

FAITH ^{AND} VICTORY

The EVENING LIGHT WATCHMAN



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The Ministering Angels

The angels are God's messengers
Of sweet salvation's plan,
To bring the joyful tidings
To lost and fallen man.

God sent the angel Gabriel
To the city of Nazareth,
To tell the Virgin Mary
Of the Saviour's coming birth.

When Christ was born, 'twas angels
That the heavens did employ;
To bring the happy tidings
Of everlasting joy.

The angel went before him
On the great Egyptian flight;
And brought him back to Nazareth
With due prophetic light.

From Jordan to the wilderness
The Son of God did go;
And there he met the devil,
Man's great and wily foe.

'Twas there he fought the battle,
And felt temptation's sting;
And angels from the glory world
Did succor to him bring.

In the garden where he prayed
In awful agony;
Working out salvation's plan
That we might be made free:

His sweat ran down like drops of blood,
His soul was torn with grief;
An angel came to strengthen him
With heavenly relief.

No angel came to cheer him
As he bore the cross alone;
But they met him there one morning
Real early at the tomb.

When he went up to heaven,
Angels spoke with joyful tone,
"This same Jesus shall return,"
He will come to claim his own.

With ten thousand times ten thousand
Of the holy angel band;
Christ shall come in power and glory—
O, what fear shall sweep the land!

Who will then be counted worthy
Of eternal life so fair?
They shall then be as the angels
In that home land over there.

—Ulysses Phillips

“One Thing Thou Lackest”

In Luke 18:18-23, we find these words: “And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich.”

My heart is burdened for people like this ruler. They seemingly have done many good things, and the Lord has blessed them in different ways. It seems this man was blessed with this world's goods. But when he saw Jesus, he saw something lacking in his own life and was very desirous to know just what to do to inherit eternal life. It seems he knew Jesus was the Son of God and had the words of eternal life. One scripture says he came running and kneeling to him.

He was very humble and anxious to know what to do to inherit eternal life, but when Jesus told him what to do, he was not willing to pay the price.

It seems there are people who think if they had been this ruler, they would have given up their riches

for eternal life, yet they have things they are not willing to give up. There are many things we could hold to that would be displeasing to God. It might be our riches, our church, an unlawful companion, pride, worldliness, or our own way and ideas. If we do not forsake all that would stand between us and the Lord, we are not worthy of him.

Just what is it that could be compared to eternal life? The scriptures tell us this life is as a shadow. It appears and then is gone. So there is nothing here that would amount to anything compared to eternal life. Dear ones, let us not let anything keep us out of eternal life. If we do not have eternal life abiding in us, we will miss heaven, and hell will be our doom. Jesus isn't here any more in the fleshly body, but is here in his spiritual body, and through it is able to tell people the way of eternal life. So dear ones, let us not hold to anything that would keep us from eternal life. —A sister, Katie Marler.

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An Inescapable Truth

The noonday train from Cork to Dublin pulled up at Buttevant and three or four officers from the garrison—for at that time an infantry battalion was always quartered there—seated themselves in a compartment in which there was only one passenger, Thomas Trench, an evangelist.

As soon as the train started, one of the officers was about to light a cigar, when Trench courteously pointed out to him the compartment was a non-smoker. The officer rudely replied that he didn't care whether it was or not, he intended to smoke; so he lighted his cigar.

After a moment or two, Trench, justly feeling that under the circumstances he was at liberty to introduce the matter, said very reverently: "The Lord Jesus Christ says, in Mark 16:16, that whoever does not believe upon Him will be damned. Do you believe upon Him?"

"What do you mean?" shouted he angrily.

"The verse means that if you do not believe upon the Lord Jesus Christ you will be doomed to the second death." "Shut up, you fool!" said the officer. "My shutting up will not alter the fact. If you do not believe upon the Lord Jesus Christ you will be damned."

"I'll pitch you out of the window if you don't shut up!" shouted the soldier. "Pitching me out of the window will not alter the fact. If you do not believe upon the Lord Jesus Christ you will be damned."

The officer sprang up in a towering rage, but his companions held him back, saying, "Never mind the poor fellow. Don't you see he's off his head?"

"Whether I am a lunatic or not" said Trench, "can not alter the fact. If you do not believe upon the Lord Jesus Christ you will be damned."

At this moment the train reached Charleville, the officers sprang to the door, jumped out, and looked for another car. Trench leaned out of the door and called after them, "Leaving the car will not alter the fact. If you do not believe upon the Lord Jesus Christ you will be damned."

Two years after, when traveling to Holyhead by the Irish mail-boat, he went into a certain place for refreshment. A military looking man came over to him and said: "Did you, about two years ago, travel from Buttevant to Charleville, in the south of Ireland, with a man who threatened to throw you out of the window because you told him that if he did not believe upon the Lord Jesus Christ he would be damned?" "Yes, I am he." Thank God for what you said! I am so glad to meet you! That night we were all at a ball at the Commander-in-Chief's, in Dublin. But, do what I would, I could not get your words out of my head. I had to leave the ball and go to my hotel. But I could not sleep. The terrible words kept tolling in my brain like a great bell. I felt I did not know Him, that I was a stranger to Him, and consequently doomed to eternal death. I got no rest till I did believe upon Him; and now I am saved, and I know it; and I thank God for that day I met you in the Irish train."

Many human beings imagine that they can do away with the doctrine of future punishment, and so escape it, by adducing plausible arguments against it or by denying it altogether. But all the arguments, denial, and self-deception in the world will not do away with the Biblical teaching of man's responsibility. Let no one assert that the doctrine of future punishment is an invention of hard-hearted priests who desire to terrify their parishoners. The most loving and tender Teacher the world has ever seen, The Lord Jesus Christ, spoke of that place where there is "wailing and gnashing of teeth" and where there is "everlasting fire."

The best way of settling the question will be to do as the officer mentioned in the story did—repent and believe on the Lord Jesus Christ. —Sel.

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The Priest Who Found Christ

Every time I see a priest walking in the street it seems impossible, unbelievable—a dream—that once, not long ago, I myself, had been a Roman Catholic priest, that I had to believe what he has to believe; that I had to teach what he has to teach. I clearly know why I left the Church of Rome, but what I cannot fully understand is why priests stay in the priesthood, why I stayed in the Roman Church as a priest.

I was born in Venice, north of Italy, on March 22, 1917. At the age of ten, I was sent to a Roman Catholic Seminary in Piacenza, and ordained a priest, after 12 years of study, on October 22, 1939.

Two months later Cardinal R. Rossi, my superior, sent me to America as assistant pastor of the new Italian Church of Blessed Mother Cabrini, in Chicago. For four years I preached in Chicago, and later in New York. I never questioned if my sermons or instructions were against the Bible. My only worry and ambition was to please the Pope.

It was on a Sunday, Feb., 1944, when I turned to the radio and accidentally tuned in and heard a pastor giving his message. I was going to change the program because I was not allowed to listen to Protestant

sermons, but interested, I do not know why—I kept listening.

My old theology was shaken by one text from the Bible which I heard: "Believe on the Lord Jesus Christ and thou shalt be saved." Therefore, it was not a sin against the Holy Spirit to believe that one was saved.

I was not yet converted, but my mind was full of doubts about the Roman religion. I was beginning to worry about the teachings of the Bible more than about the dogmas and decrees of my pope. Poor people were giving me, every day, from \$5 to \$30 for twenty minutes of ceremony called Mass, because I promised them to free the souls of their relatives from the fires of purgatory. But every time I looked at the big crucifix upon the altar it seemed to me that Christ was rebuking me, saying: "You are stealing money from poor, hard-working people by false promises. You teach doctrines against my teaching. Souls of believers do not go to a place of torment, because I have said, 'Blessed are the dead who die in the Lord, from henceforth now, saith the Spirit, that they may rest from their labors' (Rev. 14:13). I do not need a repetition of the sacrifices of the cross because my sacrifice was complete. My work of salvation was perfect and God has sanctioned it by raising Me from the dead. 'For by one offering He has perfected forever those who are sanctified' (Heb. 10:14). If you priests and the pope have the power of liberating souls from purgatory with Masses and indulgences, why do you wait for an offering? If you see a dog burning in the fire you do not wait for the owner to give you \$5 to take the dog away from it."

I could no longer face the Christ on the altar. When I was preaching that the pope is the vicar of Christ, the successor of Peter, the infallible rock upon which Christ's church was built, a voice seemed to rebuke me again:

"You saw the pope in Rome; his large, rich palace; his guards; men kissing his foot. Do you really believe that he represents me? I came to serve the people; I washed men's feet; I had nowhere to lay my head. Look at me upon the cross. Do you really believe that God has built his church upon a man when the Bible clearly says that Christ's vicar on earth is the Holy Spirit, and not a man? (John 14:26). And that rock was Christ. If the Roman Church is built upon a man then it is not my church."

I was still preaching that the Bible is not a sufficient rule of faith, but that we need tradition and dogmas of the church to understand the Scriptures. But again a voice within me was saying: "You preach against the Bible teaching; you preach nonsense. If Christians need a pope to understand the Scriptures, what do they need to understand the pope? I have condemned tradition because everyone can understand what is necessary to know for personal salvation. 'But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in his name.' " (John 20:31).

I was teaching my people to go to Mary, to the Saints, instead of going directly to Christ. But a voice within me was asking: "Who has saved you upon the cross? Who paid your debts by shedding His

blood? Mary, the Saints, or I, Jesus? You, and many other priests do not believe in scapulars, novenas, rosaries, statutes, candles; but you continue to keep them in your churches because you say simple people need simple things to remind them of God. You keep them in your churches because they are a good source of income. But I do not want any merchandising in my church. My believers should adore me—spirit and truth. Destroy these idols; teach your people to pray, to come to me only."

Where my doubts were really tormenting me was inside the confessional box. People were coming to me, kneeling before me, confessing their sins to me. And I, with a sign of the cross, was promising that I had the power to forgive their sins. I, a sinner, a man, was taking God's place, God's right and that terrible voice was penetrating me, saying, "You are depriving God of his glory. If sinners want to obtain forgiveness of their sins they must go to God and not to you. It is God's law they have broken. To God, therefore, they must make confession; to God alone they must pray for forgiveness. No man can forgive sins, but Jesus can, and does forgive sins. 'Thou shalt call his name JESUS, for he shall save his people from their sins.' (Matt. 1:21). 'There is no other name under heaven given among men whereby we must be saved.' (Acts 4:12). 'For there is one God and one mediator between God and men, the man Christ Jesus.' " (1 Tim. 2:5).

I could not stay any longer in the Roman Catholic Church because I could not continue to serve two masters, the Pope and Christ. I could not believe two contradictory teachings, tradition and the Bible. I had to choose between Christ and the Pope; between tradition and the Bible; and I have chosen Christ and the Bible. I left the Roman priesthood and the Roman religion in 1944 and now I have been led by the Holy Spirit to evangelize Roman Catholics and urge Christians to witness to them without fear.

—Joseph Zacchello

Notice

Sister W. D. Bunting of Craig, Ala. is on her way to Germany to join her husband who is in the Air Corps in that country. She desires that the saints pray for her and that the Lord will make her a blessing to the people in that country as she is anxious to be a help to all that she can. Those wanting to write to her can address her as follows—c/o M. SGT. W. D. Bunting, A. F. 14014843 7167 Special Air Mission Sq. A. P. O. 633, c/o P. Master, New York, N. Y.

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Miss.—I hurt my shoulder by a fall two years ago. I was prayed for and God relieved the pain and I have been using my arm ever since, but the last three months it has been very sore. At times when I get on my knees I can hardly get back up. At night it hurts when I lay on a pillow. I trust the Lord completely for my healing and pain soother. I desire the saints to earnestly remember me in their prayers. I also have other afflictions that I desire prayer for. I dropped paint in one of my eyes and it has been very sore. I know God can take care of all of this. Praise his dear name. Jesus is my doctor and physician. I will write a testimony to God's glory when I am healed, by his help and grace. Sister J. Strickler.

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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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THE BEAUTIFUL WAY

"The Beautiful Way" a four-page leaflet for children is published quarterly in thirteen leaflets, one for each week. Marie Miles Editor, assisted by others.

Subscription price: 60¢ per year for single copies. 40¢ each subscription in quantities of five or more to one address for a yr. (Pay quarterly if you desire).

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PRAYER REQUEST

La.—I would be thankful if all Christians would pray for my healing. I have been suffering three years with loss of appetite. A few months ago the condition became so severe it threw me into a nervous breakdown. I seek daily to live a good life and have promised a definite work to the Lord if I am healed.

Mrs. J. K. Warner.

Editorials

That man in the beginning was created pure and holy, is beyond question; for it is written in the first chapter of Genesis, verse 27: "So God created man in his own image, in the image of God created he him; male and female created he them." God is pure, clean, and holy, so his creating man in his own image would mean that the man was clean, pure, and holy like his Creator.

When man and his wife listened to Satan, the serpent, and disobeyed God, God's wrath was kindled against him and He even cursed the ground and it brought forth briars and thistles. He also drove the man and woman out of paradise or Garden of God. Man lost his pure and holy image in his fall, and in the 5th chapter and third verse the Scripture speaks of Adam begetting a son in his own image and in his likeness. In Gen. 6:5, 6, we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." This is certainly a sad picture and is the result of the fall of Adam, which plunged us into sin and death and made God's created beings grievous in his sight. David lamented his condition and said, in Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Jesus Christ, the Son of God, was begotten of the Holy Ghost (Luke 1:35) and born of a virgin. Man had nothing to do with his coming into the world. In John 10:36 we read that he was sanctified and sent into the world by the Father; hence he was also in the image of God, clean, pure, and holy. Christ, who is referred to in the scriptures as the second man Adam and the Lord from heaven, proved faithful to God; and by the sacrifice of his own body and blood He has delivered us out of all that the first Adam ever got us into.

In Romans 5:12 we read, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The first Adam brought sin and death upon the human race and the second Adam (Christ) by his blood sacrifice brought life and immortality back to man. (2 Timothy 1:10). He has delivered us from all the sin, death, and impurity that the first Adam got us into, and brought us back into the Eden state in which man was first created.

In Romans 8:20 we learn that the creature (man) was made subject to vanity (carnal earthly things), but God's hope for man is that he will turn from such and be delivered by the Blood of Christ, cleansed, and have the Divine Nature in a sanctified state.

According to the first few verses in the 2nd chapter of Ephesians, when one possesses the carnal fleshly nature, he walks according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. By giving way to fleshly lusts, they fulfilled the desires of the flesh and the mind and were by nature the children of wrath. This Scripture is

speaking of unsaved men and women who possess the carnal nature, which is suppressed and kept down in a justified state by the presence and power of God, and is cleansed and eradicated from the soul in the second work of grace, which is sanctification and infilling of the Holy Spirit. In a justified state, we have peace in our souls and the presence and power of Christ with us, and we have the Spirit of Christ enabling us to live to known light and knowledge and free from sin and condemnation; but in a sanctified and infilled state, the Spirit of Christ or the Holy Spirit is in us; and the body becomes dead because of sin, but the Spirit is life because of righteousness.

My experience in getting saved and sanctified, infilled with the Holy Spirit, was so definite and clear and so fully given of God that I believe it is good to relate it in connection with the above truth.

I was 32 years of age and had never been saved. I did not know what the Devil was, nor what God was, and I was deep in sin. I was living on a farm and was not attending any meeting when I was convicted by His Spirit of being a great sinner. I knew that if I did not have a change some way, my soul would go into torment. I only had a small ten-cent Testament that my mother had given me. I began to read in it and look to God for a way out. He lead me slowly and surely until I knew I needed to confess and repent. When I did so, God forgave me of my sins, and I had peace with God through Christ. For two months and a half that peace flowed in my soul from heaven. I was eager to please the Lord and I walked in all the light and knowledge he gave me. I did no known sin and was without any condemnation on my soul until one day I yielded to temptation and smoked some tobacco, which I had not done since He had forgiven me of my sins. I then lost the peace of God and felt miserable. I confessed this sin and promised God I would not, by His help, do it any more, and the Lord forgave, and the peace of God returned to my soul. Oh, how happy and thankful I was to God for this restoration back to a justified state. After this experience I read in Matt. 5:8, "Blessed are the pure in heart: for they shall see God." I realized that I did not possess a pure heart, so I became mightily burdened for a pure heart so I could see God. At this time I knew nothing about sanctification or the infilling of the Holy Spirit, but Christ was with me, and I had peace with God. I had no one but God to instruct me, so I plead with God to give me a pure heart. He answered that prayer in a marvelous way. He sent the Holy Spirit into my heart, purified my soul from the pollution of Satan, and it seemed to me that all heaven had come into me, or I had gone into heaven, as it was so wonderful. The cleansing blood was applied and my soul was clean, and His Holy Spirit began to reign within and to lead and guide me into all truth. One of the first things that he made clear to me was the meaning of Paul's writing in the 7th chapter of Romans. I had always thought that Paul was telling his experience when a Christian, but God spoke to me in an audible voice and said, "Paul was telling how he felt when in sin." I was surprised at

the voice so clear and plain, and as I doubted about the matter, He spoke to me the second time, and said, "Paul was telling how he felt when in sin." As I then read the Scriptures again He made them clear to me, and I could see clearly that Paul was not a Christian in that state, but was telling his experience as a sinner before Christ made him free.

At the time the Lord sanctified me and made my heart pure and infilled me with the Holy Spirit, I was not aware of others having the same experience. Now, after 37 years, I still have the Holy Spirit to lead and to guide me. Just recently He has been opening up to my understanding precious truths from his word. Thousands upon thousands have testified of having the same experience and have died in the faith and gone on to glory with songs and rejoicing.

I affirm again that one is not ready to receive the cleansing in sanctification and infilling of the Holy Spirit until he is living free from any condemnation and without committing sin in a justified state. The cleansing from the impurity of the heart, the effect of the fall, comes in the second definite work of grace wrought in the heart by the cleansing blood of Christ and the infilling of the Holy Spirit.

Any religious man or woman that would make the assertion that a soul is just as pure in a justified state as in a sanctified state is mistaken and ignorant of the true meaning of the sacred Scriptures and are not safe guides to any soul that really wants to make it into God's pure and holy Heaven.

Webster's Dictionary gives two definitions for the word "sanctify." One definition is to set apart for a sacred use; the other, is to make free from sin, to purify as the affections of men. The first is for man to do. If he is living free from sin and condemnation in a justified state, then he should obey the Scriptures found in Rom. 12:1 and present his body to the Lord as a living sacrifice, set himself apart for God's sacred use. In that way one sanctifies himself unto the Lord. When God sees that the consecration is complete by that one's faith in the cleansing blood, He purifies or cleanses away all the effects of the fall and exalts the affections to a supreme love to God. Or, in other words, the love of God is shed abroad in the heart "by the Holy Ghost which is given unto us." Rom. 5:5. When this is truly done, we have the experience that the apostles and disciples had on the day of Pentecost, which is the same as Cornelius and his household received when Peter visited them by a direct revelation from God. You can read about this in Acts 15:7, 8, 9.

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Report of Campmeetings

Dear saints:—Greetings in the precious name of Jesus, the name which means more to me than anything else in this world. I feel like the Lord has really been good to me this summer. He has privileged me to attend several of the camp meetings, for which I am truly grateful. I went from California to Hammond, La. with a company of saints, and the Lord gave a safe trip, without any trouble of any kind.

The saints met at Hammond for the 45th annual campmeeting. It is a wonderful thing to meet at one place for 45 years and have the truth preached in its fulness, undefiled and separated from the world. The devil has tried to separate and divide the saints of God; but, thanks be to God, God is not the author of confusion. God's people are still together and teaching the Bible doctrines that have been taught for years. "Together we stand, but divided we fall." There is power in oneness. That is why the enemy is trying so hard to cause division.

The Hammond meeting was precious. The Word went forth with anointing and power. Several were saved, and the saints were encouraged to fight on for the Lord.

From Hammond, the Lord permitted me to go to the Muncie, Ind. campmeeting. Sister Minnie Brown is pastor there. They had the camp meeting at the new location. The saints who met there this year were made to rejoice when they saw the lovely building which the Lord had blessed them with. The saints there truly have moved out on the promises of God, believing God was able to provide them with means to build a chapel. Let us all look to the Lord in agreement with them that the debt on it will soon be paid. We believe there will be no lack along this line if each one will do what the Lord impresses him to do. This chapel surely was needed. Send offerings to Sister Minnie Brown, R. 6, Box 311, Muncie, Ind.

A number of ministers were there from different places. The tent in which we had meeting was filled several times. Souls were saved and sanctified, and God manifested his healing power. "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. The Bible plainly teaches divine healing. The truth was preached with inspiration and with power.

That meeting closed on Wednesday, and we started for Monark Springs Thursday morning. When we arrived there, that meeting was in progress.

Monark Springs is the national campmeeting. Before long many saints were camped on the grounds, until it seemed all available space was filled. Besides the fifteen cabins, which were filled to their capacity, sixty-five tents were put up. There were about 300 people who stayed on the grounds. Ministers came from different states. Perhaps thirty were present, and divine fellowship flowed from heart to heart.

The Lord manifested his power in different ways. One outstanding event was the salvation of one who was reared a Catholic in Mexico. She has been in the United States less than a year and has not yet learned the English language, but the Lord convicted her by His Spirit and she went to the altar and received the blessings of salvation. The saints were crying for joy. Truly the Scripture was fulfilled, "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who needed no repentance." The Lord showed his power in the meeting from beginning to the finish. Several received the blessings of salvation, sanctification, and healing of their bodies. About 170 saints took part in the ordinances of the Lord's Supper and Feet washing. The expense of the meeting was great because of the drought; but it was all taken care of by free will offerings.

From Monark Springs we came to Guthrie, Okla. Preparations were made for the campmeeting. As some

ministers were already present, the meeting began Thursday evening. Because of hot weather several stayed away. I believe we should ask the Lord where he wants us to go. Remember, if we disobey God we will go to a hotter place than Guthrie. The Lord did bless with some cool waves, giving relief from the heat, and the saints rejoiced because they realized it was in answer to prayer. May the dear Lord wake us up and help us to realize we need to be willing to suffer some for Him. Those who could have attended campmeetings this summer, but drew back because of heat or other physical suffering that they would have to endure have missed great blessings here, and may be in danger of losing their eternal reward. The Lord gave us souls for our hire in Guthrie, and we give Him all the praise for all that was accomplished to extend his kingdom here.

Besides the work of salvation and sanctification which the Lord wrought in this meeting, He manifested His power in a very special way in healing bodies.

In my travels this summer, my attention has been aroused as I have listened to the preached word of God. Messages went forth under heavenly anointing and power, until it seemed that every sinner present should have been persuaded to yield to the Lord; but they resisted the Spirit's pleadings. They would stand with tears streaming down their faces, but were not willing to yield themselves to the Lord. Truly, truly, the end of time is drawing near. The scripture is being fulfilled, "lovers of pleasure more than lovers of God."

My soul has been encouraged and uplifted in the Lord.

The young people at different campmeetings have been a source of encouragement to me. When I see young people settling down in the Lord from one year to another, it does make me more determined to press the battle on. Several have had a battle holding a settled experience, but through the past year they have got down to business with the Lord. Yes, we as young people of today need to show to the world as never before that we have something better than they do. I am much encouraged with the advancement I have noticed in the young people in my travels this summer; and I pray God that we may continue to settle more, be pillars in the church today, be on fire for God the whole year, not just a few days at campmeeting, but the whole year through.

The truth is still being preached in its fulness. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:4, and will continue until the end of time.

—T. Gus Poulos

Obituary

Frances Octavia Francisco was born November 27, 1946 at Bakersfield, Calif., and passed to her reward at her home February 22, 1952 at the age of 5 years, 2 months, and 25 days. She was the fifth child of brother and sister Otis Francisco. Feb. 21 she was severely burned.

She leaves to mourn her passing, a father and mother, two sisters, Shirley and Odessa; three brothers, Otis Jr., Raymond and Herman; her grandparents, brother and sister Zedore Francisco, and brother and sister John K. Blackwell all of Bakersfield. She also had a host of other relatives, saints and numerous friends.

Little Frances became very much concerned about her soul two weeks before her death and she came to the altar of prayer in Sunday night service and asked to be prayed

for that she might get saved. After prayer she said she was satisfied and went back to her mother. Her mother informed me that she lived very faithful to God. The next week (second week) her mother asked her if she was still saved and she said "No, mother I disobeyed you. I forgot to do something that you told me to do." So her mother told her to ask her forgiveness and ask the Lord to forgive her and she would still be saved. Little Frances wept bitterly and asked the Lord to forgive her.

About three days later she was burned to death. She lived 17 hours after the fatal accident. The ministers were all away at the time of the accident but the saints gathered in and prayed for the child. After that she did not suffer much more and remained conscious, pleasant, and talked and had good use of herself to the end. She then slept away peacefully. Even though Frances was a child, both her short life and her death proved a blessing to many. She left an example that all of us should follow and that is to keep our life clear with God and man at all times then when death comes we are ready.

Funeral services were conducted by brother E. J. Trotter of Fresno assisted by brother I. C. Chandler of Bakersfield. Text: 2 Samuel 12:15-23. The remains were laid to rest in the Union Cemetery in Bakersfield, Calif.

Ind.—Dear saints,—Mr. Massie who is 86 years old and who has been bedfast in sickness for a long time was taken by an Ambulance to Buck Creek south of Muncie and baptized by two ministers at his request. He was carried on a stretcher from the ambulance by the two ministers and then lifted from it and carried into the water where he was baptized.

I take your magazine and I like it. I am acquainted with sister Minnie Brown. She has been in my home and she is a fine lady. I have not been to church for six years because I have been kept at home taking care of Mr. Massie. I would have loved to have been at the camp meeting in Muncie but when you have one sick that cannot walk, you just cannot go. Mrs. Agnes Massie.

Okla.—Dear saints,—“Abiding in the Lord.” I have thought over this often and tried to understand how to abide in the Lord. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7. I began to read and it said, “Be ye therefore perfect.” Matt. 5:48. Heb. 6:1 says, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” I see it is not hard to abide after the sin nature has been cleansed from the heart and Christ has come in to dwell. In one place it says the Lord will not dwell in temples made with hands but will dwell in our hearts. He will see that we reach the other side. “Jesus, Saviour, pilot me, Over life’s tempestuous sea; Unknown waves before me roll, Hiding rock and treach’rous shoal; Chart and compass came from thee: Jesus, Savior, pilot me.”

Your humble sister in Christ, Rena Armstrong.

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CABIN ROOMS ON NATIONAL CAMPGROUND

At the business meeting of the National Campmeeting (1952) at Monark Springs (Neosho), Mo. the saints planned to build a long building, 12 ft wide, on a tourist court style in order to help take care of the critical need for sleeping quarters for those attending the meeting. It will be divided into room units, sizes 8 x 12, 10 x 12, and 12 x 12. The estimated cost of material for these units is as follows: 8 x 12—\$100; 10 x 12—\$125; 12 x 12—\$150. They are now offered

for sale at these prices to the saints, and during the meeting about ten orders were received with understanding that substantial payments would be made on the cabin units by October 1st, so that construction work could begin in October. It is planned that the labor will be donated by the saints and any others who may be interested. Board and room will need to be furnished the laborers while on the ground working, and any financial assistance for this worthy cause will be appreciated.

The tentative building plans are for concrete floor, four inch concrete partitions, native oak frame and boxing, door, windows or wooden shutters, and wired for lights. All further improvements and future repairs will be left to the owner. A printed title contract form furnished by trustees must be signed by each buyer.

If any of the saints want a cabin unit, send your order with payment direct to Bro. Ralph Beisly, R. 5, Coffeyville, Kansas, by October 1st, so that we may know how to plan the size of the building.

If sufficient funds are made available, extra cabin units, besides those ordered, will be built. Ask the Lord what He would have you to do—either supply funds for material, offer yourself and time to work, or contribute means for food expense of the workers.

—L. D. Pruitt, Secy.-Treas.

LARGER GUTHRIE CHAPEL NEEDED FOR OKLAHOMA ASSEMBLY MEETING

For several years the chapel at Guthrie has not been large enough to accommodate the saints and others desiring to attend the mid-winter Oklahoma Assembly Meeting. At times there was not standing room and some folks turned away for lack of space. This serious condition has burdened the saints to build a larger building for this state meeting.

During the Guthrie campmeeting just closed, Bro. Barton set the proposition before the saints when the tabernacle was well-filled. The text in 2 Cor. 9: 7 was quoted: “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” After a brief exhortation the large majority of those present raised their hand, thereby pledging and purposing to sacrifice and give regularly until this building is completed.

The building will cost about \$8500, and with the Lord’s blessings and your pledge of support, it is planned to start the construction work as soon as possible so the building will be ready for the meeting in December.

The local congregation has been accumulating funds for several years for this special purpose and will shoulder a large part of the cost and labor.

Many persons will buy merchandise for themselves by making a payment each month, so why not consider the Lord’s cause and lay up treasures in heaven regularly as the “Lord prospers.” Whether it be a total sum pledge or whether you have purposed to give \$10 per month, \$5 per month or \$1.00 per month, please mail them regularly to Bro. O. C. Porter, Rt. 5, Guthrie, Okla., who is the state Treasurer.

—L. D. Pruitt

Revealed Truth on the Justified Life And the Sanctified Life

When John the Baptist came preaching in the wilderness of Judaea, his first words recorded were, "Repent ye: for the kingdom of heaven is at hand." Also "prepare ye the way of the Lord, make his paths straight." Matt. 3:2, 3.

After Jesus was baptized by John and was lead of the Spirit into the wilderness to be tempted of the devil, he appeared at Nazareth, also at Capernaum, and it is written that from that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

From that time on he began to call his disciples and to instruct them in the things pertaining to the kingdom of God. In Matt. 5:14, he said to them, "Ye are the light of the world. A city that is set on a hill cannot be hid." Surely he had confidence in them as being justified in a far greater measure than the Mosaic law provided for. In Luke 16:16 we read, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it." This statement leaves us without a doubt about the kingdom of God being preached both by John and Jesus and men were pressing their way into it both by repentance and by believing on the Lord Jesus Christ as Saviour and Redeemer. In Luke 12:32 we have these words from the Lord, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Jesus also says in the 17th chapter of Luke, "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold [look], the kingdom of God is within you." In Luke 9:2 it is recorded that he sent his twelve disciples out to "preach the kingdom of God," and to "heal the sick." So then, souls were getting into the kingdom in a sense, and the kingdom in them even in a justified state, and the Lord was gathering men unto him for the day of Pentecost when he was to pour out upon them the mighty Holy Spirit, the Comforter, or the Holy Ghost, by Whom, says Peter (Acts 15:9) their hearts were purified by faith.

In Mark 9:1, Jesus says, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." In Matt. 16:28, it is written concerning this great event: "Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." On the day of Pentecost the Son of God came in His Spirit of truth right into their hearts, purifying and infilling them with power to witness for Him. The gifts of the spirit were given and the church of God was divinely organized and began to function automatically together as God by His Spirit dwelt in each member, for the love of God was shed abroad in their hearts by the Holy Ghost which was given unto them. (Rom. 5:5). They had sold all and bought the Pearl of Great Price. Jesus said in Matt. 13:45, "Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls; Who, when he had found one pearl

of great price, went and sold all that he had, and bought it."

In a justified state, you have found the Lord, and His presence is with you. He is very precious to you, giving peace and comfort, teaching and instructing you in the things of Christ; but we are told in Hebrews the 6th chapter to "Go on to perfection." This is the sanctified, Holy-Spirit-baptized state.

The Lord makes it very plain in John 14:16: "And I will pray the Father and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know Him; for he dwelleth with you, and shall be in you." Jesus was their Comforter while he was with them, and they were justified because they believed on Him and loved him and were keeping his sayings as he revealed the truth to them; but He was going away. In the 23rd verse Jesus says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him; and make our abode with him." This is why Jesus says in the 15th chapter, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Paul makes it exceedingly plain in Col. 1:27, for he says, "Which is Christ in you, the hope of glory."

Again we assert, on the authority of God's written inspired Word, that the disciples of the Lord, prior to the cleansing and infilling of the Spirit on the day of Pentecost, had a much greater and blessed experience than the Mosaic law provided.

In Matt. 19:28 Jesus speaks of the disciples following him in the regeneration. In Matt. 9:6 Jesus said that he had power to forgive sins. He had just forgiven a man of his sins and then followed it up by healing him of the palsy. This same instance is recorded again in Mark 2:10, and again in Luke 5:24. In Luke 10:20 he told the seventy to rather rejoice because their names were written in heaven. We understand that there was no prophet sent into the world for four hundred years before Christ came, so the people were in great darkness because of the teachings of the self-righteous law keepers. The disciples of the Lord had many things to unlearn and to learn. Sometimes they did things that we in this enlightened age could not do and would not do in a justified state. Because of experiences which they had with the Lord after His resurrection, we are led to believe that their justified state increased after they had a realization of the blood of Christ shed as an atonement for sins. One truly must be living free from sin in a justified state before he is ready for the purifying and infilling of the Holy Spirit, which the disciples received on the day of Pentecost. When Peter transgressed and fell under pressure and temptation in the garden and at the trial of Jesus, he wept bitterly in repentance, and no doubt was restored to his justified state long before he received the purification and baptism of the Spirit on the day of Pentecost.

(Continued on page eleven)

Young People's Section

Dear Jesus, Come In

When first from slumber waking,
No matter what the hour,
If you will say, "Dear Jesus,
Come, fill me with thy power,"
You'll find that every trouble,
And 'luring powers of sin
Will vanish, surely, fully,
Because Christ dwells within.

It may be late in morning,
Or in the dark before,
When first you hear his knocking;
But open wide the door,
And say to him, "Dear Jesus,
Come in and take the throne,
Lest Satan with his angels
Should claim it for his own."—Sel.

o—o—o—o—o—o

Dear Saints,—I am thankful for deliverance thru Christ, and the goodness, love, and mercy of God to me. He loves us all with an everlasting love and the scripture says that his mercy endureth forever. Sometimes we can look back over our past life and see the love and tender mercy of God by sparing our lives for some reason and purpose. I surely want to fulfill that purpose by God's help and grace. I know in my own life when about 13 or 14 years old I was miraculously delivered in an accident. A team of mules ran away with me and I was thrown down into the cultivator. How I came through the machine with those sharp teeth or blades, the Lord only knows. I got a cut on my head and some bruises. I had to have four stitches taken in my head, but I could have easily gotten killed. This is just the goodness of the Lord to us, and not only does he help us physically, but spiritually—above all through saving our souls from torment.

It pays to live for the Lord and to follow him. A couple of scriptures in Mark (10:29-30) has been a blessing to me which says, "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." This is my desire this morning just to go on for Jesus and do as Christian did in "The Pilgrim's Progress." He ran with his fingers in his ears, crying, "Life, Life! eternal Life!" Sometimes Satan comes to us trying to hinder us in different ways and manners, but we just have to do as Christian did, put our fingers in our ears against the suggestion of Satan and go on to Life, life, eternal life. In John 6:68, Peter said, "to whom shall we go? (speaking to Christ) thou hast the words of eternal

life." I desire the prayers of all the young people that I will be faithful and true to God at any cost.

Yours in Him,

Kenneth Flynn.

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Dear young people scattered abroad,—Greetings in the name of our dear Lord and Saviour, Jesus Christ. I trust that all of the young saints are much encouraged in the Lord, and hope you have a great determination to live true to the Lord at any cost. I truly thank the Lord for the way that he keeps me each day, and that I have no desire whatsoever to turn to the vain things of this world. I am thankful that the Lord called after me and helped me yield unto him before I went very deep into sin. It was only by his mercy that I took the upward instead of the downward road, because Satan is always bidding us to follow him.

I am thankful for the way that the Lord is blessing the young people here, and for the good young people's meetings that he permits us to enjoy. Each Thursday night we are privileged to have service in the Masonic Home for aged, and it does our hearts good to see how they appreciate us meeting with them. We had a real precious meeting at the chapel last Sunday evening and the presence of the Lord was very near. We were all quite burdened for the unsaved, especially for our unsaved young friends and loved ones. I still have a burden for them, and I wish I could help each person that isn't saved to realize the value of salvation and the worthlessness of sin. My desire is to lead others to Christ. I want to live true to the Lord and become more like him each day, so I can be of help to others in this Christian race. Pray for me.

Clarice Nichols.

Dear young people,—Greetings in our precious Saviour's name. Truly this finds me encouraged to live for the Lord and press my way onward in this straight, narrow way. Some may fall by the wayside, but let us continue the race with patience, and stay steady in the Lord. Let us not be "tossed to and fro and carried about with every wind of doctrine."

I was thankful for the privilege of meeting with other young people at the camp meetings this summer. My heart was encouraged to see others endeavoring to serve the Lord and please him. I count it a great privilege to live for the Lord and work for him while in this world. My desire is to please the Lord at all times and be a faithful servant to the end.

I'm thankful for the many blessings of the Lord and how he brings me through trials with victory in my soul. Truly I have found him a present help in time of trouble. Dear young people, keep encouraged in the Lord and when in trial or test, look to Jesus for strength and help. May the Lord bless each one is my prayer. I desire an interest in your prayers that I will be all that the Lord would have me to be.

A sister in Christ,

Lois Whipple.

NOTICE

An editorial has been brought to my notice lately which appeared in the November issue of the 1951 Faith and Victory paper. In the editorials we were stressing the need of one being sanctified and cleansed and infilled with the Holy Spirit in order to live free from sin, because so many sect preachers teach a sin-you-must experience. I did not take time and space to go into detail about the matter, and I can now see that there is room for misunderstanding.

In order to clear the mind of any honest soul, I wish to say that according to the experience God gave me and as I now understand the teachings of the Bible, I believe that one in a justified state will have to, and God expects them to, live free from committing any known sin and be without guilt before God before he is ready to be sanctified and infilled by the Holy Spirit.

John, writing to little children or young converts who were only in a justified state, said, "My little children, these things I write unto you, that ye sin not." And then, knowing the weakness of a man in only a justified state, he said, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." It is not very easy for one in a justified state to understand the Scriptures correctly, for Jesus said, "When He, the Spirit of Truth, is come He will guide you into all truth" John 16:13.

It would please me much if those who think they find error in our writings would first write to us before scattering it around, as I feel that this would be in keeping with the Spirit of Christ, and would be manifesting the Divine love of God from the heart, from within. To misinterpret one's writing and find fault unknown to them is certainly a work of the flesh and would be injuring an innocent party. Brethren, let us endeavor to keep the unity of the Spirit in the bond of peace.

CORRESPONDENCE

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Ill.—Dear saints,—I wish to say here that I love the Lord, and my desire is to go on with him, and to work on until he comes again. Praise the Lord.

I was thinking tonight about what the truth means to me, and when I first met the saints of God. I have never been in a saint's camp meeting, but the saints that I have met, I have loved very much. There is a love for the saints that the world does not have because they do not have the truth. This July was the first time that we met brother Fred Pruitt and some of the younger brothers, but we were sorry that sister Pruitt was not along. I wish they could have stayed longer with us, but some day all of the saints will be together. Praise the Lord!

To you saints of God that have the older saints with you today—let us remember them in our prayers, and thank God for them. I love every one of them. Remember us and the work in your prayers.

Brother and sister William D. Summers.

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Akron, Ohio—Greetings to all the dear ones in Christ. I feel led to write a few lines to the "Faith and Victory." This leaves me saved, sanctified, and satisfied and with

a deep determination to follow Jesus.

Our camp meeting here ended on July 9, 1952. We thank God for the word of God that was preached in its fullness by the true ministers, led by the Holy Ghost. Brother and sister Francisco and their daughter-in-law were here from California. Others attending were: brother and sister Spears and daughter from Okla., a sister from Columbus, Ohio, brother Thorton and other saints from Charleston, W. Va., brother Hassinger from Ohio, other saints from Pennsylvania and Sandusky, Ohio were able to attend the meeting. We had a glorious time in the Lord. Believers were sanctified and a few were saved. Quite a few young people raised their hands when asked if they wanted to be saved. Let the saints far and near pray that somehow God will draw them to him and save them before it is too late.

We are living in a time when men are lovers of pleasure more than lovers of God. So we will pray all the harder for the lost souls that they too may inherit eternal life. May God help us all to be true to him and come closer to him as we journey through life.

To the dear ones that were here working in the meeting, may God ever keep you, and pray for me always that I too might gain that crown that awaits in heaven for me and all the redeemed. Yours in Christ, A. Stills.

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Mo.—Dear brother Pruitt and readers of "Faith and Victory."—I felt that I should send in my testimony. I love to read the testimonies of others. They are always a blessing to me. I truly thank God for his great love and for saving my soul. Indeed I have much to be thankful for although I cannot name each blessing and tell all the Lord has done for me. I am so glad he has taken away my sins and I can freely say I am his child and I trust in him.

My prayer is, "O my God, help me from day to day, as long as thou giveth me breath in my mortal body, to live for thee and to do thy will. Help me to be a blessing to others that my life, my conversation, and deeds may be so that others may see that I am a child of God. In this world of sin there are so many temptations. Dear Lord, help others that have trials. Bless thy ministers, thy servants that preach the gospel, that many sinners may hear thy word and be saved."

Please pray for me and my children as I am not so well. May God bless you all is my prayer.

Mrs. Hattie Munden.

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Ky.—Dear saints,—I certainly praise the Lord for his marvelous goodness to me. What wonderful love he does bestow on them who love and trust in Him.

I'm sure you remember a short time ago I wrote to you and asked you to pray for our son Chester. I also asked you to send an anointed handkerchief, which we received and applied to his weak and afflicted body of sugar diabetes. Thanks be unto God for his great willingness to heal his children if they will call upon him in faith believing and hold on until the work is done. I fasted and prayed for him, then it seemed I was led to write to you for I knew you had faith in God that he was able to do all things well, and could pray the prayer of faith. I'm so glad to report that our boy is just fine. He left his strict diet, stopped his shots, and is eating anything he wants. He has put on weight, and as he has a kit to test himself for sugar, he finds he doesn't have any. He works every day on his job as a lockman on U. S. Dam 32. Praise the good Lord for his great healing power I'm so glad for old time salvation. A sister in Christ, Mrs. Mabel Dunaway.

Mo.—Dear saints,—Greetings in the blessed name of our Lord. He is so good to me. I can say that I love to be a witness for Jesus at all times, because if we are ashamed of him here, our Lord will be ashamed of us. If it wasn't for our heavenly Father we wouldn't have breath to breathe.

I was saved when I was 22 years old and I am trying to live for Jesus the best I can. I am always thinking of our Father in heaven and things on high because there we won't have to say good bye. I have been in a wheel chair since 1948. I had a light stroke the first of February. I can't walk. I prayed many times for Jesus to heal me so I could walk. If it is his will for me to walk, I will walk, but I'm willing to suffer for Jesus. I know Jesus suffered on the cross for us. I want to do everything pleasing to God in every way. I want to thank God for his love and care, for keeping me in this old world, and for giving me strength to work for Jesus. We love to go to meeting but we don't have a way. My husband's eyes are bad. Pray for him and pray for me that I can walk if it is God's will.

In May a little pup's eye got hurt. I asked God to heal it and now you can't tell that it was ever sore. I told God last night if he would touch my baby chickens, that I would write a testimony of Jesus making them well. I know God will do it if we only believe and have faith. I praise God for everything. Pray for us. Eva OBrien.

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REVEALED TRUTH ON THE JUSTIFIED AND SANCTIFIED LIFE

(Continued from page eight)

Some brethren have fallen into the theory that one receives all their cleansing in justification; but this teaching would flatly contradict Peter's statement recorded in Acts 15:9. Neither would it harmonize with the record given of the reception of the Holy Ghost on the day of Pentecost and many other scriptures would have to be mutilated to carry out such a theory—scriptures which show types and shadows of these experiences, and also many places in the New Testament.

On the day of Pentecost the first on record is a sound from heaven as a rushing mighty wind—typifying the Spirit of God—and it filled all the house where they were sitting. Then there appeared unto them cloven tongues like as of fire, and it sat upon each of them. The disciples had accepted Christ and the blood sacrifice, and this fire on each of them typified the purifying and cleansing as the Holy Spirit came in to dwell in each of their hearts. It was a purifying and infilling process that Jesus had promised to his disciples, recorded in more than one place: John 7:37, 38, 39; John 14:17; John 16:7, 13. In the 17th chapter of John, Jesus prayed for his disciples and for us who believed through their word, that we all be sanctified through the truth and be one as he and the Father are one. Jesus said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ is spoken of in Scripture as both the Word and the Truth. When he said, "I sanctify myself," he did not mean that he was cleansing himself, but that he was setting himself apart or consecrating himself to go to the cross and there bleed and die that we might have the blood as a cleansing and be also sanctified. Jesus

was sanctified and sent into the world (John 10:36) and needed no cleansing. He was clean as Adam was when God first created him and placed him in the garden. Adam, by transgression, plunged the human race into sin; but the second Adam, which is Christ, did not sin, and his blood atones for our sins and cleanses us from all the impurity received by the fall of the first Adam. Read the 5th chapter of Romans, and the Lord give thee understanding.

In the 7th chapter of Romans Paul tells of his condition of heart while unsaved and living in sin, and says that he is carnal, sold under sin, and speaks very clearly of the sin that dwelleth in him that causes him to sin, and in that state he is a wretched man. In the 8th chapter, since he has believed on Christ and received the atonement, he says, "There is therefore now, no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Even in a justified state, it is absolutely necessary to love and keep all the known teachings of Christ, and walk not after the flesh, overpowering the impurity of the fall and keeping it dormant, that ye may be free from guilt or condemnation, and in that way be ready for the Spirit of truth, the Comforter, which is the Holy Ghost, as received on the day of Pentecost.

In Luke 24:49 the promise of the Father is given, and this promise is fulfilled in Acts 1:4.

In Romans 5:1 we find that we are justified by faith and have peace with God through our Lord Jesus Christ. The second verse says we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. This is the sanctifying grace or state. In the fifth verse he says, "And hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The love of God could not be fully shed abroad in our hearts until the soul is cleansed and made pure by the blood. In Hebrews 9:14 we read that the blood of Christ purges our consciences from dead works to serve the living God. In the 14th verse we read, "For by one offering he hath perfected forever them that are sanctified." So we have boldness to enter into the holiest by the blood of Jesus.

In 1 Thess. 5:23 we read, "And the very God of peace [the same God that gave you peace in a justified state] sanctify you wholly; and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of the Lord Jesus Christ." Things have to be in a pure state to be preserved. 24th verse, "Faithful is he that calleth you, who also will do it." God will do this very thing for those who obey the truth.

In the 11th chapter of John is recorded the death and resurrection of Lazarus, which typifies our salvation in Christ. He was dead four days, which represents one in a dead state of sin. Next they were told to roll away the stone. If this represents anything, 't would represent one who is under conviction and sitting many of his sins, and is close enough to hear the voice of the Son of God. John 5:25 reads, "Verily, verily, I say unto you, the hour is coming and now is, when the dead [spiritually dead] shall hear the voice

of the Son of God: and they that hear shall live." So the stone being rolled away could mean that the man who was dead in trespasses and sins had been coming to the Lord by breaking from sins. Then Jesus said with a loud voice, "Lazarus, come forth." It is said that he came forth bound with grave clothes. He had life and could move about, but he lacked freedom and power to do things. This would represent a man's justified state. The Lord spoke the second time and said, "Loose him and let him go." This would represent the second work of God upon a soul, in which the man would be sanctified, purified, infilled with the Spirit. He would have freedom and power to fulfill all the will of God.

In the case of the Prodigal son coming back to his Father we have another illustration of the justified and sanctified state clearly pictured out. First, the prodigal was sick of his condition, which was far away from God and in sin. He first made the decision to arise and go to his Father, which would symbolize his turning away from sin and his going back to the Father would mean that he was quitting sin and was seeking an opportunity to ask the Father's forgiveness in repentance and confession. The Father sees him far down the road and runs to meet him, falls on his neck and kisses him while the boy is confessing and repenting. This would represent his justified state. He surely felt that the Father had forgiven him with his arms around him and a kiss upon his brow. Listen now, the Father said something else: He told the servant to bring forth the best robe and put on him. The "best robe" we understand would represent the sanctified state, as that is the best experience any one can have in this life. Next to the best robe would indicate the justified state of a soul.

Brethren, let us be satisfied with the clear, definite way that God has of saving a soul from his sins and then sanctifying him by cleansing away all the impure effects of the fall of man and infilling him with his Spirit of truth, the Comforter, which is the Holy Ghost. Nearly all whom I have read after who claim that we receive all our cleansing in the first work of justification use scriptures to bolster up their theory which refer to our complete work in Christ when the soul is sanctified and cleansed by the second definite work. Much of the time the scriptures do not separate the two for the simple reason that God does not expect any one to stop short of the complete work. Our salvation is never considered complete until we are sanctified and filled with the Holy Spirit. Not until we have received the Holy Ghost is it said that the love of God is shed abroad in our hearts. —Fred Pruitt.

History of Millennium

The word "millennium" is not in the English Bible, nor yet in the Greek New Testament. It is a Latin term, denoting a thousand years.

We have said that signs announced the coming of Christ near. Upon this point all millennium teachers agree with us. We have shown that the scriptures most emphatically teach that his coming will be the

hour of the general resurrection, the day of final and universal judgment, and the burning up of this entire earth. Where then does the millennium come in? We answer that it only occupies a place in the creeds of the dark ages of confusion, and the superstitious notions of men. That is the only realm the Bible leaves for it. History gives us the following introduction of the tradition:

"Cerinthus required his followers to retain part of the Mosaic law, but to regulate their lives by the example of Christ; and taught that after the resurrection, Christ would reign upon earth, with his faithful disciples, a thousand years, which would be spent in the highest sensual indulgences. This mixture of Judaism and oriental philosophy was calculated to make many converts, and this sect became very numerous. They admitted a part of St. Matthew's gospel, but rejected the rest, and held the epistles of Paul in great abhorrence."—**Gregory and Rutter's Church History**, Page 30.

Cerinthus was one of the worst heretics of the first century, and was rejected by God's church.

History agrees very decidedly as to the source of the notion. We gather a few extracts from "Encyclopedia Britannica." "Nowhere in the discourse of Jesus is there a hint of a limited duration of the Messianic kingdom. The apostolic epistles are equally free from any trace of chiliasm."

"It was the universal feeling among primitive Christians that they were living in the last period of the world's history."

If they believed the guide book that Christ and the apostles left them, they could not possibly believe any thing else. They did not therefore believe in another thousand-year age to come.

Where did the idea originate? From the "Apocalypse of Baruch," and other ancient fabulous books of the Jews. Quoting the Revelator in Rev. 20 the article in "Enc. Brit." thus remarks: "More than this, John did not say. But other ancient Christian authors were not so cautious. Accepting the Jewish apocalypse as sacred books of venerable antiquity, they read them eagerly, and transferred their contents bodily into Christianity." "The Jewish expectations are adopted, for example by Papias. He actually confounds expressions of Jesus with verses from the Apocalypse of Baruch."

Eusebius, whose history was the first after the inspired Acts of the Apostles, written in the fourth century, thus says of Papias: "The same historian also gives other accounts, which he says he adds as received by him from unwritten traditions, likewise certain strange parables of our Lord, and of his doctrine, and some other matters rather too fabulous. In these he says there would be a certain millennium after the resurrection, and that there would be a corporeal reign of Christ on this earth; which things he appears to have imagined, as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations. For he was very limited in his comprehension, as is evident from his discourses." Book 3: chapter 39.

"The idea of a millennium reign proceeded from Judaism, for among the Jews the representation was current, that the Messiah would reign a thousand years on earth." "A sensuous rude fancy formed gross images of this reign; and such products of Jewish imaginations passed over to Christianity."—"Neander's History of Christian Dogmas," Vol. 1, page 248.

"Though millenarianism had been suppressed by the early church, it was nevertheless from time to time revived by heretical sects. Millenarian notions were propounded in the prophesies of Joachim."—"Hagenbach's History." Vol. 2:119.

Referring to the millennium, Dr. Schaff, History page 299, says, "The Jewish hope of a Messianic kingdom, which rested on carnal misapprehensions of prophetic figures, was transplanted to the soil of Christianity."

We might bring upon the witness stand many more historical proofs that the idea of a literal millennial reign on earth was without foundation in the word of God, except the literal interpretation of Rev. 20. And that it was really gathered from Jewish fabulous "apocalypse," unwritten traditions," and "superstitious imaginations."

Historians generally tell us how that Papias was the most zealous advocate of this imaginary reign of Christ on earth, and how he coupled on it many ridiculous notions. "The first distinguished opponent of the doctrine was Origen, who attacked it with great earnestness and ingenuity, and seems, in spite of some opposition, to have thrown it into general discredit; and, probably, we shall not have occasion to notice the opinion again until we arrive at the tenth century."—"Waddington's History," Page 56.

We might infer from this that the doctrine disappeared until the tenth century. It was indeed rejected by the body of the church, but in A. D. 255, it found another advocate in the person of Nepos of Egypt, whom Eusebius speaks of as the author of a schism. Against him Dionysius of Alexandria wrote, and again the Jewish tradition was refuted.

Now we add the following from "Waddington's History, page 56. "This obscure doctrine was probably known to very few except the fathers of the church, and is very sparingly mentioned by them during the two first centuries. And there is reason to believe that it scarcely attained much notoriety even among learned Christians until it was made a matter of controversy by Origen, and then rejected by the great majority. In fact we find Origen himself asserting that it was confined to those of the simpler sort."

To sum up the uniform testimony of history, milleniumism was a superstitious tradition of the Jews. Cerinthus, an ungodly heretic was the first to attempt its introduction into Christianity. But he and his false doctrines were utterly rejected by the church. Later, Papias brought it in, but even then it was refuted, and never held as a doctrine of the early church.

It was indeed a Jewish fable, and never a doc-

trine of God's church. It was the chief notion that caused the Jews to reject and crucify Christ. Their traditions, and false interpretation of prophecy, led them to the vain worldly expectation that the Messiah would become their great king, subdue the Gentile nations under his sceptre, and make them a flourishing empire. They even tried to take him by force and make him king. He taught them that his kingdom was not of this world. But they only wanted an earthly kingdom. Hence they rejected, and crucified the Son of God. And just as soon as men lost the glory of his spiritual kingdom out of their hearts, they then believed in a coming earthly kingdom.

And so it has come to pass that we have at this very time of dead formality, a multitude of men, teaching the same abominable lie and false hope which crucified Christ nearly nineteen hundred years ago; namely, a literal kingdom of Christ.

Dear reader, if you hold to any one of the many theories of a literal thousand-year reign on earth, do not think that we desire to destroy your consolation and hope. We wish you to get in harmony with God's Word, and be saved now from all sin, and reign with Christ now and through all eternity. Let him be your hope, and all in all, and your soul will be satisfied.

However beautiful and pleasing anything may be to the mind, there can be no real benefit derived from holding the same if it be only a creation of fancy, or the result of wrong interpretations of Scripture. Nor is God glorified by us holding an erroneous hope.

How, we ask in the name of reason, can any candid mind believe that Christ will have a literal reign of one thousand years on earth after his second advent, when there is not one text between the lids of the Bible that teaches it? Not one text in the Bible that Christ will come back to earth and extend offers of salvation to sinners. Not one text in the Bible which asserts that this earth shall ever be inhabited by all righteous people. Not one text in the Bible that asserts there will be one thousand years intervening between the resurrection of the righteous and the wicked. These positions are all essential to the millennium theory in its several forms; hence that tradition can only be the result of a faith that lives outside of the Bible on the mists and fogs of ignorance and superstition.

On the other hand, reader, if you believe the testimony of the Word of God, you must believe that we are in the last dispensation of time. That "now is the day of salvation." That at the second advent of Christ, he will not set up a kingdom, but deliver up the kingdom to the Father, and close his personal reign. 1 Cor. 15:23, 24. That at his coming all the dead will be raised, all men judged, the righteous crowned in heaven and the wicked sentenced to "everlasting punishment," and this earth, and all the works that are in it burned up, and pass away, and time and probation end. Are you ready for that great day? If not, "today if ye will hear his voice harden not your hearts." "Behold, now is the day of salvation," "and after this the judgment." —Sel.

Follow His Steps

1 Peter 1:21

His first step was **humility**. After he found himself in fashion as a man, "He humbled himself." Phil. 2:8. The steps of Jesus are clearly seen by the one who is born again and has his spiritual eyes opened. The first step of Jesus is much opposed by the old devil, for if he can get us on this first step, he will have us. It can be heard, "Oh, have a little pride about you." So the first work of God in the soul is to get us to be humble. "God resisteth the proud, but giveth grace unto the humble." James 4:6. It would be almost endless to consider how many, many ways people can be proud—parents proud of their children, children proud of their parents, pride of dress (on the outside), etc.

Jesus said of the Pharisees that they made "broad their phylacteries, and enlarge the borders of their garments" Matt. 23:5; and verse 27, "Which indeed appear beautiful outward," and Luke 20:46, "Scribes, which desire to walk in long robes." They were proud in their hearts and would not humble down and become meek and lowly. Oh, no! not them! They were the elite of the Jewish nation, and "despised others" Luke 18:9. In the 18th chapter of Luke, the proud pharisee could brag on who he was and what he did, but the publican "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Their pride went so far as to ask Jesus about his right to speak to the people. "Who gave thee this authority?" Mark 11:28. He had not asked them.

Many today act like the Pharisees when God sends his messengers out to tell the humble ways of the lowly Nazarene.

Jesus said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28. Only those who humble themselves in the sight of the Lord may be lifted up. James 4:10. The Bible is very plain in describing the kind of hearts that God will accept or look upon: Job 22:29, "He shall save the humble person." Isa. 57:15, "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The events of the life of a Christian are for the purpose of making him to be humble. Deut. 8:16. "That he might humble thee, and that he might prove thee, to do thee good in thy latter end." Dan. 12:10, "Many shall be purified, made white, and tried." 2 Chron. 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." God "Forgetteth not the cry of the humble" Ps. 9:12. "Humbleness of mind" is one of the characteristics of the Christian. Col. 3:2.

In 2 Kings 22:19 God describes a king in Judah who had heard the law of God read: "Because thine

heart was tender, and thou hast humbled thyself before the Lord . . . and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. 2 Chron. chapters 30, 32, and 33 records instances of princes and kings humbling before God. Notice especially 33:12, 13 how King Manasseh "humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication."

When the books are opened (Rev. 20:12) and our record brought forth, what will be God's verdict on our obedience to his command in walking in this first step as found in 1 Pet. 5:6, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Pray for me, that as I follow the footsteps of Jesus, I will walk just as the Bible says and be humble.

"Humility, how pure thy place!

Thou seat of holiness!

Thou door of entrance into grace

And everlasting bliss!

Oh, make thy blest abode with me,

Thou angel of the sky;

If I may ever dwell with thee,

My soul shall never die."

—C. H. Weir.

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BIBLE STUDY

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A HUMBLE AND GREATHEARTED LEADER

September 7, 1952

Printed Portion.....2 Samuel 12:1-7a, 13-14;

18:32-33; 24:24.

2 Sam. 12:1. And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2. The rich man had exceeding many flocks and herds:

3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die:

6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7. And Nathan said to David, Thou art the man.

12:13. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

18:32. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

24:24. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

Memory Verse: Create in me a clean heart, O God: and renew a right spirit within me. *Psa. 51:10.*

Practical Truth: The earthly consequences of sins often continue, even after they have been forgiven.

COMMENTS AND APPLICATION

In looking over the life of David up to this week, we are made to ask the question, is this David? It just does not seem possible. But it is. What a black looking picture with all of its terrible consequences is here for our meditation. Sin always does bring its bad harvest. God used time and conscience and a prophet to bring David to the place where he could not help but see himself as he really was before God. There was a time when David said; "Evening, and morning, and at noon, will I pray, and cry aloud." *Psa. 55:17.* But here was a time when he missed taking time for prayer and was walking on his roof instead. What appalling results. The story of the results in his own household afterwards of murder, etc., is an awful picture.

As we find in 1 Kings 15:5, "Because David did that which was right in the eyes of the Lord and turned not aside from any thing that God commanded him all the days of his life, save only in the matter of Uriah the Hittite." So when David bitterly repented, God restored him to his favor but he reaped the bad harvest because of his sin, just as God said he would. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." *Gal. 6:7, 8.*

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DAVID'S RELIGIOUS CONTRIBUTION

September 14, 1952

Printed Portion.....2 Samuel 7:18-19, 25-29; 23:1-4.

2 Sam. 7:18. Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

19. And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?

25. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the

house of thy servant David be established before thee.

27. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

23:1. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2. The Spirit of the Lord spake by me, and his word was in my tongue.

3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

4. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

Memory Verse: Serve the Lord with gladness; come before his presence with singing. *Psa. 100:2.*

Practical Truth: A strong ruler is in a position to contribute much to his people religiously if he will.

COMMENTS AND APPLICATION

"The sweet psalmist of Israel," (2 Sam. 23:1) is the expression of deep devotion that characterizes what is before us as our meditation. David was so taken up with God in his devotions that we need the Holy Spirit to illuminate to us the deep of what he has written down for our learning. The record of his life of devotion has been an inspiration for all believers from his time down to the present. He still lives. Here we have as complete a record of the wide range of spiritualized human emotions as can be found anywhere; adoration, trust, dependence, gratitude, penitence, reverence, humility, the joy of salvation, the recognition of the omnipotence of the creator, and the wonders of his creation, the yearning for communion with the Creator, distrust of depending on human friendship, and the certainty of the Lord's faithfulness are but a few of the attitudes and emotions expressed. Surely these psalms constitute David's greatest contribution and one of our most cherished heritages.

Notice the reception of the prophecy concerning his being ancestor to the Messiah, how he received it like Mary the mother of Jesus who said; "Behold the handmaid of the Lord; be it unto me according to thy word." *Luke 1:38.* David's faith was rewarded because he believed his God. We receive Jesus by faith.

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SOLOMON BEGINS HIS REIGN

September 21, 1952

Printed Portion.....1 Kings 1:38-40; 3:5-9; 8:27-30.

1 Kings 1:38. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet: and all the people said, God save king Solomon.

40. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

3:5. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Lord my God, thou hast made thy servant King instead of David my father: and I am but a little child: I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

8:27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29. That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

Memory Verse: Trust in the Lord with all thine heart; and lean not unto thine own understanding; In all thy ways acknowledge him, and he shall direct thy paths. Prov. 3:5-6.

Practical Truth: God delights to give when people ask according to his will.

COMMENTS AND APPLICATION

It was through Nathan the prophet that God announced his favor toward Solomon for it says in 2 Sam. 12:24, 25, "The Lord loved him." No doubt but those of David's sons who wanted to succeed in the throne were capable men in a measure but they did not show the humility that Solomon did when he was finally chosen to be king. Solomon realized his insufficiency to cope with the problems of ruling well the people of God without wisdom from God. When God appeared to him and told him to ask what he would, of course that immediately became his request.

The Lord is still on the giving hand to all his trusting believing children. Listen to Jesus, "If ye shall ask any thing in my name, I will do it." John 14:14. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "And this is the confidence we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14-15.

As Solomon received wisdom to do the work that God called him to do, so he will do for us, his children when we earnestly seek his counsel.

THE GLORY OF SOLOMON'S EMPIRE

September 28, 1952

Printed Portion.....1 Kings 4:20-26; 11:4-8.

1 Kings 4:20. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22. And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal,

23. Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24. For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the Kings on this side the river: and he had peace on all sides round about him.

25. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

11:4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

Memory Verse: A man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15.

Practical Truth: We should be on our guard lest material prosperity should turn our hearts from God.

COMMENTS AND APPLICATION

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Tim. 6:9, 10. Solomon's wealth was largely responsible for his downfall. He had the dominion over all the land that God promised to Abraham which made it possible for him to appease his fleshly appetite. He paid a greater loyalty to his carnal nature than he did to the will of God. In the beginning of his reign he loved the Lord, but in the end of his reign his love changed to love many women. From the height of spiritual worship toward God, he comes down, down, DOWN to the worship of the gods to which his wives and concubines turned his heart: No wonder he said, "Vanity of vanities, saith the preacher; all is vanity," Ecc. 12:8, when he came to the close of his life. He surely pierced himself through with many a sorrow. 1 Tim. 6:10.

The Christian needs to be dead to the things of this world and have his affections set on things above and not on things on the earth. To work for the Lord is rewarded with peace and joy that the things of this world are but trash in comparison.

C. W.