

FAITH AND VICTORY

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

HAVE FAITH
IN GOD



A PAPER
FOR ALL
CHRISTIANS

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Praise God!

Praise God from whom all blessings flow,
For He's the only one I know
That saves our souls and sets us free,
Prepares us for eternity.

Praise Him, all creatures here below,
And help to stop sin's awful flow
By showing in our daily life
The way to live above all strife.

Praise Him above all earthly ties,
Praise Him, the One that sanctifies;
Praise Him, yes, praise Him all our days,
Show forth His love in all our ways.
— Mrs. A. E. Graham.

Salvation—What Does It Mean?

O reader, have you given attention to that which is contained in the word SALVATION? O man, think of this; it concerns you more than all other objects taken together for which the whole world is in pursuit.

Salvation is worth a thousand times more than health of body; in comparison with which men consider money no object; and for the hope of regaining they lavish gold and greenbacks as free as dirt.

Salvation is more to be desired than all the glory and pleasure that the highest honors of earth can yield. Yea, it places the soul upon a plane so elevated as to receive the admiration and adoration of Heaven. "If any man serve me, saith the Lord, him will my Father honor."—John 12: 26. It places a man far above the highest object of earthly ambition. It gives him a kingdom greater than Alexander or Napoleon ever swayed scepter over. "It is your Father's good pleasure to give you the kingdom." Even the "king-

dom of heaven." "They which receive abundance of grace and the gift of righteousness, shall reign in life by one Jesus Christ."—Rom. 5: 17. And this glorious reign is not located in some future age. but John, writing to the seven churches in Asia, in the first century of Christian grace, declared that Jesus Christ, who is the faithful Witness, the Prince of the kings of the earth, him that loved us, and washed us from our sins in his own blood, hath also "made us kings and priests unto God and his Father."—Rev. 1: 5, 6. As again seen in this beautiful book of symbols, at the very opening of the plan of redemption the blood-washed celebrated the praises of God with a "new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5: 9, 10. And Peter calls God's church "a royal priesthood," that is, a priesthood of kings.

All who live in sin are slaves to their own lusts, and are not able to govern themselves. But salvation makes us kings in rule over our own selves; over our passions, appetites, and desires. "And he that ruleth his spirit is greater than he that taketh a city."—Prov. 16: 32. Salvation also places us in kingly triumph over all the elements of this world; over sin, fashion, and popular sentiments; and over the devil himself, who claims to be the ruler of earth. A master of the situation of life, with a peace that nothing disturbs; and a joyful faith in God which see all things working together for our good, and contributing to our happiness.

Salvation is greater riches than all the gold, silver, and valuable treasures of this earth summed up together. A treasure that never faileth; a wealth so great that to the happy possessor every thing of earth is, in comparison, reduced to dust and dirt. O "the

unsearchable riches of Christ!"--Eph. 3: 8. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."--2 Cor. 8: 9. How rich? "He that overcometh shall inherit all things."--Rev. 21: 7. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."--Rom. 8: 32. Yea, hath given. "For all things are yours. Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present. or things to come, all are yours."--1 Cor. 3: 22.

So teaches the Word of God, and so bear witness all who have tasted its wonderful claims. Reader, look back over that long line of holy martyrs, who, in the possession of this great treasure, gloried in tribulations, and shouted for joy amid the flames; disdain life, with all it could offer, when tendered to them as a compensation for their hope in Christ; and there behold the eternal and incalculable value of salvation. If, then, such unbounded wealth, such innumerable blessings, and such infinite bliss and happiness are all treasured up in SALVATION, who can afford to be indifferent to the gracious treasure? But again we ask, What does it mean?

SALVATION MEANS DELIVERANCE

The entrance of sin into our world has brought in its train indescribable wretchedness. Guilt and remorse sting the conscience and fill the soul with shame. Sinful habits form the links of an iron chain, which bind the life in utter despair. A chain of bondage which defies all human strength. Burning lusts are set on fire from hell, all clamoring for unholy indulgence; the gratification of which is only followed by greater misery. Restless and unnatural desires deprive the soul of peace; and the half-awakened fears of death and judgment hang dark and gloomy over the life. Hope dies, and with it, manhood and womanhood give up their struggle, and surrender the life to dark melancholy or open shame. Reader, *salvation mean deliverance* from all these elements of woe and misery. And should even this picture fall short of the deep shades of your case, *salvation* yet means complete deliverance for you. Actual deliverance from the strongest chain of habit, the lowest depths of sin, the deepest hell of intemperance and debauchery. Deliverance from darkness into light, from the power of Satan unto God. From the woes of a guilty Conscience into peace with God through our Lord Jesus Christ; from remorse into the joys of pardon; from the thralldom of sin into the glorious liberty of

the sons of God. O how wonderful! wonderful!! deliverance by the almighty arm of Him whose name is Wonderful!

And when all this blessedness is reached by the divine miracle of regeneration, if the newborn soul continues to "desire the sincere milk of the Word, and grow thereby," he will soon come to the privilege of another great and glorious epoch in divine grace; the entire sanctification of his nature; the utter destruction of all inward bent to evil, and the restoration of the "divine nature." 2 Pet. 1: 4. Perfect deliverance from the "body of sin," into the "image of God," and his perfect love.

Beloved, this is not an overdrawn picture, nor a tale of human fancy. Nay, it is the very substance of the sure word of God. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."--2 Cor. 5: 21.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."--Heb. 7: 25.

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief."--1 Tim. 1: 15.

And "where sin abounded grace did much more abound."--Rom. 5: 20.

Here saving grace is placed over against all sin. And even in hearts and lives where "sin abounded," grace, the saving mercy of God, much more abounds. Though your sins tower up like mountains unto heaven, grace towers far above. Though they be as deep as hell, the grace of God with omnipotent arm reaches unto you. Though great wickedness spreads over all your past life, grace super-abounds to save you. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."--Isa. 1: 18.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."--1 John 1: 9. "And the blood of Jesus Christ, his Son, cleanseth us from all sin."--1 John 1: 7. To meet your want as a great sinner, God has sent to you "a Savior and a great one."--Isa. 19: 20. Though your soul is cursed by "your manifold transgressions, and your mighty sins." Amos 5: 12, you may "make your supplication to the Almighty."--Job 8: 5. Though your lusts and wickedness rise like mighty billows and threaten to sweep you quickly down to hell, "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."--Psa. 93: 4.

“And being made perfect he became the author of eternal salvation to all them that obey him.”--Heb. 5: 9.

Reader, be assured that the writer is one, and he is personally acquainted with thousands of others, who, though our case has been as dark and hopeless as yours, have, by the grace of God, come to a happy realization of those precious scriptures. Therefore, *full salvation* is not only true in the Word, but also in fact. And if you are willing and obedient, will prove true in your case. — D. S. W.

Is Any Sick Among You?

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”--Jas. 5: 14- 16.

These words were spoken to the children of God and clearly set forth their privileges in Christ Jesus. But there is more included in the words “Is any sick among you?” than may be perceived. It truly shows forth that if there are any of God’s children sick they can obey the Word by sending for the elders, being anointed, prayed for, and healed. These instructions should be carried out by the children of God; that is, to take the Bible way in time of sickness. When Jesus spoke the words in Mark 16: 15- 18 and said, “These signs shall follow them that believe,” he meant that such would be the case in the church as long as there were any true believers. His power to us is only limited by our faith.

As divine healing is something that is very greatly opposed, generally by unbelievers, it often happens in families that the father is saved and the mother is an unbeliever, or the mother is a child of God and the father is an unbeliever, and in case the children are sick the unbelieving one is opposed to trusting the children in the hands of God for healing. It therefore often happens that the one who is a child of God must submit to earthly help and remedies, contrary to his or her desire; but where such is unavoidable God does not impute it as sin. However, even if one of the parents may be an unbeliever, or even an opposer, the other one can go into the secret closet and with an

earnest fervent prayer prevail upon God to bestow his healing power, and he will grant the same according to the faith of the one sending up the petition.

There are people who feel they can trust God for themselves, but are afraid to trust Him fully with their children, and are sometimes made to believe that there is nothing in the word of God concerning an example of such. But we find the woman of Canaan was not only willing to trust her daughter in the hands of the Lord for healing, but with such earnest petitions implored Him to heal her daughter that the Master was moved with great compassion. She would not be put off without an answer; she would not be turned aside except the answer were a favorable one. She went forth with importunity and earnest pleadings until the Master turned and spoke the words in accordance with the desire of her heart; and her daughter was made whole.

The man who came to Jesus with his son who had a deaf and dumb spirit from the time he was a little child, was not willing to return until the child was made well. Even then Jesus required faith on the part of the father, and encouraged him by saying, “If thou canst believe”; and straightway the father of the child cried out, and said with tears, “Lord, I believe: help thou mine unbelief.” Jesus then cast out the deaf and dumb spirit, and the child was made well.

Another case recorded wherein a child was committed unto the Lord for healing was the daughter of Jairus, the ruler of the synagogue. She was very sick. He came to Jesus in her behalf. Soon after messengers were sent to tell him not to trouble the Master, for the child was dead. But Jesus urged him to trust the child in his hands, and required faith on the part of the father, saying, “Fear not: believe only, and she shall be made whole.” The father trusted in the words of Jesus, and his daughter though dead was raised to life again and restored to health.

— E. B.

We may grow weeds by sitting still, but big corn is grown by much cultivation and frequent rains. With the Christian—it is prayer and practice.

“Little things are little things, but faithfulness in little things is something great.”

The woman who gave the mite (all she had) was much blessed of the Lord. “If we do not neglect small things, we shall attain to the greatest: but if we despise what is small, we shall not adequately secure even this.”

Erle Forbes.

"FAITH AND VICTORY"

16-PAGE HOLINESS MONTHLY

An exclusive, full gospel paper printed and sent out in the name of the Lord Jesus Christ in the interest of all Christians, which body of believers constitutes the one and only true Church of God.

This anti-sectarian 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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This publication teaches salvation from all 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. James 5: 14, 15.

Its Motto: Have faith in God. Its Object: The glory of God and the salvation of men; the promulgation and restoration of the whole Truth to the people in this "evening time" as it was in the morning Church of the first century; the unification of all true believers in one body by the love of God. Its Standard: Separation from the world and entire devotion to the service and will of God. Its Characteristics: No discipline but the Bible; no bond of union but the love of God; no test of fellowship but the indwelling Spirit of Christ; and separation from all human organizations that are not authorized in the Word of God.

Through the Free Literature Fund, thousands of gospel tracts are published and sent out free of charge as the Lord supplies. 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. "Freely ye have received, freely give." Read Exodus 25: 2; 1 Chron. 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 unless otherwise specified. All personal checks and Post Office Money Orders should be made payable to Fred Pruitt or to Faith Publishing House.

"Work on, work on, nor doubt, nor fear.

From age to age this voice shall cheer:—

Whate'er may die or be forgot,

Work done for God, it dieth NOT."

FAITH PUBLISHING HOUSE

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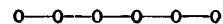
U. S. A.

EDITORIALS

The apostles and prophets have compared man's life to many different things which are comprehensible to our minds. Job says, "My days are swifter than a weaver's shuttle." Now a weaver's shuttle runs very fast, so our lives pass away swiftly when we compare it with long, long eternity. In the 14th chapter and 2nd verse Job speaks of man's life as a flower that is cut down and as a shadow that continueth not. Twice the Psalmist David speaks of his life as a shadow. James says, "Our life is as a vapor which appeareth for a little while and then vanishes away." In Hebrews the 9th chapter the scripture says, "It is appointed unto men once to die, but after this the judgment." Most all men believe the first part of this verse because they see and know of men dying all the time. Why not believe the last part and prepare for the Judgment? "For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Physical death is swiftly coming to every man. The Preacher in Eccl. 8: 8 says, "No man has power over the spirit to retain the spirit: neither hath he power in the day of death, and there is no discharge in that war." Every man is warring against death and cannot get a discharge. The body is going down in spite of all he, friends or doctors can do.

Senator Huey Long had a body guard and seventeen attending physicians but they could not retain the spirit in the body or save his life. He went the way of all the earth and will have to meet God in Judgment and give an account to God of all deeds done in the body.



While engaged in a revival at Kent, Ohio our company with Bro. Royer motored down to North Benton, Ohio one afternoon and viewed the statue of Chester Bedell, the atheist who said while living, "If there was a God, let my grave be infested with snakes." It is claimed that they had to remove a snake from the grave before they lowered him and many have witnessed that they have seen snakes around his tomb at different times since. I was talking with a Pilgrim Holiness preacher over in Penn: and he said that one of their preachers was at this statue and captured one of the snakes, put it in alcohol to preserve it and used it to show while preaching. We have been publishing a tract which tells of this man Bedell and the statue and the snakes. For this reason we were very desirous to see the monument for ourselves. We found the monument with

the statue of this atheist on top in a standing position with a scroll in his hand with these words, "Universal Mental Liberty." Underneath his foot was a scroll with "Superstition" lettered on it. The statue is made of copper. I noticed two bullet holes in it. A man and his wife who lives near the cemetery came in while we were looking at the statue and he said that Bedell had enemies in the country and he tho't that was why the bullet holes were there. This man said he knew him personally and that he had made the above statement about the snakes. He said he willed all of his property, which consisted of hundreds of acres of land, to his youngest son, leaving his daughters out and gave as the reason that he wanted the land to be held by a Bedell. This man discredited the story about the snakes being there as reported. We looked carefully for the snakes but could not find any, neither did we find any holes that would lead us to think they were there. However, there is no doubt in my mind but what the snakes were there at one time. as many different ones have reported to have seen them but there certainly is no sign of them being there now. For this reason we shall not reprint the tract entitled, "Snakes In An Atheist's Grave," unless we alter it to harmonize with what we have seen and know to be true.

Campmeeting Reports

The camp-meeting held at Neosho, Mo., July 19 to 30, was successful from every angle. Sweet fellowship and harmony covered the camp. The meeting was largely attended. Thirty-three ministers were present, all standing for the old-time truth of the gospel. The truth was preached in its fullness. About 30 souls were saved, several sanctified, much definite healing, two possessed with devils were delivered and the good work goes on. Praise God.

All expenses were met by free-will offerings. We certainly enjoy the gathering of the saints. Bro. G. E. Harmon of California was with us during the meeting, whose presence we enjoyed very much. Space will not afford us to give details in full. We suggest that you come next year and see; the Lord willing, will expect the same refreshing times again. Yours for the truth,

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— J. Strech.

The camp-meeting at Boley, Oklahoma was well attended by the saints from all parts of the state. Some of those from out of the state were: Bro. John Strech and family of Missouri, Bro. Milton Smith

and family of Calif., Sister Brown and daughter of Calif., Sister M. A. Taylor of Calif., and Bro. G. E. Harmon of Calif. was with us one day.

The Lord was present with the saints in the meeting. Eighty-five saints took part in the ordinances of the Lord's house. A few souls were saved and followed the Lord in baptism. The saints parted with rejoicing and more encouraged to live for God. All expenses were met.

— Ora D. Allen.

SUCCESS IN LOUISIANA

Okmulgee, Okla. —Dear ones in Christ, greetings to you and the saints scattered abroad: I thank God that we can make a report. You go north and east telling the Bible truth, and we go south telling the same good tidings how the Son sets us free and keeps us free from sin each moment of our lives.

Thank God, the good Lord gave us victory in taking His Word to Louisiana. We found many hungry souls that never heard the Bible truth. Twenty-one took their stand for God with broken hearts. The Lord healed seventeen. They fell on our necks weeping when we bade them farewell.

O ministers of God, the fields are so white and the labors are so few! Souls are dying for lack of heavenly Bread! Saints, toil on! — Rosa Dillahunty

GOSPEL WORK IN PA., OHIO AND MICH.

In our last report of evangelistic work our company was at Shermansdale, Penn. where we had a few precious gospel services in Sister Gibney's house.

We left there on the 14th of August for Perkasio, Penn. where the sisters had rented and prepared a vacant meeting house to hold services in. Here we met Bro. William Cramer, his sister, Julia Cramer, and Sister Rosella Slifer who have been in Oklahoma and are acquainted with many of the saints in that State. Sister Amanda Shaffer and Edith Cramer who live at Silverdale welcomed us in their home to abide while holding the meeting. There we also met Bro. Chas. Houck and family. It was a great pleasure to meet with these dear saints and enjoy their fellowship in the Spirit. The Lord gave good services every night and some got more light on the truth of God's Word. A number subscribed for the *Faith and Victory* paper and many tracts and papers were given out. The saints were much encouraged. While there, two cars of us drove to Philadelphia 35 miles south and visited a sick man by the name of Bro. Wilkei. He had been sick for a long time, and we also visited other sick ones, including the hospital at Bally, Pa,

where Sister Rosella Slifer is a nurse. She has much opportunity to do good among the sick in that hospital.

Soon it was time to leave that place, as the Lord was burdening our hearts for the next meeting which was at Duncannon, Pa. north of the capitol of the state. We held a few nights' meeting in Bro. McGuire's home with good interest and conviction on the unsaved. The Lord then directed us on the 20th of August to Watsonstown, Pa. where we stopped with Bro. and Sister Campbell and held meeting in a school house nearby. The Lord gave us precious times together and in the services. One soul was at the altar. We stopped at Burnside, Pa. a few days with Bro. and Sister Wetzel who have been holding to the old-time truth in that place. They made us feel at home in their house and we were much refreshed in Spirit and body while there. Before leaving Bro. Campbell's at Watsonstown, Sister Katherine Watson, one of our company, slipped on the linoleum rug, fell and broke her arm near the hand. Prayer was continually offered and God helped her, relieving pain at different times. At present it is doing nicely.

Bidding goodbye to Bro. and Sister Wetzel we drove up to Distant, Pa. and called on Bro. Stokes who is standing against compromise in that place. Had a good visit with him and others in that town, then went on to Franklin, Pa. and looked up Bro. and Sister Huffman who had written us to come there for meetings. They had a hall fixed up for services and we held meeting there over Sunday, during which time we visited with Sister Wm. McKay who lives twelve miles from Franklin. For a long time we had desired to see her, as we have heard from her through letters for nearly 17 years. She is isolated from all the saints but looks to the Lord daily and her soul was running over with joy. She is a dear precious saint of God in her 86th year. Her hope is bright as the inner man is being renewed from day to day. Her husband is a Civil War veteran, now 88 years old, yet he gets about pretty well and was preparing to leave the next day to attend an Old Soldiers' Reunion in Michigan.

On the 9th of Sept. we came to Kent, Ohio from Franklin, Pa. Bro. John Royer lives here and desired us to come and conduct some services in his city. The meeting here will continue over Sunday the 15th, and then we will go to Alma, Michigan, the Lord willing.

We just returned from visiting the monument and statue of the noted atheist at North Benton, Ohio

whose name is Chester Bedell. For more details about this visit, read the editorials in this issue.

We have been much encouraged in our evangelistic work, as we have had the opportunity of getting acquainted with a great many precious brothers and sisters in the Lord. Have handed out a large quantity of papers and tracts, receiving quite a few new subscribers as well as renewals to the *Faith and Victory* paper. We are looking forward for a larger circulation for the paper in the future than ever before. So many of the saints are beginning to realize as never before the need of upholding this paper which carries the unadulterated truth, putting it forth in love and compassion for precious eternity-bound souls.

On this tour of the Eastern states we have not been able to hold what would be called soul-saving meetings as our time has been limited to just a short stay in one place. However, a few have been getting saved and in some meetings quite a number. In several places they are anxious to have some real old-time revival meetings, and this tour may be followed up next summer with revival meetings in tents at different places. We have been over most of Penn. and find that the need is great. Saints in many places are tired of compromise and fanatical hardness. The enemy is oppressing those who really want to walk in the light of His Word. Pray with us for them.

LATER REPORT

On the morning of the last Sunday we had meeting at Kent, all of us went to Akron, Ohio and worshipped with the congregation there, of which Sister Jones is pastor. The association with the saints was enjoyed very much.

We had been hearing from Mr. Geo. Colby of Andover, Ohio for several months by correspondence, in which he told of his great affliction and desire to get saved. On the 16th of Sept. we visited this man, and found him in a pitiful condition, especially in his mind and soul. He said that a number of years ago he had a good farm, well improved, and that he turned against God and said there was no God, talked against Him and told others there was no God. Soon his house caught fire and burned up everything. This loss and the awfulness of talking against God has borne upon his mind. We talked to him and prayed God to forgive him but he had no faith to believe God. Truly, it is an awful thing to trifle with God. Poor man! He surely needs your prayers.

The same day we reached Niagara Falls, New York a little after dark, and there we spent the night just a short distance from the Niagara Falls which

is one of the "Seven Wonders of the World." As we stood looking at this vast volume of water falling 167 feet on the rocks and sending up a great spray of mist, our hearts filled with praise to God, and with wonder we thought of what great and mighty things "our God hath done."

The next morning we crossed the Niagara River and traveled 200 miles in Canada before reaching Port Huron, Mich. We were favorably impressed with this part of Canada. Many varieties of fruit are grown in immense orchards which are well kept. One thing we did not see along the highway was pictures on bill-boards of half-naked women with cigarettes in mouth or hand.

We arrived at Alma, Mich. a while after dark, and found some had gathered for meeting. The Lord gave a message and we all enjoyed the blessings of God in this service.

— Fred Pruitt.

FACTS ABOUT THE PUBLISHING WORK

To the many readers of *Faith and Victory* paper: For some time I have felt burdened when I know personally how the publishing work is hindered here at the Lord's Print Shop. Therefore I feel it my duty at this time to make some plain statements to the readers. We say with the Apostle that we desire to stir up our pure minds by way of remembrance.

About the year of 1918 my father, now editor, was called to the publishing of the full gospel by the printed page. As a result of this call, the earnings and proceeds from 12 years of toil on a homestead on the plains of New Mexico was used in the furtherance of the gospel, also in an office building, machinery, etc. Besides that and since then he has put practically his full time (and over-time) in the office work, publishing a paper and large quantities of free gospel literature, pamphlets and books.

The point is this. After 15 years of operation, the printing machinery purchased at that time has become so badly worn that they need to be replaced with others. As this is a charitable institution and no financial profit has been realized in all these years, therefore nothing has been set aside to replace this equipment. The linotype, wire stitcher and platen press are all practically worn out, and besides, they are old styles and hard to secure parts for them. These machines cost around \$2,000 when purchased. A very few years ago the Lord wonderfully supplied a large cylinder press (cost, \$1,500) with which we print this paper. Now we feel it is not asking the

Lord too much for these other worn-out machines to be replaced, and which are used only to His glory. Many times the Lord has miraculously supplied the current expenses of the work, but NOW we are facing a crisis—shall the gospel work be hindered? We know there is no crisis too great for the God of heaven to meet, and we make these statements so that the true saints may know how to prevail with God to supply the need and defeat Satan's plan to stop the work!

Since my father is out in the evangelistic work, part of the editorial and practically all the mechanical shop work has been left to me. I rejoice to see the clear gospel truth of this "evening time" go forth by the printed page to every land, and willing to sacrifice my time and all to the work of God.

The saints in the early Church had an apostolic consecration. We read that they sold their possessions and laid the money at the apostles' feet to be used where needed. When people today get an old-time apostolic consecration in their hearts, God's cause will not be hindered on that line. Saints sometimes say that everything they have belongs to the Lord (and it is if they are wholly sanctified), but many would be ashamed to say just how much He gets of it! It is not true that those who have the most means give the most to the Lord. If the Lord says to do so, we should give to God's work just as the editor did when the Lord called him several years ago. *Who will pray to victory?* — L. D. Pruitt.

New Heaven And Earth

This was spoken of in 2 Peter 3: 13 in contradistinction to the old heaven and earth which will be burned up (10th verse). The new creation undoubtedly will be our eternal home in the eternal heavens. Jesus said, "I go to prepare a place for you." Jno. 14: 2. He went, thank God, and we believe that 'place' is now prepared, waiting for prepared people. While the heaven above will be the future home of the Church, let us not confound it with the Church itself, although the Church is so closely associated with heaven that frequently we find the same terms "new heaven and new earth" applied to each, heaven and Church. Rev. 21: 1; Isa. 65: 17, 18. So we see according to these and other scriptures a two-fold meaning—the Kingdom of grace on earth and the Kingdom of glory in heaven; two phases of the Church which is the same except this mortal coil. Job said, "All my appointed time will I wait till my

change comes." Job 14: 14. "We shall be changed, for this mortal must put on immortality." This change destroys our earthly identity and gives us the image of God's glorified kingdom. Glorious thought!

The Church of God is called "heavenly Jerusalem, new Jerusalem, kingdom of heaven." The conversation of its members "is in heaven" which is the literal phase of the Church, animated by the Holy Ghost sent down from heaven.

The Jewish church was called heaven and earth. Deut. 32: 1; 1 Chron. 16: 37; Isa. 1: 2. The Jewish church and Church of God is contrasted in Isaiah 65. In this chapter we see the call of the Gentiles and the rejection of the Jewish form of religion. This wonderful change from the condition of the Jewish to the condition of the New Testament Church is represented by the prophet as a new heaven and new earth, the Church on earth being the visible form of the Kingdom of heaven or glorified phase of the Church in heaven. So we will have to have that born-again experience so that we may sit together here in heavenly places or we will never be permitted to sit together in that resurrected, glorified phase of the Church..

The Church of God is from above, the "new Jerusalem which came down from God out of heaven." Ages before it appeared upon earth, it was prepared in the plan of God in heaven. It cast its shadow upon the earth in the form of the Jewish church or sanctuary. The Church already existed, as there must be a substance to produce a shadow, but when the fullness of time came (Eph. 1: 10), the whole thing descended to earth—Foundation, Builder, Architect, Head, Door, Government, Law, etc. It is of heavenly origin. The elements of heaven John saw coming down from God out of heaven, called the Holy City or new Jerusalem. Isa. 65: 17, -19. "And God shall wipe away all tears from their eyes." No tears in the resurrected phase of the Church. Spiritual death ceases. "And you hath he quickened who were dead." In the resurrected phase, literal death shall have been destroyed. 1 Cor. 15: 24, 55.

This literal phase of the Church is also called Zion. As soon as Zion travailed she brought forth her children. Isa. 66: 8. It is in the "new heaven and earth or Jerusalem" that God said in Isaiah 65 He would create that "the wolf and the lamb shall feed together" when He takes the wolf nature out.

As another proof that the literal phase of the Church is also called heaven, we quote Heb. 12: 26, 27, "Yet once more I shake not the earth only, but

also heaven." There is nothing in the eternal heavens that He wants to shake out, therefore the shaking will take place here. "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Read 28th verse also. Isa. 66: 22, 23. In this new condition he said, "So shall your seed and your name remain, and it shall come to pass that from one new moon to another, and from one sabbath to another shall all flesh come to worship before me." That is down here. No moons and sabbaths over there.

Dear reader, how necessary it is to know we have God's approval on us, lest we be shaken off. It is going to mean more than saying, I am against this or that, compromise or fanaticism. A smooth letting up or a harsh hold down spirit is not permissible in God's blood-washed Church. Paul in speaking of the sacrifices offered under the Law says, (Heb. 9: 22- 26) "It was therefore necessary that the patterns of things in the heavens (the kingdom of grace) should be purified with these; but the heavenly things (people in the kingdom of grace or Church) themselves with better sacrifices than these (blood of animals). That better sacrifice is the spilt blood of Jesus. Amen.

— G. E. Harmon.

GOD'S THRESHING TIME.

"Jesus upon one occasion said to the people: When ye see a cloud arise out of the west, ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" Luke 12: 54,56. He said this to a people that professed to be God's people. They had discernment and understanding in regard to temporal and material things, but they did not understand the signs or seasons of the times spiritually; and we do not err when we say that the majority of the religious people to-day do not discern the signs of the times now; but in order that we make a success in the Christian life, it is very necessary that we understand them. A farmer could not make a success of farming unless he had some idea and understanding of the times and seasons when it is time to plow, plant, reap, thresh, etc.

"Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to

(Continued on Page Ten)

« Young People's Section »

When This Life Is O'er

After the toil comes sweetest rest,
Leaning at eve on the Savior's breast;
Resting secure in His great love,
Resting with Him in heaven above.

After all of this life is o'er,
After we reach that heavenly shore,
There we shall praise Him forevermore,
Ever the Saviour adore.

After the strife comes blessed peace,
After all sin and sorrow cease;
Peace everlasting the saints shall know
After the victory here below.

After we've wept life's bitters,
After we've conquered doubts and fears,
Trusting in Jesus, our all-in-all,
Then oh, how sweet the Master's call.

After we've laid our burdens down,
Jesus will give a starry crown;
Oh, we shall have a rich reward,
If we but love and serve the Lord.
— Elsie F. Connelly.

EDITORIAL NOTES

The three captive Hebrew men had a firm decision. They answered king Nebuchadnezzar in these words, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They firmly contended that they would not obey the request of the king to sin against God even if they did have to go into the fiery furnace which was heated seven times hotter than before. The Lord does not always keep us from the fiery furnace of trials, but permits us to go into them and then shows His power in taking us safely through. Afterward the Hebrews were as free from hurt as though they had never gone into the furnace. God's way of deliverance is through the trials and not around them.

From a natural standpoint we would think that the furnace would end their lives, but we understand that it is never too late for the Lord to work. The 'form of the fourth' was seen with them. In the case of Lazarus, it was not too late even when death overtook him. His sisters had no hope that he would be raised until the last day. Jesus brought him back to life and to them again.

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The tracts from this office are proving a blessing in the Arctic regions. A few days ago we received a letter from a lady in Anchorage, Alaska who had found the tract, "God's Eagles." She expressed her appreciation of the benefit derived from it, and desired to have more. Every one should have a part in the ministry of good tracts. — L. D. P.

JOY

Joy is a pleasurable feeling very similar to happiness, delight, peace, etc. Most people love to be joyous. Some people do not have as much joy as they would like to have. It is your privilege to be full of joy. "Now the God of hope fill you with all joy and peace in believing." "These things have I spoken unto you that my joy might remain in you and that your joy might be full." John 15: 11. It is your privilege to "have all joy" and to be "full of joy." The apostle says, "Rejoice always." It is your privilege to rejoice constantly.

Some people say that they had great joy when they were first saved ten years ago, but that they had so many trials since and met with so many disappointments that they have lost their joy. It is true that when people are newly born again and are baptized by the Holy Spirit, they are full of joy. The prophet in describing this says: "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. We can illustrate this by taking two cups and calling one the cup of sorrow and the other the cup of joy. The sinner has no joy in his cup ("There is no peace, saith my God, to the wicked"), while his cup of sorrow is full. When he comes to Christ, he finds rest; his cup of sorrow is taken away and his cup of joy is full to the brim.

and oftentimes to overflowing. Now, if all along the Christian way he does what the Bible says, he will always keep the cup of sorrow empty and the cup of joy full. None need to expect to prosper in the divine life if they are hearers of the word and not doers. If you will be a doer of God's word, you can keep your cup of joy full. Listen to the word: "Count it all joy when ye fall into divers temptations." Jas. 1: 2. Please notice the little word, *all*. It is all joy. If you will count your trials all joy, and nothing but joy, the cup of sorrow will always remain empty and your cup of joy will be full. Praise the Lord!

Some people are not sensitive enough to experience any great joy. They are too dull in their souls. Blessings are falling all around them and upon them, and yet they experience no joy. Alas! too dull. Such a soul needs to be quickened and made sensitive by the Holy Spirit. Astronomers, I am told, have a sensitive plate arranged at the focused end of their huge telescope. To this plate is attached a small bell. The rays of light from a passing star focused upon this sensitive plate set the bell to ringing. So our hearts can be made so sensitive by the Spirit of God that a ray of light from his word or a beam from his countenance will set the joy bells ringing in our souls.

— C. E. Orr.

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(Threshing Time—Continued from Page Eight)

sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rye in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin, but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of host, which is wonderful in counsel, and excellent in working." Isa. 28: 23- 29.

It is just as necessary to understand the times and seasons spiritually as it is to understand them literally; for we might be found to be working right against God, and the prophet tells us that there would be a people who would "weary" themselves to build up the very thing that God would be destroying. Jer. 51: 58. In 1 Cor. 15: 58, we have a precious exhortation to those who do know their God and are work-

ing in harmony with Him. The wise man says, "to every thing there is a season and a time, to every purpose under the heaven. . . . A time to plant, and a time to pluck up that which is planted," etc. See Eccl. 3: 1- 8. We believe this is true in a spiritual sense as well as in a literal sense. The Lord makes use of such terms as plowing, harrowing, sowing, reaping, and threshing, in the voice of inspiration with reference to the truth and to spiritual things. For examples. see Hos. 10: 11- 13; Jer. 4: 3; 8: 20; 51: 22; Psa. 126: 5, 6. Jesus also uses some of these terms. John 4: 35- 38; Matt. 13: 3- 8; Mark 4: 26- 29; Rev. 14: 14- 20.

Now, it is just as reasonable for God to have a threshing time with reference to the gospel era as it is for man to have a threshing time. The earth has had her seed-time. The ground was plowed up and the gospel seed was planted in all the earth by the apostles, or apostolic church. For proof, see Rom. 10: 18. It was planted in all the then-known world, and it has come to this western hemisphere in these latter years. Let us consider the parable of the tares of the field. Matt. 13: 24- 30. The explanation is given in verses 36- 43. This parable speaks of the seed-time, of the harvest, and of the usual separation or the threshing time; and we do not err when we say that we have reached the threshing time. In this parable Jesus tells us plainly that the good seed are the children of the kingdom. The tares are the children of the wicked one. The angels or messengers are the reapers. The field is the world, not the church. The Lord planted his church of pure, clear, "good seed." There was not a hypocrite among them. "Great grace was upon them all." They did not heed the admonition given them to "watch" and to keep the enemy out; hence, 'while men slept, an enemy sowed tares.' An apostacy came, and the only thing to be done was to let the tares and the wheat grow up together until the harvest time (Protestant age).

The Protestant sects are to be threshed. "For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing-floor, it is time to thresh her." Jer. 51: 33. Brethren, do not think that the threshing is all accomplished; it has only fairly begun. There has been just a little threshing out of the shock, so to speak; the grain must be stacked. See Isa. 54: 15; Micah 4: 12; Rev. 13: 14- 18. What threshing has been accomplished is only a sample, or the "first fruit," which the Lord is and has been fitting up as a "new sharp threshing instru-

ment having teeth," and getting ready for the bulk of the threshing.

God is now sending workers into the cities where they will come in contact with the very strongholds of Babylon. The threshing time is the closing up of the literal year. We are living in the closing up of the gospel year or era, when the Lord is near to come.

— E. K.

A Biblical Dream

(Joel 2: 28, 29)

Feeling impressed of the Lord, will submit the following dream to the readers. This was given by the Lord about a year ago; not one detail has been forgotten, and having repeatedly been presented of late, I feel it is for this purpose.

Standing with another (my husband) at what seemed a great distance from our destination, we became alarmed by a sudden change taking place in the elements. Everything far and near became of ashen hue, and began to crumble to ashes. As far as could be seen in any direction was a sight of utter ruin and devastation. We were seized with an irresistible impulse to flee from this scene of destruction. The way was marked out straight ahead in the way we were going (or had been going), for we were already in the narrow way. The King's highway lay straight ahead, but our feet were held fast by what seemed immovable weights. Yet we must go. After putting forth every available effort repeatedly for some time, and seeing the utter impossibility within self, faith must have begun to operate, for losing sight of all else except the need of moving forward, I began to move up by utmost effort little by little, inch by inch. The farther I went the easier and faster I could go. The way became easy to travel in. Soon I was running, and from this to almost flying, ever straight ahead toward the Celestial City. (A pilgrim fleeing from destruction).

Then quite suddenly I came to a steep incline, and went right on up this with no less speed, until at the very top, just one more step and this proved too much until the Lord himself took my hand and lifted me up. The door of heaven was open, and as I went in I thought once more of the one who had started with me. I looked around and he was close by.

Now a dream, even though given by the Lord and witnessed to in a wonderful way by the Spirit,

is of little profit outside of the indescribable blessing it brings, except it be understood.

This is the interpretation in part that came with the dream. The time of trouble is at hand, a time when we who have been plodding the narrow way at leisure, as it were, need to be running for our lives. The weights that held us fast were earthly things, things subject to destruction. There must first be a realization of the need of moving forward before we can comprehend these weights, then a determination to move forward regardless of hindrances. Then the farther we go the easier the way becomes. "They shall run and not be weary, they shall walk and not faint," etc. Isa. 40: 31.

This steep incline is ahead of us all. If we fail to take this running start it is going to be a hard journey. Many will fail to make the grade; will fall by the way-side. The falling-away time is here, the sifting time, the time of apostacy. Who will be able to stand?

Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12: 1. "Faith is the victory that overcomes the world."

— Ethel Meadows.

CORRESPONDENCE

Hutchinson, Kansas —Dear Bro. Pruitt: I am enclosing 50 cents, for which please enter my name and a friend's name (given below) on *Faith and Victory* subscription list for one year. — L. D. Foster.

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Olympia, Wash. —Dear Bro. and Sister Pruitt, family and co-workers: May God the Father of our Lord Jesus Christ bless, encourage and keep all of you, and continue to make you in the future a blessing to our fellow-men, that through your efforts and self-denial others may become rich and blessed, and the heavenly reward will follow you.

We are much interested in the gospel and your work there, and we truly love to read your paper and tracts. Both surely are a great help on spiritual things to every one who reads them. There's soul-food on every page, as the paper don't contain any material or advertisement like most religious papers.

We are also glad that through efforts of yours in different ways, people get saved and hear the truth and see their condition before God, while others get light on the one Church that Jesus built.

We can say that God still reigneth and gives victory to every one that believes on Him. He has been so good to us and helps us along in every way;

truly, he is a God who hears and answers prayer when we come to Him with our needs. Thank the Lord, He is no respecter of persons; his ear is open to the one broken and crushed! Amen.

Enclosed find an offering for the work and the tract printing. Now must come to a close, wishing God's full measure of blessings upon you.

Yours in Him, — O. Koehler.

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Success, Ark. —Dear ones in the Lord, I send greetings to all:

I am still looking to the Lord for all of my needs. When sickness overtakes me, the Lord is always ready to heal my body and drive away all afflictions. I am never alone; Jesus is always with me in every trouble. I want to live closer to Him all the time. I am so glad I found the Lord. I will never go back in sin any more. Praise the Lord for His mercy and grace!

You will find enclosed 25 cents in stamps to pay for the *Faith and Victory* paper for one year. I have been without it so long, and I need it so badly. Please send me a few tracts. Nothing satisfies me to read except the Bible and the paper and good books.

Yours, — Viney Kerr.

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Monett, Mo. —Dear ones in Christ, greeting in Jesus' dear name: I am praising the dear Lord for a present salvation. He is my Savior, Sanctifier and Healer. The Lord has been my Physician for over thirty years. Never in that time have I resorted to earthly remedies. Many times God has manifested His power in delivering me from different afflictions. A few weeks ago I was very ill. I wrote to the saints for prayer and the Lord instantly took away all pain and suffering. I know God hears prayer. I give Him all the praise!

I am so glad the Lord showed me the path of a holy life and the beautiful Church of God and His 'peculiar' people. Jesus gave Himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Titus 2: 14. It was the strait, narrow way that became so beautiful to me and pointed me to the Lamb of God. The way is narrow but it is broad enough for all Christians to walk in. All pride and formality God will cut off. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Psa. 138: 6. God wants a plain, neat, clean people, a modestly dressed people, and a sober, peculiar people. We must not dress and act

like the world. Nothing but a clean heart and a pure conscience can enter heaven. "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

Your Sister, — Artie Bowers.

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Kinmundy, Ill. —Dear brothers and sisters in Christ: I can still say I'm saved and sanctified and kept by the power of God. I have no desire for the things of the world. My aim is to please God and do His precious will. He has done so much for me and family that I can never repay Him.

The September issue of *Faith and Victory* has done my soul much good. Each time I get the paper, it gives me new light and shows me where I can move closer to Jesus. The article on "Kindness" put me to taking an inventory of my life. It really was written for my good. By the help of the Lord I mean to practice it, too.

I praise God for men and women who stand for all the truth. Some are so weak they are afraid to stand for what they really know—afraid of persecutions. I say, preach it, stand by it and live it. God help the weaklings.

Jesus means more to me than anything in this world. I'm so glad I found Him a personal friend. He answers my prayers and heals when we get sick. Praise His name!

I want the dear saints to pray for the healing of my body. I have gotten poisoned. I'm trusting God and know He can heal. My husband is still un-saved. Pray for him.

Your saved Sister, — Mrs. Viola Perry.

The Valley Of Death

I am praying that God will enable me to tell at least a little of what the valley of the shadow of death is, and of those who are walking through it. Psa. 23. If poor mortals could but know the narrowness and straitness, also the dangers that beset this valley, how they would watch and pray, cling to Jesus by obeying His commandments.

John Bunyan describes this valley as a very narrow way, very narrow indeed. On the right side of the valley is a very deep ditch, into which the blind have led the blind in all ages, and there they have miserably perished, and millions are perishing today, deceived by the doctrines of men. Again, on the left side of this valley is a dangerous quagmire. A quagmire is a soft, marshy land, into which if a man falls

he finds no bottom for his feet to stand upon. On the tables of stone written upon by God and given to Moses on Mt. Sinai, we read over and over, "Thou shalt not, thou shalt not, (Ex. 20) and behold our land is full of adultery, murder, theft, covetousness, lying, etc. . . ." Few who fall into this quagmire ever get out again.

Bunyan describes the first part of the valley of the shadow of death as the justified state, and soon the new-born soul is beset by many dangers and temptations from the world, the flesh and devil. A voice from heaven says, "Watch and pray." Give diligent heed to your guide book—the Bible. The second part of the valley is when the soul is truly sanctified and, although the way is still more dangerous, this man or woman being filled with the Holy Ghost says, "I will fear no evil, for Thou art with me. Thy rod of correction and staff, they comfort me. Thou preparest a table before me,"—never a table was prepared like this one—heaven's sacrifice. All the law and the prophets were preparing for it. Finally the Lamb of God was slain, the precious Blood in the New Testament was poured out for sin. The anointed of the Lord sit around this table in His kingdom. Their cup of joy runneth over. Psa. 23. And of this kingdom there shall be no end. Praise the Lord for ever and ever.

—Mrs. J. Edw. Wetzel.

Bible Lessons For Sunday Schools And Home Study

By Sadie E. Orr, Box 370, Hammond La.

Sunday, Oct. 6, 1935.

Home Study For The Week

Sept. 30—The Suffering Servant. Isa. 53: 1- 12.

Oct. 1—The Courageous Servant. Isa. 50: 4 -11.

Oct. 2—The Sorrowing Servant. Matt. 26: 36- 46.

Oct. 3—The Dying Servant. Heb. 10: 1- 13.

Oct. 4—The Atoning Servant. 1 Peter 2: 18- 25.

Oct. 5—The Sacrificing Servant. Heb. 10: 1- 13.

Oct. 6—Devotional Reading. Rev. 5: 9- 14.

SUBJECT—Isaiah Portrays the Suffering Servant.

Lesson Text, Printed Portion—Isaiah 53: 1- 12.

Isa. 53: 1. Who hath believed our report? and to whom is the arm of the Lord revealed?

2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10. 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.

11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify man; for he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Memory Verse—With his stripes we are healed. Isaiah 53: 5.

Central Thought—Suffering.

Practical Truth— We should learn obedience through suffering as our precious example did.

Suggestions To Teachers

Jesus' coming foretold by Isaiah. What our salvation cost. The suffering Savior.

EXPLANATORY NOTES

Isaiah, over seven hundred years before the suf-

fering One came, tells it as if it had already happened. This prophecy was fulfilled in the coming of Jesus, so set forth in the New Testament. Matt. 20: 28; John 11: 50-52; Romans 3: 25; 5: 6-8; 8: 3; 2 Cor. 5: 18-21; 8: 9; Gal. 3: 13; Eph. 1: 7; 1 Pet. 2: 24. Dear Bible readers, ask God for a greater love for the precious suffering One who has brought light and immortality to life through His death. This lesson is the height of the "Old Testament evangelist's prophecy." The suffering One, though divine, was despised and though rejected was redeeming. His great sacrifice was for those who despised and rejected him. His suffering was voluntary and victorious.

The fulfillment of this prophecy is given in minute details in the crucifixion of our Lord on Calvary. John 19: 17-37. No wonder the Old Testament evangelist's prophecy was accurate. He had the "touch of fire." Oh that our modern evangelists had the touch of fire instead of the touch of levity, lightness, inconstancy, giddiness, want of seriousness, etc. God has a few who have the "touch of fire," Holy Spirit anointing. May many more be sent out that spiritual Israel may see their backslidings and repent before the "Anointed One" leaves the mediatorial throne.

Sunday, Oct. 13, 1935.

Home Study For The Week

- Oct. 7—Jeremiah Called. Jer. 1: 1-10.
 Oct. 8—Jeremiah Warning the People. Jer. 26: 1-7.
 Oct. 9—Jeremiah Faithful. Jer. 26: 8-15.
 Oct. 10—Jeremiah Imprisoned. Jer. 37: 16-21.
 Oct. 11—Jeremiah Delivered. Jer. 38: 7-13.
 Oct. 12—Jeremiah Praying for his People. Jer. 42: 4-10.
 Oct. 13—Devotional Reading. Psalms 26: 1-7.

SUBJECT—The Story of Jeremiah.

Lesson Text, Printed Portion—Jer. 1: 6-10; 26: 8-15.

Jer. 1: 6. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

9. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth.

10. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down,

and to destroy, and to throw down, to build, and to plant.

26: 8. Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

10. When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's house.

11. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12. Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy against this house and against this city all the words that ye have heard.

13. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

14. As for me, behold, I am in your hand: do with me as seemeth good and meet unto you.

15. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears.

Memory Verse—Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Jer. 1: 7.

Central Thought—Speaking the word given.

Practical Truth—Obedience to the word given meets with the approval of God.

Suggestions To Teachers

The story of Jeremiah as he took a stand for God. Attacking surrounding evils.

EXPLANATORY NOTES

Jeremiah was the son of Hilkiah, the priest who lived at Anathoth in the land of Benjamin just north of Jerusalem. Jeremiah 1: 1-10 tells when he received his call and commission. His message fell on dull ears and only roused general indignation. In

hot anger they cried out their sentence of death upon him. Jeremiah manifested great courage as he spoke the truth, and as liberty to speak the truth was acknowledged by the Judges. He submitted himself to whatever fate awaited him, but told them that his death at their hands would bring innocent blood upon city and nation. They then set him free from the crime that was charged and admitted his message was divine. Misundersanding cause many heartaches in the work of God today. God help his dear workers to seek to know the mind of God in all their work and accord every other worker the same right. Will not comment more, as our next lesson is entitled, "Jeremiah's Message."

Sunday, Oct. 20, 1935.

Home Study For The Week

- Oct. 14—Jeremiah Reproves Israel. Jer. 7: 1- 11.
 Oct. 15—Jeremiah Calls to Obedience. Jer. 7: 21- 26.
 Oct. 16—Obedience to God's Voice. Ex. 19: 1- 6.
 Oct. 17—Obedience to the Gospel. Rom. 6: 15- 23.
 Oct. 18—Obedience to Christ. 2 Cor. 10. 1- 7.
 Oct. 19—Obedience Better Than Sacrifice. 1. Sam. 15: 17- 28.
 Oct. 20—Devotional Reading. Psalms 96: 7- 13.

SUBJECT—The Message of Jeremiah.

Lesson Text, Printed Portion—Jer. 7: 1- 11, 21- 23.

7: 1. The word that came to Jeremiah from the Lord, saying:

2. Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord.

3. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;

6. If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8. Behold, ye trust in lying words, that cannot profit.

9. Will ye steal, murder, and commit adultery, and

swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations

11. Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

7: 21. Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices and eat flesh.

22. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

Memory Verse—Obey my voice, and I will be your God and ye shall be my people. Jer. 7: 23.

Central Thought—Obedience.

Practical Truth—No matter how much sacrifice without obedience, God is not well pleased.

Suggestions To Teachers

Jeremiah's stirring message. Doing what God commands. The will of God for us today.

EXPLANATORY NOTES

Obedience is the watch-word all through this message of Jeremiah. "Hear the word of the Lord." Oh if all understood and was willing to hear and heed. The people then professed to know God by word, but in life they denied Him. Jeremiah recognized God as Lord over his life and bowed before Him. God's will was his will. Happy is the one in this Holy Spirit dispensation who obediently bows and says from the heart, 'To know Thy will is to do it, because it is my will, too.' God's Word should be proclaimed. Oh how this world needs it! The message in our lesson, "Amend your ways." The so-called Christian church should hear this message today. There are so many wrong ways, but there is one true way—the way of the Cross. Obedience in "Amending your doing." So many misdeeds. Obey in watchfulness—"Trust ye not in lying words." The din of destructive heresies is ever ringing in our ears. There are pious notes which are pernicious and perilous. We must be on our guard. These notes of warning are for God's own dear children—spiritual Israel. Jeremiah's message was for literal Israel, but no less

for spiritual Israel. Our memory verse sums it all in a very few words. Obey the voice of God if you want to be His people. God bless this lesson to precious souls who think some other way will do as well as God's way.

Sunday, Oct. 27, 1935.

Home Study For The Week

- Oct. 21—Alcohol and Poverty. Prov. 23: 1- 21.
 Oct. 22—Alcohol and Stupidity. Isaiah 28: 1- 8.
 Oct. 23—Alcohol and Sorrow. Prov. 23: 29- 35.
 Oct. 24—Alcohol and Punishment. Amos 6: 1- 8.
 Oct. 25—Alcohol and Exclusion. 1 Cor. 6: 1- 11.
 Oct. 26—Alcohol and Death. Daniel 5: 17- 28.
 Oct. 27—Devotional Reading. Psalm 1: 1- 6.

SUBJECT—Belshazzar's Feast (Temperance)

Lesson Text, Printed Portion—Daniel 5: 17- 28.

Dan. 5: 17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive and whom he would he set up; and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen; and his body was wet with dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

24. Then was the part of the hand sent from him;

and this writing was written.

25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27. TEKEL; Thou art weighed in the balances, and are found wanting.

28. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Memory Verse—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20: 1.

Central Thought—The evils of alcohol.

Practical Truth—Downfall through strong drink.

Suggestions To Teachers

The facts about alcohol. What drink leads to. Daniel tells the king what is going to be done.

EXPLANATORY NOTES

The city of Babylon, 538 B. C., was one of the greatest cities of ancient or modern times. Its walls and hanging gardens constituted one of the "Seven Wonders" of the ancient world.

Sin ends in woe now, as it did then. 1. The sin of pride, "Hast not humbled thy heart." 2. The sin of indifference, "Though thou knewest." 3. The sin of irreverence, "Brought the vessels of his house." 4. The sin of intemperance, "Have drunk wine." 5. The sin of immorality, "Thy wives and thy concubines." 6. The sin of idolatry, "Hast praised the gods." 7. The sin of ingratitude, "God in whose hand thy breath is." These seven glaring sins ended in woe. 1. The woe of cessation, "Brought to an end." Belshazzar had his day, but now his sun had set, the light of another day should never dawn for him. 2. The woe of worthlessness, "Art found wanting." Stepping on the Divine scales, Belshazzar could not stand the test. 3. The woe of deprivation, "Divided and given to the Medes and Persians."

We see the result of the sins of this exalted young king, but dear souls, this is nothing in comparison with what these sins will bring the exalted (in their own eyes) when the final weighing up takes place. But repentance will change it from "bitter, bitter, bitter remorse and woe" to peace and joy in the Holy Ghost. NOW, *now*, is the accepted time, now is the day of salvation.

Beware of strong drink, also of becoming drunk on spirits of deception which lead into sin of all kinds, disobedience to God and His right way. There is but one true way. "I am the way."