

# Faith and Victory

Arm thyself with FAITH and LOVE; this brings VICTORY from above.

VOLUME 1,  
NUMBER 1.

"This is the VICTORY that overcometh  
the world, even our FAITH." 1 Jno. 5: 4.

GUTHRIE, OKLA.  
MARCH, 1923.

## PEACEABLE FRUIT

Smite on! It doth not hurt me now;  
The spear hath lost its edge of pain;  
And piercing thorns that bound my brow  
No longer leave their bleeding stain.

What once was woe is changed to bliss;  
What once was loss is now my gain;  
My sorrow is my happiness;  
My life doth live by being slain.

The birth-pangs of those dreadful years  
Are like the midnight changed to morn;  
And daylight shines upon my tears,  
Because the soul's great life is born.

The piercing thorns have changed to flowers;  
The spears have grown to scepters bright;  
And sorrow's dark and sunless hours  
Become eternal days of light.

—UPHAM.

## DIVINE DISCIPLINE

"As many as I love, I rebuke and chasten"  
(Rev. 3: 19).

It is said of our Lord Jesus Christ that He was "a man of sorrows, and acquainted with grief," and that, as the Captain of our salvation, He "was made perfect through suffering." Such seems to be the case also with His disciples. St. Paul, in his Epistle to the Hebrews, chapter 12: 7, 8, declares that afflictions and chastisements are indispensable evidences of real discipleship; and that without them we have reason to question our saving relation to God.

The Savior declared to the church at Laodicea what may be accepted as a general principle in the divine administration, that all those whom God loves as a parent He rebukes and chastens as His children. And as our heavenly Father does "not willingly afflict or grieve the children of men," (Lam. 3: 33), we are led to believe that there must be an actual necessity for these chastenings. That necessity will be considered in the proper place. For the present

we will consider some of the methods by which our heavenly Father chastens His children. There are many rods at His disposal, among which are:

### 1. The rod of poverty.

All the wealth of the universe belongs to God, and is distributed by Him as is meet and proper in His sight; and from the fact that the majority of Christians are poor in this world's goods, it is evident that this condition is best for them. The Scriptures and general observation establish the fact that worldly prosperity is not the most favorable for vigorous and progressive piety. It usually, if not universally, leads to alienation from God and overmuch care for the interests of the present life. Is it not, then, wise and good for God to withhold or take from His children that which proves an evil rather than a blessing? Do not affectionate and intelligent earthly parents act according to this principle toward their children? Says St. James: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

To the rich man in the parable it was said, "Remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." The disadvantages and privations of poverty under which so many of the children of God labor are not, then, arbitrary nor accidental, but are by special, providential arrangement. It is altogether likely that in no other way than through the vale of poverty could the majority of believers ever reach heaven; and our heavenly Father, locking to our highest and greatest good, places us in the condition best adapted to the promotion of that which is of such priceless value to us. In heaven, ample compensation will be made for the temporary disadvantages of this preparatory and probational state. Well, then, can we endure the privations of a few years for our eternity of gain.

There is, also,—

### 2. The rod of bereavement.

The safety of the Christian for the present and future depends upon his loving God above all other

persons, and all things; for in proportion to his love will be his confidence in Him as his Guide and Protector. When, therefore, the earthly attachments become so strong as to interfere with our spiritual and eternal interests, be it to the dearest earthly relations,—as husband, wife, parent, child, sister, or brother,—faithfulness to our highest interests upon the part of our heavenly Father, to whom we have committed this trust, requires that He interpose, and if necessary remove that object. Then, in our weakness and short-sightedness, unable to appreciate the necessity of this providence, we are made to suffer most keenly, and sometimes to call in question the wisdom and goodness of God.

It was under circumstances like these that the Psalmist said, "Lover and friend hast thou put far from me, and mine acquaintance into darkness." Oh, who can estimate the number of tears shed, the hearts that have been stricken, by bereavements! Of how many it may be said, as it was declared of the sister of Lazarus, "She goeth unto the grave to weep there?"

Of all the sorrows which afflict the believer here, bereavement is the severest. It is the bitterest ingredient in his cup; the sharpest arrow in God's quiver; the heaviest rod in His hand. "To see the object of our most tender love laid in the grave; to part forever on earth, with no expectation to meet again until Jesus comes; to look upon that face which shall smile no more on us; to close those eyes that shall see us no more; to press those lips that shall speak to us no more; to stand by the cold side of father, mother, brother, sister, wife, husband, or friend, yet hear no sound and receive no greeting; to carry to the tomb the beloved of our hearts, and then return to a desolate home, with a blank in our souls which shall never again be filled until the reunion in the skies; this, oh, this, is grief indeed,—this is wormwood and gall."

And yet this is the rod which our heavenly Father is most frequently using,—and none is needed more than it. Perhaps we loved the creature more than the Creator; the earthly, more than the heavenly; and God, jealous of our affections, and out of regard for our own welfare, removes the idol of our hearts. Perhaps our earthly homes are stealing away our hearts from the house of many mansions in the skies, and God breaks in upon us in mercy and turns our home into a wilderness. "Perhaps we are sitting at ease in Zion, comforted and contented amid the afflictions of a suffering church and the miseries of a world that owns no Saviour and fears no God. Jehovah speaks and we wake. He takes to Himself some one from

our loved circle, or smites to the dust some wretched sinner. We are aroused, awakened. Our sin finds us out; and we mourn and weep over it and seek anew to realize the full reasons of our duty."

Bereavement reminds us too of the fact that our true citizenship is in heaven; that here we have no abiding place; that we have more brethren in heaven than upon earth, and that the coming of our Lord draweth nigh when we shall all be reunited again. It kindles in us new desires for the day of reunion, and thus hastens the coming of the Lord; it promotes the spirit of watchfulness; it does for us what the departure of Moses and Elijah from the mount of transfiguration did for the apostles,—it leaves us alone with Jesus. This is God's object in our chastisement. This object is thus gained.

Another of our heavenly Father's rods, is,—

### 3. The rod of *disappointment*.

Said Job in the day of his prosperity, "I shall die in my nest, and I shall multiply my days as the sand." Ah, that nest of worldly ease, hedged about by God's providences so closely that Satan could neither assail Job nor his property, without the permission of God, was soon to be torn to pieces, and Job's days made so burdensome and dark that the grave would be more desirable than life. So our best-conceived plans, our fondest anticipations, our brightest prospects, are often blasted, and we are made to mourn in disappointment. There is a needs be, an actual necessity for these disappointments, or a God of infinite compassion and love would not thus afflict His own dear children. Said the Savior at one time to His disciples, "What I do thou knowest not now, but thou shalt know hereafter." The same might be said of all God's providential dealings with His children.

As an instance of God's interposition to defeat the purposes of even the unconverted, who form plans for the future independently of His claims, we quote the following case from a book now before us; "It is related that a young man of fine abilities, when entering one of the Italian universities, communicated his plans and hopes for the future to an aged professor named Fillippo Neri. Said the young man, 'I intend to spare no labor or pains to acquire a thorough education, so that I may graduate with the highest honors.'

"'And what will you do when you finish your studies?' inquired Neri.

"'Then I will take my doctor's degree, and enter one of the learned professions, probably the law.'

"'What then?'

"'Well, I expect to become skillful, to rise to

the head of my profession, and accumulate wealth and fame.'

" 'What then?'

" 'Why, I shall become rich, respected by all, and promoted to high positions.'

" 'What then?'

" 'I will live in comfort until old age.'

" 'And what then?'

" 'Then? Well then—then—then, I suppose, like others, I must die.' "

Once more came the "what then?" But no answer was made. The Holy Spirit showed the young man his error, and led him to forsake his schemes for worldly good; and in due time he became a useful minister of the gospel.

That young man's calculations were all for this world, but through the abundant mercies of God and the faithfulness of His devoted, aged servant, his earthly schemes were laid aside, and his life was given to the service and cause of God. Had he not voluntarily changed his course, and had not the providence of God crossed his path and led him into a better way, he might now be reaping the reward of his folly.

—JACOB HOKE.

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### A GOD OF LOVE

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Jesus said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6: 53). In the 63rd verse, same chapter, He says, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." So we see it is by hearing His words and willingly obeying them that brings spirit and life in the soul.

Oh, that men and women would eat more of Christ our Passover, and become strong in soul to stand against the wiles of the devil. For we wrestle not against flesh and blood of man, but "against spiritual wickedness in high places," therefore, brethren, let us put on the whole armor of God that we may be able to stand and sow unto the Spirit, that we may of the Spirit reap life everlasting. Obedience to the Spirit-voice is more than whole burnt offerings. God does not desire us to serve Him as though He needed anything, seeing that He has created all things, but desires that we do His bidding out of a heart filled with love, and thereby prove to Him continually that we are His and love Him, yea, that we are married to Him (Rom. 7: 4).

We serve a God of love and not a God that is austere, nor one that is sour and rigid. He is a God

that is filled with immense love for us creatures, yea, it is not possible for us to love Him as much as He loves us. He did not permit Abraham to slay his son, but He did consent that His only dear Son should be slain in a very cruel manner that you and I should live through Him. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5: 21). Therefore, brethren, behold the Lamb of God and be filled with His righteousness, and walk not after the flesh but obey the Spirit.

John says, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4: 16). We know that God gave to us because He loved us. God lets His sun to rise on the evil and good alike, because He loves those whom He has created. God sends the rain on the just and unjust alike in manifestations of His love and care in kindness to us helpless mortals. Oh, the goodness of God leadeth men to repentance.

Oh, dear souls, pilgrims to the judgment bar of God, we pray God that you be filled with the Spirit, for it is the Spirit-life dwelling in the heart that will cause this mortal to take on immortality. It is the life of Christ, yea, His righteousness in your soul that will receive a glorified body when the last trump doth sound and time shall be no more. So "let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6: 9).

Seek God until you are filled with perfect love and then keep filled by continually yielding to the commands from Christ our Lord. "For it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2: 13). Our work is to keep wholly yielded to God and obey His voice, and His work is to keep us saved and work through us for His good pleasure, bless God.

—FRED PRUITT.

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### STRENGTH AS MY DAYS

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Perhaps the dreadful future  
Is less bitter than I think;  
The Lord may sweeten the waters,  
Before I stoop to drink;  
Or if Marah must be Marah,  
He will stand beside the brink.

Oh, restful, blissful ignorance,  
'Tis blessed not to know;  
It keeps me so still in those arms,  
Which will not let me go,  
And hushes my soul to rest,  
On the bosom that loves me so.

So I go on not knowing,  
I would not if I might;  
I would rather walk in the dark with God  
Than go alone in the light,  
I would rather walk with Him by faith,  
Than go alone by sight.

—SEL.

## FAITH AND VICTORY

FAITH and VICTORY is published and sent out in the interest of Jesus to His little flock scattered abroad, by yielded members of His Body at Faith Publishing House.

Faith and Victory will be sent free of charge to all who ask for it, as often as God permits by leading, blessing and supplying.

(There will be no charges ever made against you for Faith and Victory.) Address:

FAITH PUBLISHING HOUSE,

611 W. MANSUR ST., GUTHRIE, OKLA.

We can say as the Apostle Paul, "Thanks be unto our God who giveth us the victory through the Lord Jesus Christ."

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The fact that Satan uses the printed page to deceive and side track souls is a good sign that it can be used mightily of God for good.

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We believe God has people everywhere in the land to whom He can talk and teach His ways, and who will willingly do His bidding, and therefore eat the good of the land (Isaiah 1: 19).

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Those desiring to know about the change and separation that has taken place at Faith Pub. House, and God's dealings in bringing it about, can obtain the same by writing us for a pamphlet that we are preparing to print.

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All work at Faith Publishing House was moving along nicely and often you could hear a "Praise God" from hearts that were made glad and joyous by the Holy Ghost. The Linotype machine was click, clicking, and often you could hear a louder click and thug as the elevator arm gathered the mats, that had moulded their slug, and carried them back to be divided and dropped into their proper places.

As the paper was nearly two thirds set up, there came a restraining hand upon us and all became still. A burden rested upon us for prayer and waiting upon God, and for nearly a month we have been doing very little else but calling upon God, seeking His wisdom, power and a knowledge of His will concerning the publishing of Faith and Victory and other things. During this time of waiting the Lord has taught us many things, and Faith and Victory will go out quite different from what we formerly thought.

One verse of Scripture that the Lord has made very precious to our souls is found in the ninth chapter of 2 Corinthians, eighth verse.

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Several years ago we were troubled about parties wanting meetings, and were praying much about going to hold them, during which time one night the Lord gave me a vision. In the vision I was up preaching to the people and they became restless and one

called out, "We would rather read your literature;" another said, "Send us more literature," and recently, after God had given us a fresh revelation of the sufferings of Christ and of His blood as a covering for sin, a heavy burden settled down upon me for people that had not heard. As the burden got stronger it came to tears and groanings and about all we could say was, "They have not heard." Finally the Lord spoke and said, "They shall hear," and the heavy burden lifted and my soul was filled with joy and gladness.

Brethren we all have our calling. Let us labor in our calling that our labor will be in the Lord, which is not vain labor. As we keep yielded to Him He will perform that good work which He has begun in our souls until the day of Jesus. For if we keep dead and our life hid with Christ in God, when Christ, who is our life, shall appear, then shall we also appear with Him in glory. Praise God.

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We have in stock forty or more different kinds of tracts, to be sent out free, as God permits, to those who desire to carefully distribute them.

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Dear Brothers and Sisters pray much for us that God keep us filled with the Holy Ghost, and that by the working power of His Spirit Faith and Victory will be like unto a river of water, pure and clear, flowing down from the throne of God and out to the people in every land.

The enemy is very cunning and crafty in seeking and getting your sympathy in order to get his power over you and make merchandise of you. Beware of sympathy-seeking spirits, for Jesus said, "The flesh profiteth nothing, it is the Spirit that quickeneth. The words that I speak unto you, they are spirit and they are life."

God opened the earth and swallowed up much people of Israel in the wilderness, and warned the Israelites when they came into the Canaan land not to have mercy, pity or sympathy on the enemy. He warned them to utterly destroy them out of the land, for with good words and fair speeches they deceive the unlearned (Prov. 9: 4).

While Jesus was tender and showed compassion to the weak and those in distress, yet we find Him as a Lion against the scribes and Pharisees. He showed no mercy, pity or sympathy to wicked spirits working through those people. He respected not the person of any man.

Do not forget that the enemy comes to us in his old clothes and with mouldy bread as well as in his long robes. He is covering himself with many different coverings in these last days, and we hear him cry, "Lo, here," and "Lo, there," but dear ones be not deceived, for he would never have you show the power of the Lion without crying "Harsh! Cruel!"

Did you not know, dear reader, that false teachers were using the Word of God to feed their followers, but in a way to keep them weak and lukewarm and unprepared to meet God? Awaken, dear souls; arise, shake thyself. Throw off the works of

darkness and put on the whole armor of God that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood.

We feel keenly our natural inability to edit this paper for the Lord, but He who is mighty and knows all things has brought this about by His own mysterious workings and who are we that we should reply against God? "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9: 6). So by His grace, by His counsel, by His wisdom we shall go forward at His command, realizing that our help cometh from Him who giveth to all men liberally and that He has said, "as thy days are, so shall thy strength be."

As far as we know the mind and will of God, this paper will be devoted to the upbuilding of God's people wherever they are and whoever they may be, "for in every nation he that feareth God and worketh righteousness is accepted of Him." We have no quarrel to make with those who differ with us on nonessentials, but we do expect to teach plainly as the Spirit gives knowledge and as God gives discernment; to uncover the hiding places of Satan to the gaze of honest souls, and to expose his cunning, crafty, slimy and flattering ways that he has of capturing and binding God's little ones; and how he works to keep God's people from flowing together, for Paul says, "Ye are builded together for an habitation of God through the Spirit" (Eph. 2: 22).

In Isaiah 62: 10 we read, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for my people."

We care not to speak or write as the Scribes and Pharisees, but as the oracles of God, as of the ability which God giveth, that spiritual food may be imparted to the needy souls, that sick souls or lame souls may be nursed, that lambs may be given milk-food, that those who are of age may be given meat in due season as the Holy Ghost works in and through the members of the body of Christ. So, therefore, we ask the hearty co-operation of all who love the Lord and His appearing, in any manner that God burdens you to do. Yours in His service,

—FRED PRUITT.

## CORRESPONDENCE

Cristobal, C. Z.—Dear Bro. and Sister Pruitt: Greeting in the name of Him who lives, who was dead, and who is alive forevermore. Thank you for your good letter. I hope these few lines will find you and yours enjoying the blessings of the fulness of God.

These are days when we need to keep very humble before the King, for somehow I feel He is very near. Often I feel that our eyes are hidden like the two disciples' on the road to Emmaus and one of these days He will open our eyes to behold

Him, yes, in the twinkling of an eye. Oh, wonderful day! hasten on until forever in Thy presence we will be. This is the one longing of my heart today. Glory to His name. I know you too are waiting.

I have been on the Canal Zone staying now for nearly two months. The change has done me a lot of good, yet my nerves are still a bit shaky. However God is able for even this, so I am trusting Him. My body as well as my soul belongs to God, and I am quite sure He will take care of His own property, without my continually teasing Him about it. Mine is only to ask and trust, His to hear and perform in His own time. So these days I am asking Him to keep me still in His hand, under His workmanship, until He is satisfied with His own reflection. I believe He wants to (see) make me a reflector, and I desire it above all else, yea, more than I can tell. But He knows, He knows, Praise Him. It pays to just be still though it costs to do so. He can use us best when we lie passive in His hands. (Lord teach us the lesson of being perfectly still). We are living in such a hurried age that we want to push things along because of impatience. Thank God, we are learning to be still before Him; just to do what He wants us to do, nothing more; just to say what He wants us to say, nothing more; just to be still (Oh, the trial of it) until He says move; just to be what He wants us to be, regardless of how much we are misunderstood or criticised by friends or foes. It takes courage, but it pays. I know a very little on these lines. However, what I have learned is precious. I am still learning, but oh, there is so much more to learn.

I have many opportunities to talk to people and do personal work. There are needy souls everywhere. There is a little, very little, band praying for a revival in Colon. We are asking God for an outpouring of the Spirit. Pray with us. This is a need, a great need. I meet questions on every side. Pray that God will be my wisdom when called to answer these hungry souls. I may be here yet another month, and I want every moment to count for God in these last days, and want to stay until He says go.

With Christian love to you both and little ones. I am your Sister in Jesus, M. ELIZABETH PURDY.

Seward, Okla.—To the children of God scattered abroad: We are the proprietors of the County Farm and Old Folks' Home located nine miles from Guthrie. The County has provided a nice, comfortable, substantial home for the aged, and at times we have from twenty to forty inmates, some blind, some halt and lame in various ways, others feeble with age and made weary by the buffets and troubles of the cold, cruel world. Many of those in our charge are Christians just ready and waiting for the change to glory.

We can truly testify that God does work through those who love Him and do His will. These dear old people, despised and undesired by many, are wonderfully blessed and encouraged by the labors and prayers of Bro. and Sister Pruitt and other of His

servants who are faithful to come as the Lord permits. They have been making regular visits for the past two years and the dear old souls look forward with joy to their coming. It seems the Lord in love and mercy lets heaven draw very near at times in the meetings, and rejoices these dear old souls who shall soon depart from time to eternity. They all join in song and praise to God for His love.

—MR. AND MRS. JOHN POIL.

Guthrie, Okla.—I am so glad the dear Lord does hear and answer prayer. Last August I was sick three days with a fever and a terrible headache, not able to sit up. As I had great faith in prayer, on the third evening I went to Bro. Pruitt's house and he and his wife prayed for me and the Lord instantly healed me and I went home well. I sure thank God for what He has done for me.

I had the flu five years ago and it caused me to be hard of hearing. I could not hear half what people said. It made me so nervous to try to hear and not able to understand what was said, so I stayed away from people all I could. But I wish to thank God for restoring my hearing last April during Bro. Nelson's meeting here in Guthrie, and I can hear as good as I ever did. I can now hear over the phone which I could not do before. Pray for me that I may live right and still be blessed and healed.

—MRS. KATHERINE WYATT.

Seward, Okla.—Truly our God is a very present help in every time of need. I do thank and praise Him for bringing peace and salvation to my soul last June. One day a short time after I was saved severe cramps came over my heart. I became unconscious. The saints from Guthrie, who had been coming twice a month to hold meeting here, were sent for to pray for me. I knew nothing of their being in my room until God healed me and made me conscious. I immediately arose, dressed, came out and cranked their car and went home with them. All honor and praise unto our Savior who is ever the same.

—FRED PETERS.

Guthrie, Okla.—To the beloved children of God greeting: I am thankful for all the Lord's blessings to me, and for the blessed hope of seeing Jesus and loved ones when this life is over, where there will be no more sorrow or trouble of any kind. But there we can enjoy our loved ones and Jesus in eternity. I am also glad that I have the privilege of meeting with brothers and sisters in the Lord at the little Fifth Street Mission where God's dear Spirit has right of way, and where there is freedom to praise, honor and glorify the Lord as the Holy Ghost directs and to the edification of the body of Christ.. With His love shed abroad in my heart for all,

—J. E. GIBSON.

Seward, Okla.—I can say I am a pilgrim bound for the Celestial City. I have been on the journey many years and the way grows brighter and brighter

as the perfect day draws nearer. I am one of the inmates of the Old People's Home, or County Farm, where some of the dear saints from Guthrie have been so faithful for about two years to come and visit us and preach to us the glad tidings of Jesus and His love, and the glory that awaits those redeemed by His blood. One Sunday when they came I lay sick with a high fever. I had been in bed for a week. I called for the saints to come to my room and pray for me. Praise God, He touched my body and I arose healed of the fever and was able to be in the meeting that morning. Truly the Lord is greatly to be praised, yea, by everything that hath breath. Praise His name. Pray for your brother who is nearing the end of the way, that I shall be faithful unto the end, or unto the coming of the Lord.

—DAVID HOUSE.

Crescent, Okla.—I love to praise the Lord for the joy of salvation. I was once a happy Christian but by neglect of prayer and failing to mingle with Christian people I went astray. For seven long years my life was miserable, rebelling against God and taking His holy name in vain. How faithful and merciful He has been to me, sending convictions and reproofs from time to time to my hardened heart. While in Guthrie at work I was moved with a deep conviction, and one Sunday night the faithful Spirit of God just led me into meeting where the gospel was preached plainly. Conviction began to settle deeper and heavier upon me and by the help and prayers of those who remained after the service I was again made a happy man by the dear Lord restoring salvation to my soul. Oh, I am constrained to praise my Savior for free salvation.

—JEFFERSON A. WYATT.

Guthrie, Okla.,  
Logan County Jail.

Editor and workers of Faith Publishing House: In behalf of the inmates of the Logan County Jail, we beg leave to take this method of expressing our thanks to God and appreciation to you and all others for your kindness and thoughtfulness in conducting services with us here in the jail. It is with sincere pleasure that we look forward to hearing the Word of God, as you place it before us. We feel assured that you have our interest at heart, valuing the eternal welfare of souls in our condition. We also enjoy the singing very much and wish to assure you that these services are not in vain.

We also wish to take this opportunity to thank Judge A. H. Bowles who so kindly supplied us with literature from The Bible Institute Colportage Association.

Wishing you Divine aid and unbounded success in your glorious work, and a hearty welcome to your continued visits here, we remain most respectfully,  
Inmates Logan County Jail.

BY J. D. COOPER,  
G. O. FRITZ,  
LEE DUNN.

## THOUGHTS FOR MEDITATION

SELECTED BY MATHILDA PAULSEN.

*"Nevertheless afterwards"* (Heb. 12: 11).

When a founder casts a bell, he does not presently fix it in the steeple; but tries it with the hammer and beats it on every side to see if there is any flaw in it. Christ does not presently, after He has converted a man, convey him to Heaven; but suffers him to be beaten upon by many temptations, and then exalts him to his crown. *Thy work this hour is patience.*

*"Be silent unto God and let Him mold thee"* (Psalms 46: 10. Luther's Version).

O troubled soul, beneath the rod,  
Thy Father speaks, be still, be still;  
Learn to be silent unto God,  
And let Him mold thee to His will.

O praying soul, be still, be still,  
He cannot break His plighted Word;  
Sink down into His blessed will,  
And wait in patience on the Lord.

O waiting soul, be still, be strong,  
And though He tarry, trust and wait;  
Doubt not, He will not wait too long,  
Fear not, He will not come too late.

*"They were astonished to notice how outspoken Peter and John were, and to discover that they were uncultured persons and mere outsiders; they recognized them as having been companions of Jesus"* (Acts 4: 13, Moffatt).

Do people recognize Christ in you? That is the severest test of a person's life.

*"Watchman, what of the night? The watchman said, The morning cometh, and also the night"* (Isa. 21: 11, 12). *"Maranatha—our Lord will come"* (1 Cor. 16: 22). *"Even so, come, Lord Jesus"* (Rev. 22: 20).

Because Jesus is coming, how unworldly I should be! It cannot be of much moment whether I am rich or poor here, whether I am strong or weak, whether my days on this side of the Advent are shorter or longer. I am in this world for the briefest season. It is but a place of call where I halt on the way to the City of God. It is not my goal. It is not my portion. It is not my heart's metropolis. Because Jesus is on His way, how holy I should be! His eyes will search and prove me. He will make inquiry into my unspoken thoughts. He will put my intentions into His scales. He will bring into the light of day the qualities and the principles of my soul. Let me remember that I have to deal with One who is *like a refiner's fire and like fuller's soap*. Because soon I shall look Jesus in the face, how busy I should be! I should be laboring for Him earnestly.

I should redeem every opportunity. I must beware of the unglazed lamp and the unlit lamp. Because I must see Him soon and so solemnly, *what manner of person ought I to be, in all holy conversation and godliness!*

*"Now thanks be unto God which giveth us the victory through our Lord Jesus Christ"* (1 Cor. 15: 57).

At every turn in the road one can find something that will rob him of his victory and peace of mind, if he permits it. Satan is a long way from having retired from the business of deluding and ruining God's children if he can. At every milestone it is well to look carefully to the thermometer of one's experience, to see whether the temperature is well up.

Sometimes a person can, if he will, actually snatch victory from the very jaws of defeat, if he will resolutely put his faith up at just the right moment. Faith can change any situation. No matter how dark it is, no matter what the trouble may be, a quick lifting of the heart to God in a moment of real actual faith in Him, will alter the situation in a moment. God is still on His throne, and He can turn defeat into victory in a second of time, if we really trust Him.

## TOMORROW MAY BE TOO LATE

I lived a sinner out in the world until I was thirty years old and did many things that were sinful that the Lord in mercy forgave me for. But praise His name, He is able and willing to forgive all our sins great and small. I was under conviction for a year or more, feeling that Jesus wanted to forgive me of my sins and start me out in this world living a better life. But Satan would say to me, "Wait till the next time. You are young and having a good time in this world. Why give it up? Wait till you are old, then is the time." But dear sinner friends, don't wait. You may never get old. We have no promise of our lives. Jesus says today is the day of salvation. Tomorrow might be too late.

I went to services often, and had some dear Christian friends that prayed for me day after day, week after week and month after month, but that same old Satan would always say wait till the next time. When I heard that Bro. Nelson was coming to Guthrie Satan said wait until he comes. It is only a month or two, that is your time to get saved. When Bro Nelson came I went to his meetings day and night, each time fully intending to get saved. Something always seemed to keep me back, and that same old voice would say "It will be much easier tomorrow than now." At times I would get so burdened that it seemed I could not bear it, and Jesus would say, "Come unto me all ye that are heavy laden and I will give you rest." I put it off and Bro. Nelson finished his meeting and left.

Here I was still unsaved and how sad and ashamed I felt. Satan would say, "It's alright, you can go back to the show and have a good time. But I began to go back to the meetings I had been attending before,



yet did not get much help. At this time I heard of Sister McPherson's meeting at Wichita, Kan., and the thought came to me that if I could only go to that meeting I could get saved. But as we are very poor people I did not know whether I could go or not. I finally decided to go and get a job of work and attend the meetings at night. This I did, and began to go each night and heard some wonderful sermons, and some wonderful miracles were seen with my own eyes, cripples made to walk, the deaf and dumb made to hear and speak. Yet something just seemed to hold me fast when I wanted to go for prayer and help, so I went through these meetings just as I did Bro. Nelson's.

I returned to my home in Guthrie sad and disappointed, but thank God I never gave up. I began to go to the same little mission where the dear people had prayed for me. One day a few months later, I had been working and was on the street with dirty and ragged overalls on and met one of the workers of the Faith Publishing House who began to talk with me and said, "Every body is happy at the office. Come over awhile." I spoke of being too dirty, but just then the Lord began to talk to me, "I look at your heart, not your clothes." I went with this worker and found all seemed to be happy, and one of the workers asked me if I did not want them to pray for me. The Lord again began to talk to my heart. We had prayer and I prayed more earnestly than I ever had before. Jesus said, "It is not Bro. Nelson that saves you; it is not Sister McPherson that can save you, but when you repent of your sins I will take you in." Praise His dear name for that day. I asked the Lord from the depths of my heart to forgive my sins and make me a better man and He did it. He has been helping me ever since, and I praise Him for it. So dear sinner friends, don't be as I was and think that it takes a big preacher to get you saved for it does not. When you decide thoroughly that you are willing to give up all of these worldly things and take Jesus as your Savior, He is ready to receive you into His fold.

I have had trials and temptations several times since I was saved but I always ask the Lord to help me and He does. I find my work so much easier now than before I was saved. Everything goes so much nicer than before and I can always look forward to a better day, and a better world than this, praise His name forever. So dear sinner friends let me beg you today while you have time and opportunity to give your heart to Jesus. You might be well and healthy today and before the night comes you might be a corpse. Please do not put it off until tomorrow is my earnest prayer.

—AQUILA EATON.

### THE BURDEN OF THE LORD

We read quite frequently in the Prophets of "the burden of the Lord," or "the burden of the Word of the Lord." At times this was sent to a special place or people and at times to the people in general. God

had servants and faithful watchmen to whom He could impart the words and weight of these burdens, those who would not only have them on the tongue but who laid them deeply to heart. His voice was mostly to the back-sliding or rebellious children of His chosen and wonderfully delivered people. His burden was "that they may know that *I am the Lord*," and greatly to be praised, honored, worshiped, feared, loved and obeyed, and to this end He worked with both soul and body. Hear Him speaking with this burden upon His great heart: "I will go and return to my place, till they acknowledge their offences, and seek my face: in their affliction they will seek me early" (Hosea 5: 15); then His servant's pleadings: "Come, let us return unto the Lord: for He hath torn and He will heal us; He hath smitten, and He will bind us up. . . . Then shall we know, *if we follow on to know the Lord* . . ." (Hosea 6: 1-3). Truly we can know that the God of all creation is holy and righteous in all His ways.

As sin, iniquity, sorrow, trouble, disease and oppressions increased, the burden, care and love of the Lord increased the more ("where sin abounded, grace did much more abound"), until we see its finished fruit manifest in the sending of Jesus our manger-born Savior, that innocent Lamb of God that taketh away all these things Satan has brought upon God's creation. The heaven-born burden began early to work and bear fruit in the life of Jesus, and let us for a time just stop and meditate on His life. His burden for our very souls' salvation caused Him to yield to the leadings of the Spirit into the wilderness to fast, pray and resist the contesting enemy unto victory. Hear His simple message of repentance and faith toward God, with the admonition to bear fruits meet for he same; His exhortation, pleadings and warnings to the rich, poor, aged and children; see His compassion in healing all manner of diseases for all classes of people, with very little or no questioning as to the past or present life; and amid all these wonderful workings of mercy and love, He found time and had burdens for seasons of weeping, strong crying and wrestling in prayer all night and many times in early morning hours. Yet He was unwelcomed, blasphemed and crucified by those of unthankful and murderous hearts. But surely He did forgive them, for His love and burden for them was even stronger after He arose from the dead. He says now, "Go ye into all the world and preach the gospel to *every creature*."

Paul in speaking of Jesus, our mediator and "Ransom for all," voices His burden as desiring to "have *all* men to be saved." Dear redeemed souls,



when we look on others, however deeply stained in sin, do we look on them and yearn for them as some of the all men Jesus died for and desires to save? See Him yet burdened over the souls of Jerusalem after so often they "would not," that His very heart and soul are given to weeping. When our eyes behold these conditions do we have enough of the moving compassion of Jesus to speak words of love and care and to spend seasons of weeping-prayer, pleading that God in His mercy will again let His grace appear to souls with convincing proof of its saving power? Another great burden and desire that Jesus requested before He went away was, to "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This is the life. By this many will "without the Word" be won (1 Peter 3: 1), convinced and fully persuaded to be Christians. May the diligence of heaven fill our hearts above all to bear the fruits of the tree of *life*.

Let us also notice some precious and true promises of the Lord to those who believe and share His love and sacrificing burden to get the glad tidings to others. He says, "In my name shall they cast out devils." Tormenting devils enter into many souls, holding them in pitiable bondage of mind, fierceness and numerous other ways. Dear souls, let us remember that Jesus will manifest His same power, care and love through us, if we have His burden upon our hearts that He showed to the man who lived among the tombs so fierce that no man could pass that way. But by the God-given fearlessness, love, power and protection, Jesus did pass that way, and see the wonderful deliverance brought to this captive, insomuch that he was clothed in his right mind with the calmness of heaven, giving praises, honor and glory to Jesus. He says also, "they shall speak with new tongues." Surely when the wonderful transformation comes into our lives, either soul or body or both, there comes also a great inspiration or burden to have others know of it in order that they may receive the benefits also. In the name and by the power of Jesus new tongues or other languages can be spoken to declare the "wonderful works of God." May our belief be increased to grasp the miraculous workings of the Holy Spirit of God for His glory and the edification of His creation. His wonderful and minute care and protection to those who take up serpents or drink deadly things has been proven and is yet the same, when done with no forethought or in any way tempting God.

Another manifestation of the care and burden of the great compassionate heart of the Lord touched by the feeling of the infirmities of the groaning bodies of His creation is also imparted to believers endued

with His love, compassion and power. "They shall lay hands on the sick and they shall recover." Surely the hard hearted men who laid the stripes on Jesus and kept hammering the blunt nails through His flesh and between the bones of His hands and feet, did not realize that each stripe of the lash and each stroke of the hammer was a payment for our healing (and even theirs), of both soul and body. And dear souls, neither let us forget nor lose sight of the cost of these benefits. When we cry for mercy, for salvation, for the healing of an infirmity, or ask from heaven for anything needed spiritually or temporally, let us realize with reverence that our petitions are as pens dipped in the blood of Jesus, to sign His name and receive what His sufferings have purchased. I am constrained to believe the deeper this is considered the less danger of using the blessings and favors of God as an occasion to the flesh. Salvation of the soul, healing of the body, and the wonderful workings of God in every way are holy, sacred and divine, and let us be diligent to live that they be kept that way.

While praying for more of the Spirit of Jesus, His love, care and compassion, the Holy Spirit brought to my soul a precious verse in Heb. 13: 3: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." This I had mostly considered as a test in loving our neighbor or brother as ourselves in regard to the bondage of sin, which I am yet convinced is true. When we see or even remember souls bound in sin or suffering adversity let us consider ourselves bound in the same way, have the earnestness for their deliverance as if it were our own soul: then I feel sure more souls would be saved, far more desperate and earnest prayers would go to the throne of God, and a greater sacrifice and self-denial would be wrought. May God help us to have our hearts enlarged to make room for more of this remembering and considering love for others. I am convinced too that the remembering extends to those bound and suffering in their bodies. I feel sure a greater faith can be obtained in prayer for those bound with infirmity and age, when we consider the blindness, deafness, fever or infirmity of any kind as being upon our own bodies. May God endue with more earnestness of the Spirit in burdens, prayers and sacrifices of love for the souls and bodies of His groaning and travailing creation, that more may be partakers of our wonderful inheritance and purchased possession in this life, and be rescued from being dispelled from the presence of the Lord through long eternity.

—ROBERT LONGLEY.

## GOD'S COVENANT OF HEALING

Let us go back in thought to the time when the children of Israel were in bondage in the wonderful old land of Egypt. For truly it was a wonderful land, a mighty empire, a surpassing civilization. Comparatively little was known about it until the year 1799 A. D., when a French officer discovered a stone in a place called Rosetta, hence called the "Rosetta Stone," and much has been learned from the inscriptions upon it. But although Egypt was a wonderful land, God had only one use for Egypt so far as His children were concerned and that was to get them out of it. Egypt is a type of the world and it is a wonderful old world. It has all sorts of ingenious and beautiful things in it, but like Egypt, it is one vast tomb. So far as we are concerned there is only one thing for us to do and that is to come out of it. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

Before we come to the 12th chapter of Exodus we read that God had been dealing with the Egyptians by means of many awful judgments, to make them let His people go, but all in vain. The heart of Pharaoh is obdurate, and now God has come to the end of His longsuffering, and the final, awful judgment, the destruction of all the First-born of Egypt by means of a virulent pestilence, is impending. "And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill . . . and there shall be a great cry throughout all the land of Egypt" (Ex. 11: 5, 6).

But before God's clock strikes the hour of doom there is a pause, during which absolute safety, perfect immunity from disease, death and doom is provided for all who will avail themselves of it, Israelites and Gentiles too. For there was a mixed multitude that went out with the children, by the institution of the Passover, type of the atoning work of Jesus Christ, the sacrifice of the spotless Lamb of God. Note that there was one, and only one, protection against judgment offered, and that was the BLOOD. The first-born of Israel as well as of the Egyptians, were secure only through the blood. (Ex. 12: 13). Notice that the Sacrifice covered the entire man, spirit, soul and body, for all were hidden behind the blood-marked door.

It was all the *Blood*. Observe these four points—The Blood had to be *shed*. . . "Without shedding of blood is no remission" (Heb. 9: 22). "I am de-

termined not to know anything among you, save Jesus Christ and Him *crucified*" (1 Cor. 2: 2).

The Blood had to be *applied*. "Through *faith* in His blood" (Rom. 3: 35).

The Blood had to be applied *openly*. Lintel and door post, i. e., public confession of Christ crucified.

The Blood must be *continually* over us. (Ex. 12: 22).

We must ever abide under the shadow of His Cross, and the result will be perfect *physical*, as well as spiritual, victory. "There was not one feeble person among their tribes" (Psa. 105: 37).

To resume the wonderful workings, the children of Israel have been led out, and following God's itinerary, brought to the Red Sea at a point where they are walled in by perpendicular rocks, while the horses and chariots of Pharaoh are heard in full pursuit in their rear. At God's command they march forward, and the Red Sea, which has also heard His voice, promptly rolls itself back on either side so that they pass dry-shod through colossal walls of water. They reach the futher shore and hold a jubilee of triumph. Miriam leads in the dance, as the maidens play the timblers; "Sound the loud timbrel o'er Egypt's dark sea,—Jehovah hath conquered, His people are free!"

But alas! alas! The echoes of these joyful strains have hardly died away before they are replaced by an awful sound, the sound of an ungrateful people murmuring against their God. Can it be possible? Only a short time since those very people were doubtless saying, "After what I have seen, heard and experienced, I can never doubt God again." But here we see them in the 23rd verse of the 15th chapter of Exodus, murmuring because the waters at Marah are bitter. You would think that they might have reflected that the God who had delivered them, who had rolled back the Red Sea at their cry, could also remedy this trouble, but no; they murmured against Moses. When people are not right with God and are afraid to exactly find fault with Him, they are very apt to attack His servants, so let us be careful if we find this tendency in our hearts. They had forgotten that it is through our needs that God reveals Himself to us.

The Lord showed Moses a TREE. Oh, for a fresh, God-given vision of that Tree and the fruit it bears! Truly, as it is put in the Song of Solomon, we can sit down under its shadow (the shadow of the Cross) with great delight, and His fruit is sweet to our taste. When we see this Tree, spoken of in our text, in the light which the Holy Ghost sheds upon it, through the Word, everything in our life becomes sweet.

Notice that the Tree had to be cast into the waters, that is the Atoning merits of Christ have to be applied to our own particular case of sin, sickness, or both, as the case may be, by our own personal faith. May God in His mercy, show us the Tree, and when we see it may we apply it to our hearts and lives, our spirits, souls and bodies, so that we may be filled with the very sweetness of Jesus.

“There He made for them a statute and an ordinance and there He proved them.”

The Word of God always proves, or tests us. Some people say, “I will *try* God’s promises for healing.” No, you will not, but they will try you. God’s promises are tried, purified seven times, forever settled. You are the one that is on trial. God is not on trial. His truth reaches to the Heavens and His faithfulness to the clouds. He made this statute and ordinance and they have never been repealed. He sealed them with His covenant and forevermore He is Jehovah-Rophi, the Lord that healeth. They are conditional upon our diligent hearkening and faithful obedience. But before He made these conditions He showed us the Tree. That Tree cast into our lives will remove every trace of the bitterness of sin and rebellion from our natures, and make us sweet with the Heavenly sweetness of our Lord. Then we can claim absolute immunity from all sickness which is bought upon the Egyptians by God in His righteous judgments. The great poet Dante has placed over the portal of Hell in his poem “Inferno,” the well known words, “All hope abandon ye who enter here.” But as we enter as little children into the kingdom of Heaven, through faith in a Crucified Savior, we read in golden letters over the gate, “All fear abandon ye who enter here,” for He hath redeemed us from all evil and will preserve us blameless in spirit, soul, and body unto His glorious coming.

—SELECTED.

### THE BAPTISM OF FIRE

Matt. 3: 11.

Most all of God’s true children earnestly desire a baptism of the Holy Ghost, but do we all willingly submit to the baptism of fire? The word fire in the text is doubtless a simile, but that does not destroy the force of it. The baptism of fire is almost as necessary for the advancement of the Church as the baptism of the Spirit. However, without the Spirit baptism we are poorly prepared for the other. Nevertheless it will surely come, in a greater or less degree, to all of God’s children. If we have sought and obtained the former, the latter will show to the world the pure gold of the Christian religion, and the Church will go forward with leaps and bounds.

“And they said to Him, ‘We can.’” And Jesus said to them, “You will drink the cup which I drink, and undergo the *immersion* with which I am being overwhelmed” (Mark 10: 39. Emphatic Diaglott). The two sons of Zebedee little knew what it would mean to them to have the most intimate place with Jesus in His “glory” when they asked to sit one on His right hand and the other on His left (see verse 37), although He had just referred to the awful ordeal through which He should soon pass (see verses 32, 33 and 34).

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Peter 4: 12).

“Above all take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Eph. 6: 16).

It is nothing out of the ordinary for God’s followers to have “fiery trials” but those who follow “afar off,” like Peter on the way to the high priest’s palace (Matt. 26: 58), will, like Peter, deny their Lord. But it must be remembered that Peter had not yet received the Holy Ghost baptism, which would have enabled him to face those who sought the life of his Lord, as on the day of Pentecost. But praise God, all who tarry where the Lord directs them, and spend their time in faithful prayer as did Peter, will find their Pentecost also.

Now let us notice some of the results of this baptism of fire,—these “fiery trials which are to try you.” Jesus, when He had received the witness of the Spirit, immediately after His baptism in water, was led by the Spirit into the wilderness where He had a long siege of fiery trials; “forty days tempted of the devil” (Luke 4: 2), and that siege was immediately followed by three “fiery darts” hurled by the wicked. Then we are told that “The devil leaveth Him, and behold angels came and ministered unto Him” (Matt. 4: 11). Dearly beloved, do you want angels to minister unto you? then go right into this baptism of fire,—the Holy Spirit leading; you have nothing to fear. It is God’s way of qualifying you for a life of usefulness. Jesus began His ministry immediately after these fiery trials. “Though He were a Son, yet learned He obedience by the things which He suffered” (Heb. 5: 8). Many of us will learn no other way, and Jesus set the example for us. “And being made perfect He became the author of eternal salvation to all them that *obey Him*.” Dear ones, do you want to be made perfect? then prepare with a baptism of the Holy Spirit for this baptism of fire, and let the world see the pure gold He has placed in your life. Jesus was made perfect through sufferings (Heb. 2: 10); not that He was purified by suffering, but His suffering made the love of God for us shine all the more brightly in this dark world.

Let us see what this baptism of fire did for the people in the time of captivity. Three Hebrew captives refused to bow to the king's image of gold. It was a matter of conscience with them. Their knowledge of God forbade them to worship any other than the true God. The penalty for disregarding the king's demand was, "To be cast into the fiery furnace." They refused to bow to the image. The mighty monarch was "furious!" All other "princes, governors, captains, the judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces" under the sway of his scepter were obedient. Oh, what a trying time. These three captives had been advanced to a position of importance in the kingdom, but now they would lose that, yes, and life itself. Oh, what a trial! What sustained them? Praise God, they had the shield of faith; "faith, without which it is impossible to please God." "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6: 16). They pleased God and He walked with them through this baptism of fire. Oh dear friends, it pays to please God. God can sustain you anywhere. But the fact that these Hebrew captives came out of the fiery furnace without the smell of fire upon them was not all; no, indeed. "Therefore I make a decree that every people, nation and language which speak anything amiss against the God of Shadrach, Meshach and Abednego shall be cut in pieces . . . because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon" (Dan. 5: 29-30). Dear reader do you want the people to know there is no other God like your God? then do not hesitate at the "trial of your faith." It is this baptism of fire—the fiery trial through which you pass successfully—that makes your God appear more glorious than the gods of this world. "Count it all joy when you fall into divers temptations" (James 1: 2).

Just one more instance: "And they chose Stephen a man full of faith and of the Holy Ghost" (Acts 6: 5). Yes, these are the kind of men the Church can use, and God can trust them to go through a baptism of fire. "And they cast him out of the city, and stoned him" (Acts 7: 58), "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (verse 60). And was that all? No, no, dear reader, that was not all that came of this fiery trial. Stephen went straight home to paradise. "Saul was consenting unto his death" and beheld it all, and heard him say, "Lord Jesus, receive my spirit." Persecution now became great while Saul made havock of the Church, and "Therefore they that were scat-

tered abroad went everywhere preaching the Word," and the seed of the kingdom grew and was multiplied. That is what a baptism of fire does for the Church. It makes it spread and enlarge its borders. This baptism of fire brought Saul of Tarsus under conviction when he was on his way to Damascus, and the Lord said to him, "I am Jesus whom thou persecutest." He was then convinced that this Jesus whom the Jews had crucified was yet alive, and that Stephen did see "the glory of God and Jesus standing on the right hand of God" (Acts 7: 55). Beloved of God, it was this fiery trial Saul had seen Stephen go through without wavering that emphasized the words of Jesus as well as his physical blindness that was symbolical of his spiritual blindness. And it was this awful ordeal through which Stephen passed that brought the answer to Stephen's last prayer, "Lord lay not this sin to their charge." Our suffering touches the loving heart of Jesus. It was no doubt the sufferings of the saints that moved Jesus to stop Saul of Tarsus on his bloody career of persecution. "We have not an high priest who cannot be touched with the feeling of our infirmities" (Heb. 4: 15). "And shall not God avenge His own elect, . . . I tell you that He will avenge them speedily" (Luke 18: 7-8).

Oh beloved saints! are we consecrated to go through the fire of persecution? God help us to deepen our consecration that we may see more of the glory of God. "But rejoice in as much as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad with exceeding joy" (1 Peter 4: 13). —N. T. DEWITT.

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#### THINK IT NOT STRANGE

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Be patient, let the fire consume,  
Give God's interior burning room,  
Make no resistance, let it blaze,  
And self, in root and branch, erase.

Thy life of self hath long annoyed;  
Thy hopes assailed, thy joys destroyed;  
It poisons every inward sense;  
And fire alone can drive it hence.

The fiery trial gives distress;  
But never fear its anguish less;  
The pain thou feelest is a sign  
Of flames from heaven, of fire divine.

Oh let it burn till pride and lust,  
And envy, creeping in the dust,  
And wrong and crime, of every name,  
Shall perish in the heavenly flame.

—UPHAM.