

FAITH AND VICTORY

The EVENING LIGHT WATCHMAN



Volume 19, No. 10

Published at

Guthrie, Oklahoma

25c Per Year

June, 1949

Only One

One heaven to gain, one hell to shun;
One Satan to fight while here.
One time to die when this life is done;
Eternity then—somewhere.

One man created by God's design,
One sin caused this man to fall;
By one act of disobedience,
One death passed upon us all.

One plan was made to redeem mankind,
One man must suffer and die.
God gave His only begotten Son.
Our sin-captured souls to buy.

One world to overcome for Jesus;
One Bible teaching the way;
One Holy Spirit to lead and guide
Unto vict'ry day by day.

One tongue to use all for God's glory—
To preach, and sing, and to pray,
To tell the wondrous gospel story
Of one truth, one faith, one way.

Only one church of celestial mold,
The one Christ bought with his blood—
One body, one people, one bride, one fold,
One name, 'tis the "Church of God."

—Viola G. Endicott.

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A Peculiar People

We read in God's Word of the sacrifice made for us by our Saviour Jesus Christ, "who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Titus 2:13, 14. None but God's own redeemed ones, purchased and cleansed by His blood, can be this peculiar treasure to the Lord, (Ex. 19: 5, 6) purified "in obeying the truth through the Spirit unto unfeigned love of the brethren" 1 Peter 1:22. "But ye are a chosen generation, a royal priest-hood, an holy nation, a peculiar people, that ye should

show forth the praises of Him who hath called you out of darkness into his marvellous light." 1 Pet. 2:9. "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord." Deut. 33:29.

Truly there is no people in all the earth like unto God's redeemed "redeemed from all iniquity." Many have the form and make the claim, but the fruit plainly shows that they have never been "redeemed from all iniquity." Sin still has dominion by the power of the enemy "the spirit that now worketh in the children of disobedience."

This people is peculiar and distinct from all others in being "zealous of good works." "What shall I render to the Lord for all his benefits toward me?" Psa. 116:12. We are not looking to find what is the least the Lord will accept, but our heart cries out for what more we can do to express our praise and thanksgiving to him whom we love because he first loved us. Oh, saints, if God has given us this spirit which distinguishes us from all the people of the earth, let us keep it, by his grace, in burning fervent love to God and only seek him that we may increase therein more and more. The commandments and teachings of the Lord are never grievous to those who love him.

Jesus has called us to forsake all and follow him in a life of self-denial and sacrifice, of bearing his reproach. "And he said to them all, If ANY man will come after me, let him deny himself and take up his cross daily and follow me." Luke 9:23. This is not a grievous life if we love Him. We shall not be seeking to find how little we can let this mean in our lives, but how much. This word will separate between Jesus' true disciples, his peculiar people, and all the world beside. "He that taketh not his cross and followeth after me, is not worthy of me." Matt. 10:38. We may appear to be abundantly giving of our means for the Lord, but he judges, not according to the outward appearance, but how far we are going in sacrifice and denying of ourselves in doing it for his name's sake.

The widow who gave a very little, gave more than all the rest because of her self-denial and sacrifice. Perhaps, if we have a spirit of fervent love, with willingness and desire to sacrifice for the Lord's

sake, if we are truly "zealous of good works," we will find where we can, through self-denial, do some selling in order to have more to give for the Lord. "Sell that ye have and give alms." Luke 12:33. We may find we have much we could sell without even sacrificing much. The early Christians were richly blessed in the sacrifices they made, and we read that great grace rested upon them. Or perhaps we will find where we can deny ourselves in just not buying things we want or may think we need because we think we can afford them and have money to give beside. In a spirit of fervent love and joyful self-denial for the Lord's sake, we will find our own real needs are not so great, as we think of others; and in remembering the Lord's little ones, and ministering to their needs, we remember the Lord and minister to him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

We see God's people stand out separate, distinct, and alone in their zeal for God and good works, and in their love for one another, a peculiar people. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

We see much human sympathy and human kindness in the world. Also we see much human zeal spent in caring for the orphans, the poor, and the needy. But this zeal is often for the building up of some human organization through these deeds of kindness. It is not a zeal for God, and to see him glorified. Sometimes there is a great zeal on the part of individuals for the purpose of boasting themselves and establishing their own self-righteousness. In one religious organization there is an account kept of good deeds of the members and they are recorded at their head quarters. In these days, too, there is a zeal on the part of man to create such a social order, through human works and wisdom, as will banish want and poverty as far as possible. But God's people are still the only people on earth with a true zeal for good works, out of a pure heart and that God's name may be glorified.

Our zeal is not merely a zeal to see the hungry fed, the needy clothed, the poor and orphans cared for. If it stopped there, we would be satisfied to see these things being done in some way, by some one, whether in the Lord's name or not. If we were satisfied with this, we might find there was little left along these lines that we really needed to do at all. But our zeal will not be satisfied till we see these works the Lord has left for us to do, and concerning which he will judge us at the last day, being done in HIS name, and to HIS glory. "For I was an hungered and YE gave me meat: I was thirsty and YE gave me drink: I was a stranger and YE took me in: naked and YE clothed me: I was sick, and YE visited me: I was in prison, and YE came unto me." Matt. 25:35, 36. It will be no excuse in that day that we knew someone else would do these things for our needy brothers and sisters in the Lord, if we, as God's people, failed to do them. We are His people, "his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should

walk in them." Eph. 2:10. And we are desirous and zealous to see God's purpose fulfilled in us, his will done, and his name glorified abundantly in us. "For the administration of the service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." 2 Cor. 9:12.

No, if we have this holy zeal for God, and are truly zealous of good works, it will not lead us along flowery paths of ease. This zeal will lead us gladly and willingly in a pathway of self-denial, perhaps even suffering. Moses **CHOSE** to "suffer affliction with the people of God." Lazarus chose to serve God and found affliction and suffering in this life. The rich man chose a life of present ease and pleasure, but let us see the end of it: "Son, remember that thou in thy life time receivest thy good things, and Lazarus evil things: but now he is comforted and thou art tormented." Luke 16, 25.

Which road are we choosing? May our choice by God's grace, be to follow Jesus in a life of self-denial here, seeking things above and laying up our treasures in heaven. May he give us grace in this world of many vain religions, to show forth to this dark world the one pure religion before God and the Father, by keeping ourselves from all iniquity and every worldly spot, and in being zealous of every good work of love and mercy. —Faith Embly

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The Bride and The Bridegroom

The people were asking John the Baptist some questions (St. John 3:26) and he answered them, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. **He that hath the bride is the bridegroom.**" (verses 28, 29). By this he means that he had no bride, but Christ did, so he could not be the Christ because he had no bride.

In the 25th chapter of Matt. we find Jesus telling the Jews the parable of the bridegroom's coming, meaning himself.

Now let us see who this wonderful bride is. In Rev. 21:9, 10, John said, "And there came unto me one of the seven angels, which had seven vials full of the seven last plagues, and talked with me, saying, **Come hither and I will shew thee the Bride, the Lamb's wife.** And he carried me away in the spirit to a great and high mountain, and he shewed me that great city, the holy Jerusalem, descending out of heaven from God." And in Heb. 12:22, 23, we read, "But ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven."

And this beautiful bride was adorned, or dressed, in beautiful clothes. Let us read Rev. 19:7, 8, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

So the bride is none other than the beautiful church of God, as we shall prove farther on. She is pure (Eph. 5:27; Song of Sol. 4:7), she has no sisters (S. of Sol. 6:9), she has but one husband (2 Cor. 11:2), and she is subject to him (Eph. 5:25).

Now, as we see that the bride is the church, let us notice a little more who the bridegroom is. In Matt. 16:15, 16, Jesus asked Peter who He was. Peter answered, "Thou art the Christ, the Son of the living God." And in John 3:16 we are told He is God's only Son.

The bride is the church and the bridegroom is the Son of God, God's only Son. He has only one bride (S. of Sol. 6:9), and she has no sisters (S. of Sol. 6:9), therefore there can be only one wedding and one family, one bride and one bridegroom. Where does this place all Christians? What about all these organizations that call themselves churches, today?

Now, some may claim that the marriage of the Lamb has not come yet. Let us notice some Scripture on this before we go any farther. Isa. 62:3-5; Hosea 2:19, 20; and Romans 7:4, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead [Christ], that we should bring forth fruit unto God." And in 2 Cor. 11:2, Paul said, "I am jealous over you with godly jealousy; for I have espoused [married] you to one husband, that I may present you as a chaste virgin to Christ." This proves that God's people, the church, are now married, in holy matrimony, to Christ, the Son of God, is "the church of God." Praise bride and they are married, by what name are they called? The bridegroom's name, of course. So Christ, being the Son of God and the bridegroom, and the church, the bride, what is the name of the church? It would have to be "the church of God." Christ was God manifested in the flesh (1 Tim. 3:16). Read Isaiah 54:5; Acts 20:28; and 1 Tim. 3:15. This is enough to prove that the name of the bride of Christ, the Son of God, is "the church of God. Praise God for such a wonderful church, the bride of Christ.

Now let us see what the purpose of this marriage is. God ordained holy matrimony for man and woman from the beginning, and the purpose was that they might bring forth fruit, or children into the world.

Let us go back to Romans 7:4, and we find the purpose there. "That ye being married to Christ might bring forth fruit unto God." So the purpose of the church being married to Christ is to bring forth children (spiritual children) into the church, or family of God.

Let us read Isaiah 66:7-13. The eighth verse reads: "Who hath heard such a thing? who hath seen things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion [Church or bride, the Lamb's wife] travailed, she brought forth her children." In Acts 2:41 is a record of the fulfillment of this prophecy: "The same day there were added unto them about three thousand souls" (or children). Praise the Lord. Now let us read Psalms 87:5, "And of Zion [church] it shall be said. This and that man was born

in her." In St. John 3:3, Jesus told Nicodemus "Ye must be born again." Read St. John 1:13, and 1 Pet. 1:23. Does this not unveil the mystery of being born again? We were born into the world into our family in the flesh; so we must be born into the family of God, the church, in the spirit.

This surely places us who call ourselves "the church of God" or the Lamb's wife, in a responsible place. Did you ever see any children born without travail and labor? No! And I believe that if there were more travail, labor, and pain among the church, or saints, today, we would see more souls saved. Lord help us to be careful, saints. In the flesh world, people of today practice birth control because they are too busy to care for a family and because they do not want to suffer what it takes to bring children into the world and to have the care of a family. I wonder sometimes if such is not the case of many today who claim to be in the church?—drawing back from the labor and travail it takes to bring children into Zion. And when children are born, how much care and attention they need to keep from dying, or what a responsibility it is to care for babes in Christ. Do we really realize what our duty is?

I was at a place once holding a meeting. The Lord was blessing the Word and some souls were under deep conviction, but would not break loose and get saved. I became very burdened before the Lord and asked the Lord why they did not. The Lord brought the Scripture to me in Isa. 37:3. It says, "The children have come to the birth and there is not strength to deliver." I asked the Lord what it meant. He seemed to show me that the Spirit was convicting the people and the people really wanted to get saved, but there was not enough strength among the congregation to bring them forth from the power that held them, meaning the saints were not burdened and praying in labor and travail enough, but they were too busy with the cares of life all day, and when night came they would come to meeting, but their hearts were not in the meeting. May the Lord help us all to realize our duty, is my prayer.

Now, remember, we are the bride, the Lamb's wife, the church of God, and he is jealous over us, and he loves us, and he is coming back for us some day. So let us be ready. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Pray for me. Your brother in Christ,
Archie Souder, 230 S. McKinley, Shawnee, Okla.

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To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

"FAITH AND VICTORY"

16-Page Holiness Monthly

This non-sectarian paper is edited and published each month (except August of each year, which is campmeeting 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, Okla.

(Entered as second-class matter June 30, 1930 at the Post Office at Guthrie, Oklahoma, under the act of March, 3, 1879.)

-SUBSCRIPTION PRICES-

Single copy, one year	\$.25
Single copy, five years	1.00
Five copies to any address, one year	1.00
Twelve copies to any address, one year	2.00

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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 the 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—such are not authorized in the Word.

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FAITH PUBLISHING HOUSE
920 W. Mansur Ave., Guthrie, Oklahoma
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MEETING NOTICE

We are planning to have a ten-day revival meeting, Lord willing, in Hoffman, Okla. beginning June 10, and closing June 19. All are invited to attend this meeting. Come to help and to get help. The saints in Hoffman will make it as pleasing for you as they can.

For information, write to Bro. Herman Kelley, or Bro. C. C. Pain, Hoffman, Okla.

Pray for us. Your saved brother in the Lord,
W. W. Crawley

Editorials

In this June issue of "Faith and Victory" paper we are listing all the campmeeting notices which have been sent in up to this date, so that saints and others will know where and when each meeting will take place. The Lord is blessing and adding to the campmeetings from year to year, therefore it is necessary that some of them convene on the same dates. Everyone should attend one or more of these campmeetings, for the Lord will have good things coming from heaven for the souls of men. If you are saved, your soul will need this food for healthy growth, and if you are not saved you will find the power of God present in these meetings to save your soul. If your body is afflicted, believe that Jesus Christ is the same yesterday, and today, and forever, and be healed by power divine.

A company of us from the "Lord's Print Shop" expect to attend the Hammond, La. Campmeeting, the one at Charleston, W. Va., Monark Springs, Mo., and Guthrie, Okla. Some may attend the California Campmeeting. Of course, all this planning is made subject to any changes the Lord may see fit to make or he may block the whole thing at his pleasure, as we are all dependent creatures upon Him.

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Sister Evodna Thurman, who has been faithfully laboring in the "Lord's Print Shop" for the past four years or more, is now at home with her mother in Dallas, Texas. As we have plenty of help in the office work at present, she may remain there indefinitely, or until after campmeetings this fall. She deserves your prayers and encouragement.

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That God expects a soul, which is born again, to grow and increase and become more holy, clean, and useful unto him, is clearly taught in the sacred Scriptures. In 2 Peter 3:18, we read, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." In 1 Peter 1:2, we read, "Grace unto you, and peace be multiplied." Grace and peace will be multiplied unto us if we walk in the light of His Word. Jude, after addressing his epistle to "them that are sanctified by God the Father, and preserved in Jesus Christ, and called," says unto them, "Mercy unto you and peace, and love, be multiplied."

In 1 John 1:7, we read, "But if we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." When a soul is forgiven of his sins through repentance, he becomes as a little child. He is without condemnation, but the roots of carnality remain, and in different ways show themselves if not kept suppressed by prayer and watchfulness unto God. The carnal nature is manifested in some children in a much larger measure than in others; but it is there in every one, for David said in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." 7th verse, "Purge me with hyssop [which would represent the cleansing blood of Christ] and I shall be clean: wash me, and I shall be whiter than snow."

Obedience to His Word all the time will bring washing or whitening of the soul. Peter, in speaking of the Holy Ghost, said, "Whom God hath given to them that obey him." Acts 5:32.

Paul wrote in 2 Cor. 3:18, "But we all, with open face beholding as in a glass [A looking glass represents the Word of God (James 1:23)] the glory of the Lord, are changed into the same image from glory to glory [As we look into the Word and obey it, we are receiving an increase of glory in the soul.] even as by the Spirit of the Lord."

In 2 Cor. 4:7, we read, "For our light affliction, which is but for a moment, worketh for us [if we exercise ourselves in it in a godly manner] a far more exceeding and eternal weight of glory."

It is the will of God, even your sanctification. It is his will that you go on to perfection and become "Most Holy," not laying again a foundation for repentance. But the sad state of affairs in Christendom today is souls going backward rather than increasing in cleanness, love, and glory. The soul that one time was full of comfort, peace, joy, and assurance, has become stale in experience and has a form of godliness but no power or fresh anointing of the Spirit. Many souls have become like a stagnant pond of water which is full of turtles, tad poles, snakes, lizzards, and scum. They have life in religious matters, but not the clean life. The flow from heaven has been clogged by selfish and earthly interests or other self desires, and instead of crucifying and putting to death the deeds of the body, they have allowed the enemy to deceive them. Thus they march on to meet God with a cold, empty profession. Not only do individual souls lose out that way, but also whole companies gradually drift back into the world and its human ways. It seems that has been the way of man from the creation.

Deut. 31:16, "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people shall rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them." God could as well have said these words to Bro. D. S. Warner before he died, and they would have been true. For we behold the gradual decay that took place after he was laid away, and how they went after the gods of this world to gratify their lusts. And now we stand in amazement and wonder at the corruption they have gathered in so short a time, and still hold to the proper name, "Church of God." Quite a few have been stirred at the advanced apostasy, and have dropped back from it in a degree, but very few have come clean and got back to the separation from the world and its lustful things as Bro. D. S. Warner taught and practiced.

They, like backsliding Israel, still hold to D. S. Warner as a man sent of God who brought light and liberty to souls. The backsliding Israelite people in Jesus' day said, "We know that God spake unto Moses: as for this fellow, we know not from whence he is." John 9:29. Even so today, this apostatized people, whose hearts the god of this world has blind-

ed, will be like-minded toward any who will teach and practice a separated life from the world and its lusts. In actions and words they will say, "We know D. S. Warner, and God spoke through him, but as for this fellow, we know not whence he is."

There is a saying, "Any old dead fish can float down stream; but it takes a live fish to swim up stream." If one does not keep his soul fully alive in Christ by prayerful obedience to the teaching of his Word; he will nautrally be weak and drift with the tide of the world; and Satan will be playing god to him as he rocks him to sleep in his arms of worldly lusts and worldly standing.

Just recently a man, who is a sinner, told me about a joke one of these backslidden preachers told. I happened to know the man from years ago, and I knew him to be clean from any such things, and would shun such even as he would literally shun a rattle snake. But now, oh, but now, he is in the drift!

Brethren, it is the will of the Lord for us to go forward in God; but alas! how few are doing this? The tendency of the world and the power of Satan is otherwise, and we shall have to pull with both ears (watch and pray) and push by doing the Word at all times, if we please God in this time world and in the end hear the words from his lips, "Well done thou good and faithful servant, enter thou into the joys of the Lord."

Obituaries

Bro. Francis M. Fowler, son of Mr. and Mrs. Henry Fowler was born at Zalgo, Mo., Jan. 2, 1870, and passed away at his home in Dexter, Mo., April 6, 1949, at the age of 79 years 3 months and 5 days. He was united in marriage to Polly A. James Nov. 30, 1890. To this union were born six children, one passing away in infancy. He is survived by his wife and five children, Mrs. Ida Belle Penick, John H. Fowler, James A. Fowler, Wm. Alonzo Fowler, and Mrs. Viola Hudson; 15 grandchildren, 16 great-grandchildren, one brother, three sisters, and a host of other relatives and friends to mourn his passing.

Bro. Fowler was converted at the age of 19 years. He accepted the One and only true Church of God in 1899, and was ordained to the ministry. He went through many hard trials and hardships during the many years of his labor for souls in this world, now his soul has gone to a better world to forever be with Christ. He lived a close life to God, and rejoiced in the Lord up to the time of his death.

—Printed by request of his wife.

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Sister Susie Web Lucky, of Sandusky, Ohio, departed this life March 20, 1949. She was born to the union of Mr. and Mrs. Tucker Web at Alex City, Ala., Jan. 19, 1871. She was united in marriage to George Lucky, in the year of 1918.

She professed a hope in Christ in 1940, and was encouraged at all times to live for the Lord. During the last few years she suffered very much, but she bore her affliction with patience. She leaves to mourn her passing her husband, George Lucky, a brother, Alphonso Rodgers, of Sandusky, several neices and nephews, and a host of relatives and friends. "Sleep on, dear one, you have your rest. We loved you, but God loved you best." Funeral by Henry Chaney. Text: Heb. 9:27; 1 Cor. 5:10.

Allie McAdams was born July 16, 1870 in Salina Co., Mo. and passed away at her home in Anthony, Kans. April 26, 1949, at the age of 78 years, 9 months, and 10 days.

She was one of eight children born to Lilburn and Margaret Cary, all of whom preceded her in death.

In 1893 she was united in marriage to Edward McAdams, to which union were born three sons and two daughters. Her husband passed away May 3, 1918, and one son, Floyd M., died Jan. 11, 1931.

Her surviving children are Claude, of Wichita, Kans., Garold, and Mrs. Maurita Watson, of Okla. City, and Flora, of the home, 8 grandchildren, 5 great-grandchildren, and a host of other relatives and friends.

She lived at Manchester, Okla. from 1893 to 1919, then moved to Anthony, Kans., where she spent the remainder of her life.

She was for many years a member of the Church of God, and will be remembered for her deeds of kindness.

Funeral services were conducted by Willie C. Murphey at the Parsons Funeral Home in Anthony, with burial at Manchester, Okla.

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Bro. J. M. Allensworth, who had been living with his daughter in San Francisco, Calif., passed to his reward the 24th of April, 1949, at the age of 86 years.

He was sick only about three weeks before his death. He leaves five daughters, twelve grandchildren, and four great grandchildren. The body was laid to rest at Fresno, Calif. He had a faith and hope in Christ.

—Sent in by his daughter, Sister Oberto.

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L. A. Allen was born June 10, 1948, and passed from this life April 4, 1949, at his home near Forest City, Mo.

He is survived by his parents, Mr. and Mrs. Lawrence Allen, two sisters, Hazel and Velma Mae, one brother, Norman Lee, his grandparents, Mr. and Mrs. Kelly Rhodes, of Norwood, Mo., and Mr. and Mrs. Roscoe Allen, of Mansfield, Mo., and many other relatives and friends.

The body was laid to rest in the Oak Grove Cemetery north of Norwood, Mo. Services were conducted by D. A. Gibson, using Zech. 8:5; and Matt. 18:2, 3, for a text.

"We loved him, yes, we loved him; but angels loved him more.

And they have sweetly called him to yonder shining shore,

The pearly gates were opened, a gentle voice said come,

And with farewells unspoken, he calmly entered home."

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Campmeeting Notices

HAMMOND CAMPMEETING

The campmeeting at Hammond, La., will convene June 24-July 3. We invite all the saints and lovers of the truth to attend, and let us make this one of the best meetings ever held on these grounds.

Meals are served on the grounds, and sleeping quarters are provided for all who come. This meeting is conducted on the free-will offering plan as heretofore. Those who find it convenient, bring bed linens, towels, and straw ticks. Straw will be furnished. This will be the 42nd annual campmeeting of the Church of God on these grounds held by the saints who teach the old-time truth as it was taught in the beginning of this reformation.

Hammond is easily reached by the Greyhound bus and I. C. railroad. There is plenty of taxi service at both

stations, and if you want us to meet you, write to Ray Key, Box 370, Hammond, La., and tell us when to expect you. For further information, write to: Ray Key, Box 370, or Max Williamson, c/o Post Office, Hammond, Louisiana.

KALAMAZOO CAMPMEETING

The fourth annual campmeeting of the Church of God at Kalamazoo, Mich. will begin July 1 to 10, inclusive, 1949 at 516 Potter St. All honest, truth-loving souls are invited to attend this meeting. We expect the Holy Ghost to have full charge throughout these meetings, and bind every spirit of darkness, and give liberty in the preaching of the word.

Meals will be served at the dining hall, and rooms supplied in the homes of the saints. Bring your bed linens and towels, and Select Hymn song book, if you have one. It will help us greatly if you will notify us ahead of your coming. Come watching and praying for the salvation of souls. For further information concerning this campmeeting, write the undersigned.

Earl M. Brown
3606 S. Westnedge Ave.
Kalamazoo 56, Mich.

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WEST VA. CAMPMEETING

The West Virginia Campmeeting, formerly held at Jumbo, W. Va., will be held at the saints' chapel in South Charleston, from July 8-17th. The chapel is located on 10th and F Sts., So. Charleston. Bro. George Peek, who has had the responsibility of the campmeeting at Jumbo, W. Va. wishes it to be stated that he is in favor of having the State campmeeting at So. Charleston, W. Va. as it seems a more convenient place for western saints to attend, and wishes it to be stated that the campmeeting at Jumbo will be discontinued for the present. Ministers who are in harmony with God and his saints will be welcome, and all who need help in soul or body. We extend a hearty welcome to all to come to this meeting. The saints will do all they can to care for those coming to the meeting.

This is a new field, but we feel that there are many here who will come the Bible way. This meeting will be run on the free-will offering plan. Provisions or money that anyone feels led to donate will be thankfully received. There will be plenty of trailer and parking space. All who can, bring cots and bedding, if possible. For further information, write: Mrs. Olive Keene, 1328 1/2 Frame St., Charleston, W. Va., or Mr. and Mrs. T. L. Spaur, 151 1/2 10th Ave., So. Charleston, W. Va.

This is a new place for a saints' campmeeting, and those who are able should give freely to help the meeting so that all who come can be cared for. Send offerings for the meeting and supplies to T. L. Spaur at the above address.

—Editor.

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OREGON CAMPMEETING

To all the precious saints in light, lovers of truth, all who seek after God and the heaven he has prepared for the faithful, greetings.

The Lord willing, the Oregon campmeeting will be held this year on the saints' grounds at Jefferson, Oregon, July 22 to 31. Every one is invited to come. We expect the Lord to send us Holy Ghost filled ministers who will preach the pure gospel in its fullness, full redemption through Christ's blood, freedom from sin and bondage, healing for the body, and all the glorious blessings provided for mankind in God's word.

We now have ten one-room cabins on the grounds. Lord willing, we expect to get a few more ready. We are now working to put in rest rooms, and other improvements as the Lord directs and provides for.

We have a number of bed springs and a few straw ticks. We arrange our home into sleeping quarters, and all eat in the dining hall. If tents are needed, they can be had for \$3.00. The grounds and all on it belong to the Lord, and all is free to all who come. All who can, bring pillows and blankets; but come, God has always provided all needs for us in his work, and we have no fear that he will fail now. We desire your earnest prayers for us and the meeting. Come praying and God will bless us.

Our house is one block from the Bus Depot on highway 99. The first part of the meeting we will have a porch light on, which can be seen from the bus stop. Come day or night, all are welcome. Anyone desiring further information, write Emma Busch, Scio, Ore., or Noah White, or Sam Wilson, Jefferson, Oregon.

THE NATIONAL CAMPMEETING AND MINISTERS' MEETING

The National campmeeting of the Church of God will be held, the Lord willing, July 22nd to 31st, inclusive, 1949, on the campground at Monark Springs, Mo., which is five miles east of Neosho, the county seat of Newton county. The National ministers' meeting will be held on July 20th and 21st, two days preceding the campmeeting, and all the ministers should remember these dates and be present.

A cordial invitation is extended to every honest soul to attend this campmeeting where you may receive help for soul and body and enjoy the rich fellowship with the true saints of God.

Monark Springs is not a post office or a railroad station. Those traveling by bus or train should come to Neosho and take a taxi to the campground, or phone some of the saints through the Monark Springs grocery store to come after you. Highways 71 and 60 pass thru Neosho, and all-weather roads lead to the campground.

Meals will be served at the dining hall, financed by free-will offerings and contributions of groceries, fruits, and vegetables.

Last year the trustees borrowed \$1100.00 with which they purchased new camp tents. It seemed fair that a rent charge be collected in order to pay the debt. The tents are \$5.00 each, and steel cots \$1.00 each (including a mattress as long as they last). Individuals desiring quarters in the dormitories, the price is \$2.50 for cot and space. Let none stay away from the meeting who are unable to pay. Quarters will be provided. Please bring bedding and straw ticks and come prepared for very cool nights. Straw will be furnished. If you want a tent and cot, please send your order, with money, direct to Bro. Sam Barton, Rt. 13, Box 119, Tulsa 15, Okla. by July 10th. Bros. Barton and Audney Davis are the business managers.

We must say frankly that very little funds have been received with which to improve the campgrounds, but the trustees will do what they can with what is available. Help will be needed to get the grounds and buildings ready a few days before the meeting, and if you can come, please write Bro. Barton.

Each individual and congregation should make an offering to the National campmeeting. Please send it to Bro. Sam Barton, or the undersigned by July 10th.

—L. D. Pruitt, Secy.-Treas.

1116 W. Wash., Guthrie, Okla.

OKLAHOMA STATE CAMPMEETING

The Church of God State campmeeting of Oklahoma will be held at Guthrie, Okla. as usual, beginning Aug. 5th, and lasting ten days.

The campground is located in the 600 block of West Warner street, where the saints' chapel and dining hall are built. We have dormitory space for the women above the dining hall, and for the men in a building nearby. Cots, mattresses and pillows are furnished. Bring the necessary bed linens.

This meeting is for the benefit of all saints and sinners, and all are welcome to attend. Ministers from other states will be present to give out the word of God the gospel which is the power of God unto salvation to every one who will believe. We are praying that God will make this meeting a soul-saving meeting where penitent sinners will be saved, believers sanctified, and bodies healed by power divine.

This meeting will be run on the free-will offering plan, and all money and supplies should be sent to O. C. Porter at 511 E. Springer St., Guthrie, Okla.

CALIFORNIA CAMPMEETING

The California State campmeeting of the Church of God will be held, Lord willing, on the saints' new campground, 12312 Osborne Place, Los Angeles, Calif., August 19-28 inclusive. We urge all saints scattered throughout the west to attend this meeting. We also extend an invitation to all saints and true ministers anywhere in the country to come. We trust the Lord to send those of you whom he wants and can use, to this meeting.

This meeting is run on the free-will offering plan and those who are able and desire to help may send offerings for that purpose to the writer or to Ira D. Stover, 611 E. 10th, Pomona, Calif., or Erle E. Forbes, 12304 Osborne Pl., Pacoima, Calif.

Plan now, if you have not already, to attend this meeting. We urge all who possibly can to come at the beginning and stay until the close. Watch the July issue of Faith and Victory for any further announcement concerning this meeting.

Yours in Him,
Ostis B. Wilson, Jr.
4254½ Perlita Ave.,
Los Angeles 26, Calif.

MIDWAY CAMPMEETING

The 5th annual campmeeting of the Church of God of Midway, La., will convene Aug. 18-28, 1949 on the saints' campground. Midway is located on Highway 84, and is about 40 miles northeast of Alexandria, La., and about one mile from Jena. Bus connections are to Jena.

The meeting is run on the usual free-will offering plan; those who come will be cared for free of charge.

Midway is not a post office. For further information write: Willard Esters, Box 757, Jena, La., or Ruth M. Murphy, Box 678, Jena, La.

DOVER, OKLA. CAMPMEETING

The Dover campmeeting will be held Sept 2-11, Lord willing. The campground is located 1 mile north, and 2½ miles east of Dover. Dover is on Highway 81. Be sure to mark your bedding.

For further information, write Henry Caldwell, or LeRoy McCray, of Dover. Ulysses Phillips.

NOTICE

Are there any saints of God at liberty that would like to come and help us to get the everlasting gospel to the people in this part of Tennessee, about 13 miles from Knoxville?

I am 65 years old and altho the Lord helps me wonderfully, yet I need someone here that is on fire for God and full of the Holy Ghost. We have a 60 acre farm and plenty of room in the house, but not much money. The ground is good, and there's plenty of wood to burn. We can board anyone or share what we have with a couple.

We have been holding cottage meetings and teaching and giving out the Faith and Victory paper for four years. I really believe that there is a chance to build a work here. But I am subject to severe sinus headaches and rheumatism which disables me for days at a time. It seem it is an affliction which the Lord does not take away entirely, altho he has relieved me in some of the attacks.

Will someone, sister, or brother, or couple, or family, come and help us get some souls raised up to glorify the name of the Lord? Your bro. and sis. in Christ,

M. L. and Alice Van Zandt, R. 13-Fountain City, Tenn.

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TENT MEETING NOTICE

If the Lord will, we will start a revival meeting in our tent at Deepwater, Mo. beginning May 27th to June 5th and longer if the Lord wills it so.

Bro. Fred Pruitt of Guthrie, Okla. has promised to be with us in the meeting, unless Providentially hindered. If any more of God's ministers are led to come, let them be free in the Lord. We welcome them.

Deepwater is located 90 miles north of Springfield, Mo. on Highway 13. Our home is three blocks east of this highway, just across the street from the Methodist church.

We have recently moved here and this is a new field for us. We are expecting a great time in the Lord. Any of the saints passing this way will be welcome to stop and see us. Those who desire to write to us, address your letters to Deepwater, Mo. Our telephone number is 28. Pray for this revival meeting.

A member of his body,

Egbert Allen.

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NOAH'S ARK—NEW PROOFS of its EXISTENCE

We have now in stock an 80 page book just off the press which gives many testimonies concerning the alleged discovery of Noah's ark. This book is compiled by A. J. Smith, who will head a proposed expedition to make further investigation of this wonderful alleged discovery. It is printed by the West Publishing Co. in Pennsylvania.

We will send this book to any address, postpaid, for one dollar. Write for your book today and keep up with this interesting witness, preserved, we believe, by the Lord himself. Faith Pub. House, Guthrie, Okla.

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Foolishness

I feel sure that foolishness is a thing that the devil has used all the way down through the history of time to drag the souls of people down to a devil's hell. People call it "having fun." Yes, having fun,

and by having fun, many precious ones have been killed that brought much heart ache and tears to loved ones and friends.

I know of some young men who were standing by the roadside when a young couple came by horse back on their way to church services. One of these young men began to whistle at them in a manner that was not right, and in a little while the man that was on the horse came back to where these young men were by the roadside and asked who did the whistling.

One of them said, "Why, it was me. What do you want to do about it?" And the young man dismounted and killed him while the others were standing there looking on. Then the man who did the killing was arrested and put in jail. His father, being a wealthy man, spent much of his wealth trying to save his son, but it was in vain, for they hanged him.

Dear reader, you can plainly see what foolishness will do and how much heartache and grief it will cause. The devil uses foolishness to make people do many, many things that are hurtful and wrong, and anyone who indulges in it will be held accountable in the day of judgment.

Foolishness is referred to many times in the Scripture, and every place it is referred to proves that it brings destruction, grief, and shame.

I thank God that a good case of salvation delivers from foolishness. Can we imagine Jesus being or acting foolish? No, and He said, "If any man come after me, let Him deny himself and take up his cross and follow me." The Word of the Lord instructs us to forsake the foolish, and live; and go in the way of understanding (Prov. 9:6).

We cannot be sober minded and be tainted with foolishness. There are many more things that could be said against foolishness. It will cause people by the millions, to do many kinds of ungodly things. I hope and pray that these few words will be a help and encouragement to those who read it.

Yours for Jesus, and the whole truth, J. S. Green.

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Mo.—Dear saints,—I felt that it would be to the glory of the dear Lord to tell how the Lord healed me of Tuberculosis years ago. I didn't want to leave my little children, but I thought death was just ahead for me. I did not know that the dear Lord could heal me. I was very thin, and losing weight fast. I was unable to do my work, I was so weak.

One day it came to me, "The Lord can heal you." I said, "Yes, he can, and he will." I was healed right then.

I was so thankful but I thought it wouldn't do to tell it, for people wouldn't believe it. That was before I found the dear Lord. When I got saved later, I said, live or die, I would never take another dose of medicine, and praise the Lord, I have never taken another drop. The enemy has often sent afflictions upon my body and I would suffer until it seemed I could bear it no longer, but I would have died before I would have taken any medicine.

A sister of mine said, "Emma, you will die trusting the Lord." I said, "I hope so. That is the way I want to die—trusting the Lord."

All for the whole truth,

Emma Ritchie

Young People's Section

HOPE

Is there a hope can pierce the gloom of mortal night
And reach the soul that now in sin doth dwell?
No hope? the saddest story tongue could ever tell!
A precious soul designed for Heaven's light
Is doomed to an eternal burning hell!

But Hope, at first a spark and then a gleaming light!
Behold the Savior weep and agonize.
Glad Hope, as on an angel's wings we see Him rise
To conquer death; and then to realms of light
He plants our hope secure beyond the skies.

Blest Hope, abounding joy and glory in the soul;
An anchor holding firm in every storm.
Sweet Hope that on the wings of love to man is borne
A guiding light to lead us toward the goal.
And there we'll gather on that golden morn.

—Clifford W. Wilson.

MEETING REPORT

Guthrie, Okla.—Greetings to all the young saints.

The Lord has blessed the young people here at Guthrie with a revival meeting. Sister Ruth Murphey and Bro. Charles Smith began a revival meeting here May 9th, and it continued through May 15th, with other ministers and saints from different places coming in to help and encourage us. Bros. Sam Barton and David Madden came over from Tulsa for some of the meeting, Bro. Chandler of Bakersfield, Calif., and Bro. Lewis Williams were with us one night. Other young saints from Tulsa and Dallas, Texas came, for which we thank the Lord.

The meetings were very precious; the very atmosphere was filled with the presence of the Lord, but best of all was the Holy Spirit in our hearts. How it made our souls rejoice to see young people seeking salvation, sanctification, and a closer walk with the Lord.

We desire the prayers of all the saints that we may continue to grow more spiritual and be steadfast soldiers for Christ in our youth.

—R. B.

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Mo.—Dear young saints,—Greetings in Jesus' name. I am still thanking God for this wonderful salvation. I was saved and sanctified last summer at the Monark Springs campmeeting. I've always had a desire to be a Christian, but the enemy made me think I just couldn't live it. I'm truly thankful that by the grace of God, I can live as the Lord would have me to. Oh, such joy, peace and contentment, I never knew until I got saved.

The Lord has done so much for me, I feel very unworthy of it. He healed me many times even before I was saved.

About two years ago I was very burdened for my little nephew who had tuberculosis of the spine, and I requested prayer for God to heal him. The Lord undertook in a wonderful way. I truly praise his name. There is nothing impossible with God.

There is a little congregation of saints here, for whom I am very thankful. There are about ten young people here.

Pray for me that I may always do the will of God.
A sister in Christ, Virgie Marler

N. Mex.—Dear saints; one and all,—Greetings in the name of our Lord. I wish to thank you for your prayers in my time of need. I had blood poison in my left knee. For three days it seemed to get no better or worse. I had a brother to call you for prayer, and by morning it had begun to amend. In a week's time I was able to be up all day, and since then I have been doing all of my work. Thank our dear Lord. It is still slightly sore around the kneecap, when I put my weight on it, but it doesn't bother me any other time. I think in a few days that will be gone.

Keep us in your prayers, that we will be true to God the rest of our lives. Your brother in the one body,
Lawrence S. Sneed

"Be Ye Steadfast"

As I was reading and meditating today, I thought about when Jesus went about healing and performing miracles. He would tell the ones for whom he had done these things to tell no one, but to go show themselves to the priests and offer the sacrifice according to the requirements of the law. Because his time was not yet come, we are told, he was careful to cause as little stir as possible among the people, realizing those who were against him would do all they could to stop his works. Even so, we find that he never turned anyone away who sought his blessings. He did not give up because of the opposition that confronted him on every hand, but he went right on doing the will of the Father and to fulfill his purpose, even to death on the cruel cross, to make the way of salvation for you and me, and even for those who rejected him.

As saints of God, we too have a purpose to fulfill as members in the body of Christ; a work to do in his will. Even young people who are newly saved, have a responsibility to the Lord. We must be willing to accept that responsibility, however small it may be, and fully consecrate to do the will of the Lord at all times.

Now, when we get this far, the battle is not yet won. The devil is going to come in the strongest, it seems, at this time to encourage us to seek the easy way out. He will present many compromises to get us to err from the true will of God and try to make us feel it is all right because of the opposition that confronts us even in our day and time. Then is when we must in all humbleness and humility seek the Lord for victory over the enemy and give us the grace and strength to fulfill his will.

Opposition? Yes, we will meet with those who will not accept us in the kind of life we preach and practice, our works, our testimonies, our manner of dress, our rebuke of the ways of the world; but even as Christ found a few souls in which to glorify God, we, too, can know our labor is not in vain. 1 Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of

the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

I believe we will find many precious blessings in living for the Lord if we keep humbly near the cross, willing to suffer with him who has gone the way before us and set the example for us to follow. In doing so, we are offering up spiritual sacrifices for what great things the Lord has done for us. 1 Pet. 2:21, "For even hereunto were ye called: because Christ also suffered for US, leaving US an example, that ye should follow his steps." —Jessie Taylor

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By Faith

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Heb. 11:24, 25. Moses knew all the pleasure there could be found in Pharaoh's world, yet he could not forget that his parents were slaves, that the bondmen who were groaning in the brick fields, beneath the lash of the task master, were his brethren. He could not completely lose the thought of that God to whom his mother had taught him to pray. And in his gayest, most successful hours, when sipping the intoxicating cup of worldly success, he could not fully rid himself of the impression that his destiny did not lie amid such surroundings.

Finally he made the decision that he could no longer hold the position to which his benefactress had reared him, or be called her son, but must step back to the lowly lot which was his by birth. This great resolve was made right in the full maturity of his powers. Many would have tried to retain their proud position and think to benefit their enslaved brethren at the same time; to keep on good terms with the court and the brick-kiln. But there was not a trace of this in the great renunciation which cut Moses off from the least association with that of early life. It was a resolve of a man who had seen much of life, who knew all that could be urged from every side. With nothing to gain, and all to lose (naturally speaking) he descended from the footsteps of the loftiest throne in the world. His resolve was made when the fortunes of the Children of Israel were at their lowest ebb. They were slaves, suffering affliction and reproach. For a palace, there would be a hut; for luxury, hard fare and coarse food; for respect and honor, hatred and contempt; for the treasures of Egypt, poverty and want; for the society of the learned, association with the ignorant and depraved. But none of these things moved him. He counted them all as the small dust of the balance. Moses fed daily on the promises of God, pleading them in prayer and leaning upon them, his entire weight. He often knew what it was to leave behind the familiar and tried for the strange and new. At the bidding of God he stepped out, though there seemed to be nothing to tread upon, launching himself and thousands of people absolutely on the care of God, assured that God's faithfulness never fails.

Are there not times in all of our lives when a

similar step has to be taken by us? We have to die to much that is pleasant and attractive, in order to rise to our true life. Buried, to bear fruit; maimed, to enter life; laying our Isaac on the altar, to become a leader of the faithful; turning aside from the gate of a sunlit garden, to take a darker, stonier path; renouncing what others hold dear because of that higher purpose which urges us on; choosing Gethsemane and Calvary and the grave in fellowship with the "man of sorrows"; being ready to renounce friends, wealth, reputation, and success, and step out by faith into a strange country. Those who have done any of these can understand, as others cannot, the nobility and greatness of Moses' choice.

But Moses did what he did because he saw by faith what eye had not seen, or ear heard, or the heart conceived; and these things—the wealth and reward—being so much better than anything Egypt could offer, he cheerfully took the path of affliction, of self-denial, and reproach, which led to them. See, child of God, what is in thy reach, if only thou wilt dare to deny thyself and bear the cross?

Send the spies over into the land of promise. Climb the mountains and put the telescope to your eyes, and as the "far more exceeding and eternal weight of glory" breaks on thy vision, thou wilt be prepared to count all things else, which seemed to be gain, to be loss and not worthy to be mentioned in comparison. Is the renunciation hard? Do not forget that Christ is suffering it all with you. His steps lie along this road. He knows every step of the way. Dying is not pleasant work. It is not easy to see one's own plans fall, to cease from one's own works, and renounce one's own reputation, to be despised by the very slaves you would save, as was Moses. But we must press on to the mark for the prize of the high calling of God in Christ Jesus. We only learn as we endeavor to obey. Light is given to us to know what next step we should take—just light enough, and no more. Shall you take the step? You hesitate, because you cannot see the step beyond, or because you fail to see the reason, and are not fully satisfied to act on the conviction of known duty, or because you dread the awful pains which threaten you. But as long as you refuse to act, that light cannot increase, but begins to decline. Obedience is the one condition for its increase; yes, for its maintenance.

Moses' faith made him all he was. Why should we not have it? God's methods are never out of date. Surely there are no impossibilities in a life which has become a channel through which God can pour himself forth. Are you willing to die to your own strength; to forsake your own plans for God's, to seek out and do his will, absolutely, to take up the attitude of entire and complete surrender to his purpose, to feed constantly on the promises of God, to step out in faith without emotion of any kind on the faithfulness of God, only persuaded that he will perform all that he has promised? Let us ponder well the lessons taught in the life and character of Moses, that in due time, we, too, may become vessels meet for the Master's use and prepared to every good work. We must not be discouraged in times of test

and trials. They must come, but always remember, this is God's way. In the darkest hours of the night his tread draws near across the billows. As the day of execution is breaking, the angel comes to Peter's cell. When the scaffold for Mordecai is completed, the royal sleeplessness leads to a reaction in favor of the threatened race. Oh soul, it may have to come to the worst with thee before thou art delivered, but thou shalt be if only thou art faithful. God may keep thee waiting, but he is ever mindful of His covenant, and will appear to fulfil his Word.

—Lorraine Modglin

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Correspondence

Ohio—Dear saints,—I praise God for salvation, full and free. Jesus saved me and placed me in the body, the beautiful church of God, the one John saw coming down from God out of heaven.

That has been over 38 years ago, and as I near the end of the way, my pathway grows brighter each day. Dear children of God, let us keep low down at the feet of Jesus, so we can hear his voice and know his will in all things.

I am so glad for the promises of God. Jesus told the people that it was expedient for him to go away to the father and he would send the Comforter, which is the Holy Ghost, and he shall abide with us forever.

God has been my physician ever since he saved me. I am glad that he promised to heal all our afflictions and diseases, when we go to him in prayer, with faith in his promises. When God saved me, there was a house cleaning—all medicines, all salves, and all linament bottles were thrown away. God wants us to trust him for soul and body.

A young man came to our house who had been in a sanatorium. He had tuberculosis, and weighed only 103 pounds. We anointed him and prayed for him. He took a deep breath and said, "I'm healed. That is the first deep breath that I have taken since I've been ill." In a short time he weighed 204 pounds. Our dear Savior is just the same today as when he healed in Galilee. We can do nothing ourselves. We are just a house of clay—a temple for the Holy Ghost to dwell in.

I desire the prayers of all the saints.

Your sister in the one body,

Amanda Jones

—oOo—

Mich.—Dear saints,—Greetings in Jesus' name. I am encouraged today to fight on for Jesus. Oh! how glad I am that Jesus went all the way to Calvary for us. He didn't stop or cry out, "I can't go on, the way is too hard." He went all the way for us and with his help, I mean to go all the way for him. This is a narrow way, but a wonderful way of truth. I am so glad the Lord led me to the truth. Surely he has been merciful to us. He saves and sanctifies and keeps and heals us.

There has been an epidemic of mumps, strept throat, and flu in our community. Almost every family was affected by it, but the Lord was with us. We had some light cases of strept throat and flu in our family, but only two of us had the mumps. Five of us were exposed many times, but we asked the saints to be agreed with us in asking the Lord to rebuke them, and he did, praise the Lord. Once satan tried to afflict our little girl with them. She had a swelling on one side of her face and her throat was sore, but we refused to believe it to be the mumps, claiming the victory, and that disappeared. How we thank him for his love.

Today our little boy became very ill. He had a high fever and was delirious. We prayed several times and requested prayer of the saints, and the Lord touched his body. In a few hours he was singing and wanted to get out of bed.

Pray for us. We have been in this way just a year.

Alice Rice

—oOo—

Mo.—Dear saints everywhere,—Greetings in Jesus' dear name. Three weeks ago I sent in a request for prayer, and I wish to say that the dear Lord has wonderfully helped me, although he has not completely healed me. I have had a very severe trial of affliction, and it seemed the Lord had forgotten me, I could not feel his presence anywhere. When the trials were severest, he always came to me, and I knew then that he had not forgotten or forsaken me. How I praise his name for helping me to be up again, and I thank you dear ones for your prayers.

I thank God for saving and sanctifying my soul. I am so glad we have One on whom we can depend, for he has promised to never leave us nor forsake us. When we come to him believing in our hearts, then he is willing and ready to bless us.

Pray for my son, whose back bothers him. Remember me and my family in prayer.

A sister in Christ,
Nancy Sweezea

—oOo—

Ore.—Dear Bro. Pruitt,—I am glad to report victory in my soul, and to say that scarcely a day passes that I do not get deeply stirred in my soul. By faith I vision traveling over the area the Lord has impressed me about, and the Lord blessing and healing. Pitiful indeed is anyone who talks of how they formerly lived close to God and had such faith and leadings from God, and shows very little or no spiritual power or growth today. We can never build up Zion by talking about the power the saints formerly had with God, and lack now. That would put us in the same class as sects, who lament the presence of worldliness, lack of zeal, and absence of the Holy Spirit's power; but as saints of God, we must be strong NOW, prevail in prayer, expect the signs to follow, and manifest glorious Zion to those who yet may be gleaned.

I expect to see greater healings among the saints from one campmeeting to another. Bro. Warner's song on faith says, "The gift of faith no limit knows, save God's unbounded word, and triumphs o'er its giant foes; and glorifies our blessed Lord."

The Lord has told me what to do for the immediate present, but when the Lord impresses me to make a move, I shall be ready. We may have some tests and trials, and our efforts seem feeble, or results look small, but God will honor if we will be faithful.

Thank God for the good work you are doing, and God bless you.

Bro. Vearl Kliever

—oOo—

IT'S SETTLED NOW

I have it fixed and settled now
I'm going thru with God.
He saved my never dying soul
And washed me in his blood.

I'm following Jesus each day,
This world I've left behind,
In the narrow way he leads me,
He is so good and kind.

I'll never leave my loving Lord
Nor let my love grow cold,
His perfect will is all I need
To make me strong and bold.

God's precious book tells of his love,
It tells me how to live
So I can please him every day
And work and pray, and give.

I've heard my blessed Savior call.
Come go this way with me.
I'll break the binding chains of sin,
Release you, make you free.

How good it is to live for God
Each moment of the day,
And walk within the narrow path
With Jesus all the way.

Oh, come and go along with us,
Ho, everyone he calls,
Salvation I will give to you
For strong bulwarks and walls.

It won't be long till we'll be gone,
We'll leave this world some day
To meet the Lord up in the air
And dwell with him for aye.

Dedicated to Grandma Meek. G. W. Stephenson

—oOo—

The Holy and The Most Holy

In Psalm 83:5, we have this verse of Scripture, "Thy testimonies are very sure [Read the foregoing verses of this chapter, and you will be acquainted with some of the Lord's testimonies which he tells us are VERY SURE, or are perfectly true, and can be depended upon without doubt.] Holiness becometh thine house, O Lord, forever."

This text of Scripture brings us right to our subject, for we want to bring some Scriptures to your notice that teach that the "HOUSE OF GOD" is used as a symbol of God's redeemed people, born again ones, or his family, "The house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15.

Beginning at the fifth verse of the third chapter of Hebrews, we read, "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Thus we see that the laws, acts, and teachings of Moses, together with the Prophets, during the law age, were merely testimonies of something better to come, and as the Scriptures say, "Which are a shadow of things to come: but the body is of Christ." Col. 2:17; Heb. 8:5; and Heb. 10:1.

Now let us read the next verse, the sixth verse of the same chapter, "But Christ as a Son over his own house; whose HOUSE ARE WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end." You can see that this plainly states that we who are Christ's are his house over which he rules with the proviso that we hold fast the confidence and the rejoicing of the hope firm unto the

end. It is sad to see many today that have failed to hold fast that confidence, and still they profess to be in the church and with their own philosophy deceive their souls and others that hear them.

Now let us turn to the prophecies again, which reveal to us in symbols and analogies the good things that were to come to God's faithful children in the last day, which is this Holy Ghost dispensation, or the time of Christ's appearing in a human body, his death, resurrection, and ascension, and until he comes in the clouds to receive his house, or church, unto himself, "and so shall we ever be with the Lord." (1 Thess. 4:14, and verses following).

We shall first turn to the Prophet Ezekiel and begin reading at the tenth verse of the forty-third chapter, and take note of how he symbolizes the HOUSE OF GOD. We read, "Thou son of man, shew the HOUSE to the house of Israel." We who are redeemed by the blood of the Lamb constitute the spiritual house of Israel functioning in the world today but not of the world. In speaking here, the prophet no doubt has reference to the literal house of Israel, for very few of them were in a justified state when Jesus came in the body, and, of course, had many sins and iniquities. So God wanted the prophet to shew them God's house, built by his Son Jesus, therefore he said, "Shew the HOUSE to the house," or the shadow to the real. He said, "Let them measure the pattern." 11th verse. And if they be ashamed of all that they have done (or, in other words, if they repent of their evil, become ashamed and humble down before God) then shew them the form of the house, and the fashion thereof, how you get out and how you come in, the ordinances thereof, write them in their sight (print and send it forth) that they may keep all the ordinances and do them. Keep in mind that the prophet here is shewing the house of God, or the church of God, of this present time to the house of Israel. In the 12th verse he begins by saying, "This is the law of the house." In other words he is going to show them the state, situation of the law of the house of God, now going forth. He symbolizes the house of God as a mountain, and he says, "Upon the top of the mountain." The whole mountain is a symbol of the church. The bottom around a mountain is called a base, and the top of a mountain is called the limit, being the end of height. So the prophet goes on to say, "The whole limit thereof round about shall be most holy. Behold this is the law of the house." Or in other words, this is the place from whence the law of the House of God comes—the "top of the mountain."

The prophet is here symbolizing to us the truth concerning the divinely organized house of God, or church of God, which is functioning in the world today, but not of the world. When he speaks of the top of the mountain and of the whole limit around about being most holy and says this is the law of the house, he is trying to convey to our minds in symbolical language that the leaders of God's people today are they that are "most holy"; they are they that are purified, made white and tried (Daniel 12:10). They abide in the top of the mountain, and the law

of God to men goes forth from there as God works through them by his Spirit.

It has always been so since Christ ascended to heaven. When he was here he chose twelve apostles to be leaders, and some of them he placed in more responsible places. When he wanted to reveal some deep truths, he would take Peter, John, and James with him; not that the others were not in his favor, but God had special and more important work for these to do. When he called Paul, he said of him that he was a chosen vessel, and he revealed mighty truths to him even to the extent that Paul heard words which were not lawful to utter.

Some one may wonder why those that are on the top of the mountain and constitute the whole limit thereof are called "most holy." This is very easily seen and understood if we are willing to take the Scriptures for proof. In God's house there are souls who are only in a justified state. They are holy, for their sins are all blotted out, and they walk in all the light they have without committing sin. The roots of carnality remain, but through the grace and power of God they allow no fruits of it to be borne so far as they know, and in this state they are holy before the Lord. When one goes on to perfection and the remains of carnality is cleansed away by faith in the blood, then they can easily be termed more holy or "most holy." The fact is that there are many more souls in the church of God which are only justified than sanctified, even though they profess to be sanctified.

But being "most holy" has also a deeper meaning than only being sanctified. Read a few verses from the 3rd chapter of the prophet Malachi, and see what the Holy Spirit fire will do for the sons of Levi, who were types of God's ministers today. Also read what Daniel says of this our day, "Many shall be purified, and made white, and tried." I could multiply Scriptures to prove that the Holy Spirit fire not only purifies and makes white the soul, but it also tests and tries, making souls most holy that the law of God's house may go forth from the limit, or top, of Mt. Zion.

Some one may say that in teaching that some are most holy and above others in the divinely organized church of God, that it would be sanctioning the conditions that exist in denominationalism or Catholicism; but not so. Theirs are humanly organized in imitation of the real. They have their priests and their popes, D. D.'s and bishops as their great ones. They are humanly honored and most generally live sumptuously every day, wear the best clothes, ride in the finest of automobiles, and with their fat salaries are honored of men; while the leaders whom God has placed in His Body, the divinely organized church of God, are reviled, slandered, misunderstood, called false prophets, persecuted, falsely accused, in fastings often, and, as the apostle Paul expresses it, "Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4:13. The prophet Jeremiah wrote, "Thou hast made us the offscouring and refuse in the midst of the people." Lam. 3:45. This is

what Jesus said when speaking of the divinely organized church, "But he that is greatest among you shall be your servant." Matt. 23:11. Read what the Lord said before and after this verse of Scripture. His words could be justly applied today to the great ones in the humanly organized churches.

Let us turn to the 14th chapter of Zechariah and begin reading at the 20th verse: "In that day [this gospel day] shall there be upon the bells of the horses, HOLINESS UNTO THE LORD." The prophet here is telling us in symbolical language some things concerning the house of God, which house we are. He continues by saying, "And the pots in the Lord's house shall be like the bowls before the altar." The bowls before the altar were set apart for the temple worship and that only, and the members in the Lord's house today are all holy. The prophet goes on to say, "Yea, every pot in Jerusalem and Judah [a metaphor for the church] shall be holiness unto the Lord of hosts. All of God's true people are holy. There is not a sinner nor any false holiness people in the true church of God, though there may be many hanging on and claiming to be there, but they only deceive themselves and others. In the last verse he says, "And in that day [this gospel day] there shall be no more Canaanite [unsaved person] in the house of the Lord of hosts."

In the above Scripture where it said, "In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD," reference is made to the leaders of God's people. It is printed in capital letters that it might be emphasized. In this world, bells are put on the leaders of the herd so the sound of the bell can be heard. When the person in search of the herd finds the horse, cow, or sheep, with the bell, he will find the rest. So it is in the divinely organized church of God. Holiness unto the Lord being printed in capital letters harmonizes with the statement made by the prophet Ezekiel that the top of the mountain, the limit thereof around about, is "most holy" from whence the law of the Lord's house goes forth.

Where the prophet speaks of the pots in Jerusalem and Judah being holiness unto the Lord of Hosts, he has reference to the members that make up the majority of the divinely organized church of God, which is the pillar and ground of the truth. The true church is holding up all the truth. David, in speaking of the church, says, "All my springs are in thee."

I believe there has been enough written to convince any candid mind that the divinely organized church of God is vastly different in its make-up, in its divinely appointed officers and by its separation from the world, than all the multiplied number of man-made and humanly-organized bodies in the world.

Some one may say, "But we have many bodies of people today that call themselves the church of God." I am sure that this state of affairs is quite puzzling to many, and Satan loves to have it so. This condition is wholly the work of Satan, which I shall now proceed to show you by the Scriptures in proph-

ecy. Let us read in the fourth chapter of Isaiah: "And in that day [this gospel day] seven women shall take hold of one man." Seven in a Biblical sense means a whole number and would include all of the many organizations and groups that call themselves by the name, Church of God, in these latter days. In the beginning of the last day there was only one called the Church of God, and it was the real and true one; but in these latter days when the morning light is shining again and Satan sees the saints being gathered together in the true name, in order to confuse and hinder the work of God, he has put it into the hearts of different ones to call their group or organization by the name, church of God. Let us read further in this verse: "saying, we will eat our own bread [Just take from the Bible, doctrines which we choose to believe.], and wear our own apparel [Cover ourselves with the doctrines and teachings which we please to fix together.] only let us be called by thy name [Why?] to take away our reproach." By taking the right name, they want to make people believe that they are the legitimate seed of Christ because they have the family name. In simile they are doing like a man of Oklahoma City of whom I recently read. He joined himself to a prominent club under a fictitious name and received their identification papers. He used their identification card in cashing counterfeit checks at different business establishments and escaped with a large sum of money. Why? Because he made people believe that he was real. The devil is a cunning and crafty old fellow, and is bringing confusion and blindness upon many and doing all he can to hide the truly divinely organized church of God, which is shining and functioning in the world today, but not of the world.

The next verse tells us that in that day (right now while the devil has so much deception and counterfeit religion going on) shall the Branch of the Lord (the true church) be beautiful and glorious. It is sad to realize that many of the saints are deceived into these false churches because they have the right name, and their vision is so dimmed that they do not see the beautiful and glorious and divinely organized church of God which is shining so brightly amid the rubbish of Satan's decoyed groups and human organizations. Many are aiding Satan in his work of deception and confusion by saying and teaching the people that there is good in all the churches and just take your choice, and saying that the church is mixed up in all denominations of earth. Therefore, many are led to go shopping, hunting for bargains in religions of earth, joining up with that one which they think will be the least hinderance and the most advantage to their selfish pursuits of life. Oh, the multitude of souls that are being deceived in this way. Such people as that are just certain to land in hell unless God in some way can awaken them to repentance, and they become willing to take the crucified way with Christ and his despised few.

Read the whole of the fourth chapter of Isaiah, and see what God is doing in this last day while Satan is busy deceiving the multitudes. Dear saints, we

are perfectly safe in Him, for the glory of God is our defense and his true tabernacle shall be a shadow in times when religious evil men are heated up against us with lies and slanderings. It shall be a place of refuge, and a cover from the storms of Satan's religiously deceived hosts. Glory be to His precious name!

—Fred Pruitt.

—ooo— Beware! Poison!

If I were to see a man on the verge of ignorantly taking a poisonous substance into his body, I should necessarily consider it my humane duty to warn such an one. Poisonous substances are not confined to the realm of the material. There are things of a poisonous nature that are much more far-reaching in the embracing of victims and much more serious in effects in the realm of the spiritual. From a heart of love for human souls I have felt obliged to write upon a subject which will doubtless bring me criticism from some people. I must, however, perform my duty before God and to the immortal souls of mankind.

We are living in an age of religious deception. Satan, realizing his time on earth is short, is definitely on the rampage in his conquest for the precious souls of human beings. He does not always present himself as a wierd being having horns and a pitchfork. If he were to do this, his victims would be comparatively few. But he often appears, as the apostle Paul described, as "an angel of light" (2 Cor. 11:14). He has chosen in his wiles to counterfeit the true religion of Jesus Christ. His counterfeiting has taken on numerous forms, some advocating a "no hell and no soul" doctrine, some promise a hope of salvation in a future age; some teach an erroneous way of salvation; some are silent on the subject of, or misrepresent, holiness along with many other forms, the mentioning of which in this writing would exhaust space.

The form of counterfeit religion contrived by Satan which I wish to discuss in this writing is that of the modern pentecostal or "tongues" movements. Recent observation has brought to my attention the fact that these movements are apparently gaining momentum rapidly and that many souls are being influenced by this heresy. I do not hesitate in immediately affirming that this is one of the most damnable heresies that has ever been propagated within the pales of Christendom. My abruptness of such a statement may seem somewhat repulsive to the mind of the reader, but facts must be honestly faced and scrupulously dealt with.

Let us now proceed with a statement and consideration of facts relative to these movements.

First, I wish to call the reader's attention to the fact that the "tongues" factions exist under a variety of titles, such as, the Pentecostal Church, the Assemblies of God, the Church of God—of a shame—and perhaps many others not at present familiar to the writer.

Second, there are some doctrines advocated by these movements that are based upon the Bible and

cannot be condemned. There are also some members of these groups who apparently lead clean, moral lives. Because of these facts many people conclude that such organizations are of God. Many souls have been deceived by reasoning upon such premises. The fact that a movement teaches many things based upon the Bible does not indicate that, as a whole, it is of God. One may bake a cake and include in it many fine ingredients, but may also put a few drops of deadly poison in it. Would you like to eat a slice of that kind of cake? The fact that one leads a life that commands the respect of society does not necessarily imply that he has been saved from sin by the blood of God's beloved Son. As a matter of fact, the nearer the counterfeit is in appearance to the genuine, the more likely people are to be deceived by it.

Third, the principal doctrine advocated by these cliques which I hold to be hell-born is that of the evidence of the reception of the Holy Spirit into one's life. This doctrine may vary somewhat among the different "tongues" movements, but I think I am safe in defining the doctrine as adhered to by most of them in the following words: the Holy Spirit upon entering one's heart testifies of himself by using the recipient's tongue to utter "unknown" words. Many of these people also teach that the Holy Spirit causes His seekers to lose control of their bodies and to go through the process of the most unseemly motions. It is this doctrine that I wish to examine in this writing.

The first question that comes to our minds in this connection is that of whether a spiritual experience needs to be proved and confirmed by physical methods. In conjunction with this I would ask, to whom should the witnessing be made? If they say it should be made to him who receives the Holy Spirit, I readily reply that the experience itself is sufficient testimony that the Holy Spirit has entered the heart of the believer. Does a man need some external evidence that he loves his wife? Of course not! Even so, when the Holy Spirit comes into our hearts, he sheds "the love of God abroad within us" (Rom. 5:5) and we need no further evidence of his abiding. Yes, praise God, the Holy Spirit is a witness, a blessed one, who brings abiding love, peace, and joy into our hearts. If the "tongues" people contend that the evidence is for others than the one receiving the Holy Spirit, I reply that what they maintain to be evidence would be regarded as highly untenable in any court of law. Any profligate can go through a form of rolling, kicking, and jabbering similar to that of these people when they allegedly receive the Holy Spirit and thus gain as much confidence by onlookers as any of the others. Moreover, Jesus told us that we were to determine the types of trees by their fruits. Of course, he had reference primarily to preachers, but the same standard can be applied to any professed Christian. The apostle Paul told the Galatians that the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Many people who have spoken in the "unknown tongue" have failed to pro-

duce the above mentioned fruit. Nowhere in the Bible are we told that such jabbering and physical motions as these people practice are evidences of the baptism of the Holy Spirit. Whose word should we rely upon that of Jesus and the holy apostles, or that of these people?

We shall, however, in order to allow them justice, examine the passages of scripture upon which this absurd and cursed doctrine is supposed to be based.

The first one that we shall examine is found in Mark 16:17 which reads as follows: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues." Their emphasis is placed upon the last clause of this verse. We certainly cannot on the basis of this scriptural passage establish a doctrine like the "tongues" people advocate. Jesus simply tells the disciples some of the signs which would follow believers. First, we observe that he does not tell them that the new tongues are to serve as the evidence of the Holy Spirit. Second, he does not imply that all these signs will actually follow all believers. He only tells them something of the possible, and in some cases, the actual experience of believers. Speaking in new tongues—notice, he did not say "unknown" new tongues—notice, he did not say "unknown" other experiences which he mentioned in this and the following verse. Thus, reasoning on their premises, we should conclude that only those who have ACTUALLY cast out devils, who have ACTUALLY restored the sick to health, who have ACTUALLY picked up serpents, and who have ACTUALLY spoken in new tongues have received the Holy Spirit! Ridiculous!!

The next passage of scripture which we shall examine is that found in the second chapter of Acts. In this section of the word we have the narrative of the reception of the Holy Spirit by the disciples on the day of Pentecost. It is true, in accordance with the words of Jesus in Mark 16:17, that they did, on this occasion, speak in new tongues, but a very brief perusal of this chapter will clearly show any reader that the tongues in which they spoke were entirely different in character than the modern "unknown" tongues—they spoke in KNOWN tongues. Furthermore, the occasion made expedient this miracle. The people of many nations and tongues were present then, and only by this miraculous manifestation of the Spirit could they learn the vital message of that band of apostles. This miracle very likely served as a wonderful means of promulgating Christianity to the then-known world, inasmuch as many of the foreigners possibly accepted Christ at that time and returned to their own respective nations declaring what they had heard and seen and experienced of the message of a risen Christ! How many people today can understand and receive edification from those who speak in the modern so-called, Holy Spirit-given tongues? Peter said that the promise of the Holy Spirit extends to all true believers, but we certainly do not understand that this particular gift of foreign languages is promised to all.

We also have several examples in the book of Acts of similar manifestations of the Holy Spirit. One

is that of the household of Cornelius which is narrated in the tenth chapter. It is very likely that the Holy Spirit was manifested in a manner similar to that of Pentecost in order to convince those of the circumcision that God was no respecter of persons in that his promise extend to the uncircumcised as well as the circumcised. See verses 44-47. We also have the example of a similar manifestation to the disciples at Ephesus. See Acts 19:1-8. God certainly does not arbitrarily distribute his gifts, but he has a definitely beneficent and sensible purpose for all his acts. There are many things wrought by God the reason for which we cannot immediately understand; but there are other things which his word, his Spirit, our reasoning faculty, and common experience corroborate in denying their origin in him!

We certainly recognize that there is such a thing as a spiritual gift of speaking in foreign languages, and I believe that if such conditions should arise as to necessitate this gift, God would bestow it even in modern times. We also agree that the genuine spiritual gift of speaking in foreign languages, like other miracles, does serve as a sign of God's presence and working when it is properly exercised. But according to the general tenor of the scriptures, we can hardly believe that this is the primary purpose of the gift. Jesus performed many miracles with a benevolent end in view. He was once approached by the scribes and Pharisees who requested a sign of him. He replied to them, "An evil and adulterous generation seeketh after a sign" (Matt. 12:38, 39). Even if we should concede that the primary purpose of God in bestowing the gift of foreign tongues is to serve as a sign to the unbeliever of the working of God, the doctrine of the Pentecostal people receives no support from such. The tongues in which they speak certainly cannot convince any intelligent mind that such is of God. If, however, a foreigner should enter their meetings and understand them in his own national tongue, they will have gained a little support.

Another passage of scripture upon which the modern cults base the doctrine of "unknown" tongues is the fourteenth chapter of Paul's first letter to the Corinthians. The reader will readily observe upon reading this chapter that the word "unknown" is written in italics in the King James Version, indicating that it was an addition by the translators and not appearing in the original. The Corinthians were far below maturity in the Christian life. Paul's purpose in writing this letter was to reply to inquiries which they had made to him and also to set in order some disturbances and irregularities which had arisen among them. By reading the chapter as a whole it becomes evident that he is instructing them in the proper manner of exercising the gift of foreign languages. Incidentally, Corinth was a city of between fifty and seventy-five different languages and dialects, and thus the gift of foreign tongues was much more necessary in a place and time like that than it is here and now. The general inference that we receive from this chapter is that God had given some of them the gift of foreign tongues but that they had overestimated the

value of this gift and had been using it irregularly and at times wholly unnecessary—perhaps to pride themselves in their possession of the gift—a trait of immature experience. In verse 2 of this chapter he tells them, "For he that speaketh in an (unknown) tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." His meaning seems to be that if one were to exercise the gift in an assembly of people who did not need the exercise of it that it would be entirely unintelligible to them unless interpreted. We must not take the clause, "no man understandeth him," out of its context and say that literally no man in the world understands him. For example, let us assume that a man of the German language entered a congregation of English speaking people and should preach, pray, or testify in his own tongue. With reference to those present, it might well be said, "no man understandeth him;" God alone knows the mysteries that he utters. The apostle proceeds to show them the superiority of the gift of prophecy—a gift which edifies the hearers present who do not need the exercise of a gift of tongues—over the gift of foreign tongues uninterpreted. Even if we were to concede that the apostle had reference to a phenomenon similar to that of the modern factions—which concession we certainly DO NOT make—his instructions are certainly not observed by them. His guiding principle is found in verse forty, which reads as follows, "Let all things be done decently and in order." In their meetings you will usually find anything except decency and order; and as a matter of fact, the first impression one receives is such as Paul described in verse 23, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" If Paul used such language of rebuke in instructing a church of his day in the matter of exercising the gifts of God, what would he say to the modern cults, the confusion, lack of order, jabbering, and indecent motions and prostrations of which are of any source except God?

There is, however, another aspect of this thing which I shall at this point expose.

Observation and experience on the part of the true children of God have clearly shown that advocates of this damnable heresy have come under the delusion of Satan and in many cases have actually become demon-possessed. Many people think the tongues people manifest such demonstrations solely out of their own will. Perhaps some do, but many of them actually become possessed of the power of Satan in seeking such things entirely foreign to the pure, peaceable, gentle Holy Spirit. Many, however, after becoming possessed of demons have been graciously delivered through the laying on of hands and casting out the demons in the precious name of Jesus by the true children of God!

Again, reader, I say BEWARE of this poisonous doctrine. If you have fallen victim, pray and seek some true people of God to assist you in gaining your freedom! —Donald E. Meadows in "Way of Truth."

You Tell On Yourself

You tell on yourself
 By the friends that you seek
 By the very manner
 In which you speak;
 By the way you employ
 Your leisure time;
 By the use you make
 Of your dollar and dime.
 You tell what you are
 By the things you wear,
 By the spirit in which
 Your burdens bear;
 By the kind of things
 At which you laugh;
 By the records you play
 On the phonograph.
 You tell what you are
 By the way you walk;
 By the things of which
 You delight to talk;
 By the manner in which
 You bear defeat;
 By so simple a thing
 As how you eat.
 By the books you choose
 From the well-filled shelf.
 In these ways and more
 You tell on yourself.
 So there's really no particle of sense
 In an effort to keep up
 a false pretense.

—Selected.

Obedience to Orders

A young man was urged to go into a gambling saloon. He steadfastly refused, saying, "I have orders, positive orders, not to go there; orders that I dare not disobey."

"Come, do not be foolish," said his companions.

"No, I cannot break orders."

"What special orders have you? Come, show them to us if you can. Show us your orders."

The young man took a neat book from his pocket and read aloud, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." "Now," said he, "you see my orders forbid my going with you. They are God's orders." —Sel.

Some people want to live because they do not want to die. Others want to live because their earthly plans are not all completed. Some want to live because it is the only world with which they are acquainted. The sublimest reason for living that ever throbbeth in a human soul is to live to do God's will.—C. E. Orr.

Many get what they do not want, but find it is just what they need.

God's Wisdom

Many persons are skeptical as to whether or not God ever permits afflictions to come upon people for the purpose of drawing them to him, and for helping to perfect them in a Christian experience. It is said of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Also Isa. 53, from which we quote at length, says, he (Jesus) "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 opened not his mouth. . . . For he was cut off out of the land of the living; for the transgression of my people was he stricken. 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. 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 the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 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" (verses 7 to 12).

In Psa. 119:67, the testimony there given by the Bible character Teth, says, "Before I was afflicted I went astray: but now [since I was afflicted] have I kept thy word." Continuing, we hear the same character saying (ver. 71), "It is good for me that I have been afflicted; that I might learn thy statutes." This surely needs no comment.

In Jer. 31:18, 19, 20, we read, "I have surely heard Ephraim bemoaning himself thus; Thou hast chastized me, and I was chastized, as a bullock unaccustomed to the yoke: turn thou me and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." We also read in Heb. 12:11, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." Job said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

Dear afflicted one, if the attitude of your heart is toward God, look up and take courage, for the Bible says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6).

—J. H. Pierson.

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JESUS SENTENCED TO DEATH

Sunday, June 5, 1949

Printed Portion.....John 19:1-16.

John 19: 1. Then Pilate therefore took Jesus, and scourged him.

2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3. And said, Hail, King of the Jews! and they smote him with their hands.

4. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

Memory Verse: Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Heb. 13:12.

Practical Truth: The dignity and patience with which Christ met mockery and suffering afford a worthy example to us.

COMMENTS AND APPLICATION

It seems terrible even to think of our blessed, loving Lord being sentenced to death; and he died the shameful death by the way of the cross. To make it look more disgraceful, they hanged him between two thieves. Those wicked men who crucified our Lord didn't know what they were doing. How true it was (though they didn't realize what they were saying), "He saved others, himself he can not save."

Jesus left his glory encircled throne and condescended to come to this sin-cursed world, to be born of woman, then grow to be a man, and offer himself as a sacrifice to die on the cruel cross, shedding his precious blood to redeem a lost world and bring us back to God. God so loved us that he gave his only begotten Son to suffer and die for us poor lost sheep who had gone astray.

It was a terrible ordeal that Jesus went thru, but no doubt when the time finally came for him to be offered in sacrifice, he was anxious to have it done so he could go back to his Father. He didn't have to die. They couldn't have taken him by force had he not given himself. The angel said to Joseph, "Thou shalt call his name Jesus, for he shall save HIS people from their sins." The only way he could save us was to die and shed his precious blood so that we who were lost in sin might have a covering for our sins. We who are saved from sin are saved because Jesus died for us and hid our sins from his Father by covering them with his own precious blood. He died for us.

Yes, he suffered the shame and public disgrace of the ignominious death on the cross between two thieves that he might make a way (the only way) for us to get back to his Father. "For God so loved the world that he gave his only begotten Son . . ." It is the greatest gift that ever was, or could be given.

Dear people who study this lesson, we ask you, what does all this mean to you? What will you do with Jesus? You must either accept him or reject him. To accept him means eternal bliss and happiness. To reject him means eternal damnation and woe. There is no rest in hell. Read the 9th, 10th, and 11th verses of the 14th chapter of Revelation.

JESUS' DEATH AND BURIAL

Sunday, June 12, 1949

Printed Portion....Luke 23:33-38; Mark 15:34; Luke 23: 46, 47; Matthew 27:57-60.

Luke 23:33. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36. And the soldiers also mocked him, coming to him, and offering him vinegar,
 37. And saying, If thou be the king of the Jews, save thyself.

38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Mark 15:34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Luke 23:46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

Matt. 27:57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60. And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

Memory Verse: Greater love hath no man than this, that a man lay down his life for his friends. John 15:13.

Practical Truth: We must obey God to the letter if we would be his friends and live with him forever in the glory world.

COMMENTS AND APPLICATION

It is wonderful beyond our human comprehension how all these amazing events were foretold in the prophecies of the Bible, and how they were all fulfilled to the letter. In the preceding lesson we spent quite some time on the death of Christ in connection with his death sentence. He was sentenced to death because the Jews hated him, because the truth Jesus was preaching was uncovering their sins. Jesus said, "Men love darkness rather than light because their deeds are evil."

When Jesus was drinking the last bitter dregs of the cup he volunteered to drink, he cried out, "My God, my God, why hast thou forsaken me?" The sun refused to shine while Jesus was dying, and his Father turned his face away from the awful scene. He died in bitter agony under the weight of the sins of the whole world. While you study this lesson read the 22nd Psalm and the 53rd chapter of Isaiah.

God had everything planned for his burial. A rich man went to Pilate and begged the body of Jesus after he was crucified, and we also see Nicodemus (who came to to Jesus by night) offering a helping hand in the burial of Jesus. They had a mixture of costly spices, about one hundred pounds, and they wound the body up in the spices with linen and laid the fleshly body of our loving Lord in a new tomb which belonged to Joseph of Arimathea.

No doubt this was the darkest day his disciples had ever seen. It is commonly said that Jesus died with a broken heart. On this occasion, they came to finish the crucifixion by breaking their legs, but when they came to Jesus to break his legs they found that he was already dead, and they did not break his legs. One of the soldiers, with the spear that he had, pierced his side and

forthwith came there out blood and water. (Prophecy in Psa. 34:20 and Zech. 12:10). Every prophecy concerning him was fulfilled to the letter.

Jesus knew what was before him before he came to this sinful world, but he came anyway. He came because his Father loved us poor sinful mortals and the sacrifice he made of himself was the only way by which we could come back to God. "How shall we escape if we neglect so great salvation?"

JESUS ARISES FROM THE DEAD

Sunday, June 19, 1949

Printed Portion.....Mark 16:2-7; John 21:3, 4, 7-12.

Mark 16:2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4. And when they looked, they saw that the stone was rolled away: for it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

John 21:3. Simon Peter said unto them, I go a fishing. They said unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

Memory Verse: And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him. Mark 16:6.

Practical Truth: Because he lives, we shall live also.

COMMENTS AND APPLICATION

The promise of our Lord concerning our salvation would all be void had he not been resurrected from the tomb. Paul tells us that if Christ did not rise from the dead, then our faith is vain and we are yet in our sins.

So you see that all depends on the fact that Jesus arose from the dead. Some have said that the tomb could not hold him and that he burst the tomb, or grave, asunder. But the fact is: he served out his time in the grave and on the third day, early in the morning, an angel came from heaven and rolled back the stone that sealed his tomb, and Christ came forth the mighty conqueror the precious Bible declared him to be. He conquered death, hell, and the grave. In the first chapter of Rev. we hear him say, "I am he that liveth and was dead: and behold, I am alive forevermore; Amen, and have the keys of hell and death."

According to St. Luke's account of his resurrection, some of the women who were his followers while he was preaching the gospel, went early, at the rising of the sun, to his sepulchre, and there they found the stone rolled away. Two men stood by them in shining garments. These women were afraid because Christ's grave was empty, and they bowed down their faces to the ground. The angels said unto them, "Why seek ye the living among the dead? He is not here, but is risen." These precious words just make my soul bubble up with joy. We are not serving a dead Christ, but a living Savior. How true the words that Jesus spoke of himself when he said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." As Jesus quickened our dead souls and brought us out in the first resurrection, so also will he quicken our dead bodies and bring them up from the grave in the second resurrection and we will meet the Lord in the air, and so shall we ever be with the Lord Amen.

JESUS' CONTINUING MINISTRY

Sunday, June 26, 1949

Printed Portion.....Matthew 28:18-20; Acts 1:4-14.

Matt. 28:18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Acts 1:4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken

up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Memory Verse: And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts 1:9.

Practical Truth: He has assured us that he is coming again, and commanded us to watch and be ready for his appearing.

COMMENTS AND APPLICATION

The most appropriate text we can find to begin this lesson with is the third verse of the first chapter of Acts. We are told that he (Jesus) showed himself alive after his passion by many infallible proofs, being seen of them, (his disciples), forty days, and he spoke to them of the things pertaining to the kingdom of God. All of his ministry after he arose was to his disciples and apostles. Jesus assured them that all power, both in heaven and in earth was given unto him.

We find nowhere in the Bible where Jesus preached to sinners after he arose from the dead; but he commissioned his disciples to go into all the world and preach the gospel to every creature, and to baptize them in the name of the Father, Son, and Holy Ghost, and to teach them to observe all things whatsoever he had commanded them. He said, "And, lo, I am with you alway, even unto the end of the world." Christ's ministry after his resurrection was mostly instructions as to how they should carry on the work of his ministry after he went back to the Father, but he cautioned them that they were to tarry in Jerusalem until they were endued with power from on high. He said that they must wait for the promise of the Father. (St. John 14:16, 26; 15:26; 16:13).

He assured them that the Father would send the Holy Ghost to take his place and that he (the Holy Ghost) would abide with them forever. One outstanding thing he told them the Holy Ghost would do was to guide them into all truth. These promises are for us today, too.

Read in the last part of St. John where Jesus met his disciples on the seashore. His disciples were fishing and he ask them if they had any meat, and their reply was no. Then Jesus said unto them, "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." They pulled them (one hundred and fifty-three fishes) to the shore, and Jesus had prepared breakfast for them that morning. There Jesus put the question to Peter, "Lovest thou me more than these (the fish)? and Peter assured him that he loved him dearly. Then Jesus, after he had asked him three times, said, "Feed my sheep"—"Feed my lambs"—"Feed my sheep."

Space will not permit us to tell here all the wonderful things Jesus did after he arose from the dead. Look them all up in the Bible.

G. S.