

# Faith and Victory

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

VOLUME 1,  
NUMBER 2.

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

GUTHRIE, OKLA.  
APRIL, 1923.

## CLOSER THAN A BROTHER

I've found a Friend; oh, such a Friend!  
He loved me ere I knew Him;  
He drew me with the cords of love,  
And thus He bound me to Him.  
And 'round my heart still closely twine  
Those ties which nought can sever,  
For I am His and He is mine,  
Forever and forever.

I've found a Friend; oh, such a Friend!  
He bled, He died to save me;  
And not alone the gift of life,  
But His own self He gave me.  
Naught that I have my own I call,  
I hold it for the Giver;  
My heart, my strength, my life, my all,  
Are His, and His forever.

I've found a Friend; oh, such a Friend!  
All power to Him is given;  
To guard me on my onward course,  
And bring me safe to Heaven.  
The eternal glories gleam afar,  
To nerve my faint endeavor:  
So now to watch, to work, to war,  
And then to rest forever.

I've found a Friend; oh, such a Friend!  
So kind, and true, and tender,  
So wise a Counsellor and Guide,  
So mighty a Defender!  
From Him, who loves me now so well,  
What power my soul can sever?  
Shall life or death, or earth or hell?  
No; I am His forever.

—SEL.

## THE SHELTERING BLOOD

The gospel reveals the wrath of God against sin, and that all being sinners, they are consequently the objects of that wrath. But it reveals also the salvation of God, and the ground of it. This is found in verses 24 and 25 of Romans 3: "*Beg justified freely by His grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in HIS BLOOD.*"

What a striking correspondence there is here with Exodus chapters 11 and 12! There, three thousand years ago, God saved a people from His judgment through the sprinkled blood of a slain lamb. Here, in the gospel, we find that the sinner's way of escape from the revealed wrath of God is through the blood of Christ, whom God Himself hath set forth to be a propitiation. Nothing but the lamb's blood could shield the Israelite from the judgment of Egypt. Nothing but Christ's precious blood can shield a sinner today from that wrath which will presently overwhelm this guilty world. This is the truth of God. Himself has said it, and He Himself has devised the means of escape. All others will fail.

If the reader is unsaved, I would urge him to give instant and earnest heed to this most solemn truth. As a sinner, he is an object of divine wrath, which will most surely overtake him, and engulf him in eternal ruin, unless he is saved from it in God's way—i. e., *through faith, by the blood of Christ.*

It was a most singular spectacle that presented itself in Egypt on the passover night. On the outside of the house of every Israelitish family appeared the sprinkled blood. It was there for three reasons: First, because of the threatened judgment; secondly, because Jehovah had commanded it; thirdly, because all Israel were obedient. To the natural mind those blood marks signified nothing. To the eye of faith they meant everything; for the Judge had said, "When I see the blood, I will pass over you."

At midnight the test came. Jehovah visited the land. Upon every house, unsprinkled with the blood, judgment was executed.

Every house that bore the token He *passed by*. Why did Jehovah pass over Israel? Because the judgment had already been executed upon them in the person of their substitute—the slain lamb. The blood upon the lintel was the sign of this.

It mattered not that some among the Egyptians were moral and upright. In God's sight they were sinners. God looked for the blood; and finding it not, executed His just decree. It mattered not if any first-born of the Israelitish nation were great

sinners. God saw the sprinkled blood outside, and therefore passed them by. The blood, or the absence of it, made all the difference, and guided the Lord in His acts that night. The time of judgment had come, and wherever the blood was not, the judgment was poured out.

These are solemn realities, recorded in the book of God for the warning and instruction of sinners in this world now. God's principles do not change; the ground on which He saves a sinner from judgment today, is the same as that on which He saved the sinner then.

From the pages of sacred writ, the work of Jesus rises before us in all its divine and solitary grandeur as the only way, of salvation from the judgment of God. This lost world is shut up to it; there is salvation in naught besides. In man's creeds, good works and human righteousness count for a great deal; but in God's estimation, as a means of salvation, they stand for nothing. He knows only one way whereby we can be saved, and that is, *through faith in Christ, whose blood has atoned for sin.*

This is a note that the Spirit is never weary of striking. It sounds throughout the entire New Testament, in which is recorded the history of that blessed God-man who took the sinner's place at the cross; while the Old Testament abounds with prophecies, shadows and symbols of the same glorious Person, the promised Deliverer and Savior of men. But this could not be otherwise; for, in the counsels of God from everlasting, the redemption of the sinner was to be by blood, and that, the blood of the Son of God. It is not singular, therefore, that in God's communication to men, all through the Old Testament history, He should continually point forward by type and by figure to the coming of the One in whose wonderful work God Himself should rest, and the sinner find salvation.

Why, as early as Gen. 3, we find Him teaching that a *naked* sinner could not be *clothed* except through death, for He dresses fallen Adam and his wife in skins taken from animals which He must Himself have slain. And, in chapter 4, we see Abel *appropriated* God's way. He sought a way of approach to God, and found it, and was accepted too, through the blood-shedding of a sinless substitute; while, toward the end of the book of God, the Spirit sounds as it were a final warning to a world only too ready to give up God's way of salvation for one of its own, in these solemn words, "WITHOUT SHEDDING OF BLOOD IS NO REMISSION" (Heb. 9: 22).

Reader, are you sheltered beneath the blood of Christ?

—W. H. S.

There is a transformation of the Passover into the Lord's Supper, because the underlying truth in both is the same, (1 Cor. 5: 7-8). Both the Passover and the Supper are memorials of redemption wrought for the recipients, (Ex. 12: 13-14; 1 Cor. 11: 23-25). Both the partaking of the Passover and the partaking of the Supper say the same thing—the one eating and drinking is a partaker of the blessings procured by the redemption typified, (1 Cor. 10: 16-18). In each case the leaven of evil, of sin is presumed to have been put away, so that the one eating and drinking unworthily acts a lie and eats and drinks "judgment unto himself," (Ex. 12: 15; 1 Cor. 11: 27-29). Both the blood of the Passover lamb and the wine of the Lord's Supper point to the same thing—the shed blood of Christ. —R. J. HEAD.

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### THE CHURCH

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We do not see the Church as some do, making law out of things in a Pharisee manner,—making the outside white in order to show the Church,—but we do believe that as souls yield and submit to God and are filled more and more with His righteousness that the outside will adorn the doctrine of Christ. I understand we are not to be lords over God's heritage, but examples to the flock, in showing an unfeigned faith and love for God and for souls.

We find that many members of the body of Christ are very weak, ignorant and out of the way, crushed and bruised by the hand of Satan and false teachers. They need much teaching with compassion, love, longsuffering and bearing to bring them to a knowledge of the truth as it is in Jesus, that they may be strong in Him. On the other hand we find many that have a head knowledge of the Church, can tell you all about it, have the outside white, but their inward parts are full of contention, strife and oftentimes wickedness, and by their carnal words and ways crush and kill many of God's little ones. O, dear Brethren, we need to call on God for wisdom, as did Solomon, that we might teach Thy people, so great a people. Oh, that we as ambassadors of Christ might learn the lesson of the need of suffering for and with God's vanity loving creation, that they might see Jesus and turn away from the vanities of earth and have life from heaven in their souls, and that they might have it more abundantly.

It occurs to us that the Scripture found in Isaiah, fourth chapter, applies to this day. It reads: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Their bread is their doctrines and laws; their clothing is their white-washed

appearance. They must have the name and be called Church of God so that men cannot say they are surnamed wrong, and in this way do away with the reproach of the opinions of men. Dear Brethren, Church of God is the proper name, and constitutes all of those that are born of the Spirit of Christ and continue in His goodness, of which Christ is the head, the Governor, and we members in particular. But often we find those who make the most fuss about the name are very carnal and filled with self, eating their own bread, wearing their own clothes, but must have the name to take away their reproach, trying to force people to believe because they have the name they are it. O, Brethren, Jesus does not judge after seeing of the eye, nor after the hearing of the ear, but He judges righteous judgment, looking right down into your heart. He knows whether your heart is filled with perfect love which is strength from above, or whether it is filled with doctrines and law which is the strength of sin. "For where no law is, there is no transgression."

Jesus came to fulfill the law and if you are yielded to Him and His Spirit lives within, He will be a law unto you and lead you forth as His son, and as you continue in His goodness you will continue to be a member of His Body, the Church of God. The Church of God truly is not made by men making laws and binding a collection of doctrines on souls, but it is composed of individuals that are born of the Spirit of God and continue to walk in Christ as they have received Him. They flow together and are held together by the workings of the Spirit of Christ Jesus, who is the head of the Body, the Church, and we, Brethren, are just stones in the building (not builders). "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 22).

So, Brethren, let us go forth without the camp bearing His reproach, fellowshiping the sufferings of Jesus who endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds, for we are heirs with Christ if so be that we suffer with Him, that we might also be glorified together and enter into the joys of the Lord.

With much holy love.

FRED PRUITT.

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### REAPING TIME

Christianity is being placed on trial in a very peculiar manner in this last stage of time. Forms of godliness without vital godliness are holding the great masses of humanity under their blighting influences. The spirit of the age has made the nations drunken and war-mad.

Notwithstanding the fact that almost every home in every Christian country has one or more copies of the Bible, the huge masses are still "lovers of pleasure more than lovers of God." They have declared in the face of plain truth: "We must, and will, have carnal pleasures regardless of the cost. We must dance, we must go to the play-houses of recreation; we must have our wine and beer." They have in effect said to God: "The path you have marked out for us is too narrow, and we will not walk in it. Your Son's example and teaching means too much of a sacrifice, and we will not follow Him. The pleasures and indulgences you deny us are harmless and innocent, and we will not abstain from them. The plain, simple and modest apparel you prescribe for us to wear does not suit our taste nor the spirit and customs of our day, and we will not be governed by your instructions on dress: we must have our gold and diamonds and pearls, and we must exhibit our personal charms to advantage. You have made us beautiful, and we want our companions to see and admire our beauty. Our pastors and their wives and daughters are good Christians and they do these things. God is too good to send any one to hell on account of this innocent indulgence." And thus the matter is dismissed, and the professed church goes hand in hand with the world. *But*—Is God going to let them go? Let us see.

What may we suppose God would do with any people who chose the path of carnal pleasure in preference to His way? He would give them full measure. To sow to the flesh means a harvest of corruption. To sow to the wind means to reap the whirlwind. The lust for carnal pleasure leads to the lust for money, power and war. When people become pleasure-loving and effeminate, they either must reform or be destroyed. This is what happened to the ante-diluvian world, Sodom, Babylon and Rome; and it has, in some measure at least overtaken the kingdoms of the world at this time. God is saying to the nations, including America, "You decided to follow after carnal things, and you are getting them in full measure." And the end of all things is not yet.

So, dear readers of the Faith and Victory, in these trying times let us who are Christians be true to God and His eternal truth. There may be even greater trials in store for us, such as have overtaken the Christians in times past. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16: 15).

—W. A. SHAFFER.

It is good for a man to go through all the chambers of his soul and to take the light of God's Word with him, and open all closets, all drawers, all corners, all secret places, and see what there is that ought to be cleaned out.—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 thank God for His love and tender care over us since the last Faith and Victory was put in the mails. Truly we have much to praise Him for when we consider Jesus and His atoning blood, which opens the way into the holiest of holies.

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The Lord gave us a precious meeting at the County Jail Sunday morning, and it was plain to be seen that the Holy Ghost was doing His office work. Four or five held up their hands desiring prayer, and one dear man came and knelt by the bars and sobbed and cried for mercy until God forgave his sins and saved his soul. He arose with his face aglow with the joys of salvation, praise the Lord. These are precious souls for whom Christ died to save. Pray for them.

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The man that is finding a life here, and the man that is finding and receiving life from above, will not long walk together.

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The Lord has been greatly blessing our souls and in many ways showing His approval on the publishing work, and we ask all of you to continue to pray for us that we keep filled with His love and heed His voice.

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Solomon, the wise man, said, "Eat thou not the bread of him that hath an evil eye, neither desire his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee" (Prov. 23: 6-7).

It seems easy to fool people that want to be fooled, that the self life might live. Paul says, "Though ye have ten thousand instructors in Christ, yet, not many fathers."

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A naturally good man in error is a dangerous man. It is a great deal easier for a naturally good man to be self-righteous than one otherwise empowered. Self-righteous clothing is as filthy rags to the Lord. Jesus said to the self-righteous Pharisees that the publicans and harlots would go into the kingdom of God before them. Why? because John came in the way of righteousness and they believed him. (Matt. 21: 31, 32).

In the Scriptures we find these words, "Be ye holy, for I am holy." We are holy, dear pilgrims, because of faith in the innocent holy blood of Jesus cleansing us from sin, and when the Father sees the holy blood of Jesus covering us He reckons us holy and passes over us, not because of our righteousness, but because of the holy blood of Jesus. We are made the righteousness of God in Him.

Many today have a zeal for God but not according to knowledge, for as Paul spoke of the Israelites, so it might well be said today, "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Rom. 10: 3). "For Christ is the end of the law for righteousness to everyone that believeth."

Many dear souls today strive and contend about the doctrines and commandments of Jesus and the Apostles in such a way as to make law out of them in a Pharisee manner, and hold a "holier than thou" attitude toward others that see the holy blood of Jesus covering them, and are rejoicing greatly in the God of their salvation.

Dear Brethren, Paul says that the "strength of sin is the law." The carnal, fleshly man desires law and becomes self-righteous in keeping what he calls the commandments of God. Paul says, "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost" (Romans 14: 17). And again in Gal. 2: 21, he says, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Brethren, it is by being filled with the life of God, which is love, that will put on immortality, that will inherit a glorified body, and love is the fulfilling of the law.

Some may say that Paul was referring to the Mosaic law. Yes, but dear Brethren, law is law no matter where you get it, and if we justify ourselves in keeping law we leave the holy blood of Christ out. Jesus says, "If ye love me, keep my commandments." So those who are covered by the innocent holy blood of Jesus and filled with divine love are led forth by the Spirit of God and keep His commandments because they love Him.

Yours for His glory, FRED PRUITT.

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"The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet" (Prov. 27: 7).

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"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27: 6).

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"Open rebuke is better than secret love." (Prov. 27: 5).

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"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5: 7, 8).

CORRESPONDENCE

Des Moines, Iowa.—Dear ones in Christ Jesus. We send you greetings tonight. The little paper came yesterday and we were pleased to get it and noted with joy the different "ring" it gave out, and we surely pray God to keep you filled with the Holy Spirit that you may be led in all things in a way that will please God. It seems there are so many tricks Satan has to deceive and lead astray and thereby destroy the children of God, that our souls are crying mightily to God that this little sheet be kept clean and sweet, carrying forth the tender love and compassion of our Saviour, yet at the same time having the firmness and decision He displayed.

I want to ask your prayers in our behalf, especially for wife who is very poorly in body. May God bless your efforts in sending forth this paper in the Bible way is our prayer.

Your saved brother, GEO. R. BURGESS.

Decaturville, Mo.—Dear Brethren: I received the little paper sent me and pray that it may be a victor for the cause of Christ. I have been a Missionary Baptist minister for twenty-three years. I have always believed that James the fifth chapter should be practiced, and praise the Lord, the day has come when the people realize the great need of getting back in the old paths, and contending for the faith that was once delivered to the saints.

The good Lord in His mercy has been visiting us with manifestations of His great power to heal. He has just healed my wife of a bad lung trouble, and a neighbor lady was healed of pneumonia when her folks had given up all hopes. She was healed instantly. She wanted to get out of bed and walk. The Lord is greatly to be praised for His wonderful promises, for what He has promised He is able and faithful to fulfill. Others also have been healed here. I am writing this to magnify the Lord and to encourage the faith of those who read it.

Yours for Christ, JAS. A. MCGUIRE.

Grand Valley, Colo.—Dear Brethren of Faith Pub. House: I received your letter and have read it with much interest. I feel sure that one of the great needs of the times is spiritual liberty. I have traveled from Idaho to Maine, from Canada to Fla., and have visited the churches and have noticed and felt that spirit of bondage that you refer to. Preachers in bondage to their particular church invariably held their brethren in bondage, and many of them do not trust their members to stand up and give an unhampered testimony for Jesus.

Spiritual liberty is unknown in many of the so-called Christian churches. I stand four-square behind you in all that you have said in regard to bondage and liberty. I praise God for a people who are willing to suffer and stand for the liberty issuing from the gospel of mercy, grace and love. Those preachers who refuse the children of God liberty, I have noticed they want all kinds of liberty for them-

selves. Jesus is worthy of much praise and rejoicing. A religion without joy is without strength. The brother that has failed in spiritual growth has first failed in humility, and has failed to be edified by the weak brother's testimony. The most humble gift of God, and the most comely, is absolutely necessary in the house of the Lord; and the liberty of the gospel issuing from Jesus protects it. The eye can not say to the foot or stammering tongue, "I have no need of thee."

Where there is liberty there is spiritual power. If a lamb is to grow strong, he must be allowed to stand on his own legs to suck, no matter how weak he may be. If the lamb falls down, a good shepherd will give it a chance to get up again, and give to it the mother's milk that will soon make it strong. A good shepherd is a man of patience and love, who is mindful of the needs of the weaklings. Paul became weak to help others to become strong, but some preachers become so strong that they would kill off the weak.

Praying God's blessings and guidance upon you, I remain, Yours in His name. —N. M. GOOD.

Wagoner, Okla.—Dear Bro. and Sister Pruitt: We greet you in Jesus' name. May the Lord send His blessings on the work you are starting out in to the lifting up of Jesus and the fulness of His atoning blood, that souls may be drawn to Him and thereby receive the benefits of His sacrifice, and be prepared for His coming. It did my heart so much good to read, "There will be no charges made against any of the readers for Faith and Victory." Praise God for such fruit of the Spirit. Freely did Jesus lay down His life to bring unto us salvation, so freely give ye them to eat, even as ye have received. May God ever keep you in the strait and narrow way. Oh, what joy in the freedom of Christ our Redeemer!

Surely our God is a God of Love. Brother, Sister, how many stop and meditate upon the goodness and love of God. I just can't praise Him enough for His mercy and power to heal. On the first of the month I took down with the flu in the worst form. I kept praying and waiting on the Lord until Saturday Bro. and Sister Moore came and had prayer and the dear Lord lifted me right up. I had high fever when the dear saints came, but praises be to God He healed me instantly.

Truly it is good to wait upon the Lord, and to seek Him until He fills the heart and soul with His perfect love. "Hear my voice, O God, in my prayer: preserve my life from fear of the enemy" (Psa. 64: 1).

Pray for us. —MRS. IDA MARSH.

Eldorado Springs, Mo.—Dear beloved ones in Christ. I am so glad I am a child of God. I was left without a mother 65 years ago, when I was only five years old, and when I was fourteen my father was taken from me. I gave my heart to Jesus when I was but a girl, and I lived the best I knew how. Over thirty years ago God sanctified me, and glory to God I am still kept saved and sanctified.

I am the mother of seven children, all saved. Four have gone home to live with Jesus and all are ready to go, praise the Lord. I do love God and all His saints, and I love sinners too. I did not get to go to school but very little, but I thank God I can read the Bible. We are poor in this world's goods, but thank God He has chosen the poor of this world rich in faith and heirs of the kingdom prepared for them that love Him, and the gift of Jesus and His salvation are unsearchable riches. I can say to the glory of God I am all the Lord's, walking in the light. Praise the Lord for victory over all I know. I have had a good many tracts sent to me to give out. "Thanks be unto our God who giveth us the victory through the Lord Jesus Christ."

Please pray for me as I am not very strong in body, and have no income, but a little home the Lord has provided for my stay here on this earth. I know we have a better home than this and I do want to see Jesus there. Glory to God, I am happy with Jesus alone.

—ELIZA BROWER.

Fay, Okla.—My dear Brethren: Today I received a copy of your paper. I enjoyed reading it very much. I thank the Lord and you for sending it. May God wonderfully bless, lead and guide you in your work to lift up Christ and to benefit souls is my prayer. I hope, by the grace of God, you shall be enabled to continue your good work in spreading the gospel by the printed page.

Please send me samples of tracts, and also continue to send me Faith and Victory as often as God permits. Trusting God shall in the future bless you in your labor in the vineyard of the Lord. I am as ever, Yours in the Master's service, J. G. MARTIN.

Wagoner, Okla.—Dear ones in Christ Jesus, in His name I send greetings. I am very sorry to know of the condition there but I was sure that if any of you were living true to the Lord that a separation was sure to come sometime, for the subscription charge was rushed over the saints after requesting careful prayer and writing how the Lord led. I know Bro. and Sister Janes personally and I do know he has let the Bible standard way below what he use to hold it. I am very sorry indeed and do pray God may if possible restore them back to a Bible standard. I am a minister and know how such hurts the cause. You know a minister has all such to meet in various places, so I wish you to give full particulars.

I know God will reward you for standing true on the Bible line with a free literature publication. My father, A. H. Moore, who lives at Stroud, Okla. is very much grieved. He has sent, as you know, a considerable amount to help to spread the gospel. Please write him a personal letter and state him the full particulars of the cause of the separation. I am sure God will bless you and him.

God is using me here in raising up a people for Him, so I desire an interest in your devotion that God may use me to His glory. Your Bro. set in the Body for the defence of the gospel, W. A. MOORE.

Canute, Okla.—Dear Bro. Pruitt, many greetings to you: I wish to thank you for sending me the little paper. I like it fine and the Lord has blessed it to my soul's good, praise His name. May God bless you in your work and keep it going for the glory of His name and the blessing of souls is my prayer.

As you remember after we received the first copy of your paper, we wrote asking for agreement in prayer for our sicknesses and afflictions. Praise the Lord, we have already been blest in answer to prayer. I feel so much better this morning, and I do praise God for it. I pray that He shall continue to answer prayer, and manifest His working hand for needy ones, praise His name. —G. L. REED.

Plainview, Ark.—Dear Christian friends: I am sending you a list of names of Christian people that I feel would be glad to have your paper and other literature. Oh, how glad I was to get the little paper, it was food to my soul. I do praise the Lord this morning for what He is to me. I am trusting Him for both soul and body. I just feel like by His grace, going all the way with Him. I find He is all I need, bless His name. I have been trusting Him for about four years, and I love to tell the world of our wonderful Savior. Oh, if those that do not know Him could only be told of Him as He really proves Himself to those who have humbled their hearts and opened as He stood knocking. May sinners open their hearts to this faithful Friend and Savior. I earnestly ask the prayers of all. With love to all, your Sister in Jesus, GELIE HAWKINS.

Tabor, Iowa.—Dear Brothers in Christ, Greeting in Jesus' precious name: I read in your little paper that you had tracts to send out free. I am shut in and can not get out to work for the Lord. I would like to have some tracts and also continue to send me your good little paper. I praise the Lord that I am not shut in by sickness. The Lord healed me over forty years ago. I have trusted Him ever since and He has never failed, praise His name.

I am in my eighty-sixth year and the Lord keeps me day by day. I praise the Lord that I have access to the throne of grace through the sacrifice and mercies of Jesus our Savior. Praise the Lord. May He bless you in your work and supply every need is my prayer. —JENNIE LOGSDON.

Seward, Okla.—How I praise my Shepherd for His great care for me both in soul and body. He magnifies Himself above His Word to me. He is so precious to me I am constrained to say as did David, "I will arise at midnight to give Thee praise." so sweet is our communion and the hope of glory thrills my soul. "Ask and it shall be given you." I praise the dear Lord for healing my body. I was partly paralyzed in my right hip. Through the prayer of faith of the saints God healed me of that trouble. Praise His name. He is always as good as His Word. I am learning more of His righteous ways day by day.

—CARRIE CLARK.

Center, Ala.—Ten years ago when the church of God was first raised up here, there were twenty-two in the congregation, saved and filled with the spirit of prayer and supplication. These were from nine to forty-five years of age. The church was called to pray for a neighbor woman who was at death's door. She was lost and undone before God. Her eyes were set and she had already seen her loved ones in the other world. The church went on their knees asking God to save her a while longer for the benefit of her six children. We had only prayed a short time when God healed her and saved her soul. She is a living witness of God's power today.

—L. B. POLLARD.

### THOUGHTS FOR MEDITATION

From Abel downward there has been one long scene of bereavement and separation. The griefs of parting make up the greatest amount of earthly suffering among the children of men. And from these griefs the saints have not been exempted. Bitter have been the farewells that have been spoken around the death-bed, or in prisons, or on the seashore, or on the home threshold, or in the city among strangers—the farewells of men who know that they will meet no more till the grave gives up its trust. Death has been the great scatterer, and the tomb has been the great receiver of the fragments. The pain of parting, in the case of saints, has much to alleviate it; but still the bitterness is there, and our hearts are made to bleed from the wounds thus made. But in heaven is reunion. During the night we have become scattered; in the morning when day breaks, we shall be gathered together. Here it is a smitten Shepherd and a scattered flock; there it will be a glorified Shepherd and a gathered flock. Everything connected with this reunion is fitted to enhance its blessedness. To meet again anywhere, or at any time, will be blessed; how much more blessed to meet at such a time, in such circumstances, and in such a home! The dark past will lie behind us like a prison from which we have come forth, or like a wreck from which we have escaped and landed in safety in a quiet haven. We will meet at the marriage-table. We will meet under the shadow of the tree of life. We will meet beside the river of life. We will meet to keep festival, and sing the song of everlasting triumph. Oh, it was blessed to meet here for a day; how much more blessed to meet there to part no more forever. It was blessed to meet here, even with parting full in view; how much more where no such cloud overhangs our future.

—BONAR.

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The question of the recognition of departed friends in heaven, and special and intimate reunion with them, Scripture and reason enable us to infer with almost absolute certainty. It is implied in the fact that the resurrection is a resurrection of individuals; that it is this mortal that shall put on immortality. It is implied in the fact that heaven is a vast and happy society; and it is implied in the

fact that there is no unclenching of nature that we possess, only the clothing upon it of the garments of a brighter and more glorious immortality. When God said in the ancient Eden, "It is not good for man to be alone," there was a deeper significance in the words than could be exhausted or explained by the family tie. It was the declaration of an essential want, which the Creator in His highest wisdom has impressed upon the noblest of His works. Life of all kinds tends to companionship, and rejoices in it, from the larva and buzzing insect cloud up to the kingly lion and the kinglier man. It is a social state into which we are to be introduced there, as well as a state of consciousness. Take comfort, then, those of you in whose history the dearest ties of life have been severed by the rude hand of Death, those whom you have thought about as lost, except to present sight. Perhaps even now they are angel watchers, screened by a kindly Providence from everything about, that would give pain; but if you and they are alike in Jesus, and remain faithful to the end, doubt not that you shall know them again. It were strange if amid the multitude of earth's ransomed ones that we are to see in heaven we would see all but those we most fondly and fervently long to see! Strange if in some of our walks along the golden streets we never happen to light upon them! Strange if we did not hear some heaven song, learned on earth, thrilled by some clear, ringing voice we have often heard before!

"But," says one, "can I be happy in heaven when I know there that some loved one—some brother, or sister, or wife, or husband, or parent, or child,—is in perdition, or living in sin in the world and on the way to everlasting destruction?"

This is a mystery that God has not seen fit to make clear to us. We should remember that He is the Father of all men, in a more exalted sense than any parent can be, and that His attachment to His children is greater than ours possibly can be, and that His great heart of love is ever yearning for the salvation of all. And yet, when the period of their probation has expired, and they persist in their rebellion against Him, He, consistent with His love and compassion, forever banishes them to hopeless misery. God destroyed the people of the antediluvian world, and the cities of Sodom and Gomorrah; and yet they were His children, and the objects of His love. We are to be like God. We are to have His Spirit, and to be in perfect harmony with Him in all things. If then God can, consistently with His character for love and compassion, consign the wicked to everlasting destruction, we must be, we can be, able to consent thereto. Says Dr. John S. C. Abbott, "If God, our loving, heavenly Father, can be happy on His eternal throne while some of His children are in persistent rebellion against Him, and are suffering the rebel's dreadful doom, earthly parents, translated to heaven, sharing God's nature, with soul's ennobled, expanded, illumined with celestial light, will certainly witness nothing in the administration of God's government which will thrill their souls with anguish."

—WM. PUNSHON.



“Launch out into the deep” (Luke 5: 4).

One of the special marks of the Holy Ghost in the Apostolic Church was the spirit of boldness. One of the most essential qualities of the faith that believes for and expects great things from God, is holy audacity. Where we are dealing with a supernatural Being, and taking from Him things that are humanly impossible, it is easier to take much than little; it is easier to stand in a place of audacious trust than in a place of cautious, timid clinging to the shore. Like wise seamen in the life of faith, let us launch out into the deep, and find that all things are possible with God, and all things are possible unto him that believeth.

—SEL. BY MATHILDA PAULSEN.

### OUTWARD ADORNING

If you could be as humble (when you wear ornaments and worldly dress) as when you choose plain apparel (which I flatly deny), yet you could not be as beneficent, as plenteous in good works. Every shilling which you save from your own apparel you may expend in clothing the naked and relieving the poor, whom ye have always with you. Therefore every shilling which you needlessly spend on your apparel is, in effect, stolen from God and the poor.

For what end did you buy these ornaments? To please God? No! but to please your own fancy or to gain the admiration and applause of those that were no wiser than yourself. If so, what you put upon yourself you are, in effect, tearing from the back of the naked; as the costly and delicate food which you eat you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His Gospel, stay your hand. Do not throw this money away. Do not lay it out on nothing, yea, worse than nothing, what may clothe the poor, naked, shivering fellow creature!

Many years ago, when I was at Oxford, on a cold winter's day, a young maid (one of those we kept at school), called on me. I said, “You seem half frozen. Have you nothing to cover you but that thin gown?” She said, “Sir, this is all I have.” I put my hand in my pocket, found no money left, having just paid away all that I had. It struck me, will my Master say, “Well done, good and faithful steward! Thou hast adorned thy wall with the money which might have screened this poor creature from the cold.” O justice! O mercy! Are not these pictures the blood of the poor maid? See thy expensive apparel in the same light; thy gown, hat, head-dress! Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor. Oh, be wise for the time to come! Be more merciful, more faithful to God and man, more abundantly adorned (like men and women professing godliness) *with good works*.

It is stark, staring nonsense to say, “Oh, I can afford this or that!” If you have regard to common sense, let that silly word never come into your mouth. No man living can afford to throw away any part of that food or raiment into the sea which was lodged

with him on purpose to feed the hungry and clothe the naked. And it is far worse than waste to spend any part of it on costly apparel. For this is no less than to turn wholesome food into deadly poison. It is giving so much money to poison both yourself and others, as far as your example spreads, with pride, vanity, anger, lust, love of the world, and a thousand foolish and hurtful desires which tend to “pierce them through with many sorrows.” O God, arise and maintain Thine own cause! Let not men and devils any longer put out our eyes and lead us blindfold into the pit of destruction.

—WESLEY.

### A CONFESSION

We wish to confess to our readers that naturally we are very weak and shrink from the thought of being of any value in service to God and help to man. But God, who knoweth the hearts of all men, has, by the working power of His Spirit brought about changes until we now find ourselves in a very responsible position. Many times while we were in prayer and waitings before God, we asked Him to let us lock up the Faith Publishing House and get manual labor for the supporting of our family, but the answer came with darkness to our soul. Having no heart to reply against God, we began to work on Faith and Victory, and Oh, what an approval of blessings the Lord poured out on Bro. Longley and myself that day. We cannot find words to express the goodness of God.

Since this work has been left to us we have had many to advise and counsel us concerning just how and what a paper ought to be, and the doctrines it ought to contain and stand for. Yes; they were sincere, God-fearing folks whom we love as Brethren in Christ and we appreciate their counsel, but considering the confusion and strife that exists in and between the believing children of God today, we are constrained by the love of God to believe that the people need more than doctrines and law.

You take what is known as the tongues people, and among them you will find all kinds of doctrines, separating and dividing them, and many in their ranks are far from being lowly and meek, which are the fruits of the yoke of Jesus. Others who claim to be filled with the Holy Ghost are bearing the fruits of carnality in a marked degree, and some of their leaders are actually living in adultery; still others are so full of law and God's plans of saving a soul that they are in misery because all others that differ with them, and will not receive their instruction are of the devil. Yet, among them we find many precious souls that deplore these things, and are grieved at heart because they exist.



Among us, the Church of God people, we find almost the same condition existing in different manners, such as envy, strife, contention, confusion, division and wicked spirits working in the leaders drawing disciples after them in cunning, crafty ways, showing the Pharisee spirit in a marked manner. Others are so full of "this reformation" and doctrines that go with it they are just ready to dis-fellowship you if you do not preach them and bind them on every one, and sometimes they get very carnal about this. Still others will get together and speak of one another as "the saints" and what love they have for them, that you would think they had a corner on salvation. And oh, how churchy some of us get just because we have the proper name. This church pride is hatching out and growing up some of the strongest Pharisee spirits in the land.

For all this we find among those that call themselves "the Church of God" many pious and sweet-spirited souls, real humble saints of God, and they in like manner are grieved at the condition, and are losing much sleep and shedding many tears, and no doubt God is bottling up their prayers and tears against the day of His wrath on ungodly men and seducers.

Consider our Nazarene folks. They are not without their troubles. Many among them are weak and carnal with their jesting and joking and telling funny tales that tickle the flesh, but they are supposed to testify in meeting that they are saved, sanctified and satisfied to be in good standing, and to make it very plain that they love the Nazarene church, and are filled with much pride with this fact. Some of their ministers are so filled with self and become inflated and puffed up until others would almost be constrained to look on them as Christ Jesus in order to please them. Yet, among them you will find many, who are dear and precious and blessed of the Lord, that are much grieved of the condition of the Church.

Brthren, we are just creatures that God has created for His pleasure, why should we be puffed up for one against another? We have nothing that is good except we have received it from God, and if given from God why boast as though we had not received it? Paul says, "As ye have received Christ Jesus, so walk ye in Him." Did you not receive Him when you became very humble in heart, willing to be as one of His hired servants? Then let us walk with all humility, forbearing one another in love.

The angels in speaking to the shepherds on that memorable night of the birth of Jesus, said, "Peace on earth, and good will toward men." And dear

souls when Jesus comes into your heart He brings peace, and you have a good will toward all men. if you continue in His goodness this good will toward all men will continue to bear fruits of its presence.

Many today, zealous for God but not according to knowledge, are trying to establish their own righteousness instead of being established in the righteousness of Jesus. The need of today is to be filled with divine love which Paul declares to be the greatest of all. Jesus says, "To love the Lord thy God with all thy soul, mind and strength and thy neighbor as thyself, is the greatest commandment." "Greater love hath no man than this, that he lay down his life for his friends." So let glory, honor, majesty and dominion be ascribed unto our God forever, and the peace of God rule in your hearts. Amen.

Brthren, we are not builders, but just stones in the building. In His service, FRED PRUITT.

As no one could have entered into the spirit of the song of the saved hosts of Israel, nor adopted its sentiments truthfully, who had not undergone the previous experience of Egyptian bondage, the hardships and inconveniences of the wilderness life, and the perils of the Red Sea, and the pursuing hosts of Egypt, and complete and everlasting deliverance therefrom, so now no one can enter into the song of the redeemed in heaven who has not undergone the previous experience of bondage to sin, the toils and privations of the wilderness life, the assaults of the devil, and the bitterness of death, and complete and everlasting deliverance from all these by the blood of the Lamb. Redemption's song must, then, be learned here. It is commenced in prayers and sighs; it is carried on amidst tears and toils, afflictions and sorrows, until it merges into a shout of triumph in heaven. —JACOB HOKE.

#### MINDING THE THINGS OF THE FLESH

We are praising God this morning for His great love and mercy to all people, for He is helping us to see more and more that His dealings with men are righteous, yea, altogether righteous. We see men and women everywhere that God has fallen on and they are being broken and being ground. Oh, that souls could see the depths of the mercy of God toward them, they would surely lay down this life that they might have His life dwelling within them. We read in Jno. 3: 16, that, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him, should not perish, but have everlasting life." Now if people really believe in Him they will act like it, for the Scripture saith, "Out of the abundance of the heart the mouth speaketh," also. "By their fruits ye shall know them;" and John

says we should try the spirits to see whether they are of God or not. So, by the help of the Holy Spirit, our Teacher, we will attempt to do this.

In the first place we wish to show "that they that are after the flesh, do mind the things of the flesh: . . . for to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8: 5-7).

We will first turn to some people that walked in the flesh and so did not please God. Beginning at the fifth verse of the sixth chapter of John, and reading down to the fourteenth verse we find that Jesus fed the multitudes with a few fishes and loaves, and when those men saw the miracle that He did they wanted to take Him by force and make Him a king, but these men, being carnal and living in the flesh, could know no better nor have any other desire than to exalt the flesh, and they grieved the Lord so He departed into a mountain Himself alone, and no doubt poured out His heart to the Father, that He might have wisdom to know how to clearly teach them the ways of God.

These men were so fleshly minded that they thought He was coming to be a literal king and so it is today, many who have a fleshly mind make a great ado about Jesus' coming back to this earth to set up a literal kingdom where the flesh will be exalted a thousand years or more; and taking the Scripture they use the promises that the humble and crucified servants are heir to after this mortal has put on immortality, and death is swallowed up in victory, and with these they make a great stir about how much the flesh will be exalted when Jesus reigns on the earth. They seem not to know that Jesus is reigning *now* in the hearts of those who are dead to sin and self and whose life is hid with Christ in God. If they would cease to exalt the flesh, and would hate a fleshly life here and also in their age to come, and be willing to suffer in the flesh, insomuch as to cut off an arm, a hand, or to pluck out an eye and cast it from them, and let Jesus heal the wound, then they too would see Him in the mountain (Mount Zion) where He has departed and hid Himself from them and their fleshly ambitions. They could truly know that many of the promises that they use to exalt the flesh in the thousand years they speak of, would be fulfilled now, by living in the Spirit.

After Jesus had left and crossed the lake, they too took boats and crossed, also seeking for Him, and Jesus said, "Ye seek me, not because ye saw the miracles I did, but because ye did eat of the loaves,

and were filled." So we find a great many following Jesus today, who are living in the flesh, following Jesus for the loaves and fishes, such as honor of men, fine clothes, wealth, fame, a life of ease, pleasure, popularity, to be with the crowd, to hide from the world their wicked deeds, and last, but not least, for the glory of their supposed millennial reign, where, according to their thoughts, the flesh will be greatly exalted. With this hope in view many of them bind themselves under the law, and under rules, not honoring to the flesh, for a show of godliness, but when they talk about their millennial age, they get worked up and often cry, "Glory to God," and become very much alive because of the imagined hope of the exalted flesh, and so on all these fleshly things do they feast, seeming not to know that all are to "perish with the using," even as did the loaves and fishes.

Remember, dear souls, that they that sow to the flesh shall of the flesh reap corruption. Also not every one that saith Lord, Lord, shall enter into the kingdom of God. Satan is getting a great many in these days to slide out of God's hands into his, not changing names, but masters; and he loves them the best, because he can more readily deceive other souls with them. May God arouse souls from their slumbers and help them to see that many are following after a spirit and seem alive unto the real-God, but are really born of another spirit and by their fruits, we who are hid with Christ do know them, for the Word says in 2 Cor. 11: 14, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their *works*."

Also we learn in 2 Thess. 2: 9, that the evil one "whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish;" is to be revealed or be in great power just before Christ's coming. So let us beware of all that savors of these deceptions, and walk according to the Word of God.

May God help truth-seeking souls to know that Jesus meant it when He said, "If any man come to me, and hate not . . . *his own life* also, he can not be my disciple," and "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 26, 33). "He that loseth his life [his fleshly self-seeking life] shall find it [a glorious resurrection life, a life hid with Christ in God]" (Matt. 10: 39). Let us willingly lose our life here that we may gain a better one which shall endure eternally.

—FRED PRUITT.

## IT WAS FIRM; IT HELD!

Once I was in a desperate plight. In a foolish moment, before I could swim, I tried to float across a narrow running stream, and I soon reached the opposite bank. Full of confidence in my ability to repeat the performance, I attempted the return journey, but on reaching the middle of the stream I lost confidence and went under. In an instant I was in A DESPERATE POSITION. No help was near; the current was carrying me down, and I was struggling frantically.

I knew I had NO HOPE. Any person who has had a similar experience, knows what my despair was, but such is nothing to the awful condition of "Having NO HOPE, and without God in the world." Such an one we would point to the Lord Jesus Christ. If you have no hope, accept Him, and He will be your "hope," and you will join with us in "looking for that blessed hope"—the appearing in glory of the great God and Savior, Jesus Christ, who gave himself for us.

But back to my own need that day. I have often heard that a drowning man clutches at a straw, and as I struggled I noticed a stake of wood near me, hardly an inch out of the water. It was with my last ounce of strength I grasped at that stick. I felt that if it failed me, I would sink like a stone, for I knew I could not struggle any longer. In desperation then I threw my all on that stake of wood, and if it failed I was lost. It was FIRM: IT HELD, for its root was bedded in the bottom: I was safe, and SAVED—saved by a despised root of a tree which had been washed down in a flood.

For many a long day it remained there, and I have seen others swimming around it, for it was near the middle of the swimming pool, but I never saw one who took any notice of it, but I could look at it and say, "You may despise it, but it SAVED ME."

On Calvary's hill there stood a middle cross, and on it was One who was "despised and rejected of men; a man of sorrows, and acquainted with grief." Yet He is the One who died to save me, and although men on every hand see nothing worthy of notice in Him as they hustle through life, there are those who once in their lives, came to an *end of themselves*, and rolled their all upon Him. Because they had NO HOPE, they believed on the Lord Jesus Christ, and were SAVED.

"Though the world may say  
There is hope some other way,  
I'm depending on the BLOOD."

Reader, God knows your heart, it is open to Him, and it is not necessary for you to answer me any question, but you must answer God, either in TIME or ETERNITY. He knows your innermost struggles, and is telling you. "The word is nigh thee. . . That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Sin is troubling you, and His answer to

you is, "The blood of Jesus Christ His Son cleanseth us from all sin," so, if your need is desperate, His provision meets it, and more, He pleads with you to "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED." —SEL.

## IN CHRIST'S STEAD

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you *in Christ's stead*, be ye reconciled to God," said Paul, who, though he had done many things contrary to Jesus of Nazareth, had bound and committed to prison and consented to the death of many faithful saints, yet he was humbled when Jesus appeared to him and asked him why he persecuted Him. He obtained mercy because of ignorance and unbelief, and called upon the Lord who washed away his sins in His precious blood. Surely the Lord desires every redeemed soul to be a representative in some way of Himself. Even when the Lord put His Spirit upon the seventy elders to help Moses bear the burden of the great people, and they began to prophesy and teach the people, two of them remained in the camp among the people. Then one came running, saying, "My lord Moses, forbid them!" But Moses said, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them."

Dear souls, it is by the mercies and virtues of the blood of Jesus that we are reconciled to God, for He has concluded all under sin that He might have mercy upon all. Oh, to see the greatness of the sacrifice of Jesus who was made sin for us who knew no sin, that we might be made righteous before God. Surely to see, realize and partake of this as it is brings humbleness in the heart (yet not without firmness against the evil spirits that are numerous to take advantage), and bears the fruits that teach us "not to think of men (neither ourselves or others) above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another, and what hast thou that thou didst not receive?" (1 Cor. 4: 6-7).

There can be great zeal for supposed God-service, even to the extent that Jesus said, "He that killeth you will think that he doeth God service," even as Paul when he was halted that mid-day, was exceeding zealous of the traditions of his fathers. But it was God's purpose to *reveal His Son in him*, and, dear ones, this is the purpose and pleasure of the Father in souls, redeemed unto Himself by the blood of Jesus: that it be no longer *I* but *Christ* that liveth in me. In further speaking to the Galatians, Paul says,

“before whose eyes Jesus Christ hath been evidently set forth, crucified among you.” He so fellowshipped and filled up that which was behind of the afflictions and sufferings of Christ, his life was so dead and hid with Christ in God, that the life of Christ was *evidently set forth* among the people. He bore about in his body the marks and dying of the Lord Jesus.

Jesus says, “And I, if I be lifted up from the earth, will draw all men unto me.” In the prophecy of Christ’s coming in Isa. 11, we read, “And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding and of the fear of the Lord: and he shall not judge after the *sight of his eyes*, neither reprove after the *hearing of his ears*.” While He came in such great love as to taste death for *every man*, His Father was within Him doing the works, and enabling Him to judge righteously. The common people heard him gladly, for He was sent “to preach the gospel to the poor to heal the broken-hearted, deliver and set at liberty the captives and them that were bruised,” even to destroy the works of the devil. Yet He found many men evil at heart, though highly esteemed among themselves. The same love that caused Him to heal the broken-hearted, deliver the captives and bruised ones, caused Him also to speak forth warnings of “Woe unto you scribes and Pharisees, hypocrites.” The spirit that worked in them in those days is mightily working today in binding heavy and greivous burdens and laying them on souls, but they themselves will not move them with one of their fingers. This Pharisee spirit works today to shut up the kingdom of heaven against men, neither entering in themselves nor suffering those who would to enter in. Yet amid all this making a pretence of godliness, devouring widows houses; and, as this spirit proceeds from the enemy who *seeks* whom he may devour, it also works in a seeming missionary way, even compassing and traversing land and sea in search of proselytes. Therefore Jesus warns His disciples to beware of the leaven of the Pharisees which is hypocrisy. Also with a burden that they repent He speaks, “Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.”

Dear souls, such were the words that Jesus spoke to those who trusted in themselves that they were righteous and despised others. To be real and true ambassadors for Christ, there needs be a laying down of this life even as Jesus did His. “Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren” (1 Jno. 3: 16). The eyes of the Lord are in search for perfect hearts, endued with this “greater

love,” and with the anointings of His Spirit, sent in Christ’s stead, with a message divine to any creature He may direct to.

When the apostles were caught and beaten and commanded not to speak in the name of Jesus, they departed from the council rejoicing that they were counted worthy to suffer shame for His name. Yet, “daily in the temple and in every house they ceased not to teach and preach *Jesus Christ* (Acts 5: 40-41). And Jesus mightily fulfilled His promise and many souls were drawn to and added unto the Lord.

Jesus in speaking to His disciples told them that as the Father had sent Him into the world, “*even so I send you into the world*.” He also sets an example to follow in His steps when He said, “He that seeth me, *seeth not me*, but *Him that sent me*.”

#### COME APART

Dear soul so troubled, so heavy with care,  
Life’s problems—His will—confront thee so strong;  
Depart to the desert, away from the throng,  
Alone with Jesus to the closet of prayer.

His sweet voice is calling, dear weary one,  
“Come with me apart awhile, and rest;  
Secluded away where naught can molest,  
’Tis needful, that better thy work may be done.”

Sweet stillness serene, so calm, you’ll find,  
Apart from earth’s clamoring voices that call,  
Unhindered in listing to that One so small,  
Just sweetly commune with thy Friend so kind.

Alone with His presence,—unspeakable joy—  
Draw freely of love, patience, courage and grace,  
Sweet conquering victory to continue this race,  
The quietness He gives no trouble can annoy.

Fear not to go to the desert so drear,  
A fountain so pure He’ll cause to spring up,  
He’ll fill to o’erflowing, tho’ empty thy cup,  
He’ll quiet thy heart with, “Be of good cheer.”

When perplexed by trials so strange and sore,  
When straitened severely by scorn or praise,  
So hungry and thirsty for His will and ways,  
His table in the desert has abundant store.

Alone with Jesus, Oh, the stillness and awe!  
His presence so fills with a calm, quiet hush;  
How holy to feel His love burn in our bush,  
Let’s lean on His breast, to Him closer draw.

Real comfort thus gained, unto others now share,  
Encourage the weak hearts, crushed and cast down;  
Re-echo His words to souls that are bound,  
The burdens of others He’ll help you to bear.

—ROBERT LONGLEY.