of ease.

I look not in; for then I am most wretched;
Myself has naught on which to stay my trust—
I look not at my failures and shortcomings,
And weak endeavors crumbling into dust.

I look unto the radiant face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.—SEL.

GOD'S LOVE FOR MAN.

God has been interested in man, His creation, from the beginning, and has not left him to himself, but has been instructing those who will be instructed, has admonished those who would take admonition, and has been rebuking and curbing the foward, and has been continually warning the wicked and ungodly of the sureness of eternal death with punishment and damnation.

When Adam and Eve disobeyed God by believing the devil's lie, God drove them out of the garden and they died spiritually, in other words, they lost the sweet and peaceful communion with the Father, their creator—a sad state indeed. Disobedience to the known will of God to be upon them; they sinned in that they had disobeyed God.

But God so loved the man, whom he had created, that as He drove them out of the beautiful garden, and punished them for their sin, He, at the time, showed mercy, and caused a hope to spring up in their souls by giving them a promise that the seed of the woman should bruise the serpent's head. (Gen. 3: 15.)

When God spoke of the seed of the woman, He was refering to Christ, who was to come and set us free from sin which was upon us through the fall of our fore-parents.

Before Christ came, God put His people under laws with a penalty added. It was necessary for them to come, often, to the altar, bringing a blood sacrifice, (the blood pointed to Christ, the rest giver) offering it up with peninent hearts and getting forgiveness from God of their sins which they had committed. As yet, the promised Saviour had not come, therefore they were unable to get rid of the sin principal. The planting of Satan in the hearts of our fore parents, which was, and is, imparted to their prosterity (the destroying of the sin in the heart was a work completed by Christ alone, who destroyed the works of the devil. 1- John 3: 8, and being unable to rid themselves from Satan's power in the heart they would have to return, again and again, with sacrifices to offer up to God for their sins.

Since Christ has come and has fulfilled the law and the prophets, by giving himself as a sacrifice for sin, all that believe in Him and His complete atoning work can not only have their actual transgressions forgiven, but can have the very root of sin taken out, the body of sin destroyed (Rom. 6: 6), and receive the Comforter, which is the Holy Ghost (John 14: 26), who will lead and guide us into all truth, and purge us from our sins. The very element of sin in the heart is destroyed, or purged out, and we have no more conscience of sins, but take Christ, our risen Lord, as our high priest; and come boldly to Him in all troubles and perplexing things, receiving grace, wisdom, and knowledge how to glorify God while in these mortal bodies, waiting with much hope and patience for His glorious appearing when He shall come again without sin unto salvation.

Now, as Christ has come and has fulfilled the Law and the prophets by becoming our law, it does not mean that He has done away with any law which would tend to keep the temple clean (which He has purchased with His own blood) but, on the contrary, it lays upon us greater responsibilities in keeping truth that is con-

trary to the works of Satan, that the temple of God (this body) may not be defiled, and thereby we be destroyed. So the child of God, through Christ, finds many, many instructions and lessons all through the Old Testament, which are needful to obey, keep clean, and be pleasing in God's sight.

In Exodus 23: 1, we read that God commanded the children of Israel saying, "Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness." This is only one thing among many commands that He gave the Children of Israel to obey. Many of the others are good for us also to obey, in resisting the devil and keeping impurity out of our hearts. This one of raising a false report is being broken by many that profess to be the Lord's, and only shows that they are giving way, or place, to the devil, who will continue to defile and poison them until God will be compelled to destroy them in torment.

To raise a false report about another is sinning against your fellow-man. Though it be very small in the beginning, Satan is very active and has many agents that will enlarge upon it until it will grow and do a great damage to an innocent person, bringing the wrath of God upon the guilty one.

The Psalmist David likewise gave us many lessons of instruction and commands, which will, if obeyed, bring a rebuke upon Satan and his enticing ways, will enable us to walk with clean hands before God. In the thirty-fourth Psalm and the thirteenth verse we find these words, "Keep thy tongue from evil, and thy lips from speaking guile." Fourteenth verse: Depart from evil and do good; seek peace and pursue it." With a promise in the fifteenth verse: "The eyes of the Lord are upon the righteous, and His ears are open unto their cry." So we learn from this that if we give way to wrong that it will close the ears of the Lord so that He will not hear when we cry.

In Isa. 59: 2 we hear Isaiah, the prophet of God, proclaiming to the back-slidden people, and saying, "But your iniquities have seperated between you and your God, and your sins have hid His face from you, that He will not hear."

In Ps. 101: 5, we read, "Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look and a proud heart will I not suffer." This privily slandering your neighbor will bring damnation to your soul, will cause God to cut you off from all that is pure and holy; and if not confessed and repented of, will cause you to be resurrected unto damnation. Oh, the instructions and warnings which God has for us in His word. No one needs to be ignorant of Satan's devices to destroy our souls, so let us turn

from all these things, lest we be found burning in hell with the wicked.

In the seventh verse of the same chapter we read again, "He that worketh deceit shall not dwell within My house; he that telleth lies shall not tarry in My sight." We see by this verse how the wrath of God is upon the deceitful person and those who tell lies and those who are guilty of such had better confess and get this all out of the way, for we shall all give an account of the deeds done in the body. As long as these things are hanging over our heads, we need not expect to have sweet communion with God, who sees and knows all things, for these things hide His face from us in darkness and despair. Oh, that men would become meek and humble before God, that He might teach them His ways and guide them into all truth. Ps. 25: 9.

The only hope and remedy for transgressors is through Christ, the Saviour of the world, by faith in His blood, in His work completed with repentance toward God we can be cleared from guilt and have the joys of salvation in our souls. By faith in Him and obedience we can be cleansed from the inbred sin, the carnal man, the body of sin; can be baptised with the Holy Ghost, and given power to reign with Christ in this life.

We pray you, in Christ's stead, be ye reconciled unto Him. You, who have a weight of sin and guilt upon your soul, lay them all at His feet; He bore them for you. Why carry them any longer? He is waiting for you. Oh, turn ye and live! Why will ye die in your sins? God does not will it that way; but has provided for your redemption—"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We beg you to consider Jesus as your salvation. —*Fred Pruitt.*

SORROW TURNED INTO JOY.

In St. John 16: 20 we read, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow *shall be turned into joy.*" Here we find our blessed Master teaching and comforting His disciples concerning some things that the true followers of Christ would be, and are heir to in this world. Then, after speaking these words and exhorting them to be of good cheer, He lifted His eyes to Heaven and prayed unto the Father for the unifying and keeping of His disciples. God's ways are so far above our ways, and His thoughts higher than ours, that, often, when to us, matters and circumstances look so hopeless, to God all

are marking out His purpose and will. "Oh, the depth of the riches, both of wisdom and knowledge, of God: how unsearchable are His judgments, and His ways past finding out" (Rom. 11: 33).

The world, in its restless and unpeaceable state, desires the mind and intellect fed and entertained, rather than to hear the plain practical Truth, which is able to transform the heart. There is a mind, or thinking, religion simular, in spirit, to Christian Science, that is fastening upon and deceiving many into trying to "think" themselves into right relationship with God instead of humbling themselves, repenting, and confessing their sins and being transformed by power of the Holy Ghost and the Blood of Jesus Christ. But thanks be unto God who, can and does, take these hard hearts of ours and melts them with godly sorrow, and makes them anew into hearts of flesh, soft and tender, on which we can write His law of love and truth divine. Oh, wonderful transformation by the power of God.

We see, also, another manifestation of the power of God at the climax of need. At the wedding feast, when all the wine was gone—an hour of trouble and perplexity—but Jesus was there, and by the power of His Word, turned plain water into the finest and purest of wine. He is just the same today. Praise His name. Let us trust Him, dear souls, on the sea of life; for when difficult problems confront us and peculiar circumstances surrounds us, and we are at our wits end, then Jesus will take up these very same circumstances and surprise us with the blessings brought to our hearts and souls through them.

The Lord brought a good and helpful lesson to me by watching the waves and breakers as they dashed and rolled. The sun was shining about an hour before sun-down, and as the waves dashed and tossed, beautiful rainbows could be seen in the spray, and the higher the waves, the larger and more beautiful the rainbows. So, now, when the storms and winds beat the most vehemently upon us, God's token of covenant and promises, of His Word, to keep us firm and sure. And besides this, the very things that bring the most sorrow and weeping to us, God designs, also, to turn them so as to bring the most joy and happiness. Have you not had experiences that, for the present, seemed almost as painful as if the very heart with all its tender cords was being taken from the breast, and like Job, you can say, "Mine eye poureth out tears unto God" (Job 16: 20)? "Nevertheless, afterward," you see that God meant to turn all the sorrow into joy, for the good of your own soul. He generally saves the best wine until the last. So the world can scorn and laugh and make light now, while we are fellowshipping and suffering with Jesus, who was a man of

sorrows and acquainted with grief. The joys of salvation, and sure and steadfast hope of eternal life, and peace and rest forever more, with the Lord, bear us up in these times and seasons; for we remember the words of Jesus before He went away, "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16: 22). So the God whom we serve, who made the bitter water sweet, and walked with the three Hebrews in the fire, sent an angel to close the mouths of the lions for Daniel, He is able to take the deepest sorrow and turn it into the sweetest blessing and benefit of our lives. Bless His name.

May the Lord, of all grace and comfort, bless every one of the dear saints and readers of "Faith and Victory," and encourage your hearts to never cast away, nor permit the devil to rob you of your confidence, which has a great recompense of reward, in my prayer.

—Robert Longley.

UP AGAINST THE IMPOSSIBLE.

At a recent missionary meeting, one of the speakers uttered a sentence which has remained with me since, and has suggested some things which I would like to pass on. "Up against the impossible we discover God," and it is just this fresh discovery of what God can be and do, that many of us need in these "impossible days," for we are surely living in the midst of impossibilities. Things are happening in the heavens and on the earth, and on (and under) the sea that would have been unthinkable even ten years ago. But it is not only in the so-called science of modern warfare that we are up against the impossible, but the realm of the spirit and life, and it is in this realm that we need this discovery of God to make us more effectual in the unseen warfare, for it is there that the battle rages most fiercely, and also most subtly for many a Christian.

Are you up against the impossible through some deeper divine call to sacrifice that has ever come before to you, some sacrifice that no one perhaps can understand but yourself? Was not Abraham in such a case when he was called to offer up Isaac? But "up against the impossible he discovered God," and he thus became an inspiration to his followers down the ages. Are placed in the position of leadership and yet finding the people difficult to lead, and the strong, clever, wily foe in hot pursuit? Think of Moses—God-appointed leader, yet knowing that the enemy was following up hard and fast, and no way open ahead. Need you despair? "Why criest thou unto Me; speak unto the people that they go forward." Up against the impossibilities Moses, that day, discovered God in marvelous power, and so will you.

—The African Pioneer.

FAITH AND VICTORY

FAITH and VICTORY is published and sent out in the interest of Jesus to His little flock scattered abroad, by yielded members of His Body at Faith Publishing House.

Faith and Victory will be sent free of charge to all who ask for it, as often as God permits by leading, blessing and supplying.

This Bible truth is kept going out by free-will offerings. Matt. 10: 8. 2 Cor 9: 7,8. 1 Cor.9: 11,12.

(There will be no charges ever made against you for Faith and Victory.) Address:

FAITH PUBLISHING HOUSE,
611 W. MANSUR ST., GUTHRIE, OKLA.
U. S. A.

EDITORIALS

* * *

Sometimes we receive letters and inquiries here at the office, and the party writing, fails to give their address; for this reason we can send them no tracts and papers; neither can we answer their letters. It would please us if those writing would be thoughtful and always give their full address.

* * * *

In this issue, of "Faith and Victory," we have some articles which ought to be a great help to the unconverted, and, also, the converted ones. We think it a splendid number to hand to your neighbor, whether saved or unsaved. We are printing an over supply of this issue, and invite you to send for a roll of these to give or send out. The majority of people are lost, without hope and without God; they need someone to point them to Christ, where they will find a lively hope, a pearl worth more than all they have, a peace and rest that the devil cannot root up or destroy. Will you help them to find Christ, "the rest giver."

* * * *

There is a growing sentiment of having the Bible taught in the public schools. . . . this we believe to be a good move in the right direction and would have a hallowed effect in the school room that no other study would do.

The late William Jennings Bryan was zealous for the Bible to be taught in the public schools. Another writer has said, "Educate children without religion and you have a race of clever devils." This statement is true and ought to be avoided by God's truth being taught to the children.

* * *

We have recently read from a religious paper, which was printed nearly twenty years ago, that one of their subscribers was praying for them; and while praying, he was reminded that he had not paid his subscription and he immediately sent them two years pay. It is a good thing to be often in communion with God, not only for our own good but for the good of those that God would have help us, or aid in the Gospel work,

for one is always in better shape for service when "prayed up;" and it's easier for God to tell, or show, them what He would have them do.

We have an article, in this issue, entitled "Secret Prayer" that should be read and heeded by every soul. If this was practiced, by all of our readers, we feel certain that our burdens here at the office would not be so heavy nor so prolonged. Just recently, as we were waiting before God to move the papers out to the people, we were reminded that someone was refusing, or hesitating, to obey the voice of the Lord, or this would not have been. May our readers have willing hearts to share with us the burden of getting this Bible truth to the many lost souls that need a life-line of truth thrown out to them.

* * *

In the seventh chapter of Matt. and the twenty-first verse, we have these words recorded, as spoken by Jesus, the Son of God: "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

In the sixteenth verse He says, "Ye shall know them by their fruits." It is true that the condition of our hearts will be reflected by the deeds which we do. If our hearts are filled with the self-denying and unselfish spirit of Christ, our deeds will be of this nature and kind; and we will not want to sound a trumpet concerning them, nor let our left hand know what our right hand doeth; but rather rejoice that our names are written in the Lamb's book of life.

There is entirely too much word and tongue religion in the world. . . in fact Satan has captured so many that we can hear them say, "Lord, Lord;" but we can find but few who "do religion." Carnal self likes to make a big show of religion, and Satan aids such by being god to them. Dear souls, "watch and pray," and cease from the show religion. Do not mind whether anyone thinks or acknowledges you to have religion or not. . . leave that with the Lord, and continue to witness for Him in deeds which will cause Him to smile with approval.

Our beloved John says, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3: 18). But Satan would like for us to have "tongue religion;" but Jesus Christ introduced practical religion, a religion that gets into the heart and makes the possessor a real help to the needy, crushed, and afflicted ones; that causes one to look on another's wealth, not to get it; but to see that he has it. Oh, for more "deed and truth religion" and less "word and tongue religion."

* * *

While printing the last issue of "Faith and Victory" the press broke. . . it was a bad break; but we finally got it fixed so that it works very well. We need a \$2000.00 cylinder press to keep up with the demand for literature, for the one we have at present is far too small.

One brother wrote us that he would send \$500.00 to help equip this printing plant if others would respond with equal amounts. He wanted to put in mod-

ern machinery consisting of a press, as above stated a paper and tract folder, a motor, and other minor things which are all needed; making a total cost of \$3500.00. He did this without solicitation on our part. He said that God was stirring his heart about this, and he would do whatever God said; that he might please his Creator.

We all know that this world is in much need of clear Bible truth being printed and sent forth as a "life-line" of truth, to poor perishing souls; so we ask our readers to be agreed with us, concerning the needed equipment. Prayer moves God on His throne and changes things; so let us earnestly pray.

We do not believe in begging or soliciting for funds; but sometimes God will move on our hearts to make statements that our readers may know how to pray for us and God's work, of rescuing and feeding souls. We are sure this is pleasing to God when done with pure motive that agreement may be had.

This looks like a large amount to be asking the Lord for; but He is rich... He owns cattle on a thousand hills, the earth and the fullness thereof. Satan's agents can control and operate monstrous printing plants—sending their adulterated literature everywhere. Our God is stronger than Satan and all his hosts; and He knows the need as well as we, so let us lay hold upon God for the pouring forth of clear Bible truth, that is dear to the heart of every redeemed child of God.

* * *

A letter from Bro. J.D. Llewellyn and wife informs us that they are going west in their "Faith Gospel Car."

* * *

Bro. R. Johnson of Twitty, Tex. desires a minister to come there to live and preach the Gospel—a God-filled man. They would prefer a man and his wife. He also states that there are a number of places wanting a meeting.

* * *

We have a book for sale, entitled "Steps to Christ." This book is very inspiring, helpful, and comforting to the soul of the believer. It clearly shows the steps for a sinner to make in reaching Christ. It has 128 pages with portraits of truth; just the book you need for yourself and for your sinner friend. We can post them to you for twenty-five cents each. The book is paper bound, It's just the book you need!

SECRET OF PRAYER.

It is this—going into our closet and shutting the door; it is this that is wanted brethren—*secret prayer*. This is the mainspring of everything. And yet we make excuses, and say we cannot find time. But the truth is, if we cannot find time for secret prayer, it matters little to the Lord whether we find time for public service or not. Is it not the case that we find time for, I may say, everything except this getting into our closet and shutting the door, in order to be alone with God? We can find time to do much talking with

our brethren, and the minutes fly past unheeded, and they become hours; and we do not feel it a burden. Yet when we find we should be getting into our closet to be alone with God for a season, there are ever so many difficulties standing right in the way. "Ten thousand foes arise" to keep us from that hallowed spot, "thy closet." It would seem as if Satan cares not how we are employed, so that we seek not our Father's face; for well the great tempter knows if he can but intercept the communications between us and our God, he has us at his mercy. Yes, we can find time for everything but this slipping away to wrestle with God in prayer. We find time, it may be, even to preach the Gospel and minister to the saints while our own souls are barren and sapsless for the lack of secret prayer and communion with God! What saints we often *appear* before people! Oh, the subtlety of this Adam nature! When we go into our closet and shut the door, no one sees us, no one hears us, but God. It is not the place to make a fair show. No one is present before whom to make a little display of our devotion. No one is there to behold our zeal for the Lord. No one is there but God; and we know we dare not attempt to make *Him* believe we are different from what we really are. We feel that He is looking through us, that He sees us and knows us thoroughly. If evil is lurking within, we instinctively feel that God is searching us; for evil cannot dwell with Him (Ps. 5:4). Ah, it is a searching spot—alone in the presence of God. But, be-wonder so many beg to be excused from it. But, beloved, it is the lack of it that is the secret of much of the lifelessness and carnality which abound. The prayer-meeting will not suffice us, blessed privilege though it be. "Thou, when thou prayest, *enter into thy closet*, and when thou hast shut thy door, pray—" (Matt. 6:6). How many there may be who have gradually left off secret prayer, until communion with God has been as effectively severed as if for them if there were no God at all!

That God has His praying ones we believe—yea, we rejoice to know. He is never without faithful ones who cry, day and night, unto Him. Yet, the terrible downward current of these last days is carrying the many of God's people before it; and have hit upon a more deadly device for making merchandise of the saints than by stopping their intercourse with the throne of grace.

The lack of secret prayer implies a positive absence of desire for the presence of God. Such fall an easy prey to temptation. Satan gets an advantage over them easily.

If a brother is not at the Prayer-meeting for a time or two, you can speak to him about it and exhort him. His absence is a thing you can see. But, if he is absenting himself from the closet, that is a thing beyond our observation. You only feel, when you come in contact with him, that something is sapping his spiritual life; and who can estimate the eternal loss that follows the neglect of secret prayer!

"I missed prayer for a time," said one who had tasted of heavenly joys, and things went on this way until, somehow, everything *slipped through my fingers*,

and I found myself in the world again." How different it is with those who watch with jealous care that the Lord has always *His* portion, whoever else may have to want theirs. Their going out, their coming in, their manner of life, declare that they have been falling. Their Father, who saw them in secret, is rewarding them openly. They carry about with them, although unconscious of it, the serenity of the secret place where they have been communing with God as friend with friend. Where this is wanting, it is little wonder that saints get as worldly as the very worldling. Little wonder the plainest precepts of the word of God are brought to bear on them in vain.

It is an Abraham in sweet communion with God that knows the fate of Sodom, long before the dwellers in that city are dreaming of danger. And it is the same Abraham who hastens and rises early in the morning to do the thing the Lord had commanded, although that thing be the serving of nature's tenderest tie (Gen. 22). Men of communion are men of obedience. It is men delighting to be near the king, who are ready to hazard their lives to fetch him a drink from Bethlehem's well (Chron. 11: 17). And it is men of prayer who have moved the arm of Omnipotence in all ages; while they who seemed to have least need to pray have been the very ones to whom the closet has been dearest. Our great Example was a Man of prayer. We read of Him rising a great while before day and departing into a solitary place to pray (Mark 1: 35). Let us follow Him whithersoever He goeth. If He needed the aids of heavenly power to help in the evil hour, how much more do we? Then let no uncertain sound be given in this all-important matter. Let secret prayer be urged on God's people as one of the great essentials of spiritual life, without which our grandest services well be barren and fruitless in the eyes of Him who looketh on the heart.

Beloved brethren, let each one of us ask himself the question, "Am I delighting in the secret place—to plead with the Lord—to renew my strength—to have power with God and prevail?" If not, let us confess our neglect. God will forgive, and renew our spiritual energy.

—*Sel. by Grandmother Spradling.*

WHO IS WILLING?

"And who then is willing to consecrate his service unto the Lord? (1 Chron. 29: 5). These words were spoken relative to the building of Solomon's temple. God is now building a greater, a more perfect and glorious tabernacle. It was prophesied, "My people shall be willing people in the day of my power."

That glorious day has come, therefore let us each ask ourselves, "Am I among God's willing people? Have I brought all my tithes into His storehouse that there may be meat in His house?"

Then, according to His word, you shall prove Him, and see if He will not pour you out a blessing that there shall not be room enough to receive it.

Have you laid your body, a living sacrifice, upon His holy altar? If so you shall prove what is that good and acceptable and perfect will of God. God wants a people who will not only make a covenant with Him by sacrifice, but who will, also, keep consecrated through the tedious, trying, burden, and heat of the day.

At times the thought about keeping zealous and consecrated for God has been upon my mind, and the words of Jesus came to me, "And because that iniquity shall abound the love of many shall wax cold." Will they willfully draw back and take their gift from the altar? Not necessarily. Nevertheless, many whose hearts were once aglow with love and zeal for God and His precious cause, and felt that no sacrifice or service for Him was too great for them to do, have grown cold and indifferent regarding these things. One reason may have been, in their first love and zeal, that they were anxious and hoped to see others get saved, but their efforts met with discouragements and failure. The people, instead of accepting their Saviour, became hardened, and their iniquities abounded more and more, caused God's children to relax their energies, and became weary in well doing. They begin to think the whole world is in the same condition as those in their vicinity, therefore what is the use of denying ourselves and exerting our energies? Consequently their attention is turned more to their own interest... a little more ease, more luxuries of life, and as a result, love for God grows cold and interest in His cause dies away.

Oh, let each one stir their hearts who may be in such a state. God still looks in mercy upon this world. Jesus still intercedes for it. Shall we share their burdens? Think of the teeming millions of earth, an incessant stream of humanity moving onward to the solemn tribunal of God. Many have never heard the name of Jesus; thousands more never heard the present truth which we love so much, and which has brought such freedom and joy to our lives.

And many more are longing for it, or for what they have not had the opportunity to know. Have we no tears to shed for the lost, no more service which we can render that some who are in bondage may be free? Let us ask God for more of His burden, only a small portion of that will make all our possessions and selfish ambitions look very small and we will plead with God to make us of more service in His vineyard.

—*Lottie L. Theobald.*

YE MUST BE BORN AGAIN!

Recorded in the Gospel of St. John, the third chapter and the third verse, we find these words: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **BORN AGAIN**, he **CANNOT** see the kingdom of God." Here we find our blessed Saviour, who is always ready to make known the mysteries of the kingdom of Heaven, making known, to Nicodemus, a ruler of the Jews, the first step toward eternal life. He shows him the necessity of regeneration (that spiritual birth which must take

place in order to be a child, or heir, of the Kingdom).

To understand a little more clearly what "regeneration" means, let us seek its definition; for there are many of the professed followers of our Lord who seem to be ignorant of its meaning—the way they live their daily lives is enough to prove that they have never been "born again;" the which Jesus says *MUST* take place in the lives of all who ever become heirs of a home in Heaven.

We find "regeneration" to mean—*a.* Born anew; renovated in heart; changed from a natural to a spiritual state. *v. t.* To cause to be spiritually born anew; to cause to become a Christian (Christ-like); to renew the heart by a change of affections; to change the heart and affections from enmity to the love of God; to implant holy affections in the heart. *n.* A change by which the unholy will of man and the enmity of God and His law are subdued, and a principle of supreme love to God and His law, or holy affections, are imparted in the heart.

In the above definition, let us notice "changed from a natural to a spiritual state." Man in his natural state is carnally minded—he minds not the things of God, but the things of the flesh. He is at all times trying to gratify the lusts of the flesh. His ways are the ways of the world; his deeds and life and thoughts are enmity against God; he is a sinful, disobedient, and hard-hearted creature; his thoughts, ideas, and magnificent plans of the future are vain.

Bro. Paul says, in Rom. 8: 6, 7; "For to be carnally minded *is* death; but to be spiritually *is* life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." What a great change must take place in the hearts and minds of those who are carnally minded! Dear reader, think just a moment. . . upon what is your heart's affections? Do you mind the things of the flesh or the things of the Spirit? Does your life show forth the likeness of Christ or does it manifest the spirit of the world, or the carnal man, which is enmity against God?

Next, let us take up the other side of the subject, which deals with those who are spiritually minded. In Rom. 8: 1 we read: "There is therefore now *no* condemnation *to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*" (Verse 6)—"For to be carnally minded *is* death; but *to be spiritually minded is life and peace.*" (Verse 9)—"But ye are not in the flesh, but in the Spirit, *if* so be that the Spirit of God dwell in you. Now *if any man have not the Spirit of Christ, he is none of His.*" (Verse 10)—"And *if* Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Verse 13)—"For *if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*" (Verse 14)—"For as many as are led by the Spirit of God, they are the sons of God." Notice the contrast between the two—carnally minded and spiritually minded—the one is unto death and the other unto life. One deals with the natural man and the other with the

man who has been "born again."

In Rom., sixth chapter, we find another contrast of the two lives. (Verses 4, 5, and 6)—"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, *even so we should also walk in newness of life.* For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that *our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.*" Then in the sixteenth verse, let us notice these words "carefully," for they will help you to see whose servant you are, and whether you are on the right way, or taking the way of those who are "born again." "Know ye not that *to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*" Dear friend, do you profess to be a child of the Lord Jesus Christ? Do you declare yourself a Christian (one who is Christ-like)? Do you believe that your profession will admit you within the pearly gates of Heaven? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). The eighth verse of the same chapter, in continuation, reads as follows: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Has your natural life been changed to a spiritual one? Does the Spirit have the right of way in your life, or does the "old man" still lead you in the ways that are unholy and displeasing to God? Dear reader, it matters not what a high or low position you may hold in your community or the business world; nor how popular or highly esteemed you are by the people of this world. It matters not how good, law-abiding citizen you may be, or how well you pay your honest debts. Let me say with "emphasis," it makes *no* difference if your name *is* written on the church book, nor how much of an active part you take in the church services, or how much you attend its meetings. . . it matters not if you go to the choir and join in with the singing of those sacred hymns; nor how much you drop into the collection plate, or what a long or well worded a prayer you may utter before the people, nor how much you pay the preacher or to charitable institutions. It matters not what an eloquent sermon you can deliver to the congregation, nor what abundance of wisdom and knowledge you may possess; and neither does it make any difference to God how many good resolutions you make; because no one has ever entered, or will enter, Heaven on good resolutions. None of these things will suffice "the way of the Cross." But, dear friend, the difference *IS* made when we follow out the words of the Saviour: "Ye *MUST* be born again."

Many of the professed followers of Jesus, today, are expecting to gain Heaven through some of the ways mentioned in the preceding paragraph. These are not the ways Jesus layed out for us; but His way

is through the "Door;" therefore their ways will not meet the test of the Judgment-day. We know, according to the Word of God (John 10: 1), that he who would enter another way, rather than through the Door, is a thief and a robber—and none of these shall inherit the kingdom of God (1 Cor. 6: 10). If you are expecting to reach heaven without taking "the way of the Cross" let me, through God's Word, warn you that you are on the *wrong* road, and it will never lead you to your expectation. Consider these words of the Son of God: "Marvel not that I say unto thee, *YE MUST BE BORN AGAIN*" (John 3: 7).

The tables are turned when the "old man" is crucified. The course of life is altered from the natural to the spiritual. We once walked in the ways of the wicked, the transgressors, and the ways of the world (which are the ways of death); but, now (if we have been "born again") we do *NOT* fellowship those ways anymore: *for old things have passed away, and all things become NEW to those who are in Christ* (2 Cor. 5: 17). The love of the world and all its enticing and alluring ways and pleasures have "passed away," and we are *new* creatures in Christ Jesus: for now we seek to please Him, who has delivered us from so great a bondage of the enemy of souls, in *all* things at *all* times. Our very thoughts and desires are changed; from the foolish and vain to the holy and profitable things which will stand throughout eternity. That wicked, hard-hearted of ours has been "*CHANGED*;" it has been purged, cleansed, made gentle, meek, and lowly; long-suffering, obedient, and humble: for we live *not* after the flesh but *in* the Spirit.

Let me say, in conclusion, that it behooves us to think seriously of our true state, and take notice how we live before God. Don't be deceived; for an empty profession has never obligated the Lord to anyone who bears it. It is, as the Word says, "Ye shall *KNOW* them by their "fruits" (Matt. 7: 16). So be not at ease if your *daily* and *momentary* life does not manifest the spirit of Christ. Thus, take heed to the words of our precious Lord and Saviour: "*Ye must be born again!*"

May the Lord bless all who read these words; and help you, and the writer, to bring forth fruits worthy of repentance, and show forth to the world that we have followed out the words of Jesus: "Ye must be born again."

He that putteth his trust in God shall be safe; but he that putteth his trust in man shall be in dangerous custody.

The foolish man receiveth not the teachings of our Lord Jesus; but the wise man will gladly accept, knowing that it is the formula, of God, unto a long peacable life here on earth, and eternal in the heavens of the Most High.

The wise man seeketh for heavenly gain; but the foolish man considereth not his ways.

God is LOVE—why then do you let your heart wax cold, for the lack of love one to another?

—Walter E. Quinn.

—o—

PERFECTING HOLINESS.

"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2Cor. 5: 21).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (2 Cor. 7: 1).

"He was tempted in all points like as we are, yet without sin" and Father must needs turn His face away while He was made sin for us, and took the punishment of our sin on the cross. Why? "That we might be made the righteousness of God in Him." "Perfecting holiness in the fear of the Lord."

Perfecting holiness... can it be that holiness needs perfecting? Holiness, without which no man shall see the Lord... isn't holiness holy? Yes, but excepting your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

The Pharisees were so righteous they could not afford to stoop down from their lofty pinnacle to help a weary, burdened sinner on to God; they paid tithes of all they had of earthly things, but they paid no tithes of mercy, love, longsuffering, and patience, because they had none. They prayed regularly, thanking the Father that they were better than others; but because they had not the love of Christ they prayed not "Not my will but Thine be done," nor for the souls of men. Every item of the law they followed, but Divine love being the fulfillment of the law, and they had none. Jesus spoke of them as "sepulchers, filled with dead men's bones."

"Cleanse us from all filthiness of the flesh and spirit." In repentance we cry out for cleansing from sin in the flesh... but the filthiness of the spirit, "the Pharisee in us," we cling to with joy and pride.

Perfecting holiness... no longer I, but Christ in me, the living personality and character of Christ within and without. Perfecting holiness... until others cannot see the "good" in us but in Jesus.

The righteousness of God hates sin; but loves and yearns for the sinner to come to Him repentant. Self righteousness hates not only the sin but the sinner because of sin. Father's righteousness sees not the outward failure, the untoward circumstances; but He sees the soul underneath it all, longing to be different, to be clean and holy before God... yet unable to break the chains of Satan themselves. The righteousness of God in His Son compelled Him to suffer mockery, shame, and crucifixion, to save the souls of mankind; but the righteousness of self would leave the soul to go on its way to eternity without Christ because of sin.

Perfecting holiness... "Father, cleanse us from all, perfect our perfection, make holy our holiness, turn our righteousness into the righteousness of God. Father, Thou, who alone worketh miracles, can work this miracle in the hearts of Thy children, and unto Thee we commit the task."

—R. G. A.

LITTLE FOLKS' PAGE

"HE SHALL GATHER THE LAMBS WITH HIS ARM, AND CARRY THEM IN HIS BOSOM" (Isaiah 40 :11).

THE LITTLE FINGERS.

Only ten little fingers!
Not very strong, 'tis true;
Yet there is work for Jesus
Such little hands may do.

Only a band of children,
Sitting at Jesus' feet,
Fitting ourselves to enter
Into His service sweet.

Softly this voice is calling,
"Little one, come unto Me!
Stay not, though weak and helpless;
Child, I have need of thee."

Call us Thy "little helpers,"
Glad in Thy work to share;
Make us Thine own dear children,
Worthy thy name to bear. —Sel.

* * * *

PREVAILING PRAYER OF A CHILD

At the close of a prayer-meeting, the pastor observed a little girl about twelve years of age remaining upon her knees, when most of the congregation had retired. Thinking the child had fallen asleep, he touched her and told her it was time to return home. To his surprise he found that she was engaged in prayer, and he said: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." She looked up at the pastor earnestly, and inquired "Is that so? Does God say that?" He took up a Bible and read the passage aloud. She immediately commenced praying: "Lord, send my father here; Lord, send my father to the church." Thus she continued for about half an hour, attracting by her earnest cry the attention of persons who had lingered about the door. At last a man rushed into the church, ran up the aisle and sank upon his knees by the side of his child, exclaiming: "What do you want of me?" She threw her arms about his neck, and began to pray: "Oh, Lord, convert my father!" Soon the man's heart was melted and he began to pray for himself. The child's father was three miles from the church when she began praying for him. He was packing goods in a wagon and felt impressed with an irresistible impulse to return home. Driving rapidly to his house, he left the goods in the wagon and hastened to the church, where he found his daughter crying mightily to God in his behalf; and he was led there to the Savior. —Sel. *By Aunt Loey McKay.*

Silverdale Pa.—Dear Sister Pruitt: Greetings in the precious Name of Jesus. (1 Thes. 5:17.)

It is just a year since my grandfather died, and the trials and tests which have come to me since, no one knows; but the Lord. I leave everything in His hands.

We must surely watch ourselves, as the devil, often times, misconstrues things, and makes it sound altogether differently than we mean, or say, it. Oh, praise God, He always leads us aright, if we just look to Him for guidance.

The Lord has surely been good to me. His way gets sweeter every day. I have no desire to go back, even though I am the only one, who is saved, out of all my classmates at school. They often say, "Oh, why don't you do this, or that?" I reply, "I know Jesus would not do it— so I won't." I have no desire to do it either. Praise God for taking the desire out of my heart! I feel, and know, that each trial I go through brings me closer to my blessed Saviour.

Please pray for me, that I may ever live for Him who died for me.

Your sister, under the Blood, *Edith R. Shaffer.*

Winslow, Ark.—My dear Bro. and sister in Christ Jesus: I want to tell what the little Faith and Victory paper has done for me.

I had gone back into the world; and I received the little paper, and while I was reading it the Lord spoke to me and said, "Where are you. How far are you going away from me."

I haven't received the victory yet, and Oh, how I want to have the victory like I once had it. I surely want the prayers of God's people, that I may receive victory, for my soul is hungry for it.

I surely thank God for Bro. and sister Pruitt.

Your Bro. in Christ, —*Lorenza Whitney.*

Twitty, Tex.—Dear sister Pruitt: Greetings in Jesus' dear name; and may the Lord bless you.

I am up at Hattie B. Johnson's house. She tho't she would write too.

Sister Pruitt, I want to serve the Lord in the Bible-way. Hattie, my little sister, and myself, are reading the Bible. Will you pray for me that I will read my Bible more, and have words in my mouth to pray.

Will close, —*Ruth Henderson.*

FAITH OF A CHILD.

One cold winter morning Mr. B. was sitting at his work near a good fire in a comfortable, pleasant room. From time to time he stopped to look at the falling snow; and while thanking God for his own well-being, thought of the thousands of poor, trembling with cold

and hunger. All at once the thought of a widow, who had lately come to the village, crossed his mind. Her position was unknown to him; he only knew she had seen better days. He could not get rid of the thought of her. He arose, walked up and down his room, and again took his pen, but in vain: the widow occupied his mind in spite of himself; he wondered whether she was really in need, perhaps suffering from cold and hunger. He resolved to do the only thing that could quiet him—he went to the village to see for himself her condition.

Across a thick snow he soon reached the house inhabited by the widow; stopping a moment before the door, he heard a child's voice saying the Lord's Prayer. The child repeated it many times, pronouncing with a special emphasis, and touching favor, the words, "Give us, this day, our daily bread." Mr. B. listened, and was certain the Lord had sent him there.

Thanks to the snow which covered the ground, his approach had not been heard. Softly raising the latch, he saw a little boy, of five years, kneeling before a chair near the empty grate. His little hands were joined, and his pale face raised to heaven with an expression of earnest entreaty. He arose in a minute or two, and the visitor entered. The child appeared surprised, but not frightened. In reply to the kind questions of the stranger, he said that his mother was ill. Mr. B. then took him to his knee, and asked him what he had been doing. "Oh, sir," he replied, "you know in our prayer it says, 'Give us this day our daily bread?' and as we had no bread, I have been asking God to give us some." Mr. B. soon left the house, and going to a neighboring shop, bought bread and some other provisions.

Returning to the widow's, he found the little boy still before the grate, as if waiting for God to answer his prayer. As soon as he saw the bread, he ran to the benefactor, and putting his hand on the loaf, said: "That comes from our Father—how quick He has been in sending it! I am going quick to tell mamma." Mr. B. left the house, and on his way, ordered some coal to be sent to the widow.

Returned to his room, he took up his work with an unaccustomed facility; for even in the small things of life God honors them who honor Him. In the evening he returned to the house, and how changed all was! A fire blazed on the hearth, near which the mother and child were enjoying their evening meal. As soon as Mr. B. appeared, the little boy ran to him, took hold of his hands, and joyfully said, "Mamma, here is the gentleman that God sent with the bread." Mr. B. soon discovered that the widow loved the Lord, and trusted in Him. Weak, ill, and without support, living in a lonely house, her only resource had been prayer and confidence in God; but that morning she was well nigh despair. "And now," she said, "God has given me far more than I asked or thought. Ah, sir, after what has just occurred, it seems impossible that I can ever again doubt the goodness of God."

—SEL.

Honolulu, Hawaiian Islands, Mar. 20, 1926.—Dear Bro. Pruitt and all at Faith Pub. House: Greetings to you in Jesus' holy name and love. May our Father and God of all grace and comfort continue to show Himself strong in your behalf as you walk with Him. He is still the "Great I AM," the Almighty God who appeared to, and was with, Abraham and Moses. May He help us to more earnestly contend for the faith once delivered to the saints.

I felt the Lord would have me write a little more before I go on from here to Somoa, as yet I feel He would have me to stop there.

I have enjoyed meeting and being with Bro. Gardner here, and profited by the experiences he told me of. I feel that he surely loves those people in Somoa and they are dear to his heart. He speaks of them as "My people." His age and strength does not permit him to do what is in his heart to do.

I believe, the Lord willing, I will leave here Mon. Mar. 22, and if all goes well I will arrive at Somoa Mar. 29.

I am glad the Lord led and permitted me to stop and stay here the short time, as it has done my soul good; but the best and most touching experience I feel I must tell you at least a little of was a meeting at the Leper Detention Hospital. I don't think it could be pictured as real as it was. This is a place where those who have the symptoms of, or are suspected of having spots of leprosy are taken and cared for and treated before taking them to an island about sixty miles away where there is a leper colony.

Bro. Edwards, Bro. Gardner, and some more workers had been out there before, and about fifty inmates came and knelt down and gave their hearts to God. The Matron in charge is a good Christian lady. She told me there were 146 inmates in now, but as we could only go to the fence and talk to them on the opposite side, we did not see only those who were able to be out. She said some very pitiful cases were inside and not able to be up from their beds. Truly my heart seemed to melt in compassion to see those dear people shut out from the rest of the world, come and eagerly listen to the Gospel. There were little boys and girls from seven or eight years old on up to those in the prime of youth and manhood and womanhood and, also, some old men and women. Some had visible spots of leprosy and some did not; but those faces shown with the glory of God that had been born again.

I thought of the time when Jesus healed the lepers when He was here on earth, and I tried to point to Him as the very same today. People in this condition have hearts to hear and receive the Gospel. Oh, if people who seem well and at liberty in body and who live to their own lusts and pleasures, could see the inward destruction of the leprosy of sin!

I guess all nationalities were there that lived on the islands. They all sang the songs, and it was sweet to hear the children sing a song by themselves.

When the altar call was given, at least twenty persons came readily and knelt just opposite the hedge. One dear old man, who was sitting away back, came

up and gave his heart to God. The Matron said that was the first time he had ever shown much interest in his soul. Her eyes was filled with tears of joy. Then as we had to part, we all sang the Doxology together. It was the most beautiful I had ever heard, as it was out in the open air and the Hawaiians have such beautiful voices too. This scene has certainly fastened upon my heart, never to be forgotten. I have a deeper love for souls, more appreciation of the blessings of the Lord, praying that I may be more thankful and more in reality spending and being spent for God and souls.

Bro. Pruitt, how are the jail meetings? I trust the Lord is still wonderfully blessing in them. I went to the jail Sunday. The prisoners have a nice shed with seats out in a kind of yard where they listen. It seems very attentive, and some souls have been saved there. Bro. Gardner, two other Bros., and I went to the Territorial Penitentiary one evening and the Lord gave a good meeting.

Bro. Pruitt, I found our dear young friend and Bro. Sammy Young. He is a dear Christian young man, 21 years old, and God is blessing him. He speaks English well and for several years God has used him in the ministry of tract distribution. He lives on a back street, or lane, rather a hard place to find, and I don't think he has any number on his house. God bless and reward him anyway.

So now the time is nearing that I must leave here, and I have been praying of stopping at Suva, Fiji, if the Lord leads and makes it clear and opens the way.

Was rather expecting a letter from you here, and one may come yet, as I think two boats come from the coast today. I trust all of you are well and your hearts and souls are renewed in strength and courage to trust on and live true to the Lord, and that He is blessing in the work there to His own honor and glory. Please give my best love to all the dear saints. I will try to write as often as the Lord helps me. May the rich grace and mercy of the Lord and the communion and comfort of the Holy Ghost be ever with you. My heart is filled with love from God for you all.

Your Bro. through Jesus' Blood, *Robert Longley.*

In letters received later than the above; Bro. Longley was with the natives on the Samoa Islands and was expecting to visit Suva, Fiji between boats before going on to Australia. He was well and enjoying the presence of the Lord.

San Francisco, Calif.—Bro. and sister, family and co-workers: Greetings in the lovely Name of Jesus, our risen Lord.

We were much encouraged to have Bro. Longley in our home. His blameless life made a great impression in the public assembly as he witnessed for full salvation, and encouraged the young saints to a deeper trust and closer obedience to God's Word.

The Lord gave excellent sunshine and calm weather for the sailing of the S. S. Sonoma, and we are still having glorious sunshine. God always gives good weather when the real saints move out, trusting Him

alone, and not the arm of flesh.

Bro. Longley scored a great victory for the future ambassadors for Christ. It was this: At first the passport authorities refused to vise his passport, unless endorsed by some organized Missionary Board. After sometime they sent the passport "vised" without further demur. This shows how God can, and will control and rule His own Church, if men will only let Him.

Have been reading the Feb. number of "Faith and Victory." God rejoiced my soul in seeing that you are doing a good work to encourage the saints. Keep the work free from all wrong leaven, and God will increase the work more and more.

May God enrich your utterances in the wonderful grace of God.

Yours for unity and revivals, —*W. M. Potter.*

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Merritt, Mo.—Dear sister Pruitt and co-workers at Guthrie: Greetings in Jesus' name.

Today finds me still in the army, fighting the battles of life, with a stronger determination to press on and ever looking to Jesus for help, for without Him it would be impossible.

How discouraging it is to see people (so-called Christians) trusting in the puny arm of flesh when Jesus would be so willing to answer prayer and help them bear their burdens, if they would only ask Him. Some refuse to let you tell them about such a Saviour; but we can't expect all to hear us, for all wouldn't hear Jesus when they could be with Him, and see the miracles, and hear His teachings. But we can still pray for souls to be saved. Jesus said that we could have what we asked for, in faith, believing. Praise His Holy Name for ever.

Your sister in the one body, —*Lucy Rousseau.*

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Paterson, N. J.—Dear Bro. Pruitt and co-workers at "Faith Pub. House." Praise the Lord, that He has a place that His Word can go forth to a lost world as He intended it to from the beginning. Praise His holy Name.

Enclosed find an offering to help send the Word forth, as you see where it is needed.

As I am out of work again, agree with me that I will get a job, as work is scarce at the present time. When I am out of work and it looks as though I needed every cent I had to live on, and gave it to the Lord, was when I received the richest blessings, and He has never failed me. Praise His holy Name!

From a Bro. in the Lord. —*Geo. Owings*

o o o o

Madill, Okla. Am surely glad to know of such a spiritual paper, and I like it fine. Have tried so many and they are so full of "begging"...can't help but wonder who is their Father; for His children do not beg.

May He abundantly bless you.

This letter was received with a one dollar offering enclosed, and no name or address given.

Eldorado Springs, Mo.—Dear saints of God: This morning I desire to try to express my thanks to God for salvation, His goodness, and mercy to me.

I know this morning finds me saved and sanctified. O, I mean, by the help and grace of God, to meet Jesus, face to face, some glad day.

May God's richest blessings rest upon you, and may He prosper you in the good work at the office.

I want to say that I love the little paper, "Faith and Victory." It is the best I have ever seen, and comes next to my Bible. The reason for this is; because it is Bible. Praise God from whom all blessings flow.

I have felt, for some time, that I would send a little free-will offering—wish it was more. May God continue to help and bless all at the office, is my prayer. Pray for me.

Your sister in Christ, —Effie Smith.

o o o o

Perkins, Mo.—Dear ones in Christ: Greetings in Jesus' sweet and holy name.

I received your most kind and welcomed letter, and also the tracts you sent me to distribute. They certainly are nice, and such good deep reading, which encourages saints, and helps the sinners to see their need of a Saviour and salvation. A tract sometimes preach a wonderful sermon, when we give them out in Jesus' name, and pray that God will use them to His glory.

Dear ones, I also enjoyed the little paper "Faith and Victory" with its precious messages. I enjoy them all; and messages sent through the papers by our dear missionaries, who have gone, in answer to the Master's call, to the foreign countries to preach Christ to the lost and sinful. I do love to read about the missionaries, what they are doing, and how they work and sacrifice for lost souls. It does my soul good and makes me want to pray more for them. My heart goes out to the dark regions of foreign countries. Sometimes I feel just like crying, to these countries, for them to repent. Oh, for God to bless and help those who are over there. My prayers ascend to God in their behalf. I have a great interest in missionary work.

I am here, in my own country, preaching, teaching, praying, laboring, sacrificing, and weeping, working, trusting, and doing all within my power, by the help and grace of God, to get the Truth to the people. And, O, my heart goes out to the lost and weak children of God.

It is so blessed to be in the service of our Saviour, tho' we may be tempted and tried, persecuted, and sometimes rejected by those who do not understand.

I will send in an offering as the Lord prospers me. I am a poor widow, but as soon as the Lord gives me the money, then I will send it forth to Gospel workers, where He directs.

Yes, you can send me papers and tracts, when the Lord directs.

May the Lord's richest blessings rest upon you all.
A sister in Christ, —Mary L. Purcell.

Frankfort, Ky.—Dear readers of "Faith and Victory." I feel like speaking a few words for my blessed Jesus, for He has done so much for me. I praise His dear name, for He has been blessing me every day in every way. Oh, 'tis so sweet to trust in Jesus, and to work for Him.

I have been attending some good meetings—and O, how He did bless us all.

I laid my hands on one woman who was given up to die. I anointed her in Jesus' dear Name, and she was healed. Now she is as well as she has been in ten years. She does all her work and walk to the Mission nearly every night. Many others were healed. Praise God! He says these signs shall follow them that believe. Surely I am one of them.

I am praying for the faith which was once delivered to the saints. I want to be peculiar. I want to be a wonder for my Saviour. I am so glad to be a worker for the blessed Lord.

I have heard of a city called "Heaven," and I am going to make it my home; since Jesus died that I might live. Amen. Oh, I wish everyone would seek the Lord while He may be found.

Please pray for my family. I want my husband and all the children saved and sanctified wholly.

—Mrs. Nannie Brunback.

o o o o

Bennock, Ohio.—Dear ones in Jesus' precious Name: Hallelujah! O, for fellowship and love, which is so hard to find in these days; for some who say they love God—in works they deny Him.

Oh, we need to be careful and walk as He walked, holy, undefiled, separated from sinners—not that God wants us to be closed up within walls, but that our ways, our thoughts, and all we are to be, only and always, for our Lord and Saviour Jesus Christ, who, through the cross, has made the way whereby we can walk clean, washed by His own precious blood. What a wonderful Saviour we have!

If people could only see that love which He gave on Calvary, for our sins. "He who knew no sin was made sin for us." The fifty-third chapter of Isa. is such a wonderful blessing to me, and I can never read it without seeing such love made manifest toward mankind. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Yes, by His stripes we are healed: it is as real today as it was when our blessed Master walked upon this earth. I have been healed many times, and God has shown us that He is the same yesterday, today, and forever. His Church is the same, His gifts are the same, His power is the same; and the gates of hell shall not prevail against it.

I long to see all people saved, for it is not God's will that any should perish.

Well, dear brother and sister, we are still trusting the God of our salvation; and I know He will bless us if we continue to serve and worship Him in spirit and in truth.

Pray for us. Your brother and sister in the Master's service. —Mr. and Mrs. Lydia Bunney.

Fremont, Mo.—Dear Bros. and sisters: I received your papers, and I surely am glad to get them. I am going to distribute these tracts all to the glory of God, and as far as the Lord will permit.

I am a child of the Lord. I am saved and sanctified. What a great friend the Lord is to me. I never intend to go back in sin. Jesus always helps me out of my troubles. I am only sixteen years old. I surely do love the Lord.

The paper and the tracts are certainly nice to read.

We have Sunday school almost every Sunday, and prayer-meeting sometimes.

I remain your sister in Christ, —Chlse Glass.

Stockport, Ia.—Dear editors at the Faith Pub. House, and saints scattered abroad: The "Faith and Victory" came to our home, and as it is like I have in my heart, am writing my first testimony.

Oh, I thank these dear sisters and brothers for these uplifting testimonies, and I praise the Lord that they are on the same road we are on. Husband and I found this way three years ago, and by God's assistant grace, we never expect to leave it.

"I have peace in my soul, like the sea billows roll,

Since Jesus came into my heart."

Although we have trials; but God's grace is sufficient, and He never leaves us right in the midst of them, but stays by us until the burdens roll away.

Oh, I thank God for this free and full salvation which cleanseth us from *all* sin.

We are trying to walk, daily, as He would have us walk, and be worthy of that precious home above, and carrying our cross to the end, and then receive our crown; "For there's a crown for everyone, and there's a crown for me. Praise the Lord.

Ever in Jesus' name, —*W. B. Peck and wife.*

Sandyville, W. Va.—Dear sister in Christ: I am going to write you a few lines to let you know that I received your welcomed letter. It was encouraging to me. Oh, may the dear Lord ever help you dear people.

We should always work for Jesus, for He has work for us all to do. I want to live for Him who died for me, so when I am done here on earth, that I may have a home with Jesus and the rest of His people.

I have a neighbor that wants you to send her the Faith and Victory paper, as she has read some of the papers that I received; and said that it was a good paper to read.

Will close—thanking you for your nice letter and the other things which you sent me. Pray for me.

May God bless you dear people, and ever guide, guard, and direct you is my prayers.

—*Tillie Westfall.*

Saxton, Pa.—Dear ones: Find enclosed two dollar tithe to aid in publishing the glad tidings of peace and publishing salvation.

I would like to have a sample of fifty different

tracts to distribute, also the paper, "Faith and Victory."

May the grace of God be with you all; and the Lord himself, richly bless you in all good works, and bless the fruits of your labour in His vineyard unto the conviction of the lost; that He eventually reward you with many precious souls won for His kingdom; and when your life's work is ended, on earth, may He own and receive you unto Himself, to reign with Jesus evermore.

A most humble, unworthy, and unprofitable servant in Christ Jesus, —*Lalla B. Hollman.*

Portland, N. Y.—Well, I did not seal your letter last night. I thought I had written enough, but just laid it aside for Monday. But this morning I just feel like giving way to my feeling. I get so lonesome to talk to good, true, living Christian people that I cry many times all by myself because I do not have anyone.

I have two boys, both are grown-ups. The youngest boy is fifteen years old. Not one of them is a Christian, have tried so hard to get them to be; but the attraction of the world is so beautiful to them that they cannot resist the wearing of the robes of this world of fashion. I get so disgusted at the way they do—all they think of is watching the next new style, to be sure they are in it; and such wretched styles as they are in these last days. . . . look at the short dress, bobbed hair, and "false face" women, and the powder and paint that they false their face with. Paul said that our hair was for a covering. The Word also says for the women not to wear men's clothing; but they do it. What about the beech today—the bathing suits—and men and women in sight, together! I do not believe God is gloried with such, "NO." Do everything to the glory of God; but surely such can't. What do you think of a mother dressed like that? Do you think it looks "motherly?" Do you think she is apt to raise her child right, and teach it right?

I don't believe God is as displeased with the sin of lying, stealing, and swearing as He is with the styles. The third chapter of Isa., the latter part, speaks of the style, also the third chapter of Timothy. How they are lovers of self!

Oh, I guess I wouldn't feel so badly if I only had a true Christian to talk to; but I am alone, by myself, only Jesus and my Bible to go to for comfort.

Oh, if I should write my story on trying to raise my children, to the glory of God, it would make a book.

Look at the women who put the chain and bow on the Bull dog, Police dog, etc., and lead them around the city—take as much care of them as they would a child. It makes me feel ashamed that they are the same sex I am. Oh, them that dance and smoke cigarets, and drink the same as men do, and sell their womanhood. Oh, for the end of it all forever!

Well, I say, "God be with us in all for Him, and that Glory through Jesus shall be thine and mine."

Please pardon this rough looking letter, for it is written from the heart, not the pen and hand.

—*Mrs. John Davis.*

Winona, Mo.—Dear ones in Christ: Someone sent us the paper and have been receiving it for some time. We enjoy reading the good little paper; and we want you to continue sending it to us.

I praise the Lord for salvation, that saves us from sin. I am so glad that I ever learned to love God and do His will, and to take Him for my physician for both soul and body. Praise the Lord.

My experience and testimony is; I want to live a humble Christian life. I need the prayers of the saints of God, that I may ever live for Him.

I am poor in this world's goods, but rich in faith and heir of the Kingdom. Glory be to God. "For without faith it is impossible to please God."

We have many false doctrines, these days. Many are falling away from God, and denying His power, which saves the soul. If the Gospel be hid—it is hid from them that are lost and blinded by the gods of this world. They don't believe the Truth.

I praise the Lord that I am saved, by grace, thro' faith in the blood of Jesus. —*Mrs. John Arnold.*

Clarkesville, Ark.—Dear ones: May the Lord bless you and make you a blessing to poor suffering humanity, who are blind and lost because they do not know that God's hand and help is extended toward them continually.

I would be glad to get fifteen or twenty more of Feb. No. of "Faith and Victory," and another roll of March number.

May the Lord supply all your needs in advancing and spreading the news and knowledge of His great salvation.

Yours in hope, —*V. M. Threlkeld.*

Louisville, Ky.—My dear Bro. Pruitt, family, and all the dear saints there: May God's leading, guiding, and sustaining hand ever lead you into His divine and revealed will.

Just received the roll of papers today and read part of it so far; and am glad to hear the good report, that the Lord is keeping you encouraged to press on in the way He has planned for you to take. The only place of safety and soul rest is in taking the way He leads us, and trusting and believing Him for all our needs, grace, and power to follow Him. Am glad to get the paper and read the good news and testimonies. May God use them to His glory.

I want to get out some this summer in a meeting or two and work some for the Lord and souls. I am using one-tenth of my earnings now, as the Lord directs to dispose of it, for His work, and want to use more as He leads and prospers. By doing this I will have a regular offering to send, which I think the Lord has prompted me to give. All I have is His.

Am praying for all the work there. Be encouraged and fight on.

As ever your saved brother in His love and will, —*Irwin H. Whitehouse.*

Winslow, Ark.—Dear brothers and sisters in Christ: I want to sound a note of praise for my bless-

ed Saviour. I want to praise His dear Name for what He is to me, I am glad, truly glad, I can say that I have victory in my soul. Praise His dear Name.

It takes lots of praying these last days to overcome the devil. But I am glad we can pray and receive strength to overcome everything which is put before us if we keep the faith and victory in our souls.

A Faith and Victory paper was handed to husband. I was glad to read your good testimonies and editorials. It is food to our souls.

We were saved six years ago, and have a deep desire to keep pressing on and to get closer to God.

I praise God for the straight and holy way. I see nothing in this world to turn back to. I desire the prayers of all, that we will ever keep true to Jesus.

A true sister and Bro. in Christ.

—*Mrs. and Mr. B. H. Mullens.*

A CALL TO THE UNCONVERTED, TO TURN AND LIVE.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die. O house of Israel?" Ezekiel 33: 11.

It hath been the astouishing wonder of many a man as well as me, to read in the Holy Scripture how few will be saved, and that the greatest part, even those that are called, will be everlastingly shut out of the kingdom of heaven, and be tormented with the devils in eternal fire. Infidels believe not this when they read it, and therefore they must feel it: those that do believe it are forced to cry out with Paul, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Rom. 11: 33. But nature itself doth teach us all to lay the blame of evil works upon the doers; and therefore when we see any heinous things done, a principle of justice doth provoke us to inquire after him that did it, that the evil of the work may return the evil of shame upon the author. If we saw a man killed and cut to pieces by the way, we should presently ask, Oh, what a cruel deed? If the town was willfully set on fire, you would ask, What wicked wretch did this? So when we read that many souls will be miserable in hell forever, we must needs think with ourselves, How comes this to pass? and whose fault is it? Who is it that is so cruel as to be the cause of such a thing as this? and we can meet with few that will own the guilt. It is indeed confessed by all, that Satan is the cause; but that doth not resolve the doubt, because he is not the principle cause. He doth not force men to sin, but tempts them to it, and leaves it to their own wills whether they will do it or not. He doth not carry men to an alehouse and force open their mouths and pour in the drink; nor doth he hold them that they cannot go to God's service; nor does he force their hearts from holy thoughts. It lieth therefore between God and himself, and the sinner; one of them must needs be the principal cause of all this misery, whichever it is for

there is not other to lay it upon; and God disclaimeth it, he will not take it upon him; and the wicked disclaim it usually, and they will not take it upon them, and this is the controversy that is here managing in my text.

The Lord complaineth of the people; and the people think it is the fault of God. The same controversy is handled, chap. 18: 25; they plainly say, "that the way of the Lord is not equal." So here they say, verse 19, "If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?" As if they should say, If we must die and be miserable, how can we help it? as if it were not their fault, but God's. But God in my text, doth clear himself of it, and telleth them how they may help it if they will, and persuadeth them to use the means, and if this will not satisfy them, He will not forbear to punish them. It is He that will be the Judge, and He will judge them according to their ways, they are no judges of Him or themselves, they want authority, and wisdom, and impartiality; nor is it their cavilling and quarreling with God that shall serve their turn, or save them from the execution of that justice at which they murmur.

The words of this verse contain, 1st. God clearing Himself from the blame of their destruction. This He doth not by disowning His law, the wicked shall die, nor by disowning His judgment and execution according to that law or giving them any hope that the law shall not be executed; but by professing that it is not their death that He takes pleasure in, but their returning rather, that they may live; and this He confirmeth to them by His oath. 2nd. An express exhortation to the wicked to return; wherein God doth not only command, but persuade and condescend also to reason the case with them. Why will they die? The direct end of this exhortation is, that they may turn and live. The secondary, or reserved ends, upon the supposition that this is not attained, are these two: 1. To convince them by the means which He used, that it is not the fault of God if they are miserable. 2. To convince them, from their manifest wilfulness in rejecting all His commands and persuasions, that it is the fault of themselves, and that they die, even because they will die.

The substance of the text doth lie in these observations following:

Doctrine 1. It is the unchangeable law of God, that wicked men must turn or die.

Doctrine 2. It is the promise of God, that the wicked shall live, if they will but turn.

Doctrine 3. God takes pleasure in men's conversion and salvation, but not in their death or damnation: He had rather they would return and live, than go on and die.

Doctrine 4. This is a most certain truth, which, because God would not have men to question, He hath confirmed it to them solemnly by His oath.

Doctrine 5. The Lord doth redouble His commands and persuasions to the wicked to return.

Doctrine 6. The Lord condescended to reason the case with them; and asked the wicked why they will die.

Doctrine 7. If after all this the wicked will not turn, it is not the fault of God that they perish, but of themselves; their own wilfulness is the cause of their damnation; they therefore die because they will die.

We observe, that in the sense of the text A WICKED MAN and a converted man are contraries: no man is a converted man that is wicked; so that to be a wicked man and to be unconverted man is all one; and therefore in dealing with one we shall deal with both.

Before I can tell you what either wickedness or conversion is, I must go to the bottom and take up the matter from the beginning.

It pleased the Great Creator of the world to make three sorts of living creatures. Angels He made pure spirits without flesh, and therefore He made them only for heaven, and not to dwell on earth. Brutes were made flesh without immortal souls, and therefore they were made only for earth, and not for heaven. Man is of a middle nature, between both, as partaking of both flesh and spirit, and therefore he was made for heaven and earth. But as his flesh is made to be but a servant to his spirit, so is he made for earth but as his passage, or way, to heaven, and not that this should be his home or happiness. The blessed state that man was made for, was to behold the glorious majesty of the Lord, and to praise Him among His holy angels, and to love Him, and to be filled with His love forever. And as this was the end that man was made for, so God gave him means that were fitted to the attaining of it.

These means were principally two: 1. The right inclination and disposition of the mind of man. 2. The right ordering of his life and practice. For the first, God suited the disposition of man unto His end, giving him such knowledge of God as was fit for his present state, and a heart disposed and inclined to God in holy love. But yet He did not fix or confirm him in this condition, but, having made him a free agent. He left him to the exercise of his own free will. For the second, God did that which belonged to him; that is, He gave him a perfect law, requiring him to continue in the love of God and perfectly to obey Him.

By the wilful breach of this law, man not only forfeited his hopes of everlasting life, but also turned his heart from God and fixed it on these lower fleshly things, and thereby blotted out the spiritual image of God from his soul; so that man both fell short of the glory of God, which was his end, and put himself out of the way by which he should have attained it, and this both as to the frame of his heart and his life. The holy inclination and love of his soul to God he lost, and instead of it he contracted an inclination and love to the pleasing of his flesh, or carnal self, by earthly things; growing strange to God and acquainted with the creature. And the course of his life was suited to the bent and inclination of his heart; he sought the creature for the pleasing of his flesh, instead of seeking to please the Lord. With this nature, or corrupt inclination, we are all now born into the world; "For who can bring a clean thing out of unclean?" Job 14: 4. As a lion hath a fierce and cruel nature before he doth devour; and an adder hath a venomous nature before

she stings; so in our infancy we have those sinful natures, or inclinations, before we think, or speak, or do amiss. And hence springeth all the sin of our lives; and not only so, but when God hath of His mercy provided us a remedy, even the Lord Jesus Christ, to be the Saviour of our souls and bring us back to God again, we naturally love our present state, and are loth to be brought out of it, and therefore are set against the means of our recovery: and though custom hath taught us to desire to be excused when we are commanded to take the medicines which He offers, and called to forsake all and follow Him to God of glory.

I pray you read over this article again, and mark it, for in these few words you have a true description of our natural state, and consequently of a wicked man; for every man that is in the state of corrupt nature is a wicked man, and in a state of death.

PART 2.

It is the promise of God, that the wicked shall live, if they will but turn—unfeignedly and thoroughly turn.

The Lord here professed that this is what He takes pleasure in, that the wicked turn and live. Heaven is made as sure to the converted, as hell is to the unconverted. Turn and live, is as certain a truth as turn and die. God was not bound to provide us a Saviour, nor open to us a door of hope, nor call us to repent and turn, when once we had cast ourselves away by sin. But He hath freely done it to magnify His mercy. Sinners, there are none of you that shall have cause to go home and say I preach desperation to you. Do we use to shut the door of mercy against you? O, that you would not shut it against yourselves! Do we use to tell you that God will have no mercy on you, though you turn and be sanctified? When did you ever hear a preacher say such a word? You that cavil at the preachers of the Gospel for desiring to keep you out of hell and say that they preach desperation; tell me, if you can, when did you ever hear any sober man say that there is no hope for you, though you repent and be converted? No, it is the direct contrary that we daily proclaim from the Lord: that whoever is born again, and by faith and repentance, doth become a new creature, shall certainly be saved; and so far are we from persuading you to despair of this, that we pray you not to make any doubt of it. It is life, not death, that is the first part of our message to you; our commission is to offer salvation, certain salvation, a speedy glorious everlasting salvation to every one of you; to the poorest beggar as well as the greatest lord; to the worst of you, even drunkards, swearers, worldlings, thieves, yea, to the despisers and reproachers of the holy way of salvation.

We are commanded, by our Lord and Master, to offer you a pardon for all that is past, if you will but now at last return and live; we are commanded to beseech and entreat you to accept the offer, and return; to tell you what preparation is made by Christ; what mercy stays for you; what patience waiteth on you; what thoughts of kindness God hath towards you; and how happy, how certainly and unspeakably happy you may be if you will. We have indeed, also, a message

of wrath and death; but neither of them is our principal message. We must tell you of the wrath that is on you already, and the death that you are born under, for the breach of the law of works; but this is only to show you the need of mercy, and to provoke you to esteem the grace of the Redeemer. And we tell you nothing but the truth, which you must know; for who will seek for physic that knows not that he is sick? Our telling you of your misery is not that which makes you miserable, but would drive you to seek for mercy. It is you that have brought this death upon yourselves. We tell you also of another death, even remediless, and much greater torment that will fall on those who will not be converted.

But as this is true, and must be told you, so it is but the last and saddest part of our message. We are first to offer you mercy, if you will turn; and it is only that will not turn, nor hear the voice of mercy, to whom we must foretell damnation. If you will but cast away your transgressions, if you will delay no longer, but come away at the call of Christ, and be converted, and become new creatures, we have not a word of damning wrath of death to speak against you. I do here, in the Name of the Lord of life, proclaim to you all that hear me this day, to the worst of you, to the greatest, to the oldest sinner, that you may have mercy and salvation, if you will but turn. There is mercy in God, there is sufficiency in the satisfaction of Christ, the promise is free and full and universal; you may have life if you but turn. But then, as you love your souls, remember what turning it is that the Scripture speaks of. It is not to mend the old house; but to pull down all, and build a new foundation. It is not to mend somewhat in a carnal course of life; but to mortify the flesh and live after the Spirit. It is not to serve the flesh and the world in a more reformed way, without any scandalous disgraceful sins, and with a certain kind of religiousness; but it is to change your master, and your works, and end; and to set your face the contrary way, and do all for the life that you never saw, and dedicate yourselves and all you have to God. This is the change that must be made, if you will live.

Yourselves are witnesses now, that it is salvation, and not damnation, that is the great doctrine I preach to you, and the first part of my message to you. Accept of this and we shall go no farther with you, for we would not so much as affright or trouble you with the name of damnation without necessity.

But if you will not be saved, there is no remedy, but damnation must take place; for there is no middle place between the two; you must have either life or death. —Richard Baxter.

What will you do without Him
 When death is drawing near,
 Without His love—the only love,
 That casts out every fear?
 When the shadow-valley opens,
 Unlighted and unknown,
 And the terrors of its darkness
 Must all be passed alone!