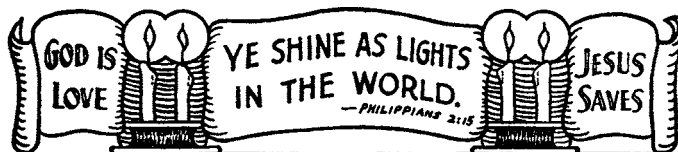


FAITH AND VICTORY

THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH. — 1 JOHN 5:4

HAVE FAITH
IN GOD



A PAPER
FOR ALL
CHRISTIANS

Volume 8, No. 12,

Guthrie, Okla., U. S. A.

April, 1933.

Erring Brethren

Come, Holy Spirit, heavenly dove,
With all thy quickening power.
Convict our erring brethren, Lord;
Save them from Satan's power.

What fellowship we once enjoyed!
How sweet their memories still,
But sin has made a chasm wide
No man-made creed can fill.

In vain they tune their formal songs,
In vain they strive to rise;
Hosannas' languish on their tongues,
And their devotion dies.

Oh, for a heart to praise our God!
A heart from doubts made free—
A heart to trust alone in God,
And trust in man to flee

Oh, for a lowly, contrite heart,
And full of truth divine—
Perfect—right, pure and good,
A copy, Lord, of Thine.

Good Conduct

"It is a mistake to consider that all who do not use our terms, or who differ with our way of putting things, are opposed to what is good and true."

"However others act toward thee,

Act thou toward them as seemeth right;

And whatsoever others be,

Be thou the child of love and light."

"To think little of conditions and much of conduct, little of pleasure and much of principles, little of dollars and much of duties, little of fortune and much of faithfulness is the mark of a noble mind."

With these principles in the heart, it will be easy to be led by the Spirit of God.

"The eye of God is all searching and yet it is all-loving. With a sense of being under His clear eye, we can render the best service.

"Very common is the piety which fails under the household test. Many a wife would need to go to the prayer-meeting to learn that her husband enjoyed entire sanctification. Many a husband would be surprised could he hear the professions his wife makes with glowing face in some esoteric circle.

"The children who are sharp-witted observers would be in a blessed state of growth could they feel assured that father and mother had "renounced the world, the flesh and the devil."

"Because of the undying effect it will have on their plastic minds, the religion of the home must be of the purest type."

"Trust and obey, obey and trust. There is from the beginning a consecration or surrender up to the full measure of present light; and then as further knowledge arrives, there is further consecration with its accompanying trust; and so the good work goes on, deepening, broadening and spreading, the light ever increasing toward the perfect day when we shall know as we are known, see Him face to face and become fully like Him, completely changed into His glorious image."

"O Jesus Christ, grow thou in me,

And all things else recede;

My heart be daily nearer thee,

From sin be daily freed."

"Be pure, not puritanic. It is scarcely possible to be too strict with one's self, but it is easy to be too strict with other people. Conscientiousness lurks very near to carefulness of conduct.

"The joy of the Lord is our strength." It is joy from God; it is the joy of God. To all this we are called. That which we possess is full of joy. The present favor and love of God. That which we hope for is full of joy."

An Earth Quake And Salvation

"Do you, jail-keeper of Philippi, believe in being scared into religion? An earthquake—pardon the suggestion—is a shaky foundation for a religious resolve. Now do you believe in religion which begins in fear?" "The question is stated offensively, although in a popular form," such is the jailor's reply; "but I do believe that fear is a proper motive to religion and in religion. In my case it worked well. I came into the kingdom moved by fear, as the history plainly tells you. Other motives were present, but fear was foremost. The absence of fear would have been stolidity. It is the part of wisdom to be taught by events. In them God is the Teacher, and when events are fearful we ought to fear." It is worth while to listen to the testimony of the jailor upon this point, because current religious thought of a superficial and sentimental sort hesitates to find a place for fear amongst the motives to religion. Fear "which takes counsel of the reason and not of the imagination" is a proper motive to religion and in religion. Noah was not playing the part of a craven in a truly courageous world when he, "moved with fear, prepared an ark to the saving of his house." An apostle made no ill-judged appeal to fear when he said to impenitent men, "It is a fearful thing to fall into the hands of the living God." And now let us give to fear its true place amongst religious motives.

Do the great hopes of the gospel fill and sway our hearts? Then away with fear! Does the love of God, like a summer's atmosphere full of sweet odours, enfold our spirits in its warm embrace? Then away with fear! Does gratitude, the sense of infinite indebtedness to Him who loved us and gave Himself for us, stir our hearts, so that to lay our powers and possessions at His feet is only a grateful and easy task? Then away with fear! Is the sense of duty so dominant in our hearts that we are always ready to make payment of our dues to God? Then away with fear! But if none of these higher motives have control, then, as we love our souls, we ought not to allay our fears in any other way than by seeking the grace of God to save us from the danger which occasions fear. It is conceivable that the jailor might have reasoned with his fears until all apprehension vanished, but in so doing he would have lost his soul.

If we were permitted to make further inquiries of the jailor, a second query would arise. We should be disposed to say, "You were upon that night of the earthquake plunged into the greatest excitement. You were well-nigh beside yourself. Of a sudden, the

record tells us, you whipped out your sword to take your own life. This therefore is our question: Do you believe in emotional religion?" "My own religious life began in a sudden and tidal sweep of the emotions," is the reply. "They were emotions which I did not stop to analyze or question, and which I could not control. Confused, tumultuous feelings rushed and crowded in upon me. The sudden manifestation of the power of God, His marvelous interference in behalf of the prisoners, His no less wonderful interposition to prevent the escape of the prisoners; in some way there came to me suddenly and with overwhelming power the feeling that I was a lost soul; that I could not repress this feeling was my salvation. And besides this, it is to be remembered that no life is unemotional." If a fervent religious experience seems to any one the commitment of life to the control of the emotions, be it remembered that irreligious experience has its controlling emotions also. The publican who smote upon his breast was an emotional man no doubt, but he was not more under the power of emotion in his penitence and humility than the Pharisee was emotional in the self-complacency which prompted his useless prayer; only a Pharisee's emotion as narrower and meaner, an emotion occasioned by thought of self, while the publican's higher emotion grew out of his thought of God. "I thank Thee that I don't believe in emotional religion." It is wise to turn over the pages of the Bible, and to review the lives of God's chosen ones, the master-workmen of all time, to see whether or not their religion was emotional. The record will tell us of Elijah's tempestuous emotion in the wilderness and before the prophets of Baal. The religion which God honors and loves and uses is one which not only convinces the intellect, but which powerfully sways the heart. In thoughtful communities the Church of these last times is in as little danger of undue emotion as the North Sea is in danger from the blasts of the sirocco, a wind which never blows north of Italy. A philosophic calmness in religion may proceed from a dim apprehension of what it is to be under condemnation for sin and a feeble gratitude to our Redeemer. God is in holy emotions; cultivate them by increasing your knowledge of Him. Follow them loyally. Do not think the Christian heart that never sings or weeps is the better therefor.

Were we permitted further to interrogate the jailor, we should be interested to seek answer to a third question. It is this: "Do you believe in sudden conversion?" You will pardon us of these last times whose habits of thought are evolutionary, if we look upon character as a slow and steady growth. It re-

sults from education and training and habit and circumstances. What character is today is the result of what it was yesterday. To-morrow grows up out of today. Now, can any man be changed at once in the spirit and purpose of his life?" "That such a change is possible," such is the jailor's reply, "my own experience is the sufficient proof. I was converted suddenly and thoroughly; within an hour's time I was convicted of sin, found peace with God, and did the first works of love. In that hour of visitation from the Spirit of the living God, I was transformed. That midnight hour was the pivot upon which my life turned, the hour of destiny when by faith in Christ I laid fast hold upon the grace of God."

— W. G. Sperry.

Bible Doctrine

God promised to give us a good doctrine (Prov. 4: 2). We do not hear very much said from the pulpit by preachers, nor from the press by the editors of the good old Bible doctrine. For this reason many false doctrines are springing up and flourishing. Paul calls these false doctrines winds of doctrine. Read Eph. 4: 11-14. Jesus said they were doctrines and commandments of men (Matt. 7: 7). Jesus further says that their teaching will all be in vain. That is, it won't stand the acid test. God's ministers are to preach and teach the good old doctrine that the early Church preached, laying judgment to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding places (Isa. 28: 17).

Now, in the beginning of this last reformation and restoration of all the Bible to the people, God's ministers had much to say about the Bible doctrine, and it brought out and established a clean and holy people, called the Church of God, the Bride of Christ. Therefore, it will take the same kind of teaching today to keep them clean and holy and separate from the world.

There has been a great declension from the apostolic doctrine in the last few years. The apostles and the early church believed in teaching the true doctrine. They were accused of filling all Jerusalem with their doctrine (Acts 5: 28, 29). We read again that they all continued in the apostles' doctrine (Acts 2: 42). God promised His doctrine should fall like the rain, copious showers, yea, abundance of rain (Deut. 32: 2). Those who have their spiritual umbrellas up will have to take them down if they get any benefit from these showers. Preachers need not be afraid that they will

drain or exhaust the clouds of heaven, for God has an abundance of rain. He has promised to open up the windows of heaven and pour out a blessing upon us that there wouldn't be room enough to receive it. Mal. 3: 10.

There is a great deal included in the Bible doctrine. Paul told Timothy, a young minister, to take heed to thyself and unto the doctrine and continue in them, for in doing this thou shalt both save thyself and them that hear thee (1 Tim. 4: 16). This would be good advice for preachers to follow today. First, see to it that they have a real Bible experience, be a real example to the flock, then go ahead and declare the whole council of God. Of course, this kind of preaching will bring some persecutions and we will not be very popular with the world. In 2 Tim. 4: 2-4 we read of a time which would come when they would not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. We are told in the Scriptures to teach no other doctrine (1 Tim. 1: 3, 4) and to avoid them that do (Rom. 16: 17). We are told again in the Word of God, if there come any unto you and bring not this doctrine (the true doctrine) receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds (2 Jno. 1: 10-11). We read that all Scripture is given by inspiration of God and is profitable for doctrine and for reproof and for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3: 16-17). Dear reader, we should always see the need of giving heed to the voice of God in the Scriptures if we want to be perfect and keep the victory in our souls. Jesus gave us a good example of this when He was being tempted and tried by the devil in the wilderness. He always gave "thus saith the Lord," and you know the devil can't stand much Scripture, nor does he like to see the saints on their knees in earnest prayer.

Dear ones, I would say in conclusion, let us take Paul's last charge to Timothy to preach the Word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine (2 Tim. 4: 2, 3). If we will do this, mixed with much divine love and a real burden for lost souls, God will reward and crown us the same as He promised the Apostle Paul. Read 2 Tim. 4: 1-8. Yours in Christian love,

"Great peace have they which love thy law: and nothing shall offend them." Psal. 119: 165.

— Geo. Borden.

"FAITH AND VICTORY"

This paper is edited and published each month (except August of each year which is Camp-meeting month and we omit this month to attend these meetings) by Fred Prritt, assisted by Mary A. Pruitt, and other consecrated workers at Faith Publishing House, 920 W. Mansur Ave., Guthrie, Oklahoma.

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SUBSCRIPTION PRICES

The "Faith and Victory" paper will be sent one whole year to any address for twenty-five cents. A roll of five papers will be sent each month to any address for one whole year for one dollar, or a roll of twelve papers will be sent each month to any address for a whole year for two dollars. If you send in a list of ten different addresses, the paper will be sent a whole year to all of them for two dollars.

A complete religious paper printed and sent out every month in the year except August in the interest of all Christians. It teaches salvation from sin, sanctification for believers, unity and oneness for which Jesus prayed as recorded in John 17: 21 and manifested by the apostles and believers after Pentecost. By God's grace we teach, preach and practice the gospel of the Lord Jesus Christ, the same gospel which Peter, John and Paul preached, taught and practiced, including the Divine healing of the body. Jas. 5: 14, 15.

Co-operation of our readers is solicited, and will be appreciated in any way the Bible and the Holy Spirit teaches you to do or stirs your heart. Read Exodus 25: 2; 1Chronicles 29: 9; 2 Cor. 9: 7, and Luke 6: 38.

Free-will offerings sent in to the work will be thankfully received as from the Lord and used in the furtherance of the gospel work as God directs. All personal checks and Post Office Money Orders should be made payable to Fred Pruitt or to Faith Pub. House.

"Work on, work on, nor doubt, nor fear.
From age to age this voice shall cheer:—
Whate're may die or be forgot,
Work done for God, it dieth not."

FAITH PUBLISHING HOUSE,

920 W. MANSUR ST. GUTHRIE, OKLA.

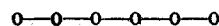
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EDITORIALS

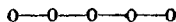
Through the blessings of God and the inspired interest of some of our readers, the *Faith and Victory* will have twenty pages of reading matter instead of sixteen pages as heretofore. The majority of those who wrote us concerning the Sunday School lessons expressed themselves favoring the lessons being continued in the paper, as there were so many that used them for home study. This was also the mind that we had about the matter. It seemed good to give more space for the lessons, and rather than take more space from the pages which remained, we received clearness from God about adding four more pages, thereby giving Bro. Orr an opportunity to make the lessons more complete.

This will make more expense and labor at the Office, but we shall move on with it as God inspires and supplies. This printing work is the Lord's, and we invite all of His dear children to co-operate with us in any way that He leads and inspires your heart. I do not know of any other paper printed which is teaching and clearly holding up the real truth of the Bible as you will find in Faith and Victory. You have God to thank for this, as the light and truth is going forth only as He shines it into our souls. We are aware that the enemy is arrayed against us. He has some very clever subjects, clothed with a religious garb, often appearing to be "angels of light" and "preachers of righteousness". But the Word of God is not bound, and it will accomplish the thing God desires it should. Therefore, we shall by His grace and your prayers keep the living Word going forth through the printed page.



On our recent trip to Springfield, Mo. we took along a good supply of tracts and back number papers. Along the way we distributed them to the people, and took note that many were anxious for the papers and tracts. We enjoy sowing the seed, as we never know when or where it may germinate, grow, flourish and bring forth fruit, some forty, sixty or a hundred fold. We rejoiced to meet with so many of the dear saints, and just know that our going was blessed of God. Subscriptions for the paper were taken and some printing arranged for. We have a very tender heart toward all of God's dear children and want to see them prosper in their souls above all else. Therefore, we are glad to spend and be spent for their sakes and the upbuilding of Christ's kingdom.

Some time ago the saints in California wrote to us and spoke of the need of ministers coming there to hold meetings, and intimated that the Lord might send us to give out the Word. We wrote to them that we would hold the matter before the Lord in prayer. The Lord soon gave us a clearness in our souls that we should go to Calif. and preach the unadulterated gospel. We told the Lord that we were ready to obey His voice just as soon as He would open up the way. As we had no means with which to make the trip and other matters were pressing, it looked like mountains in the way if we would leave the greatness of our God out of consideration. The Lord at once began to clear the way and level the mountains. The result is that Bro. C. S. Forbes and wife, myself and daughter, Anna Marie, expect soon to be on our way to Calif.—very likely before you read this editorial, as we plan to start on the 23rd of March. We will, no doubt, be away from the Office for several months, as we will have some meetings in New Mexico, Arizona and Calif. and perhaps in other states before we return. Wife and my son, Lawrence, will keep the printing work going while we are away. Lawrence is doing real good in the press room, and is qualified to do the printing. If any one wants jobs of tract or paper printing done, he will be glad to arrange with you to do the work. We ask our readers to pray for wife and Lawrence and the other workers at the Office while we are away, as they are looking to the Lord to supply wisdom, knowledge and means to keep the papers and tracts going out.



Those who are drifting and compromising, as well as those who sympathize and endorse those who are, do much squirming and spurring when they are brought face to face with the fact, in order to hold the confidence of the saints. They know as well as we do that many precious souls would not follow them if the thing was uncovered and properly identified.

Spirit-filled souls with God-enlightened intelligence will not believe that a preacher or editor weeps much over drifting souls when they do not sound any clear alarm or give out definite reproof to leaders of such. Suppose you were walking unknowingly toward a steep precipice over which you would soon fall, meaning certain death to you and all who followed you. Another person saw you going that way, knew the danger, but did not warn you clearly. He would not be your friend, would he? Would you believe he had any love for you?

By the grace and help of God we mean to be true to God and to men. "Preach the Word; be instant in

season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. 4: 2. The time has come when men are not and will not endure sound doctrine, but they are heaping to themselves teachers having itching ears, and many are turned away from the truth and turned unto fables. The preacher or editor has an itching ear to know what will please the people, and he gives them that to get their praise, honor and support. Such is not your friend, neither do they have divine love for you, no matter how much pretenses they make. Then there are others who preach Christ for contention and strife, not sincerely, and this makes it doubly hard on the true prophet of God. Truly, these are perilous times and iniquity is abounding and the love of many is waxing cold. Let each of our readers live close to the Lord and keep a tender heart toward God, and also toward His creation, living in the Spirit and walking in the Spirit and the very God of peace will preserve you blameless unto His coming.

Remember us in your prayers as we go forth with the gospel of peace to men. If you want your letter to reach us while we are out in the gospel work, just address your letter to the Office here at Guthrie and mark it, *Personal*, and wife will forward it on to me wherever I am. The Lord is going before to prepare the hearts of people to receive the gospel and be saved from the Judgment shock. He has permitted several severe earthquakes to take place in California. He has given them a good shaking up, and it may awaken some precious souls to the need of being ready when the earth is on fire and melts with fervent heat. With an earthquake He shook the jail where Paul and Silas were confined. As a result, the jailer gave his heart to God; made a radical change. God's power and judgments are thundering in the land, but only a few seem to have ears to hear. "Preach the word at any cost, for the world in sin is lost."

"Can we tarry home for dross
While beholding such a loss?

If we can, from heaven's grace we'll surely fall.
Quickly leave thy cottage door,
Spread the truth from shore to shore—

For the blessed Savior shed His blood for all."

MEETING NOTICE

The Chillicothe, Ohio Assembly Meeting of the Church of God at the Saints' Chapel will begin Easter Sunday, April 16, to continue ten days or longer if the Lord leads. This is to be a gathering of the old-time saints. All those who are able to attend, we joyfully welcome you.

We have made no choice of a minister to do the preaching. We are all earnestly looking to the Lord to send whomsoever He wills, to preach the Word without fear or favor, and feed our souls.

Saints' Chapel is four miles from the city. When you get to the courthouse, come south on Paint street till you cross cement bridge over Paint creek, then turn right (around Pupil station) on Huntington pike. Come two miles and turn one mile to left, then you are at our door and the Chapel. This neighborhood is called 'Liberty Hill'. All writing us will be met.

May our fears, our hopes, our aims all be one in God. Your Sister in defense of the 'old land marks—the faith once delivered to the saints,' —Mrs. Lula Strong. Address all communications to the writer.

R. 7, Chillicothe, Ohio

OBITUARIES

John William Bingley, eldest son of Budd and Martha Bingley, was born in the state of Georgia on April 27, 1875, and departed this life at his home in Homer township, Ohio, on Jan. 25, 1933, aged 57 years, 9 months and 23 days.

He was united in marriage to Miss Clara Dick at Ottawa, Ohio, on Sept. 22, 1898. To this union were born five children: four sons and one daughter; Russell of Plymouth, Leo of Lansing, Paul of Pontiac, and Mrs. Cleo Mack and Darol at home, also five grandchildren. Besides his immediate family he leaves his aged parents, four sisters and three brothers and many friends and relatives who mourn his loss.

He was a kind and loving husband and father and will be sadly missed in the family circle. He was confined to his bed eighteen weeks but was a very patient sufferer. He was converted to God when a young man and called to preach the gospel which he did until his hearing became impaired, but remained a true and faithful Christian to the end.

Funeral services were held at the home, conducted by George Farmer, pastor of the Church of God of Albion, and the body laid to rest in Mt. Hope cemetery.

Sister Luennis Moore was born Jan. 9, 1908 at Okemah, Okla. and she departed this life Jan. 4, 1933. Aged 23 years, 11 months, 26 days.

She was first a member of the Baptist church. Later she moved to Bristow, Okla. where she united in marriage to Charlie Owens, and to this union were born two daughters. In February 1932 she heard the truth and was truly saved. She lived a Christian life

until death called her from labor to reward. We believe our loss is heaven's gain. Left to mourn the loss are: her husband, two daughters, five sisters, one brother, many relatives and a host of friends.

She requested the song No. 122 in Select Hymns, "I Am Satisfied in Jesus", to be sung. Funeral services were conducted by Bro. B. J. Douglas. Text, 2 Cor. 5: 1. The remains were laid to rest in Terlton cemetery.

Some Church Truth

In A. D. 33 Christ built His Church. They lived in perfect accord for more than two centuries with a few exceptions (Acts 2: 46-47). The great Apostacy came in 270. The Church went into the wilderness for 1260 years until Martin Luther's time — in 1530 A. D. The sun went down at noon A. D. 270. The morning was prior to this date. The night period was from noonday 270 down to 1530 A. D. The cloudy day or sect making period (Zech. 14: 7) from 1530 to 1880 — D. S. Warner's time, when the Church again came forth in all its splendor and beauty as in days of yore. "At evening time it shall be light" and continued in this light until about 1900. Hos. 6: 1-3. "After two days he will revive us, and in the third day he will raise us up." Thank God. After the dark and cloudy day had passed He raised us up. In 1900 we believe to be about the time when the heresy, called the "Anticleansing Doctrine," made a division and swept a few ministers off their feet from which some never recovered from this innovation of Satan. The Church had peace until about 1910. A compromise spirit started making inroads into the Church, which was promptly denounced by E. E. Byrum in article, "Marching Along The By-paths". In 1914 he and H. M. Riggle made their trip to the Pacific coast. A number of we ministers met them in Roswell, N. Mex., and tried to reason with them but to no avail. Their message was: "Liberty of conscience and customs of the people." In Anderson, about 1915, the article, "Marching Along The By-paths", was with-drawn. And the necktie, which had been denounced in said article, was now accepted and worn as a necessary article of dress, regardless of the conscience of others. We will now notice the teaching of Gospel Trumpet in 1904 in regard to conscience in "Gospel Day" book written by C. E. Orr, page 362 to 364. (Endorsed by Gospel Trumpet Co.) "Our brother's conscience must be taken in consideration." See 1 Cor. 8: 8 to finish. Division was publicly declared in the East about 1915 by Gospel

Trumpet people. The congregations in California were compelled by the same authorities to separate by order of J. W. Byer's letter endorsed, as he said, by Riggle and Byrum, on grounds of "Liberty of conscience" with the injunction, "Preach nothing only by direct command." We have no direct command against the use of tea, coffee, opium, morphine or tobacco. Gospel Trumpet and ministers in general taught against life insurance up to 1922 or '23, when it was submitted as a matter of conscience. The tithing system, begging for money, started between 1910 and 1915 but not so taught before. See "Gospel Day," page 509. From the Gospel Trumpet division, the Church had peace until the present time, except in Oklahoma, where a few rank fanatics separated themselves from the Church. Also a man by the name of Gray, a life insurance agent, sowed discord in the congregation at Shawnee, Oklahoma, which separated the people for a time. The insurance agitation spread to Oklahoma City and other places until action had to be taken. Consequently, 32 ministers at the Oklahoma City camp-meeting in 1931 stood agreed against the life insurance innovation. Also nearly all the ministers at the Assembly Meeting in Guthrie, Okla. agreed to keep it out of the Church. Seeing that the same thing we had to deal with in the East was coming to the coast, we felt it our duty to warn the saints. It is the same, "liberty of conscience," or the rock the Church struck in 1910 to '15, that swept the two-thirds off their feet. But thank God, the one third has come through the fire. In a minister's meeting at Watts, Calif. in 1930, most all agreed against general life insurance. Not much was said about burial benefits, as it was called, as some of us knew but little, if any thing, about it. It seems to me to be a stepping stone to the other.

The above is a synopsis of a sermon we felt led to preach in Glendale, California which was the cause of the great stir among a few ministers here who put up a strong fight against us, as they wanted "liberty of conscience" on the question of life insurance. Why did Brother Warner and most all the old-time ministers preach against life insurance? Was it just because a doctor had to be consulted in order to collect? No, but because it is calculated to undermine the Bible doctrine of full trust in God. Some say now, "since the sting," as some are calling consulting a doctor, is taken out, that changes the teaching. Now, we can indulge, but does it change our former teaching? No, the sting is still there to those who willfully make it permissible in the Church. A year ago if you were caught drinking intoxicants you

would be subject to arrest, but now you can sup it and have no fear. Why? Because the law is supposed to have taken out the sting. But did it do it? No, the sting is still there to the one who sups. Outside of the healing of our bodies, we have nothing to trust for, if our lives are fully insured or provided for. Again, "When Christ who is our life," —is He our life? Read Col. 3: 4. If He is, then we have none to insure. We are not our own; we are bought with a price 1 Cor. 6: 18-20. Now if I willfully and knowingly do something that we always have looked upon as wrong, knowing it would wound the conscience of the saints, and perhaps make division (which it has done), would the act be evil? Now just stop and read 1 Cor. 8: 9 to finish. Also Rom. 14: 19-21 and we believe those scriptures are applicable to other things also than "eating meat". Now we with all candor and honesty of heart ask again, is the act evil? (Taking in consideration, of course, our light) If so, would it not be moral evil? Since it has to do with corrupting the teaching or morals of the church, let us see if we can get the real meaning of moral evil. It is any deviation of a moral agent from the rules of conduct prescribe to him by God or by legitimate human authority; or it is any violation of plain principles of justice and rectitude, which in morality is rightness of principle or practice; exact conformity to truth or to the rules prescribed for moral conduct either by divine or human laws. Want (or lack) of rectitude is not only sinful but debasing. (Webster) The above is in perfect harmony with Paul's teachings in 1 Cor. 8: 12-13. We have had it suggested to us that a general assembly of ministers might help and save from the awful reproach that has come upon us. Believing that the majority of the ministers would stand by the old-time teaching, I fear it would do no good. We have pled with them not to make and sign a creed, but to no avail. We, who want and will to stand as we always have, have our names cast out as having "gone so far from the Church of God that they could no longer affiliate with us". The above statement is from a letter written by Sister Turner, of which I hold a copy. Then Bro. Shoot, who is a life insurance holder, came here and by his kind talk has won the hearts of some precious saints from the simplicity of the gospel, because they have been made to believe the falsehood that we are the agitators, consequently, responsible for this division, even though they do not believe in taking out life insurance. It pains our hearts for God knows we love them. We are putting the blame where it belongs. We expect to obey the injunction

of the Apostle Paul in Rom. 16: 17- 18, "Mark them which *cause divisions and offences contrary to the doctrine which ye have learned and avoid them.* For they that are such serve not our Lord Jesus Christ but their own belly; (looking to their own benefit) but by good words and fair speeches deceive the hearts of the simple (or those who have no discernment of coming evil)." We expect to stand by "the doctrine that we have learned". Now, "there be some that trouble you and would pervert (to turn from the right, to corrupt) the gospel of Christ, but though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 7-8). So let us pray God to deliver the honest ones. Yours in Him,
G. E. Harmon, 3325 Mayfield Ave. La Crescenta, Cal.

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Maryland —Dear Bro. Pruitt: I was much interested in Bro. Orr's subject, "How to Talk With the Heart" on page 12 of "Faith and Victory" for February. I knew Bro. Orr when he was pastor of the Church of God near Federalsburg, Md. nearly thirty-five years ago.

His experience along this line has been mine many times, and they are seasons of rejoicing. The silent heart-to-heart talks with Jesus in the silent, quiet hours of the night as one lies awake conveys to the soul a deep sense of peace and joy.

Oh, how lovely and sweet is meditation and holy communion with the Spirit of God when thus alone. Is it not a sense of vision of heaven when new thoughts and power is thus revealed?

Many times I have received an answer to complete a subject under preparation, and my soul was greatly refreshed with this spiritual food, for which multitudes are starving, yet listening to doctrine or preaching that does not convey to them the true principles of Godliness nor a conception of what regeneration or salvation really means.

— John H. Griffith.

Purdy, Mo. —Dear Sister and Bro. Pruitt: Greetings in holy love in Jesus' dear name. May the Lord ever bless you in the great work you are doing for Him and supply the needs at the Office, is my earnest prayer.

Our testimony today is that we are still saved, sanctified and satisfied in Jesus. Praise the dear Lord. Through trials and tribulations the grace of our blessed Lord is sufficient to keep us saved. There is only one road that leads us to heaven. Jesus says. "I am the way, the truth and the life. My words are Spirit and they are life."

So many souls are deceived and being deceived. Their understanding becomes darkened and their hearts become blinded, because they won't come the Bible way. Hundreds of souls are going to hell because they won't confess and acknowledge their sins and wrongs. Every one wants a place in the beautiful kingdom of God, but it is a fact that only a few enter the kingdom of God. They want to enter without much effort, and they are hunting to find an easy route to heaven. They want to enjoy a life of pleasure, indulge in all kinds of sins, and when life here is over, step into heaven. God knows all the thoughts of men, and so He may not grant you an occasion that you might repent at the last moment. The right path, or the way of righteousness, is very narrow and only a few desire to go that way. The broad way, which leads to destruction, is indeed very wide and a very large number of people are walking in it. May the Lord help souls to wake up before it is too late and repent.

We wrote to the Office for prayer a few weeks ago, and I praise the Lord that He healed our bodies. I am sending one dollar for renewals, etc.

Your Sister,

— Artie Bowers

Question Box

Question 1. Is the Sunday School of God or of men? If of God, why did not Jesus instigate it in the beginning?

G. F. H. —Ohio

Answer. We have good reason to believe that Jesus taught children when He was here. Surely He did not disapprove of such a thing. Some disapproved of the children coming to Jesus, but He reproved such folks. To get a class of children together on Sunday or any other day and teach the Scriptures to them can not be a wrong thing to do. The Sunday School affords a great opportunity of getting the truth of God's word in the minds of children. The Scriptures that I committed to memory when a small Sunday School boy have never been forgotten.

Question 2. In Phil. 3: 12 the apostle Paul speaks as not having attained perfection, while in verse 15 he speaks as though he was already perfect. Please explain.

S. O. —La.

Answer. In verse 12 the apostle is speaking of the perfection he expected to attain after the resurrection from the dead—the glorification of the body. In verse 15 he is speaking of Christian perfection, or freedom from all sin which he was enjoying in this life.

Answers by C. E. Orr.

◆ « Young People's Section » ◆

Always Near Me

God is always near me,
Hearing what I say,
Knowing all my thoughts and deeds.
All my work and play.

God is always near me;
In the darkest night
He can see me just the same,
As by mid-day light.

God is always near me,
Though so young and small;
Not a look or word or thought,
But God knows it all.
(Sel. for the children)

ATTENTION, CHILDREN

Dear children, do you know that we must give an account to God for the way we live here on this earth? "So then every one of us shall give account of himself to God." Rom. 14: 12. God sees and hears everything we do and say. Not only that, but we find in the Bible that God weighs our actions. How do we act? We must be very careful to be kind to every one. "Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." 1 Samuel 2: 3. When mother says, yes, to something you want to do, how do you act? You are sweet and kind, talk softly. But if mother says, no, to something you want to do, how do you act? You storm, and say loud, harsh words. Be careful! Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief (Heb. 13: 17). Now, if you act sweetly and kindly, there will be no harsh words and ugly actions to give account of. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12: 36. So let us live so we will be glad to give our account in the day of Judgment. — M. Agnes Williams

EDITORIALS

"Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11: 1. This text tells us something to do as a natural result of charity. Of these—faith, hope and charity—charity or divine love is the greatest. We should pray and earnestly contend for the greatest, divine love, which will constrain you and me to "cast our bread (whether literal or spiritual food) upon the waters," that is, to those in need of such.

This text can be readily applied especially to the spread of the gospel. The Word or Bread of life given out nearby may have a far-reaching influence before it returns to reward the sender. A word of truth spoken, a holy action, a deed of kindness, a reproof for sin would be more effective for good than you would imagine. The promise is that it shall be found after many days. The good effect or influence will be clearly revealed after many days. Perhaps not in this life, but in heaven the number of souls saved and blessed will be the result of our casting the 'bread of life' out to hungry hearts. Let us spread the gospel now while we have time, then heaven will reward us eternally.

"He that observeth the wind shall not sow***." Eccl. 11: 4. It is very true that if we withhold the sowing of the gospel seed until conditions are more favorable and times are more convenient, we will never get it done. The devil is always ready to put up oppositions and discouragements. The devil will tell you that your efforts would be vain and useless; the ground is too hard, hearts are stony, no one will accept the gospel, your friends have forsaken you, you are not talented, you are not financially or physically able, no one else is doing anything, or you are not certain about your own experience. These suggestions are truly from the devil, and now when you know they are and do not resist them, you are at fault and the text comes true again that you shall not sow because you regarded the wind—the suggestions and accusations of the devil. "Who will suffer for the Savior, take the little that remains of the cup of tribulation that Jesus drank in dying pains?"

"He that regardeth the clouds shall not reap." If we sow the seed, surely we expect to reap a reward some day. However, after we have sown the seed through sunshine and shadow, we must endure unto

the end—the reaping day. It is a continual warfare; must fight the good fight of faith. Those who endure unto the end shall be saved. If you regard the storm clouds, you will not reap the reward of your sowing.

We shall be glad to hear from the young people who feel led to write. Pray and work for the spreading of the gospel. Send in your questions to the Question Box. Study the Sunday Bible lessons which are now more lengthy and complete. — L. D. P.

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Guthrie, Okla. —Dear young people: I am praising God for salvation and the many blessings He gives me from day to day. I am serving a wonderful God: the God that has all power in heaven and earth, the God that heals me when I am sick, the God that gives me my daily food, the God that blesses me in so many ways that I cannot tell all of them, but best of all He is a God of great love. He loved you and I so much that He sent His only Son down from that beautiful home in heaven to live in this old dark world and endure many things for our sake, thereby finding favor with God for us. He didn't have a home. He was rejected, He was abused, He was mocked. He was hungry, and He was finally crucified for you and me. Why did He have to endure all these things? For the reason that we had sinned against God and He could not look upon us with favor, so it took the innocent blood of His only Son to wash away the sin from our heart so God could look with favor upon us. God loved us to the extent that He sent His Son to die in our stead (when we were sentenced to death for our own sins, Jesus paid the penalty in our place and let us go free) that we might have an eternal home in heaven when we die physically. Why should we not love Him?

I can't see why young people want to reject such a wonderful Savior as this. Jesus loves YOU or He would not have been willing to endure all those things. If we will only let Him, He will come into our heart and life and make us what we ought to be. He will give us power over the devil and the powers of darkness.

Dear soul, if you are not living for this wonderful God, won't you accept Him today? He will roll away that burden of sin and guilt that is weighting you down, and make you as carefree as you were when you were a child and knew not sin. He wants to give you peace and joy, and make you His own child through the blood of Jesus. Oh, dear one, the devil is dragging your soul down to torment and making you miserable while you are here. Yet Jesus wants

to make you happy here and give you a home in heaven in the end, if you will accept Him. Choose today whom you will serve. God or the devil? You have the right to choose. God is not going to make you go to heaven or live for Him. You must choose yourself whom you will serve. God will meet you when you are ready to give up all and live for Him. He is calling, knocking, and desiring admittance into your heart. Won't you let Him in? He says, "Today is the day of salvation". Dear souls, repent with a godly sorrow and turn from sin and the works of darkness, and come to God who will fill your soul with light from heaven and make you His child.

Your Sister in Christ, — Anna Marie Pruitt

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Words Of Encouragement

My heart was much burdened something over five years ago when husband was recovering from a relapse of the flu. While unable to get out in active work, *The Path of Life* was printed to fill a deep need of getting more of the *word of God* to the youth and young people—I mean, get them to store it away in a way so in after days God by the Holy Spirit could bring it to their minds as a fortification against the attacks of the enemy.

Dear ones, be diligent in obeying the Word of God. 1st. Children obey your parents. Col. 3:20; Eph. 6:1-3. 2nd. Young people, be diligent. Prov. 22:29; Rom. 12:11. Dear young people, practice obedience and diligence in all things, and especially in the work of God. Don't sit and wait for something to come to your hand to do. Move out and God will give you something to do. Don't be afraid to be a Martha. There are many things to be done. If you don't do your part, you may miss the blessing of helping some one else to be a Mary. How precious to sit at Jesus' feet and learn of His gracious words! Many might be there more often if they had the help that might be given them by others—Marthas. Let us be looking for opportunities to help all we can, so others will have some time to sit at Jesus' feet. We can all be taught of God. There are so many things to be learned, and we never get too old to learn.

Let us learn early to economize. Extravagance is a sin, I believe, which is overlooked. Don't get in the habit of going in debt. I have found by long experience that it is much easier to keep out of debt than to get out after you have gotten in. Many reproaches to the cause of God can be avoided by not getting in where you can't get out with honor.

The enemy of all of us and the world is bidding

high for our young people. Nestle close to God and keep from conforming to the world. The Apostle in Romans 12: 2 tells us not to conform to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. Oh, to know the will of God, and have a willing mind to do His will! This is pleasing to Him.

We are surely nearing the end. The time has arrived when there are perplexing things coming to pass. Men's hearts are failing them for fear and for looking after those things which are coming on the earth. Read Luke 21: 25- 28. O my heart says amen to the precious will of God.

Dear young people, draw near and let God have your whole heart's service. You need Him; He needs you. He could get along without you, but what can you do without Him? Nothing! He has made such precious provision that we can, by His help, love, serve and obey Him, and by so doing make this world better for our having lived in it. It is the 'whosoever will' He helps, and inasmuch as you love, serve and sacrifice for your fellow men, ye do it unto Him. O His boundless love! May it constrain you to labor on with that self-forgetfulness that esteems others better than yourself. Jesus Himself came not to be ministered unto, but to minister, and in so doing He sacrificed His life. Oh, the price! Can we not manifest some of the same precious love to this world lost in sin? I believe many of you can. God bless you in your effort, and in blessing make you a blessing to others. Your loving friend, —Mrs. Sadie E. Orr.

Louin, Miss. — Dear Bro. Pruitt and family: Greetings in the precious name of Jesus. Praise the Lord for salvation. I am encouraged to go on for the Lord.

We had prayer-meeting this afternoon at the Church. We have meetings twice each week when the weather is favorable. The dear Lord always blesses us and gives good meetings.

Bro Pruitt, it seems that the Scripture is being fulfilled faster now than ever before. People are getting worse and worse. In this evil day there are so few that will accept the truth and stand for God. Because iniquity abounds the love of many is waxing cold. How sad it is to see some dear one become cold and indifferent to the truth and finally give up.

We have some light trials and afflictions, but when we come to think what awaits us over there, we can rejoice to know that we are worthy to suffer for His sake.

May the Lord ever bless you in the printing work and the preaching of His Word. Surely He is using you to His glory,*for the good done in this work can plainly be seen. May the Lord help to keep the gospel messages going out. Will close with Christian love. Yours in Him, —G. A. Nichols.

**«The Following Pages Containing Short Articles
And The Sunday School Lessons Are Edited By C. E.
And Sadie E. Orr, Hammond, La. Box 370.»**

The camp-meeting at Hammond, La. will be held this year July 7 to 17, the Lord willing. The financial depression has dealt this portion of the country a very severe blow, which we believe will make an opportune time to reach the people with the Gospel. The poor shall have the Gospel preached unto them. Begin now to pray and to plan to attend this meeting. We are expecting to have a glorious meeting.

“The Decline of Reformations” is a new tract just off the press. It deals especially with this last reformation—its divisions, sub-divisions, and their causes. Send to us for a few here at Hammond, La.

We are thankful for the many subscriptions that came in under the special offers. Let us get *Faith and Victory* into as many homes as possible. Beyond any doubt the time of the end is drawing very near. What is going to be done should be done at once. Let us work hard and pray that a few more souls may be saved. Just to save one soul is worth more than all the world. Let us do our utmost.

A Morning Meditation

On awakening this morning, an hour before the dawning, a sweet consciousness came into my heart of my sonship with God and of His fatherly care. The Holy Spirit brought to my mind many of the wonderful things God has done for His people. We will speak of a few of them.

A shepherd boy was tending his father's sheep. A bear came and took one of the lambs. The boy went after the bear, and God helped him to slay the bear, and save the lamb. At another time a lion came and took a lamb. God helped the boy to slay the lion. This same boy at a later time went out against the giant Philistine, and God delivered the giant into his hands. This boy saw the invisible God. That is the great need today. Men are failing to see God, therefore, putting their trust in seen things. We

know of a school boy who was assigned the task of working out an arithmetic problem on the blackboard before the school. He was given until the next day for the study of the problem. He worked that night until midnight, and was unable to solve the problem. The next morning he was at work early, but did not succeed. He went to the school room praying. When called to perform his work at the blackboard, he lifted his heart to God and implored His help. The problem was worked out in a perfect way and the explanation he gave was simple and clear. This was to the astonishment of the teacher who himself was unable to solve the example.

A prophet was commanded by God to hide himself by the brook Cherith. God promised to feed him there by the ravens. He was true to His promise. The ravens brought him bread and flesh every morning and evening for some days. There was a certain Christian family who were very poor. Their rent was due and they must pay it the next day or be turned out of the house. That night the man with his family knelt in prayer. As the good man, with weeping soul, was petitioning God to provide the way somehow that they might not be turned out of the home with no place to go, there was a rapping on the window. One of the children opened the window, and in flew a raven with a ring in its bill. It was found to be a ring set with precious stones. The next morning the man set out to find the owner of the ring. He stopped at a rich man's gate and found that it belonged to the man's wife. For his honesty he was given a house and a few acres of land free of all rent. Who was it that sent the raven tapping on the window? The very same God that sent the ravens to feed Elijah.

A poor widow was gathering some sticks to make a fire to bake a cake for herself and her son, that they might eat it and then die of starvation, for this was all she had and there was a sore famine in the land. A man of God asked her to bake the cake for him. The woman did as requested, and that handful of meal and the little oil never gave out during the entire famine. Near the town of Newberg, Ore. some years ago lived a poor woman. One winter day there came a deep snow fall, and the weather grew extremely cold for that section. The woman had but an arm load of wood in her wood box when the snow fell. For three weeks she kept her stove warm and prepared the meals for herself and three children, and the wood grew no less. At the end of the three weeks the snow had melted away, and the woman came to the meeting. I heard her tell the story, and if you had heard her you would have believed every word of it.

A poor widow owed a sum of money. If it was not paid by a certain time her two sons would be sold as bondsmen. She took her trouble to a prophet. He asked her what she had in the house. She said she had a pot of oil. He told her to borrow vessels, not a few, of her neighbors and to pour oil out of her pot into them. She did so, and filled all the vessels she had borrowed. This oil she sold and paid her debt, and had some money left. We are acquainted with a brother who got all the flour out of the flour-bin in the evening to make biscuits for supper. He had to scrape the bin thoroughly in order to get enough flour to make biscuits sufficient for his large family. The next morning, when praying earnestly that flour might be provided for the family's breakfast, it came to his mind to go to the bin. On doing so, he found plenty of flour to make biscuits for breakfast.

Peter did not have any money to pay his tribute or taxes. Jesus told him to go and cast his hook into the sea and he would take up a fish that would have a coin in its mouth with which he could pay the taxes for both. It was done as Jesus said. A few years ago a mother lacked five buttons for the dress she was making for her little girl. She told her daughter that she lacked the five buttons and that the little girl could not get the dress to wear on the next day as she was expecting. The child went to her room and prayed. The mother had been sparing a barnyard fowl to a certain day when she was expecting to cook it for a special dinner, but soon after the girl had prayed the mother decided—and she knew not why—to kill the fowl that morning. It was done, and on opening the craw five buttons were found, and they perfectly matched those that were already on the dress. There are folks living in Missouri today that will tell you this is true. One day a brother was in his room praying for a pair of shoes for his little girl. While he was praying he heard a noise as of something falling on the floor. On looking up he saw a new pair of shoes in the middle of the floor. A sister passing by heard him praying, and having a new pair of shoes near at hand, she threw them in at the open window. A few evenings ago our electric pump failed to operate rightly. We had no money to pay a mechanic for repairing it. That evening before retiring we laid the matter before the Lord, asking Him to repair the pump. The next morning it was in perfect operation, God having repaired it some time during the night. It has been working nicely ever since. These are only a few of my meditations this early morning. God seemed very near and real, and my faith was increased.

Bible Lessons For Sunday Schools And Home Study

Sunday, April 2, 1933

HOME STUDY FOR THE WEEK

March 27 — Christ's Sympathy. Matt. 15: 21- 31.

March 28 — Christ Healing Centurion's Servant. Matt. 8: 5- 13.

March 29 — Healing of Peter's Mother-in-law. Matt. 8: 14- 17.

March 30 — Prayer of Faith. James 5: 13- 19.

March 31 — Remembering His Benefits. Psalms 103: 1-17

April 1 — Perfect Ministry. Isaiah 11: 1- 10.

April 2 — Devotional Reading. Psalm 23: 1- 6.

LESSON TEXT, PRINTED PORTION — Mark 7: 24- 35

SUBJECT — Ministering to Gentile and Jew.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it: but he could not be hid.

25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech and they besought him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34. And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Memory Verse — "If therefore the Son shall make you free, ye shall be free indeed." John 8: 36.

Central Thought — Give Christ a place in your life.

Suggestion to Teachers

Primary and Junior — Tell the story of Christ casting a devil out of a young girl. Tell the story of Christ healing one that was deaf and that could not talk plain. Tell of incidents of healing known to you. Ask the children if any of them had been healed. Impress their minds of Christ's faithfulness to heal. Talk of a mother's love for her daughter. Of God's love for His children. Be much in earnest. Realize your responsibility. Immortal souls entrusted to your care for an hour! May be the eternal destiny of a soul depends upon that hour. Pray while you talk.

Intermediate — Talk of Christ's power over the devil and sin. Talk of His power to heal the body. Tell of other instances of healing. Be an example to your pupils. Live what you teach them. It is your holy life that will stamp you upon their memory more than what you say. Be filled with God and your pupils will remember you until their old age.

Senior and Adult — Discuss the nature of faith. Of the importunity of prayer. Why does Jesus find more faith among the Gentiles than among all Israel? Where would He have to go today to find faith?

EXPLANATORY NOTES

25. "Certain woman." In the next verse Mark says she was a Greek. Matthew says a woman of Canaan. She was descendant of Canaan, but is now called a Syrophenician because of where she now dwelt. There was a blight on her home. She had heard of Jesus. Hope sprang up in her soul. So far as man's skill was concerned the case was hopeless. Vain is the help of man. She fell at His feet. Humility and entreaty. She pleaded for His mercy. See Matt. 15: 22. She called Him, "Son of David," not the son of Joseph. She knew Him better than the proud Pharisees. Her heathen gods had failed her. She appeals to the "Son of David". The young daughter had a devil. Horrible thing. Terrible state. She had heard something of Christ's power over devils. What expectation and hope filled her soul! Verses 27, 28. She implored Jesus to cast the devil out of her daughter. Matthew tells us that at first Jesus made her no answer. This is more discouraging than even a denial. Christ's disciples asked that the woman be sent away. There are those who would try to discourage us in getting help from Jesus. By the word "children" Jesus has reference to the Israelites to whom He was sent. The Gentiles were termed "dogs" by the Jews. It is not fit or proper to take bread that belongs to children (Jews) and give it to dogs (Gentiles).

Verse 28. How beautiful! Just a crumb from the Master's hand is more than all else. Here is persistency. Persistency is not faith, but it does accompany true faith. To be easily turned aside is to have but little faith. Thunder is not lightning, but it accompanies lightning.

Verses 29, 30, "For this saying." That wonderful saying of persistent faith, mixed with humility, earnest entreaty, and expectation. It was not Christ's purpose to deny her. We discover a precious secret here in the nature of Jesus. Even Jesus can not work, or at least will not, except something is brought to bear upon Him that moves Him to put forth effort. (Read our tract, *The Working Prayer*). Jesus wants to save souls, but He waits for the seeking soul to move Him. He will hear our prayers and grant our petitions if we get in such earnest as to awake Him. The babe must draw to get the milk. To draw on Jesus is to be drawn to Him. To be drawn to Him is to find Him waiting for us.

Verses 31-35. A deaf and a tongue-tied man. He was brought to Jesus. Jesus looked up to heaven. This expresses devout faith in help from heaven. It also expresses that He was in perfect harmony with heaven. This is necessary. Then Jesus sighed. There was depth of soul feeling. Deep sympathy. Felt even more than the deaf man felt. Here we see deep solicitude. The man was healed. He surely should use that loosened tongue to give God praise, and to glorify Him. It were better for God's cause that some were tongue-tied, and better for their souls.

PRACTICAL APPLICATION

We do not study the Bible rightly except we apply its teachings, and crumbs of truth to our heart and life. We receive the truth into our life by faith. There are crumbs ever falling from the Master's hand, but we must gather and eat them that we may be helped by them. Every sickness, every trial is for the purpose of bringing you to Jesus. If these do not turn you to Christ you have failed of their gracious purpose. If you do not find Jesus, it is because you do not seek Him earnestly enough. Seek Him with the whole heart. A home, your home, can be transformed from gloom, grief and sin, into gladness, love, and righteousness. This maiden, who was fierce and furious, was transformed into a sweet, pure, lovely girl, and became her mother's joy. Righteousness in the heart; cleanness in the thoughts; purity in the words. To have this you must seek Jesus earnestly, persistently to cast out everything to the contrary. Jesus wills that His children be far from sin and sickness. He will cast out the devil, and heal disease.

The true Christian life is one of joyous freedom. There need to be no power of sin or Satan over the life. The Christian is not under the slavery of law. It is natural and easy for him to obey law. It is freedom.

Jesus took the deaf and dumb man aside, put His fingers into his deaf ears, spit and touched his tongue; He looked up to heaven, He sighed, and then said, "Be opened," and they were opened, and the string of His tongue was loosed. Why does Christ do all this? While it is Christ's example, yet it seems to express the right attitude of the one coming to Jesus. The one coming to Jesus should go apart from the world. He should put his own fingers into his ears, testifying that he was deaf to the world. He should spit, showing that he gave up and spewed out every noxious thing. He should look up to heaven expressing his faith in God. He should sigh, expressing his sorrow for all his past life of sin. With this attitude toward God, then help will come from God. Jesus will say, "Be free". Do not fail to apply all truth gleaned to your own life.

Sunday, April 9, 1933.

HOME STUDY FOR THE WEEK

April 3 — Jesus Requires Confession. Mark 8: 27-30.

April 4 — Jesus Requires Loyalty. Mark 8: 31 to 9: 1.

April 5 — Confession of John the Baptist. John 3: 25 to 36.

April 6 — Paul's Loyalty. Acts 20: 17-27.

April 7 — Friendship With Jesus. John 15: 1-15.

April 8 — The Final Reward. Rev. 7: 0-17.

April 9 — Devotional Reading. Rom. 8: 31-39.

LESSON TEXT, PRINTED PORTION — Mark 8: 27-37.

SUBJECT — Jesus Requires Confession and Loyalty

Outline — 1. Confession. Verses 27-30. 2. Correction. Verses 31-33. 3. Consecration. Verses 34-37.

27. And Jesus went out, and his disciples, into the towns of Cesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28. And they answered, John the Baptist; but some say Elias; and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me Satan; for thou savorest not the things that be of God, but the things that be of men.

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

Memory Verse — Last half of verse 34.

Central Thought — Having right idea of Christ, and living to that idea.

Practical Truth — Self-denial the true life of the Christian.

Suggestion To Teachers

Primary and Junior — Teach the child the Scriptures; they make wise unto salvation. Explain the meaning of self-denial. That is what Jesus done, and we are to be like Him.

Intermediate — Talk about the character of Christ. As He was, so are we to be.

Seniors and Adults — Discuss the humanity and divinity of Christ. His humanity is a model humanity. We can have God in our humanity.

Introduction

In last Sunday's lesson we learned of Christ's power to cast out devils, and to heal the body. Between last Sunday's lesson and the lesson for today is that of Christ feeding the multitude, refusing to give a sign to the Pharisees, admonishing his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod, and giving a blind man his sight. Read Mark 8: 1-26. The conversation of Christ with His disciples, which we are studying today, took place in the summer of A. D. 29, about nine months before His crucifixion. It was near Caesarea Philippi in the northern part of Palestine. He had been teaching the people generally. Now He begins the more direct training of His disciples.

EXPLANATORY NOTES

Verse 27. Caesarea Philippi was a town named Caesarea, but the Philippi was added to distinguish it from the Caesarea on the Mediterranean coast, the home of Cornelius. It was a city in the tribe of Naphtali. It here says that He went into the "towns of Caesarea

Philippi". This means the suburban villages. It was while He was walking by the way with His disciples that He begins this conversation.

The question was: "Whom do men say that I am?" Matthew includes the words, "Son of man". See Matt. 16: 13.

Verse 28. Some were saying that Jesus was John the Baptist, and others that He was Elias or Elijah. The Pharisees believed what many believe today—in the transmigration of souls. They thought that the soul of John the Baptist, or of Elijah or of Jeremiah had come to a new life in the body of Jesus.

Verse 29. In this verse we have Peter's memorable answer to Christ's question. Every word of this is most emphatic. Read Matt. 16: 16. The words, "living God", in Matt. 16: 16 means the God who is the source of all life.

Verse 30. It was not so much that He did not want the people to know that He was the Christ, the Son of the living God, as it was that it was perfectly useless to tell them for they were not able to receive it.

Verse 31. He here teaches of His rejection by the world, and of His death on the cross and of His resurrection from the grave and death.

Verse 32. Peter said, "Be it far from thee, Lord." See Matt. 16: 22. This should never be to the Christ.

Verse 33. Jesus said unto Peter, "Get thee behind me Satan; thou art an offence unto me." Matt. 16: 23. Quite severe words. Some folks who may think that they are very loving like Jesus see only one side of His nature. His love caused Him to speak positive, even severely sometimes. Jesus did not mean that Peter was the devil, but that what he said was merely human sympathy, which had a tendency to make it all the harder for Jesus to be true to His mission. Do not mistake your human sympathy for the wisdom and love of God.

Verses 34, 35. Here is a deep lesson on consecration and self-denial. To follow Christ is to take up the cross, to deny self and enthrone Christ.

Verses 36, 37. The worth of the soul. Who can know it? What are you doing to save your soul? What are you doing to save the souls of others? Get very near to Jesus and see the worth of a soul as He sees it.

PRACTICAL APPLICATION

Do not fail to apply this lesson to your own experience. Is your vision of Christ a mental or a soul vision? Do you behold His sufferings for others? Do you, in the spirit, fellowship those sufferings? If we would go to heaven when we die, we must follow Christ while we live. Jesus did not tell us to bear

the cross that He or some one had put on us, but tells us to "take up thy cross, follow Him". It is something we are to take up ourselves. Self-denial is not to deny yourself of some things, but to deny "self". Self is to be dethroned (not destroyed) and Christ enthroned.

Sunday, April 16, 1933

HOME STUDY FOR THE WEEK

- April 10 — Witnessing Christ's Glory. Mark 9: 2- 8.
 April 11 — Facing a Great Need. Mark 9: 14- 18.
 April 12 — Seeing Christ's Power. Mark 9: 19- 29.
 April 13 — A Heavenly Vision. Isa. 6: 1- 8.
 April 14 — The Glory of God. Exod. 24: 12- 18.
 April 15 — The Glorified Christ. Rev. 1: 9- 18.
 April 16 — Devotional Reading. Heb. 1: 1- 9.

LESSON TEXT, PRINTED PORTION — Mark 9: 2- 10

SUBJECT — The Transfiguration of Jesus

Outline — 1. The Scene Of The Transfiguration.
 2. The Purpose. 3. The Signification.

2. And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias and Moses; and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud saying, This is my beloved Son; hear him.

8. And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Memory Verse — And the Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John 1: 14.

Central Thought — Good to be where Jesus is honored.

Practical Truth — Often get a vision of Christ in the mount of prayer.

Suggestion To Teachers

Primary and Junior — Teach the child that as Christ's body was changed, so their bodies would some day be changed, and if they love and serve Jesus they will have a body like his was there in this mountain, and this changed body would never have any pain, sickness, etc. Make it impressive.

Intermediate — Talk about the transforming power of prayer.

Senior and Adult — Discuss how it was that Moses and Elias could come and talk with Jesus, and the dead can not come and talk with us.

Introduction

The scene of the transfiguration of Christ is not known. It is well that it is not known, for man would probably worship the place more than the Christ. We can have Christ in the heart in any place on earth. The time of the transfiguration was six days after the time of the former lesson. Matthew and Mark say six days while Luke says eight. This is not a contradiction, as Luke counts the portion of a day before the beginning of the six that Matthew and Mark counts, and also counts the portion of a day after the six days, thus making eight days.

EXPLANATORY NOTES

Verse 2. Taking Peter, James and John. It was these three that He took apart from the others on several occasions. It was because they were such as He could reveal things to them which He could not to others, and not because He was partial. "Transfigured." The fulness of the glory of the Godhead which dwelt in Christ (See Col. 2: 9) shone out through His human body which was made transparent. Luke tells us that this was when He was praying.

Verse 3. His raiment became white as snow. Matthew say, "White as the light". We have nothing in nature quite so white as sunlight. It is whiter than snow. This whiteness is typical of the whiteness of God's glory or purity. A fuller is one who scours cloth to take all coloring matter out.

Verse 4. Moses and Elijah talked with Jesus only when He was transfigured. This gives us no liberty to seek communion with the dead. It is evident from verse 5 that Peter recognized Moses and Elijah. This must have been by a revelation of the Holy Spirit. Elijah's body had never died, but was changed. Moses had died. Now they both appear in the same

glorified body. This signifies that our resurrected bodies will be like the glorified bodies of those who are only changed at the coming of Jesus.

Verse 5. "It is good for us to be here." The Holy Spirit will transfigure the perfections of Christ and set them before the vision of our soul which is good for us. We should often have a vision of the beauty of the King.

Verse 6. "For he wist not what to say." It is better to say nothing when we do not know what to say. Peter would have liked to remained up in that mount of vision. God does not give us visions of His holiness and perfections that we might remain and enjoy the sight, but that we might bear more of His glory out to the world.

Verse 7. "Hear Him." These words were addressed especially to Peter, James and John. They were not to hear Moses (the law) nor Elijah (the prophets) but to hear Jesus. Read Heb. 1: 1, 2.

Verse 8. Moses and Elijah disappeared as suddenly as they came. The law and the prophets have disappeared and we are to see Jesus only.

Verses 9, 10. There may be several reasons why they were to tell no one what they had seen. One reason was because they were too greatly elated, and were tempted to take some honor to themselves above the other nine. We need be very careful lest when God honors us that we do not honor ourselves. So not say, "The Lord healed the man when I prayed for him." Beware of that "I".

PRACTICAL APPLICATION

There are many lessons here for us to learn and apply to ourselves. Please remember that this is the purpose of Bible study — applying it to our own experience and daily life. If we would have a vision of Christ we must climb the mount of prayer. If we would see truth as it is, we must get a vision of Christ. He is the Truth. Praying in the spirit, and the Spirit has a transforming power on our life. If you would have your face to shine with the glory of God, you must get that glory in your soul through contact with God in Christ. We must get up into the mount of contemplation. We are not to always remain there, but we are to often be there. We are not qualified to tell others about Him unless we have been up in the "high mountain" of contemplation and there beheld the beauty of Christ. There are many today talking about Jesus and have only a head-knowledge of Him. This is the cause of much contention and division. See the truth as it is in Jesus, then we can tell it as it is in Him. This will save from fanaticism and com-

promise. There is a close relation between the contemplative and the active life. If the active life (what we say and do) does not rise up out of our contemplative life, our labors are empty and vain, and often erroneous. Every word we speak and all we do should be given impulse by what we beheld in contemplation.

There are mountains in the kingdom of God. We should often climb them. There are wonderful views to be had from them. It is a place of secret fellowship with God. It is a place where we are made conscious of the overshadowing cloud. There you will be made to feel the protecting care of God which will banish fear out of life. From these mountains the soul sees Jesus only. It is far above the world. It is good to often go up into that clear upper air where you can behold the beauty of holiness and the deformities of sin.

The first thing these three disciples met on coming down from their vision of the transfiguration of Jesus was a boy possessed by a devil. It is well to remember that often times when the Lord has lifted you up to a higher plain, and filled your soul with greater grace that, in all probability, you are going to meet with strong opposition of the enemy of souls.

Sunday, April 26, 1933

HOME STUDY FOR THE WEEK

- Apr. 17 — Jesus Rebukes Self-seeking. Mark 9: 33-37.
- Apr. 18 — Jesus Condemns Intolerance. Mark 9: 38-50
- Apr. 19 — Self-denial For Others. 1 Cor. 10: 23-33.
- Apr. 20 — Abraham's Unselfishness. Gen. 13: 1-13.
- Apr. 21 — The Unselfishness of Moses. Exod. 32: 30-35
- Apr. 22 — Jesus Our Example. John 13: 1-15.
- Apr. 23 — Devotional Reading. 1 Cor. 13: 1-13.

LESSON TEXT, PRINTED PORTION — Mark 9: 33-42.

SUBJECT — Jesus Rebukes Self-seeking.

- Outline — 1. The Rebuke of Ambition. Verses 33-37.
- 2. The Rebuke of Exclusiveness. Verses 38-42.

33. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

35. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive

me, receiveth not me, but him that sent me.

38. And John answered him saying, Master, we saw one casting out devils in thy name and he followeth not us; and we forbade him, because he followeth not us.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. For he that is not against us is on our part.

41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Memory Verse — Love worketh no ill to his neighbor.
Rom. 13: 10.

Central Thought — Child-likeness is the standard of character.

Practical Truth — Be clothed with humility.

Suggestion To Teachers

Primary and Junior — You have a most important lesson today. Teach the children to love and value the teaching of Jesus. Value them greatly yourself.

Intermediate — Impress upon the childrens' minds the fact that the teachings of Jesus are the highest rules of human life.

Senior and Adult — Discuss the grace of humility. Discuss the importance of doing all things in the name of Jesus. Dig deep into this lesson and get out gems of truth with which to adorn your soul and life.

Introduction

Last Sunday we studied the transfiguration of Jesus. Mark 9: 2- 10. Jesus then gives some instructions concerning the coming of Elias. Next was the casting out of a deaf and dumb spirit. Then follows the foretelling of his death and resurrection. Then comes the lesson for today. It was in the early autumn of A. D. 29. This beautiful lesson was given in a house in Capernaum. Very likely it was the home of Peter since Peter lived in Capernaum.

Explanatory Notes

Ver. 33. The disciples had been disputing a question while they were passing through Galilee. Jesus knew of their disputing. He knows all the thoughts of our heart. Remember this.

34. The question over which they were disputing was, which should be the greatest when they came into that kingdom Jesus came to set up. The desire to be great

is an unholy desire, and has no place in God's kingdom. It is a great thing to get above all thought and desire to be great.

35. Jesus talks in all seriousness to the twelve. Read Matt. 18: 1- 6. God's ways are far above man's ways. To be the greatest is to be the least in God's view. To desire to be the first is to be the last. The greatest slave is the one who seeks to be served. To seek to serve is the way to greatest freedom. The man who seeks to be great is become the worst of slaves.

36. Jesus does not draw a lesson from the humanity of the child, but from the childhood of the child. We are to have those qualities that belong to childhood. As childhood regards parents, so we are to regard God. Qualities belonging to childhood are, humility, tender and gracious affection, perfect trust, obedience, a teachable spirit, unworldliness, indifference to the distinction of rank or wealth.

37. To receive a child is more than to take it up in the arms with tender affection. It is to receive the qualities of childhood into the life. This can not be done except one be converted or born of the Spirit. See Matt. 18: 3. To receive the qualities of childhood is to receive the qualities that are in Christ.

38. This text in no wise gives any support to sectarianism or division. Such is contrary to the spirit of Christianity. Jesus here rebukes a party spirit. He is drawing the same lesson as that above. All ambitious desires and cravings to be great are foreign to the Spirit of Christ. This man was casting out devils in Jesus' name, and was, therefore, commissioned by Christ to do so, and yet he had not joined their company.

40. The reverse of this is also true. If you are not on the Lord's part, you are against Him.

41. This is the deepest text in the lesson. Giving a cup of water to drink in Jesus' name is a great deed. This does mean that we can do the smallest deed in pure love to Christ. To give a cup of water to some one because they belong to Christ is an heavenly act. To give a cup of water to some thirsting one out of human sympathy is good, but when we add to this the love of Christ, the deed is given a beauty and a value that can not be estimated.

42. How careful we need to be. If by some unholy deed we cause one of Christ's "little ones" to stumble, we are to pay terrible penalty. By "little ones" is meant any Christian, for Jesus says, "that believe in me". If we, in any spirit of worldliness or wrong-doing, turn some one away from the truth, it would have been better if a millstone had been hanged to our neck and we be cast into the sea before we had done

the act that caused some one to stumble, and it would have been better for others also.

PRACTICAL APPLICATION

Practice daily the principles of childhood. Trust with the trust of a child. Lay back in the arms of Jesus as restful as the child in the arms of its mother. The principles of innocent childhood are heavenly principles. When Jesus said, "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven," He means that the principles of childhood are the same principles as belong in the kingdom of heaven. Whatever we may come to know in life or to whatever we may attain, we must keep the principles that belong to childhood or we can not enter heaven.

Guard against all clanishness of spirit. Such comes from a desire to be a little more than another. The disciples thought they were especial favorites because Jesus had called them to follow Him. This man that was casting out devils in His name was just as much to Him as they were. The old colored man who loves Jesus is just as precious to God as the king on his throne. This is the principle of childhood.

The deepest thought of our lesson today is found in verse 41. It is to practice to do all things in the thought of Christ. This is capable of cultivation. Do not do things merely from human sympathy; do things as unto Jesus. If you do a kindness to another, do it as to one belonging to Jesus. This does not necessarily mean that the one you do a kindness to needs to be a Christian. There is a sense in which all belong to Christ. Do all things out of love to Jesus. Do things for yourself, not for self's sake, but for Christ's sake. Feed yourself, clothe yourself as one belonging to Jesus and not belonging to yourself. Read verse 40. Be whole-hearted for Jesus. To not be for Him is to be against Him. A careless, indifferent life is dishonoring to God. It is against Him. It is not enough to do as little harm as possible; but do all the good possible is the Christ-like life.

Sunday, April 30 1933

HOME STUDY FOR THE WEEK

Apr. 24 — The Two Great Commandments. Matt. 22: 34-40.

Apr. 25 — Life in the kingdom of God. Matt. 5: 1-16.

Apr. 26 — Laws of the Christian life. Rom. 12: 1-9.

Apr. 27 — Christ-likeness. Phil. 2: 1-6.

Apr. 28 — Victory in Jesus. Rom. 8: 34-39.

Apr. 29 — Obedience. Rev. 22: 14. Matt. 7: 21.

Apr. 30 — Devotional Reading. Ps. 15.

LESSON TEXT, PRINTED PORTION — Mark 10: 17-27.

SUBJECT — Christ-likeness in Conduct.

Outline — 1. Bringing a rich man to the place where he can get into the kingdom of God. 2. Teaching the disciples the danger of riches.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

20. And he answered and said unto him. Master, all these have I observed from my youth.

21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me.

22. And he was sad at that saying; and went away grieved; for he had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God.

25. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying among themselves, Who then can be saved?

27. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Memory Verse — Verse 27.

Central Thought — The way of the cross, the way to heaven.

Practical Truth — God can do for us what we can not do for ourselves.

Suggestion To Teachers

Primary and Junior — Tell the children the two greatest commandments. Explain how we can love God, and our neighbor as ourself. Teach them to not desire the things of the world for their own sake. Get deep into the experience yourself.

Intermediate — Talk to the class about the nature

of eternal life, and how we can obtain it.

Senior and Adult — Discuss the danger of riches. Discuss the matter of obeying, not the bare letter of the law only, but also the principles contained in the law. The result of lacking one thing.

Introduction

Our last Sunday's lesson closed with the warning to not offend one of God's "little ones". Jesus then commanded that we clear ourselves of every evil thing. He then teaches of the terribleness of eternal fire. Jesus then disputes with the Pharisees concerning divorcement. Blesses children that are brought to Him. Then comes our lesson for today. Always study what is between the lessons. By searching the other Gospels we find that Jesus was at this time in Perea beyond Jordan. He is nearing the close of His ministry.

EXPLANATORY NOTES

17. Note the earnestness, and great desire of this young man to obtain eternal life. He had some consciousness of its importance, but not enough. He saw Jesus only as a good man. Many today speak of Him as being a good man. We need, when speaking of the goodness of people to attribute it to God rather than to any honor due the person.

18. This young man had used the word "good" twice. He called Jesus good, and thought to gain eternal life by doing some good thing. Jesus wants to get his thought away from both. Only God is good. All good that is in man comes from God. When we think of compensating God for His goodness to us, by doing some good thing for Him we are making a mistake. We can never bring compensation to God by doing good, yet we are to do good. The very highest and purest good things we can do are those done with the least knowledge that we have done any good. When we *think* we have done some good, we have not done good in the humblest manner.

19, 20. We can keep the ten commandments in the letter and yet lack eternal life. Keeping the fourth commandment as strictly as the law commands does not grant us right to the tree of life.

21. According to Matthew, the young man, after saying he had kept all these commands from his youth, asks the question, What lack I yet? He was conscious that there was yet something lacking. Jesus told him that there was one thing lacking. How very near to grasping eternal life! Jesus said, "If thou wilt be perfect." To be perfect is not to lack one thing. This one requirement was more than this young man could meet. His affection was more on earthly things than

it was on eternal life. He sacrificed eternal life for his earthly goods. Beware, O man, that you are not doing the same thing. It is not enough to be keeping many of God's commandments, and doing many good things, but are you giving all to God from a heart of pure love to Him?

24. Why will any man seek after those things that have a tendency to make it hard for him to get to heaven? To seek after any earthly thing in a right spirit is to seek it solely for the purpose of glorifying God with it. We are not to seek our own life for its own sake. There are many things worth more than life.

25. Many different interpretations have been given of this text, and many of them have come wide of the true meaning. Jesus meant the eye of a common needle through which it is impossible for a camel to pass. It is as impossible for a rich man to get through the "strait gate" into the kingdom of heaven. He must in his consecration see himself as divested of all earthly things, and as taking his place among the poorest of the poor. He must do this in his heart as truly as if done literally, and God may require it literally. If we, in consecrating our all to God, take any thought about the probability of God not requiring it literally of us, we are yet lacking one thing. It is God only that can help man to a perfect consecration. With man it is impossible.

PRACTICAL APPLICATION

A number of practical thoughts have already been given. We will add but a few more. Goodness is of such a nature, and man is so constituted that he can be happy only by doing all the good he can. God made man to be happy, and made him so that he can be happy only by doing good. This young man was not a lover of the worst vices, but was a bit worldly-minded, and it unfitted him for the kingdom of heaven. You would not steal, you would not kill, you would not commit adultery, but are you some what in love with yourself? Do you try to make a fair show in the flesh. God has given man social feelings, and these *call us into the company* of others which we need to do, but how easy it is while in the company of others to get out of spiritual-mindedness into worldly-mindedness. Are you wholly consecrated to God? Do you lack one thing? How much would you be fretted and worried if certain losses should come to you? Do you do all things for Christ's sake? Do you care for your own self for Christ's sake? Do you want to be free from sickness for your own comfort or for Christ's glory? Are you setting Christ's glory and pleasure far above bodily comforts, and gratifications?