

# FAITH AND VICTORY

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

HAVE FAITH  
IN GOD

GOD IS  
LOVE

YE SHINE AS LIGHTS  
IN THE WORLD.  
— PHILIPPIANS 2:15

JESUS  
SAVES

A PAPER  
FOR ALL  
CHRISTIANS

Volume 9, No. 3

Guthrie, Okla., U. S. A.

July, 1933.

## EPITAPHS

One day I read an epitaph engraved upon a stone.  
The sentiment was tender, and I pondered there alone  
Upon that silent message; though it carried thoughts  
serene,  
The one it meant to honor most the carving had not  
seen.  
Perhaps it was for living men, who passed that way,  
to read,  
That through its inspiration they should do some  
lovely deed.

I thought to take some lessons, an engraver too, to be,  
And carve some tender epitaphs for those who pass  
to see.  
I shall not try on slabs of stone to scribble with my  
pen,  
But I would write my epitaphs upon the hearts of  
men.

He may chance to be a stranger or life-long friend to  
me  
On the tables of whose heart I write. I care not who  
he be,  
But let my little message there be wrought so deep  
and plain  
By words of kindness, deeds of love, it ever shall  
remain.

— Ulysses Phillips.

## “Ye Must Be Born Again!”

When Jesus spoke to Nicodemus recorded in John 3 and impressed upon him the necessity of being born again, and explained to him how it should be brought about, Nicodemus in perplexity said, “How can these things be”? We may

in a like perplexity say the same thing; but it is of the utmost importance that we acquaint ourselves with this subject, as it is as true now as it was then, that “except a man be born again, he cannot see the kingdom of God.”

Let us briefly look into the necessity of the new birth; what it is, how brought about, and its effect upon our lives.

As we can infer from the subject, we need something better than we have of ourselves. We may be outwardly moral in our lives, clean in our speech, honest in our dealings with our fellowmen, and as far as man can see, live lives above reproach. But if we are honest with ourselves, we know that we are not what we ought to be. That deep down in our hearts there is the blackness of sin; that we are disobedient and rebellious against God, that “all we like sheep have gone astray”, that we need a new spirit, a new life, a nature in conformity to the will of God, which He alone can supply. In other words, we need to be born again.

What, then, is this new birth? It is not a reformation. It is not turning over a new leaf. It is not baptism, or joining the church, or doing good works. All these things will follow in their place. But the new birth is more than these. As some one has said: “The new birth is the impartation of a new nature, even God’s own nature to the one who is begotten again.” We must according to 1 Pet. 1: 23 be “Born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever.” Titus 13: 5, “Not by works of righteousness which ye have done, but according to his mercy he saved us, by the washing of the Holy Ghost.” It is a new life received through the power of the Word of God, and the Holy Ghost. It is the fulfillment of Ezek. 36: 26-27, “A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh and will give you a heart of flesh. And I

will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." In the receiving of this nature we pass from spiritual darkness to spiritual light, from spiritual death to spiritual life: from the service of Satan to the service of God. Not only are we in the service of God, but we being born into the family of God, are the children of God. Rom. 8: 17, "And if children then heirs; heirs of God and joint heirs with Christ." As the children of God, whole nature, and object, and desire of our life is changed. While the flesh with its natural inclinations still lives, the new life has the desire to overcome all sinful inclinations, and can do so through the power of the Spirit.

How is the new life brought about? Not by anything we can do of ourselves. The most earnest longing, the most intense desire, or even the most fervent praying in themselves can not bring it. It is absolutely out of the power of man in himself to receive this blessing. The longing, the desire and the prayers are necessary, but there must be more than these. There must be a yielding to God. There must be faith in the Lord Jesus Christ who as the Son of God made atonement on Calvary for the sin of the world. There must be acceptance of Him as our Saviour, and obedience to God's Word. There must be a perfect will to do God's will, a submission to Him in every respect. Then even though our faith is weak, and our will is weak, we can through the power of the Spirit and of the Word receive this blessing. Torrey says: "In the new birth the Word of God is the seed, the human heart is the soil. God by His Holy Spirit opens the heart to receive the seed. (Acts 16: 14): the hearer believes; the Spirit quickens the seed into life in the receptive heart: the new Divine nature springs up out of the Divine Word; the believer is born again, created anew, made alive, passed out of death into life."

Such an important event can not but have an effect upon the life. The life to a greater or lesser degree is changed. 2 Cor. 5: 17. "If any man be in Christ he is a new creature. Old things have passed away; behold all things have become new." Life has a different meaning. While pure lawful pleasures and the natural desires of the body can be enjoyed in God's appointed way, yet the glory of God, the advancement of the kingdom, and the good of our fellow-man rather than the advancement of self hold first place in our lives. Many things we formerly loved we now detest. Other things which once had no attraction for us we now love. We have a desire to do the will of God, and to follow the plan he has mapped

out for our lives, and to keep His commandments. We have a love for the brethren, and have a concern for the salvation of all men. As we have opportunity we desire to do good unto all men. Gal. 6: 10. Bible reading, secret prayer, and attending worship are now a delight unto us. And we exercise ourselves in the privileges of members of the family of God, these things become part of our lives, and we can say like Paul in Gal. 2: 20, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

May we have an earnest desire and a great longing for this blessing. May we fully understand that in order to have salvation we must be born again. And may we through faith yield ourselves in humble submission to God's will, and as we ask we shall receive.

"As many as RECEIVED Him, to them gave He the power to become the Sons of God, even to them that believe on His name." John 1: 12.

— Sel.

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## Spiritual Neglect

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I have been impressed with the duty of noting a few things which are very essential to "life and godliness." The first one in order is a duty we owe to God, and is set forth in the following words:

"NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER

as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." (Heb. 10: 25). Obedience to this command is greatly neglected by those who profess to know the Bible. Notwithstanding, they, in disobedience, know the Bible says, "This is the love of God, that we keep His commandments; and His commandments are not grievous" (1 John 5: 3). "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 21).

Obedience to God's word, then, is a sure test that we love Him; and obedience is proof that we do not love Him. Jesus says, "Why call ye me Lord, Lord and do not the things which I say?" (Luke 6: 46). This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." (Matt. 15: 8). In the seventh verse Jesus called them "hypocrites." These same words of condemnation fall from the lips of our Lord on you

as well as on them, if you are saying, "Lord, Lord; and do not what you know is your duty. "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12: 47). We who are professing in this reformation had better be careful on this line, or some of us who are glorying in some parts of the truth will be lost in the end, because we carelessly neglected these "little things."

We may give our means and time; may preach and pray; may "cast out devils" (Matt. 7: 21-23); may "give our bodies to be burned," and have not the real love of God in our hearts which will cause us to keep His commandments, and it will profit us nothing in the end (1 Cor. 13: 1-3). We can only escape sin and hell by doing His will. If we profess and do not obey, we are deceived. We may lay the gospel rod on sectarians, which is all right, if we are clear ourselves; otherwise it is all wrong (Matt. 7: 1-5). And should we do this, and disobey other parts of the Word, it will condemn us to hell and we will be shut out of heaven with them, if we do not live by "by every word that proceedeth out of the mouth of God" (Matt. 4: 4).

"Whosoever shall keep the whole law (of liberty), "and yet offend" (knowingly) "in one point, is guilty of all" (James 2: 10). "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17). It means more than a mere profession to serve God. It will be a sad thing in the end for a soul to make a fatal mistake on this line, and ultimately be lost after all its effort to gain heaven. Oh, that all may know that "the eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15: 3).

#### (EXCUSES OFFERED FOR NOT ASSEMBLING IN WORSHIP).

Various excuses are frequently given by brethren, many times for missing the prayer-meetings. If you have an excuse that God accepts, all right; but if not, all wrong. Before you offer an excuse to the brethren for your absence from meeting, consider whether or not God will accept of it. Very likely many excuse themselves when God does not excuse them. Should you do this, you thus help the devil to deceive you. "Be not deceived" (Gal. 6: 7). Oh, "that His fear may be before our faces, that we sin not" (Ex. 20: 20).

The following answers are often given to the question: "Brother, why were you not at meeting last night?" "W-h-y, I wasn't feeling very well;" "had a little headache;" "I was too tired;" "It was

too cold;" "I thought it was going to rain" etc. Now, see here the Lord can heal the headache, make the weak strong, and perhaps it did not rain at all --- you wanted an excuse and the devil gave you one. God can rest your tired body in going to meeting. Possibly He wants you to quit work two or three hours sooner on prayer-meeting night. "Is not the life more than the meat, and the body more than the raiment?" (Matt 6: 25).

I have thought if there was a dollar at prayer-meeting many would go that do not go, and those who do go would be there oftener. How much do you deny yourself for Christ? If there were a dollar in coming to meeting, you would be there. If you have disobeyed God until you are backslidden in heart; cold and dead spiritually, and He has "spewed you out" (Rev. 3: 15-18), I do not want to urge you to go to meeting and profess yourself right over this; go there with godly sorrow, confess your wrong to the church; repent, and God will forgive you; then confidence, fellowship, and a love to do your duty are restored. This is sometimes humiliating, but it is God's way, and it is your only way out to victory. The foregoing is a true picture in many congregations, and is about the prime cause of coldness, indifference, etc.

Sometimes brethren get offended because of some little thing and remain at home for a while, finally get over their pout, then come again and continue to profess both pardon and the second grace. Jesus says, "Blessed is he, whosoever shall not be offended in me" — not at me, but in me. God help all to see that if this is your sad state it were folly for you to profess, or work yourself up into a warm feeling or state, through friction and vim; or try to warm by another's fire, but get down into God and let Him kindle a living fire in your heart. Isaiah speaks of such characters thus: "Aha, I am warm, I have seen the fire" (Isa. 44: 16). Too many are satisfied only to see the fire: you may freeze to death spiritually and yet see the fire. God wants you to have it and feel it burning "in your bones," as saith the prophet. I am sure if it is in your heart you do feel it.

The following also is true of too many: "He feedeth on ashes: a deceived heart hath turned him aside, that he can not deliver his soul" (Isa. 44: 20). Ashes here is an emblem of mourning and melancholy, which is sure proof that such ones are not right with God. Thus you are "turned aside," deceived," and can not deliver your soul. You try to pray but can not get a prayer through to God; thus you are in

(Continued on page 8).

## "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 Pruitt, assisted by Mary A. Pruitt, and other consecrated workers at Faith Publishing House, 920 W. Mansur Ave., Guthrie, Oklahoma.

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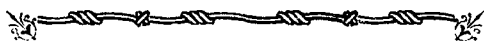
The "*Faith and Victory*" paper will be sent one whole year to any address for twenty-five cents. A roll of five papers will be sent each month to any address for one whole year for one dollar, or a roll of twelve papers will be sent each month to any address for a whole year for two dollars. If you 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.

Phone No. 1523-J.

U. S. A.

## EDITORIALS

According to our rule (See page four) we will not print the "*Faith and Victory*" paper for August. During this season the family at the office attends camp-meetings and experiences a change from the continual indoor activities. This intermission from the work of issuing the paper for August is good for the office force, not only in body but in soul as well, as the association with the saints and the hearing of inspired messages of truth are uplifting and strengthening to the inner man. However, during this time the other office work will be taken care of as heretofore.

The Sunday School lessons for the month of August will be sent to all the Sunday Schools which have subscribed for rolls for that purpose, so that they will not be deprived of this help.

May God bless each reader of "*Faith and Victory*" paper, and keep your heart charged with Divine love and your confidence and faith continually stayed in God, not being moved by the many winds of doctrines which are blowing in these last days.

By God's grace and your prayers we expect to have another "*Faith and Victory*" paper to you before the first Sunday in September.

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"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake." Psalms 23: 1, 2.

The above scripture is my testimony today. Truly, He gives us refreshing food for our soul and causes us to sup of the still waters of peace and keepeth our feet in the path of righteousness that His name may be exalted in the earth.

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There are some who would presume on the mercy of God and say that God is too good to send any of His creation to torment. The fact is that God is not sending folks to torment. People are sending their own souls to torment by rejecting Christ. Those who go there will have to walk over the crucified body of Christ because He poured out His life's blood for the souls of men, and all who believe in Him can be saved and prepared for heaven.

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Isaiah the prophet says, "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed; He shall prolong His days and the pleasure

of the Lord shall prosper in His hand. He shall see of the travail of his soul, and shall be satisfied." Isa. 53: 10, 11.

In the foregoing scripture we note that the soul of Christ was made an offering for sin (for your sin and my sin). His blood atones for our sins. We also note that God saw the travail of His soul and was satisfied.

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When God saw Christ hanging on the cross and giving Himself as a sacrifice for our sin, He accepted it. Now we see that God has already accepted the sacrifice, so if sinful man will accept it as a sacrifice for his sin, it will bring God and man together. Man's guilt and condemnation will all be taken away and he will have peace with God through the faith manifested in the Lord Jesus Christ.

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"He that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall have mercy."

It is decidedly wrong for a sinner to come to God asking Him to deal out justice to him. If God would do that, He would have to punish him in death as death is the penalty for sin. The only way that a sinner can approach God is to come to Him seeking mercy. When a sinner's heart is broken up and he is sorry because of sinning against God and asks God to have mercy and forgive him, God is just and righteous to forgive him and the blood will cleanse from all unrighteousness. God through Christ has made every provision possible for the salvation of men, and souls who reject this provision will be lost through all eternity.

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Those who are saved "by grace through faith" are the spiritual seed of Abraham, the seed of Christ, the generation of the Lord. They constitute the Kingdom of God, the growth of the "stone that was cut out without hands" which smote the great image that King Nebuchadnezzar saw (which represented then the literal kingdoms until Christ was born as King, which the stone represented) and broke them to pieces and they become like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This stone represented Jesus who was born King, and is spoken of in Luke 1: 32 which reads: "He shall be great and shall be called the son of the Highest: and the Lord God shall give Him the throne of His father David and he shall reign over

the house of Jacob (saved children) forever, and of his kingdom there be no end." Those who have been born again and are led by the Spirit of God, are the sons of God and Christ is their king who sits on the throne of David, and there shall be no end of His reign. "The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God and joint heirs with Christ: if so be that we suffer with Him that we may also be glorified together." Rom. 8, 16, 17.

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The Lord continues to bless in the evangelistic meetings in southern California. The meeting held at Glendale, California continued over two weeks, and the truth of the gospel made its way into the hearts of a few souls and they were saved. Others were sanctified by the Holy Spirit. There was a settling down among the saints with unity which was pleasant to behold.

At present we are engaged in another meeting at Pomona, California. It is starting off very good. The chapel was full last night. One soul came to the altar whom God satisfied with the infilling of His Spirit, the "Comforter" which He promised. John 14: 26.

Brethren, we are doing all we can to get the gospel of the kingdom to the souls of men, and we ask you to keep agreed in prayer for us, and also for the printing work at Guthrie.

These are the last days and few are getting saved. The condition of things is in a perilous situation. "Because iniquity is abounding the love of many is waxing cold." Jesus says, "If a man love me, he will keep my words." We see in the land a great decline in the keeping of His words. Therefore, we know that love for God is waxing cold.

Let us each one see that we live soberly, righteously and godly in this present world. Titus 2: 12.

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Sister Iva Cockrell of Spring Hope, N. Car. requests prayer of all the saints for her much afflicted body. She has been sick about four years, suffering much. Her husband is unable to work much, and they have some children to care for. Pray that the Lord will supply them with nourishing food.

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The many orders for free literature are rapidly decreasing our stock and a few of the tracts are completely out. Let us do willingly what the Lord would have us to do toward the Free Literature fund.

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Preparations are now being made by the saints

for the camp-meetings which are held regularly in several localities. In making preparations for a successful camp-meeting, the phase of advertising should not be overlooked. The people in the community of the camp-meeting should know when and where it begins, so that they may come at the first and attend it all. Sometimes folks just hear of the meeting when it is about over.

To aid you in advertising your meeting, we are making a special low price for printing hand bills. Six hundred (600) bills will be postpaid to you for \$2.25. A few card-board bills will be included in this number for tacking up in public places if desired. This amount may be paid from the offerings received during the meeting. Prices on smaller quantities will be quoted if requested. Send a copy of the notice and let us co-operate with you during this camp-meeting season in reaping a great harvest of souls.

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## Camp - Meeting Notices

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The Missouri State Camp-meeting of the Church of God will be held at corner of Fort and State streets, Springfield, Missouri, August 17th to 27th.

This is an old-time Camp-meeting and we are expecting a real feast in Zion. We invite all the saints everywhere to come; every one needing help in their souls come and receive the help you need.

We are expecting old-time able ministers here to preach the Word in its fulness.

As all know it is necessary to have provisions to carry on a camp meeting and as this meeting is centrally located all the saints should be interested in helping to provide for it — groceries, fruit, vegetables or money, or anything that can be used in a camp-meeting.

This meeting will be run on a free-will offering plan. Let each one look to the Lord to see what He would have them do.

Everybody welcome; come and bring your quilts, pillows, and straw ticks. Straw will be furnished free on ground.

For further information regarding the meeting 731 S. Missouri Ave., or E. D. Gibson, 717 S. Lexington Ave., Springfield, Missouri. — Phone 5538.

— Lucy V. Anderson — Pastor.

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Camp-meeting of the Church of God will be held at Blackford, Ky., August 17 to 27. Blackford is on the I. C. R. R., 30 miles north of Princeton, Ky., and 63 miles south of Evansville, Ind. and a-

bout 1 mile from U. S. highway No. 60.

We extend an invitation to all, both saint and sinner to come to this meeting and hear the *old-time* truth of the evening light reformation preached in its fulness. The meeting will be supported by free-will offerings.

Those coming to stay on the grounds bring quilts and bedding to care for yourselves. Straw will be furnished free.

Any desiring to donate anything to the support of this meeting, may do so and it will be thankfully received.

For further information regarding the particulars of the meeting, address Thos. A. Bean  
Blackford, Ky.

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The camp-meeting at Neosho, Missouri will begin July 6th and continue ten days. We are expecting the usual feast from heaven, and extend an invitation to all. Please bring bedding, straw ticks and covers. Any one having tents, please bring them. The expense of the meeting will be met by free-will offerings. No charges are made for meals or beds. Do what the Lord leads you to do.

No troubles will be either considered or dealt with at this meeting. Compromisers and fanatics may expect to sit and listen. Courtesy to all but respect to none. There will be balanced ministers here to preach the Word of God clear and clean.

— John Strech, Pastor

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The camp-meeting of the Church of God at Athens, Tenn. will begin August the 3rd and continue ten days. This meeting will be run on the free will offering plan. Meals will be served in the chapel. Sleeping quarters will be provided. Bring your straw ticks and bedding. Straw will be furnished on the grounds. Everybody — both saint and sinner — are invited.

Athen is located in east Tennessee, or half way between Chattanooga, and Knoxville. It can be reached on the Southern R. R., the L. and N. R. R. and on U. S. Highway No. 11. The camp-ground will be found in north Athens near the Southern R. R. tracks on Porter Street.

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A camp-meeting of the Church of God will be held at Tulsa, Okla. on the corner of Norfolk and Pine Place, July the 20th to 30th inclusive. We extend an invitation to all, both saints and sinners, to come to this meeting and hear the old-time truth. The Word of God will be preached in its fulness.

This meeting will be run on the free-will offering plan. All donations to the support of this meeting will be much appreciated. Bring straw-ticks. Straw will be furnished.

For further information regarding the meeting, please address W. B. Bryant, R. 4, Box 7 B, Tulsa, Okla. — J. B. Douglas

The Church of God camp-meeting at Shawnee, Okla. will be held in the Boy Scout Park on corner of Main and Posotum streets, July 20th to 30th inclusive.

We are looking by faith for the best camp-meeting we have had for sometime. Able ministers will be present to preach on various subjects of interest. All invited.

All expenses will be met by free-will offerings. Beds will be furnished those coming to attend the meeting.

If you have troubles, it would be well to settle them at home and not bring them to the camp-meeting.

For further particulars, write S. L. West, 1001 E. Highland, or A. A. McGlasson, 208 S. McKinley Street. — O. B. Wilson, Pastor, 726 N. Union, Shawnee, Oklahoma.

The Church of God camp-meeting at Salt Creek will begin September 15th and continue as long as the Lord leads. Every one come and feast at Father's table. We are expecting a glorious meeting. For further information write J. T. Johnson or W. M. Moore, R. 2, Box 76, Bristow, Okla.

A camp-meeting of the Church of God will be held at Boley, Okla. from August 18th to 28th. This meeting will be run on the free-will offering plan. Come prepared to care for yourself as far as possible.

There will be ministers here who will preach the whole truth. Everybody invited. For further information, write Bro. M. Spears or Lizzie Jones, Boley, Okla.

#### OKLAHOMA STATE CAMP-MEETING

The Oklahoma State camp-meeting of the Church of God will be held as usual on the Saints' camp ground at corner of 3rd and Laird Sts, Okla. City, Okla., beginning the 4th of August to last over two Sundays.

All are invited to attend this state meeting and help make it a success for God. Those of this state should be especially interested in this meeting for

the extension of the gospel near at home as well as abroad. Please bring your straw ticks, and come prepared to care for yourself as much as possible. All expences will be met by free-will offerings. All who can, bring or send provisions to help supply the table. Provisions should be sent to R. A. Talley, 216 E. 3rd St., Okla. City, Okla. Send money for the support of the meeting to the secetary, D. J. Diggs, 1201 W. Grand Ave., Okla. City, Okla. For further information address either of the above brethren.

From July 22 to 30 there will be a meeting of the Church of God at Deep Fork, known as St. Mark, fifteen miles south of Bristow and thirteen miles north of Boley, Okla. Everybody welcome. If you are saved, come and help us. — Z. E. Francisco, Rt. 1, Box 133, Okemah, Okla.

### CORRESPONDENCE

Sheldon, Mo. — Dear Brothers and Sisters in the "faith once delivered unto the saints:" We surely have much to be thankful for. The Lord is on our side, and our bread and water are sure. We are thankful for the tender mercies of God, and for His daily blessings. How good the dear Lord is to give us life and a few more days to praise Him, and work in His harvest field. We are still young, but the young die the same as the aged. Serve Him today; to-morrow may be too late.

We are thankful for the good lessons that the Lord still gives us through the pen of Brother C. E. Orr. Yes, and we are thankful for the "*Faith and Victory*". I herewith inclose twenty-five cents for another year. I need the soul-food which it contains.

Pray for me.

— Goldie Finch.

Hennessey, Okla. — Dear saints: I felt led to write my testimony through the paper. This afternoon the dear Lord has been wonderfully talking to me about it.

He is wonderfully blessing me, and encourages me to continue the fight. I am still saved and sanctified and in this way to stay by His grace. I mean to press the battle on, as this is a pressing way to Glory. I promised Him that whatever He wanted me to do, I would do that.

Brother Davis of Hennessey was in need of a team to cultivate his crop. They requested prayer that God would make a way for them, as they needed the team at once. We prayed unto the Lord and the Lord answered and gave them money to buy a team. It is truly a blessing from the dear Lord.

A few days ago we had to go out and labor in the hot sun. We requested prayer that the Lord would give us the kind of weather that would be more agreeable. The saints prayed Sunday night. On Monday the Lord sent a shower of rain and cooled everything. It was so cool this morning that we needed to wear a coat. This was another blessing from heaven.

When we ask the Lord for something, hold on until we get the answer. Praise Him; He is a wonderful Savior. When we are living right and ask the Lord for something, we know we will get an answer sometime. Pray for me that I keep humble.

Your Sister in the one body, — Annie Wiley

(Continued from page 3).

bondage in many respects. You are numbered with the ungodly if the above be your picture. May God stir you up ere it be too late, and deliver you.

(THE LOSS AND RESTORATION OF SPIRITUAL APPETITES):

If you have lost your spiritual appetite, relish, or desire for the worship of God, repent and He will heal you and thus restore it. Sickness will cause a loss of natural appetite; and if this be your spiritual condition, don't try to eat, just confess that you are sick, and go to the Great Physician and He will heal you; then it will be your natural inclination to eat. If you have lost your desire to read the Bible, pray in secret and in public; meet to worship, sing, testify etc.; do not try to keep up an old sect form which is hard and irksome, just let God heal you and restore your appetite. Then you will do Christian duties not merely from a standpoint of duty, but because you love to do them — better satisfied to do them than to leave them undone.

Beloved, the whole system of salvation is based on *love*, which is the fulfilling of God's law of liberty. A man can not be in bondage to the Bible, when he has the experience of it in his heart. If the sinner does not give up sin to love God, he can not be saved. If the saved man does not continue to love God more than earthly things God has given him, and "deny himself" to prove it, he will lose salvation. Genuine God-love, at the sacrifice of all else, must be our supreme affection. And on such grounds, "He withholds no good things;" "will keep us from evil;" "will make us stand;" "will never suffer us to be tempted more than we are able, \* \* \* \* but will make a way of escape;" "will do exceeding abundantly above all we can ask or think." Do you believe it? Why do you not act like it, then? "He became poor

that we through His poverty might be rich." Are you rich, rich with this good treasure — SALVATION? —B. E. W. Gospel Trumpet, June 16, 1898.

## The Rule of a Saintly Life

(Article Two)

If you would gain a saint's reward in heaven you must live a saintly life on earth. You will have to live this life for yourself; no one can live it for you. You must get from God how He wants you to live, and then you must live it from your heart. This is the point I desire to emphasize in this series of articles. You can live a saintly life only as your heart is taught of God. There is far too little heart-living among the people of God. We insist on more living from the heart.

We want to make plain and understandable what we say, and yet we do not want to write in such weakness that we do but little good. Weak teaching makes weak saints. To be strong we need some meat. We do not want any one to take any liberty from what we say to serve the flesh, yet we want to give you liberty. You have a right to your liberty. God gives you such a right. God has great concern for your spiritual welfare. He is grieved because of your imperfections, yet He does have respect for your moral freedom. He will never compel your obedience. Man's most glorious endowment is his moral freedom. You might be surprised to learn that by far the majority of Christian professors are not exercising their moral liberty. Nearly the whole of the Romish church are under the rule of man. This is largely true throughout Protestantism and the saints in light are not wholly free from it.

Many religious professors are taking advantage of what Paul taught and are serving the flesh. Paul said, "I became all things to all men that I might by all means save some." Many have taken liberty from these words to serve the flesh. Those who will take advantage of what man says to serve the flesh are far from being saints. They are not living unto God. They are not serving God from heart choice. Now listen; if you are doing right things because some man teaches these right things, you will likely do wrong things if this same teacher teaches wrong things. You are not to do right things because man teaches these things, but because God has written these right things in your heart. If you are not doing them from a righteous principle in your heart you are not living saintly. Can not you understand this? (Continued on page 13).



## Beware of Covetousness

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. If every one could behold the magnitude of the sin of covetousness as God does, I am persuaded that there would be more laying up treasures in heaven and less carefulness concerning the things of this life.

If we listen to the conversations of many who profess to be children of God, we shall conclude that their treasures are on earth. In Heb. 13: 5 we read, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."

Does your conversation provoke others to liberality, or does it encourage a covetous spirit? How often we hear fathers talk to their children about making money, but seldom we hear them talking to them about laying up treasures in heaven. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim 6: 10.

Dear ones, beware lest this be your sad condition. "And having food and raiment let us be there with content." verse 8. Only those who have experienced it know and realize the depth of meaning in the word, "contentment." Covetousness is often the cause of discouragement and an unsettled experience. Deep spirituality is always followed by "liberality." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 25. What is the cause of so many lean souls in many congregations? We answer, "covetousness," in many cases. In 1 Cor. 5: 11 we see that the covetous man is classed with the fornicator, the idolater, the drunkard, etc.

Are you perfectly contented and doing all you can to promote the Lord's work? If not, beware of covetousness. "For this ye know, that no whore-monger, or unclean person, nor covetousness man, who is an idolater, hath any inheritance in the kingdom of Christ and God." Eph. 5: 5. — C. B. Jordon

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## Personal Work

It has been apparent to me for many years there has been a crying lack of personal effect in salvation work. To me there is a deep meaning in the words of Christ in Luke 14: 23. "Go out into the highways

and hedges, and compel them to come in that my house may be filled." There are many rich gems for God lying undeveloped that might be reached if the right kind of house-to-house visitation be done. When a soul gets down sick and becomes totally discouraged, then it is a great stimulus to be visited by some bright faced spiritual person who knows how to be 'as wise as serpents and as harmless as doves.' Brethren not all the best spiritual work is done in public meetings. Many times that which tells most for God is the digging out of some precious soul from the slough of discouragement and despair, and it is accomplished through the instrumentality of personal, house-to-house work.

One thing the worker should bear in mind continually is that confidences reposed should be considered as absolutely sacred. Sometimes a person has been known to confide trouble in another, and straightway it has been scattered broadcast. Thus the one who should have held these matters sacred stooped to the plane of a mere tattler or busybody. Surely this portrays a condition that the saints are not yet all "made perfect in love."

If the kingdom of heaven is ever taken, it must be taken by force. The compelling power of Christ should be so strong within us that when we hear of some one in trouble or sick and discouraged, we should not be afraid of the battlement of sin, ignoring the conditions that may surround that perishing soul, and make an effort to reach that person. Not all praying is going to do it. It is easier to stay on one's knees all the time than it is to brave the inclemency of the weather and the necessity of a long drive perhaps to do the personal work that God requires of you. A bright smile, a sweet flower, some little kind act may arouse the confidence of the sinner.

When we look around us we see some conditions into which man has fallen that are truly appalling. Early marriage, involving which nothing but the grace of God can bridge over, and the trouble entailed upon children by the sins of the parents, forces us to the belief that there must be some way out of the blight of such heredity. What is the way? I appeal to you. Is it not through "the precious blood of Christ?" True penitence with all it involves for both soul and body will effect something that will help to bring the fettered soul out of the miry clay and to place it upon the Rock that will endure. Often a suffering one may feel too timid to place his case before the public meeting; when a timely, cheering call from those professing salvation will bring about the desired results. — M. Chapman

## INDIFFERENCE

(Satan's Chloroform)

In Luke 22: 31 we read that Satan desired to have Peter that he might sift him as wheat. Just so, he desires to have each true child of God who he finds boldly standing for the truth. It may be that a saint has had a wonderful experience with God, and he may think that he is safe; but only so much the more Satan desires to have him. But, hallelujah! Christ has prayed for him. John 17: 20. And then again in 1 Cor. 10: 13 we read: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape that ye may be able to bear it."

Now Satan having tried the saint hard in many ways only to find that each trial brings him in closer communion with God, determines to try something else so cunning that the saint must surely be overthrown, but Christ has prayed for him. The devil takes from his medicine case a little bottle of chloroform and closely watches for an opportunity to administer the same to the child of God. The enemy may perhaps find him, like Peter, resting in some way on his own self-sufficiency, though unconsciously. Peter thought he was safe, and he said, "I am ready to go with thee, both into prison and to death." Luke 22: 33. Most every soul is in danger of getting into the very same place after enduring a hard fight of affliction. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12. If Satan can thus only find a chance, he will most assuredly apply his chloroform to the saint. Oh, how many precious souls have been thus led astray, and taken captive by the enemy at his will.

The best kind of chloroform the devil can use is *indifference*. He is just watching out for every chance to put the saints of God to sleep. But praise the dear Lord! He has prayed for us; and by obeying His precious Word that we find in 2 Tim. 4: 5, "Watch thou in all things," we can be kept safely sheltered from the storms and wiles of Satan, our lives being "hid with Christ in God." Indifference is one of the first steps to sin, "and sin, when it is finished, bringeth forth death." But blessed be God! by His grace we may "endure, as seeing Him who is invisible." Heb. 11: 27.

— R. W. Potter

Don't forget to send in your renewal subscription.

## Question Box

Question — How long did it take Noah to build the ark?

Answer — The Bible does not say, in so many words, that Noah was 120 years in building the ark, but according to the best chronology God spoke to Noah concerning the building of the ark in the year of 2468 B. C. and it was finished in the year of 2348 B. C. making 120 years.

Question — Please explain Luke 17: 31-37

Answer — Verse 30 tells us that this shall be in the day when the Son of man shall be revealed. This refers to the second coming of Jesus and the end of the world. In that day there will be no looking to earth by those who are ready for heaven. The true saint has been looking heavenward so long he will have no inclination to look earthward in that day. This is a solemn warning to all those who are looking earthward. The expression, "One shall be taken and the other left" means that one will find acceptance with God, and the other will not, and does not mean that one shall be taken and the other left a thousand years and be given another chance to get ready for heaven.

Question — How can Jude 1: 6 have reference to Adam and Eve as they were not angels.

Answer — Jude 1: 6 does not have such direct reference to Adam and Eve as to the sons of God as spoken of in Gen. 6: 1-4. Adam and Eve were angels and they kept not their first estate. They were saved by faith in the promised Redeemer, but multitudes of their descendants are reserved in everlasting chains because of their not having kept their first estate. When the Bible speaks of angels it does not always mean celestial beings. John writes to the angel of the Church. Rev. 2: 1. This has reference to the pastor of the Church. Sons of God in Gen. 6: 2 does not have reference to celestial beings, but to the Sethites. Justin, Terullian, Luther, Stier, Kunts and others held that these sons of God were angels from heaven, but this is an absurdity. There are sons of God among the human family. Celestial beings never lost their first estate. No one can give a logical reason why Christ would not have died or some means been made for the redeeming of fallen angels as well as fallen man.

— By C. E. Orr.

The eyes of the Lord run to and fro throughout the whole earth. He sees and knows all about you now! What does He see?

# « Young People's Section »

## MY DESIRE

When I cross Death's chilly river,  
Safely reach that home above,  
May I feel I will be welcome  
In that realm of Light and Love.

May I feel that through a life-time  
In a sinful world and weak,  
I have ever followed Jesus,  
Lowly, humble, gentle, meek.

That I helped to lift up Christ there  
By the life I lived on earth;  
That I helped draw others to Him,  
Helped to show His grace and worth.

That I have increased the talents  
He has given to my care;  
Ever kept the cross before me,  
Seeing Jesus hanging there.

May I boldly seek my Master,  
Tremble not before His gaze,  
Knowing I am pure in spirit,  
Have lived true through all my days.

May the door of Heaven open  
And the angels take me in,  
Singing sweet the Psalms of David —  
Joy that I am freed from sin.

As I look through Heaven's portals  
Where the saints in glory reign,  
May I feel life's labor nothing  
To compare with Heaven's gain.

Dear friends, the above few verses express in a measure the desires and purposes of my heart. I wish I were able to express fully the thought I have in mind. Poetry sometimes will reveal many things that prose cannot. I have a deep desire to live so that when I look back over my life I may feel deserving of these words, "Well done, thou good and faithful servant, enter thou into the joys of the Lord."

Tonight I have been thinking deeply upon the subject of "life." We have heard the saying, "life is what we make it." In a great measure this is true.

Our life is in God's hands but we are free moral agents here and we can make our lives happy by living for God or we can make it miserable by living for Satan. We can do Godly deeds or we can do Satanic deeds. As for me I desire and intend to do Godly deeds by His help. I do not have any great thing in mind but to obey God and do what His Word demands.

I want to help lighten someone's burden, speak a word of kindness to the weary, give a smile of cheer to those in sadness, lend a helping hand to those who need it; and most of all, live a good, straight, true, honest life before God and man. This is my aim and purpose in life. Then whatever talent God has given I will be in readiness to make use of it and increase it.

Christ said in Matt. 5: 14, "Ye are the light of the world. A city that is set on an hill cannot be hid." Now, if we are a city set on a hill we must keep our light shining out to those in this dark sinful world that they may see our good works and glorify our Father which is in heaven.

Let us so speak, so act, so think and in short, so live that we may lift up Christ and draw others to Him. Then when we have drawn our last breath we can say: "I have fought a faithful fight." When the gates of heaven are open before us and we view the eternal joys we can feel deserving of all that God has promised those who live faithful, true, and free from sin or any spot or blemish of this world.

Let us strive to enter in and take some one with us. Yours in Christ, — Verta O'Raine

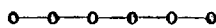
## EDITORIALS

Young people, are you perplexed and discouraged because of the many trials and troubles which you encounter along the Christian pathway? No doubt you wonder why this should be your lot. Now consider and remember that your kind, heavenly Father has permitted all these to come your way, and each one has a purpose. Your Father says, "As many as I love I rebuke and chasten \*\*." When you are chastened and rebuked by the Lord you may know that He loves you. And isn't it enough to know that He loves you? Again, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Chastisements will surely follow those whom the Lord loves

and receives.

Now, the Divine purpose in this is to work out the plan which He has designed for your life. All the holy men whose lives are recorded in the Scripture and those noted for piety passed to heaven through checkered seasons of distress. Job and Joseph, Elijah and Daniel and the prophets, Paul and the apostles were prepared for Glory amid the scenes of earthly trial. Even Jesus was a man of sorrows and acquainted with grief. However, to the Christian there is a source of consolation in the darkest day of adversity. When our Father leads through fire and waters of trouble, think of the gracious design He has in view. He chastens "for our profit, that we may be partakers of His holiness." Troubles here will ripen your soul to enjoy much more the peacefulness of heaven. He sinks you on earth that you may rise in heaven. The Apostle Paul was afflicted to keep him humble. Job said, "When he hath tried me, I shall come forth as gold." God's Word says, "Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Again, "The trying of your faith worketh patience." By affliction our affections are attracted upwards and enable us to say: "Our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory; while we look not at the things which are seen, but at the things which are not seen." Also, "Tribulation worketh patience." When you pray for patience, you may expect the tribulations first. Chastening often brings wanderers back to the path of righteousness. The Psalmist said, "Before I was afflicted, I went astray; but now I have kept thy Word."

When God's gracious designs are seen in His chastisements, the Christian has a reason to rejoice, even in affliction. Along with the promise that adversities will come, there also comes consolation in the promise that our kind, heavenly Father will make a way of escape that we may be able to bear them. God has made a way of escape for many others and He will for you. Console yourself in contemplation of the day when the troubles of life will be ended forever.



The camp-meeting season is now here. Those who are going to camp-meetings can get help and help others during this season. Pray for the extension of God's kingdom, that souls will be rescued from Satan's power, and the saints edified and unified.

Order free tracts and papers of this Office for distribution at the camp-meeting to which you are going. (Please enclose postage for mailing). Work now, because the night of death is coming when no man can work. You can do a work for God by getting subscriptions for this 20-page, monthly publication. It will come to bless the reader each month for a year for only 25 cents. It is your opportunity to spread the gospel.

— L. D. P.

### “MAKE IT A MATTER OF PRAYER”

A good old English farmer had become the happy inventor of an improved plow. Queen Victoria, on seeing the new invention, inquired of the farmer how he thought of it, whereupon he replied:

“Well, your majesty, I had it in my head for a long time before it would come straight. I saw what was wanted plain enough, but I couldn't make out how to get at it. So at last I made it a matter of prayer; and one morning the whole thing came into my mind like a flash.”

“Why, Mr. Smith,” interrupted his royal listener, “do you pray about your plows?”

“Why, your majesty, why shouldn't I? My Father in heaven, He knew I was in trouble about it, and why shouldn't I go and tell Him? I remember one of my boys when he was a teeny little mite. I bought him a whip, and very pleased was he with it. Well, he came to me one day, crying as if his little heart would break. He'd broken the whip, and he brought it to me. So I took him on my knee, and wiped his tears, and kissed him and comforted him. ‘Now, don't cry, my boy,’ says I, ‘I'll mend the whip, I will, so that it'll crack as loud as ever.’ Well, now, don't you think our Father in heaven cares as much for me as I do for my boy? My plow didn't much matter to Him, but I know quite well my trouble did.”

— Sel.

Owasso, Okla. — Dear young saints scattered abroad: To-night finds me saved and sanctified and on the King's highway to heaven. I'm encouraged to live on for the Master.

I was delighted to read the testimonies of the young people in the May issue. I like to know of young people living for God. Time is very short, and it is sad to see folks going on heedless and not giving God one thought.

I am enclosing 25 cents for the renewal of my subscription to “Faith and Victory”. I love to read it. Your Sister in the one body, — Jonnie Hardman

**"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 26th annual camp-meeting of the Church of God will be held on the camp ground at Hammond, La. July 7-17. Only a few days after reading this the meeting will be in progress. You are invited to come. This is going to be a good meeting. While there is a scarcity of money there is no scarcity of grace. God can work even more effectually when man is in adversity than when in prosperity. We consider these times of financial depression to be favorable to a good meeting. Come to the meeting, and help and get help. If you can not come, please be earnest in prayer for the meeting. A few small offerings have been sent in to help bear the financial burden. We are thankful for these.

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We consider "*Faith and Victory*" the best paper published. No other paper, so far as we know, contains twenty pages of good spiritual articles, testimonies, editorials, meeting notices, young people's department and Sunday School lessons for so small a subscription price. This paper is the most evenly balanced of any we know. It is the freest from compromise and fanaticism. We surely ought to do all we can to get such a paper into larger circulation. At your camp-meetings this year why not put forth an effort to get subscriptions. You can scarcely do any one a greater benefit than to get them to read "*Faith and Victory*".

(Continued from page 8).

Do you want liberty to serve the flesh? God gives you that liberty. He weeps over you when you are serving the flesh, yet He gives you your moral freedom. If you take advantage of that liberty to serve the flesh you will have to pay the penalty. God will let you do as you please. I would not take that liberty from you. I would not exercise any man-rule over you. I would not lord it over the people of God. I believe in letting people do as they please. May be some will say that is a compromise; that it gives people liberty to serve the flesh. I will try and help you to understand what I mean.

Suppose I teach that it is wrong to use coffee. You may say, "Such teaching takes away my liberty." Now I do not want to take away your liberty. I want to teach that it is wrong to use it, and give you the reasons why, but if you do not get to God and

get light into your own soul from heaven that it is wrong, and let God deliver you from it so that you find great liberty in leaving it off it will do you but little good to quit its use. It may help you physically, but not spiritually. I would have you do as you please, but I would like to help you get to that place where your highest pleasure is to please God, and you leave off every wrong thing because God has showed you that it is wrong, and not leaving it off because some one teaches it. Can you not understand what I mean?

Some may say, "I understand you, but what is the need of teaching on such lines?" Now I will try and make clear to you the great need of such teaching. There is not enough living from the heart among the saints. There is too much coldness, formality and dullness among us. This is a plain statement, but it is the fact. The reason why there is such formality and dullness is because there is not enough heart-living. There is too much doing and not doing because it is taught that we should do certain things and not do certain things. The things we do and do not do should be done from the power of a living "truth in the inward part." This only will save us from cold formality. If you were only able to receive it I would say that too many are doing things merely because the Bible says so. Wait a moment, and let me explain. The Bible teaches (in principle) and preachers teach that it is distrusting God to take medicine. Now you can say, "I will not take any medicine because the Bible says, 'God will heal all my diseases,' and yet you may not get healed. Why is it? It is because you have not made that word you see on the printed page a living power in your heart. Jesus says, 'If ye abide in me and my words abide in you, ye shall ask what you will and it shall be done unto you.' Multitudes are claiming that promise and getting no results. What is the trouble? It is because the word is not abiding in their heart in its power. Peter said, 'Such as I have.' He had something. He had healing truth as a power in his heart, and he gave it from himself to the man and he was instantly healed.

That is what these articles are insisting upon. It is the word of God as a mighty, working, force in the heart. Preachers can teach plainness of dress, divine healing, the Church of God, and yet the sick not be healed, the people getting more worldly in dress, and gradually losing sight of the Church. Why is this? It is because the theory is preached and it is received as a mere theory, and not made a living reality in the soul.

The theory of the new birth, of sanctification, of holiness, of divine healing, of dressing in modest apparel, of the Church, of the death of Jesus, of His separation from the world, and all these received as a theory and the congregation getting more formal, lifeless, immodest, worldly-minded, all the time. When the Holy Spirit takes a soul down into the death of Jesus, and there that soul dies in the death of Christ there will be a resurrection to a life of power that will stir the country for ten miles around. It did it at Pentecost and it will do it today. We see what is called conversions, and sanctifications today and they are so cold, tame, lifeless, that they create but little or no joy in the heart of the saints. There are those today who can look back to the time of their conversion or sanctification when they felt more like a creature of heaven than of earth. They lived in a heavenly realm. They walked in a spirit of prayer. They lived in constant communion with God. The word of God was a fire in their bones. Diseases were driven back, and sinners awed by their presence. I have known the sick to be instantly healed by the presence of preachers coming into the room. It is different today. Why is it different? Because the living truth has not been kept burning on the altar of the soul. The theory is held in the head, but the fire has gone out in the heart.

Too many are trying to live what some one else teaches instead of getting the truth in the heart. Did you not know that you can get nothing from heaven except there be a heart conviction by the spirit for the thing desired. You want to be saved because you do not want to go to hell; you want to be healed because you want to be well, you want your daily bread because you don't want to go hungry, but there is no heart conviction for the things you are desiring. You pray with your lips but there is no mighty pleading of the Holy Spirit in you and you get nothing from heaven to your life. You may think that I am severe. I am telling you truth because I love you.

Jesus says, "My sheep hear my voice and they follow me." You are to hear more than the preacher's voice, but there are those who are hearing no more. You are to listen for the voice of Jesus in the voice of the preacher and if you can not hear it, do not follow. You have heaven to gain for yourself. You have your own life to live. Do not look around and compare yourself with some one else. Look to heaven and live to please God. He will tell you how to live. His Spirit will write it in your heart. No two lambs bleat just alike. Jesus knows each sheep by its own particular bleat. No life will ever be just like yours,

because there never was any one just like you. It takes your own individual life to complete the all glorious temple of God. Seek the God of heaven to teach your heart how to live. You can live the life God wants you to live, but you can not live the life of another. There are some variations in every life. It is the law of heaven. Get your eyes off of others. Jesus says, "What is that to thee, follow thou me." My article is growing lengthy, and I have a lot more to say. I would like to give some of my experience as to how God has taught me respecting some things in my next article.

— C. E. Orr.

## Bible Lessons For Sunday Schools And Home Study

Sunday, July 2, 1933

### HOME STUDY FOR THE WEEK

- June 26 — Joshua Succeeds Moses. Joshua 1: 1-9.
- June 27 — Joshua Enters Canaan. Josh. 4: 8-14.
- June 28 — Joshua's Vision. Josh. 5: 8-14.
- June 29 — Joshua's Obedience. Josh. 6: 1-11.
- June 30 — Joshua Instructing The People. Josh. 8:30-35.
- July 1 — Joshua's Farewell Address. Josh. 23: 1-13.
- July 2 — Devotional Reading. Psalms 119: 1-16.

LESSON TEXT, PRINTED PORTIONS — Josh. 1: 1-7; and Ch. 23: 1, 2, 14.

### SUBJECT — Israel's New Leader.

1. Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4. From the wilderness and this Lebanon even unto the great river, the Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coasts.

5. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Ch. 23: 1. And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies around about, that Joshua waxed old and stricken in age.

2. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

14. And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof.

Memory Verse — Verse 14. Let all above the Primary class commit this verse to memory.

Central Thought — The Faithfulness Of God.

Practical Truth — I must never doubt the promises of God.

#### Suggestions To Teachers

Primary and Junior — Let the teacher acquaint himself with the life of Joshua. Point out to the children the many good qualities in this man's life, and because of his faithfulness God was with him and helped him.

Intermediates — Ask the class if they ever knew of one instance where God failed to keep His promise. Impress on the minds of the children the importance of being faithful to God. It is the way of prosperity, even though we die as poor as Lazarus.

Seniors and Adults — Discuss the meaning of "being strong and of good courage." What is Christian strength? What is Christian courage?

#### INTRODUCTION

The children of Israel have now reached the Plains of Moab just east of the Jordan. They had been 430 years in Egypt, and 40 years in the wilderness. Now after the lapse of 470 years they are again called to enter the land given by God to them. They are taking possession of what could have been theirs all these many years if God had been fully obeyed. This is true in life. How many of God's children are dispossessed for a time because of some disobedience from that which could have been theirs constantly through obedience.

God had taken Moses up in Mount Nebo. There

Moses died and God buried him. Joshua is called to be the successor of Moses. He is Israel's new leader and called to bring the chosen of God into Canaan.

The last three verses of our lesson for today are found in chapter 23. About 25 years have passed between this and what is given in the first verses of this lesson. The first seven verses speak of a time when Israel was called to enter Canaan. These last three verses speak of the approach of the death of Joshua about 25 years after he had entered Canaan. In his parting words, Joshua gives the children of Israel solemn warning against compromising with the idolatrous nations around them.

#### EXPLANATORY NOTES

Verse 1. "Now after the death of Moses." This reads right on as a continuance of the last chapter of the book of Deuteronomy. This last chapter of Deuteronomy should have been the first chapter of Joshua. It is very evident that this last chapter of Deuteronomy was not written by Moses for no one can write an account of his own death and burial. No doubt but that this chapter was written by Joshua. "The Lord spake unto Joshua." This was thirty days after the death of Moses when the days of mourning for Moses were ended. See Duet. 34: 8.

Verse 2. "Moses my servant." The word "servant" as here used has a fuller meaning than is generally understood. It includes the meaning of "Prime Minister." Moses, was God's prime minister, and the only one after him that bore this title was Jesus Christ of whom Moses was a type.

Verse 3. "Every place that the sole of your foot shall tread upon." This teaches that these seven Canaanite nations could be easily conquered. Their unfaithfulness to God was the only reason the task of driving out the Canaanites would be difficult.

Verse 4. "From this wilderness and this Lebanon." God is here pointing out to Joshua the full extent of his rightful possessions. It is a fact that the Israelites did not possess the fulness of this God-given territory until the days of David. See 2 Chron. 9: 26. How long it takes God's people to take possession of all that God has for them! Many never do. The Hittites were the strongest and most warlike of the nations of Canaan. They dwelt in the mountains of the south, and would be the hardest to exterminate speaking after the manner of men. The great sea was the Mediterranean sea.

Verse 5. None shall be able to stand against Joshua because God was with him. This same is true of every child of God. Only believe.

Verses 6, 7. Be strong and courageous enough to keep all the commandments of God. It requires strength and courage to keep God's commandments. It takes courage oftentimes, to say, No, to the temptations of the world. It takes courage to stand for Jesus. The words, "Be strong and very courageous" literally means to be strong and play the man to the fullest extent. God will be with us and help us, but He would have us to do all in our power. If we refuse to play the man (do our part) God will not help us.

### Sunday, July 9, 1933

#### HOME STUDY FOR THE WEEK

- July 3 — Caleb Exploring Canaan. Num. 13: 17-31.
- July 4. — Caleb's Faith and Courage. Num. 14: 1-10.
- July 5 — God's Promise To Caleb. Deut. 1: 26-36.
- July 6 — God's Promise Fulfilled. Josh. 14: 6-15.
- July 7 — Confidence in Jehovah. Psal. 27: 1-14.
- July 8 — Some Heroes of Faith. Heb. 11: 17-30.
- July 9 — Devotional Reading. Psal. 121.

LESSON TEXT, PRINTED PORTION — Josh. 14: 6-12.

#### SUBJECT — Caleb

6. Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite, said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart.

8. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God.

9. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God.

10. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities

were great and fenced; if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

(Read the remainder of this chapter).

Memory Verse — Blessed is the man that maketh the Lord his trust. Psal. 40: 4.

Central Thought — Living out what is in the heart.

Practical Truth — Have God in the heart and wholly follow Him.

#### Suggestion To Teachers

Primary and Juniors — Talk to the children about the inheritance of those who wholly follow God. Read verse 9. God gave Caleb a long life. Read the promise to children. Eph. 6: 1-3.

Intermediates — This lesson affords you a great opportunity of impressing the minds of the children with the fact that God is the preserver of our life. Tell the story of Caleb's faithfulness. Num. 13: 17-33.

Seniors and Adults — Discuss the faithfulness of Caleb, and his reward. Was Caleb faithful to God for the sake of the promises, or did he serve God out of pure love to Him? Should we serve God just to get to heaven and to escape hell?

#### Introduction

Caleb was forty years old when the children of Israel came out of Egypt into the wilderness. Then he with all Israel wandered forty years in the wilderness. Thus Caleb was eighty years old when the children of Israel crossed the Jordan into Canaan. Now Caleb is eighty-five. Consequently the children of Israel have been five years in Canaan at the time of our lesson today. The hill country of Hebron had once been the home of Abraham. It is yet unconquered, but Caleb makes choice of this hill country in faith that God would help him drive out the foe.

#### EXPLANATORY NOTES

Verse 6. Infidels take the parentage of Caleb to ridicule the Bible. In this verse it is said that Caleb was the son of Jephunneth the Kenezite, while in 1 Chron. 2: 18 he is called the son of Hezron. The Bible often speaks of grandsons and even of nephews as being sons. Hezron was one of Caleb's ancestors and not his real father. "*The thing the Lord said unto Moses.*" By reading Num. 13: 22 and 14: 24, and Deut. 1:36 it is made quite clear that God had promised Hebron to Caleb. Caleb knew the thing God had promised Moses concerning him. He had kept it in remembrance these forty-five years, or from the time he proved his faithfulness as a spy



to spy out the land of Canaan. Doubtless he thought of Hebron, his future home, many times during these forty-five years. His companions all around him were dying in the wilderness, but he had no fear of death. He remembered the thing God had said.

Verse 7. "*As it was in mine heart.*" When Caleb came from Canaan to Moses he told Moses that they could take the land. He spoke from his heart, not from sight. In his heart he heard the promise of God, and he was moved by that promise and not by what he saw in Canaan.

Verse 8. "*I wholly followed the Lord.*" The word, "Caleb" means "a dog." Some have thought this name unfitting to Caleb. In this they are mistaken. The dog follows his master more truly than any other animal. It is in this sense that the term "dog" fittingly represents Caleb. Two men may be walking down the road with a dog following them. You can not tell to which one the dog belongs. But let these men come to where the road divides and they separate, then you will soon see which one was the dog's master. It is when a division arises among God's children, as when the twelve spies returned, we see who it is that follows God.

Verse 9. Here Moses understood that God would give Caleb a possession in Canaan. It pays to follow God wholly. Will we not this day resolve to do it more fully? We would say that the word "Caleb" has another meaning beside "dog." It means "all heart." Caleb followed God with all his heart, and God gave him Hebron. In Num. 14: 24 we learn the secret of Caleb's faithfulness. He had "another spirit in him." When we have the Spirit of God in our hearts we will walk in faithfulness to God.

Verses 10-12. Kept by the power of God through the dangers of the wilderness. Here was a supernatural keeping. All Israel, except Caleb and Joshua had succumbed to death in a natural way. These were kept by God. Caleb at 85 was strong as he had ever been at any time in his life. Have faith in God. Those who are kept by God are kept for a purpose. He does not keep men alive for no purpose. May we be faithful to that purpose. We are able to possess all that God intends in His purpose of giving life. We are able to occupy all the territory God gives us. Trust Him. Commit thyself into His keeping. Go forward to fulfill all His purposes concerning you.

Sunday, July 16, 1933

HOME STUDY FOR THE WEEK

July 10 — Deborah a Judge. Judg. 4: 1-5.

July 11 — Deborah a Leader. Judg 4: 6-10.

July 12 — Deborah a General. Judg. 4: 11-16.

July 13 — Deborah's Song. Judg. 5: 1-11.

July 14 — A Woman of Courage. Esther 4: 9-17.

July 15 — Esther Saves Her People. Esther 8: 1-8.

July 16 — Devotional Reading. Ps. 46 1-11.

LESSON TEXT, PRINTED PORTION — Judges 4: 4-10.

SUBJECT — Deborah.

4. And Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

5. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him. Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7. And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army with his chariots and his multitude; and I will deliver him into thine hand.

8. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9. And she said, I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went with him.

Memory verse — God is our refuge and strength. A very present help in trouble. Ps. 46: 1.

Central Thought — God will fight life's battles for us.

Practical Truth — Rely not on yourself, but on God, and go forward.

Suggestion To Teachers

Primary and Juniors — Acquaint yourself with the history of the children of Israel at this time.

Study the first three chapters of Judges. Tell how the children of God went into sin when Othniel died, and again when Ehud died they again went into sin. Tell of God's hatred of sin. God wants us all to loathe sin.

Intermediates — Be sure to make a thorough study of the lesson. Study the first three chapters. See how the children of Israel went into idolatry time

and again. Such is the depravity of the human heart.

Seniors and Adults — Discuss the proneness of man to wander from God. The decline of reformations. Are you as spiritual as you once were?

### Introduction

One hundred and fifty years have gone by since the children of Israel passed over Jordan into Canaan. Joshua has been dead many years. God raised up judges to judge and rule in Israel. Othniel was the first judge. Ehud the second, and now Deborah is the third. When a judge died God's people went into sin. God sent punishment upon them for their idolatry. When Ehud died the children of Israel again did evil in the sight of the Lord. To punish them, God allowed the king of Canaan to defeat them in battle. Then the children of Israel cried unto God and God raises up Deborah to judge over them, and lead them back to God and to victory.

### EXPLANATORY NOTES

Verse 4. Deborah, a prophetess. The Spirit of God descended upon her and she thus was made capable of communion with God, and to make known to the children of Israel the will of God. We do not need a prophet or priest today to reveal God's will to us. The word "prophet" or "prophetess" means a "spokesman for God." The word "Deborah" means "a bee." She was a honey bee to her friends, but a stinging bee to her enemies.

Verse 5. "She dwelt under the palm tree of Deborah." This palm tree was not named after this Deborah of today's lesson, but in memory of Rebekah's nurse. Rebekah was the wife of Isaac, Abraham's son. She had a nurse named Deborah. She died and they buried her under an oak. See Gen. 35: 8. In the one place it is called an oak while in the other a palm tree.

Verse 6. "Barak." Deborah calls this man to be General of the armies of Israel. The name "Barak" signifies, "lightning," which is quite appropriate for a warrior. Kedesh-nephtali was one of the cities of refuge in the Gershon division.

Verse 7. In verse 6 Deborah tells Barak that God said for him to "Go and draw toward mount Tabor." In verse 7 she says that God said "I will draw unto thee to the river Kishon, Sisera." God would draw Sisera to Barak. This is very significant. God's ways are often difficult to understand. God drew Barak and Sisera together to battle. God draws His people to Him. He draws the ungodly to their destruction. God has a way in which He will cause His

people to triumph over their enemies. When we go out at God's command He will bring our enemies in contact with us that we might triumph in His way.

Verse 8. The best of men are still men at the best. Barak would not go out to battle even at the promise of God except a woman go with him. He had ten thousand men, but these were not enough. He desired this woman to go with him to the battle. This was because upon this woman rested the Spirit of God. He felt a greater assurance that God would be with him, if the woman of God was with him.

Verse 9. Deborah would go, but Barak would not have the honor of conquering Sisera. He should fall into the hands of a woman. This was Jael. Read the entire story of the battle.

Verse 10. Deborah hesitated not to go. She went because God directed her to go. She was one who knew the will of God concerning it, and went forth fearing nothing. We can all know God's will concerning us, and we should be ever knowing it and doing it. The ten thousand men at Barak's feet means that they were all footmen or infantry, no chariots. God gave victory.

### Sunday, July 23, 1933

#### HOME STUDY FOR THE WEEK

July 17 — Drunkenness Denounced. Isa. 5: 8-12.

July 18 — Woes of the Drunkard. Isa. 5: 18-24.

July 19 — Drunkenness and Poverty. Prov. 23: 19-26.

July 20 — Sobriety Enjoined. Tit. 2: 1-12.

July 21 — Obeying the Law. 1 Pet. 2: 11-17.

July 22 — Avoiding Evil Companions. 1 Cor. 5: 9-13.

July 23 — Devotional Reading. Psalms 85: 7-13.

LESSON TEXT, PRINTED PORTION — Isa. 5: 8-12, 18-20

SUBJECT — The Sin of Drunkenness.

8. Woe unto them that join house to house, that lay field to field, till there be no place; that they may be placed alone in the midst of the earth.

9. In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame.

12. And the harp, and the viol, the tabret, and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19. That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!

Memory Verse — Righteousness exalteth a nation, but sin is a reproach to any people. Prov. 14: 34.

Central Thought — How terrible are the woes which God pronounces.

Practical Truth — Live holy lives that we may escape the woes of God.

#### Suggestion To Teachers

Primary and Junior — Picture the horrors of drunkenness, also of tobacco-using and all forms of evil habits. No drunkard can enter heaven.

Intermediate — Sin keeps man out of heaven. Sinners shall be turned into hell. Do not hesitate to teach the child that there is a hell and that sin leads to this place of eternal torment.

Senior and Adult — Discuss the sin of drunkenness and of covetousness. Covetousness is a form of drunkenness.

#### Introduction

Israel and Judah had fallen into the sins of drunkenness and covetousness. They were joining house to house. Greedy, full of drunkenness and rioting. Their minds had become so darkened that they mistook darkness for light. Isaiah denounces their sins.

#### EXPLANATORY NOTES

This whole chapter constitutes one prophecy. In verses 1 - 7 we have the astonishing declaration that in the "vineyard of the Lord of hosts" God has discovered, not the excellent fruit, He had a right to expect, but "wild grapes." In our lesson for today some of these "wild grapes" are spoken of. The God of heaven discovers the terrible sins of drunkenness, greed and pride in the midst of His people. Men were not satisfied with those possessions that they could obtain by honest industry, were coveting their neighbor's possession and seeking by any means to get possession of them. This sin has its counterpart today among professors of religion. Men in that day were living for mere pleasure; were filled with the "wild grapes" of sensual indulgences. Verse 19 is not so easily understood the way our translation has it rendered. These words are uttered by the people

who are sinning as it were with a cart rope. (ver.18). They utter them sneeringly. Moffatt renders this verse in these words. "Pray, let us see what he (God) will do. We'd like to know what Israel's Majesty can have in mind." These words were spoken in mockery of God's counsels. The words, "Sin as it were with a cart rope" means that their sins had been added one to another until drawn out to an enormous length. It is compared to a rope maker still increasing and lengthening his rope.

Certainly minds that call evil good, and darkness light are woefully darkened. This is being done today in religious circles. Many an evil thing is called good. The pageants, the plays, the festivals, the orchestras which are termed great good are howling sins in the sight of God. Let the teachers impress this on the minds of those who are taught. Today the church is so full of compromise until folks have come to see light where it is all darkness. They tolerate each other. They use very soft words. They say of a man that he "equivocated," instead of saying he "lied." They say, "he took a little advantage in the deal" when in fact "he cheated." Folks are so fearful of hurting the feelings of another that they suffer wrong doing to go on without rebuke, and as a result sin and worldiness is getting in on the people of God.

#### Sunday, July 30, 1933.

##### HOME STUDY FOR THE WEEK

July 24 — Gideon Commissioned. Judg. 6: 11-14

July 25 — Gideon's Humility and Caution. Judg. 6: 15 - 24.

July 26 — Gideon Attacks Idolatry. Judg. 6: 25-32.

July 27 — Gideon's Army Sifted. Judg. 7: 4-8.

July 28 — Gideon's Conquest. Judg. 7: 13-19.

July 29 — Gideon's Faith. Heb. 11: 32-40.

July 30 — Devotional Reading. Ps. 98: 1-9.

LESSON TEXT, PRINTED PORTION — Judg. 7: 4-7, 16-21.

#### SUBJECT — Gideon.

4. And the Lord said unto Gideon, The people are yet too many: bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5. So he brought down the people unto the water; and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one

that boweth down upon his knees to drink.

6. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place.

16. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17. And he said unto them, Look on me, and do likewise; and, behold, when I come to the outside of the camp, it shall be that I do, so shall ye do.

18. When I blow with a trumpet, I and all that are with me, then blow ye trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

19. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch; and they blew the trumpets, and brake the pitchers that were in their hands.

20. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord, and of Gideon.

21. And they stood every man in his place round about the camp; and all the host ran, and cried, and fled.

Memory Verse — The Lord is the strength of my life; of whom shall I be afraid? *Psa. 27: 1.*

Central Thought — When God is for us we can triumph.

Practical Truth — When we make God our strength, then we are strong.

#### Suggestion To Teachers

Primary and Junior — This is a most interesting lesson, and one that can be made most impressive. Take advantage of it. Teach the child his need of God through life. He can be strong to make a success in life if he trusts to God's strength.

Intermediate — Dwell particularly on verse 17. Gideon represents Christ. We are to look on him. Do as he does. This is the secret of a successful life.

Senior and Adult — Discuss the reason of the three hundred being chosen in the manner in which they were. What is the significance? Discuss why

God could win with three hundred and not with 32,000.

#### Introduction

For seven years Israel, the chosen of God, had been oppressed by the Midianites. Now God calls Gideon as their deliverer. He began his work of deliverance of Israel by breaking down the altar of Baal in Ophrah. The Midianites were encamped in the valley of Jezreel. By the sign of the fleece Gideon was assured of victory. He called the men of Israel together to drive out the invaders. 32,000 answered the call. God reduced these to 300. After the defeat of the Midianites Israel had peace and quiet for forty years. At the expiration of that time Gideon died at a ripe old age. Then comes the sad story of Israel going again into idolatry.

#### EXPLANATORY NOTES

This is a great lesson. Volumes could be written upon it. We can give but a few words. God is not dependent on numbers. A lesson difficult to learn. Man is inclined to follow the crowd. God can use only certain characters. He will reduce the number until He has only such as He can use. He wants to reveal His presence on the earth. He can do it only through those who are true as steel.

There are many lessons to be gleaned from the lapping of the water. Only 300 did this and they were the chosen ones. Perhaps the most important lesson is that of watchfulness. Gideon's army was in the very presence of the enemy. It was high time for men to be on the alert. To lay down and drink water was to be thrown off guard. To bring the water in the hand and drink from the hand was to still keep the eye upon the enemy. Vigilance is a most necessary thing in the Christian life. The command of Jesus is to WATCH.

God formed the plan. Gideon and his band carried out the plan and succeeded. God will form the plan of your life if you will give it into His hands. It is for you to let God plan and to work out that plan. God will be with you and work with you. Here it was, "The sword of the Lord and of Gideon." How significant. God and Gideon using the same sword. It will conquer. Be sure in all your undertakings in life that it is the "Lord and I." That is a company that never fails. Do not have it, "I and the Lord," but "The Lord and I."

Empty pitchers and burning light. Jesus emptied Himself (*Phil. 2:8*) and thus became the light of the world. Empty yourself, that God may come in so that all through your life it will be "The Lord and I."