

# Faith and Victory

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

VOLUME 1,  
NUMBER 10.

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

GUTHRIE, OKLA.  
APRIL, 1924.

## "HE IS RISEN"

*"He is risen," said the angel  
To the women as they came  
To the grave of their dear Savior,  
Very early, at the dawn.*

*They were bringing their sweet spices,  
Which by them had been prepared;  
That they might anoint the body  
Of the One that they had loved.*

*For 'twas Jesus, the dear Savior,  
Whom the Jews had crucified;  
On the cruel cross they had nailed Him,  
It was Him they had denied.*

*When the breath had left His body,  
And His sufferings were o'er;  
When He meekly said, "It is finished,"  
All the sins of man He bore.*

*From the cross one took His body,  
Laid it in his own new tomb;  
Which he had hewn out of a rock,  
And to the door he rolled a stone.*

*The Pharisees then, to make more sure,  
That Christ could not arise,  
Sealed the stone and set a watch,  
To guard from any spies.*

*But oh, there was nothing that man could name,  
That was able thus to hold;  
The One who came from heaven to earth,  
All power in His control.*

*So He arose as He had said,  
Triumphantly came He forth;  
He gained the victory o'er death and the grave,  
Proving His power completely to save.*

*For He did die that we might be  
Redeemed from sin and woe;  
And He arose that we might have,  
The victory o'er every foe.*

*And now to all who will receive  
His Word, and it obey;  
Our Lord will give us power to live,  
And we can reign alway.*

—RUTH LAMB.

## YE SHALL KNOW THE TRUTH

By J. D. LLEWELLYN

### PART THREE.

HOW THE TRUTH IN PURE CHARACTERS HAS BEEN  
OPOSED BY EVIL SPIRITUAL POWERS.

The dear blessed old Bible has given wonderful patterns of noble characters who have been heroes of the Truth. They have uncovered every devilish, horrid deed and held it to the clear light of God before the world, regardless of all consequences; yes, glory be to our God, even unto death. Through various terrible persecutions shamelessly and fearlessly they have bravely walked even to the jaws of death. Under the Old and the New Dispensation and through the dark and cloudy days thousands have gone home to glory, being put to death for the Truth. They overcame by the blood of the Lamb and by the word of their testimony, and loved not their lives unto death (Rev. 12: 11). For the Truth they went through various torments of martyrdom, with pure hearts and souls washed white through the precious blood of Jesus. These are too numerous to describe the nature of their tests and martyrdom.

Thus we pass on and look upon the chiefest among ten thousands, the only perfect pattern and example, which should convince the world beyond all doubt, strife and confusion. He who is the Truth, and the Truth in Him, which has been tested in life, death and resurrection. These facts are wonderful events and eternal truth. He who was so innocent, sinless, spotless, lowly, tender, meek and kind: behold Him! Oh! He was so despised and rejected of men, truly a man of sorrows and acquainted with grief. Look! Such a reception He had in this dark world; such a terrible contempt was cast upon His noble personality, flashing insult continually dashed into His sweet, heavenly, face. It was blasphemously cast at Him that He was a Beelzebub, that He had a devil. It was said He was mad, that He deceiveth the people. He was despised because He was a friend of publicans and sinners, because He was a lowly carpenter's son, and of the lowly class of the Nazarene.

As He exposed the corruptable life of those who professed to be what they were not, His enduring life grew more bitter day by day. Sorrow upon sorrow increased until at last He uttered to His faithful few, "I have a baptism to be baptized with and how am I straitened till it be accomplished" (Luke 12: 50). Such was His overwhelming sorrow, and pain with heart-rending words He said, "My soul is exceedingly sorrowful, even unto death" (Matt. 26: 38). When His hour was come to depart out of this world on His last journey to Jerusalem, He looked upon the beautiful city from the mount of Olives; here His great tender heart broke forth in undescrivable sorrow and there *He wept*. Jesus wept over doomed Jerusalem for her dark deeds and pitiful condition, and what was to soon come upon her. While weeping, from a vast crowd came shouts of praises: "Hosanna in the highest. Blessed be the king that cometh in the name of the Lord" (Luke 19: 38). "Hosanna! Blessed is the king of Israel that cometh in the name of the Lord" (John 12: 13). Opposing efforts were made to prevent praises unto Him. He must be praised! "I tell you that if these should hold their peace the stones would immediately cry out" (Luke 19: 40).

His hour was soon to come to depart (John 13: 1). A few days later it did come—His testing hour against all the forces of hell which had approached Him. Now the hour in Gethsemane. Oh! what an hour of prayer until His sweat was as it were great drops of blood falling down to the ground (Luke 22: 44). Now the hour of a coming traitor, Judas and his kiss, He knew His secret spot of victory prayer, to this came Judas and revealed it to the ungodly heartless hypocrites. At the judgment hall before Pilate, the minds of many that even shouted praises unto Him a few days previous are now poisoned against the blessed Lord. Such also was done to the beloved Apostle Paul: the unbelieving Jews stirred up the Gentiles and made their minds evil affected against the brethren (Acts 14: 2).

Jealous hypocritical characters are even unto this day continually working secretly to undermine the pure innocent one of God. They turn the minds with their poisonous tales until a whole camp is against even one defenseless soul, as they did against Jesus. Their minds changed against Him and bursted forth in fierce evil feeling with shouts and screams: "Away with Him! Away with Him!!" Away with whom? Away with the thief? No! Away with the guilty? No! Away with the liar? No! Away with that seducer, Barabbas? No! Away with the just. Away

Away with the Innocent. Away with the just. Away with the righteous and sinless. Away with *Him*. Yes, away with *JESUS!* For what? "I found no fault in this man" (Luke 23: 14), said Pilate. "Away with this man" (Luke 23: 18). For what? Oh, yes, the answer is clear: for *bearing witness unto the Truth* (John 18: 37). Away He went to the cross. They nailed Him to it, and there died a conquering martyr for a lost world.

Today we find opposing evil powers hammering down and nailing fast many poor innocent souls unto death, spiritually, because of their firm *defense for the Truth*. Wherever or whenever faithful humble followers of Christ Jesus are hampered, and that without cause or real proof, such offense comes not from heaven, but from hell. Jesus *never once* crushed and accused one that strove to do all His Father's will, and obeyed and followed Him in all things. *Not once* condemned He a poor repenting soul. "Neither do I condemn thee, go and sin no more" (John 8: 11).

One example of His tender dealing with Peter is sufficient proof. We learn that Peter had denied Him, even cursed before Him, yet Jesus loved him. Note after the Lord's resurrection: He first showed Himself to Mary who wept for Him; then the angels commanded some women, saying, "Go your way; tell His disciples and Peter" (Mark 16: 7). Yes, the angels knew about Peter and how he bitterly wept—how much more did *Jesus* know! He knew of those repenting tears. Previously Jesus told him, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not" (Luke 22: 32). Jesus, after His resurrection, slowly and tenderly approached Peter, but not at His first appearing nor the second; but mark, on the third appearing, His careful dealing. Note: *Not one word* did Jesus mention to him till he *had dined*. Now let us watch how Jesus approached Peter. We often wonder how Peter bore his sorrow of the past. No doubt our dear Lord's silence touched his heart deeply at every appearing. Now this third time his truest friend, Jesus, knew well Peter's heart, and that it was now completely melted. It was not a case of rebuke now as it had been before when He said, "Get behind me, Satan." Peter now fully realized what and whom he had denied. The look of Jesus revealed *all*. Such is the case with all real, true followers of Jesus. If any one of them may do anything contrary and wrong *God will reveal it*, and bring him down through some severe experience, only that He may raise him up again for His eternal glory and praise.

God forbid that any of us should take the authority of using His keenest element to correct or rebuke the humble, sincere, holy child of God, without certain and special guidance of His Spirit and Word. Listen how Jesus spoke to Peter, "*Lovest thou Me?*" He did not say, "Simon, why did you deny Me?" or "Why did you curse Me?" No! He did not throw one thing of the past up to him. *Not one thing*; though he even cursed Him to His face and said, "I know not this man, and cursed and swore" (Mark 14: 71). Yet Jesus *loved him*, and loved him *unto the end*. He asked Peter three times, "*Lovest thou Me?*" Oh! Such a drawing love, and a winning love. It drew Peter closer than ever to Him. Truly such a sweet prevailing love must continue in the kingdom of Christ Jesus our Lord *unto the end*.

(To be continued)

### GOD OR A SYSTEM, WHICH?

Personal love to God is the only safeguard for the soul against idolatry and error. When the tower builders agreed to construct the tower of Babel, they said, "Let us build for us a city, and a tower, and a name." Let us build. Let US—God was left out of the question. It was a system, an organization, which absorbed all of their attention and devotion without a personal God. All through the ages this "let us," Babylon-building spirit has been at work to hinder souls from seeing the ways of God; and it is still alive. "Let us build us a city;" "Let us form a committee;" "Let us organize;" "Let us kill this dreamer;"—it is an anti-christ system or "ism" pitted against Christ, against the Father, and against the Holy Ghost.

The ancient temple builders defied the Father. Judaism defied the Son Jesus Christ, and hid Him from the eyes of the people. It was not the law or the prophets which opposed Him. Individuals who had kept strictly to these recognized the Christ even when a babe. But it was the builders, those who had built up a tower of self-righteousness and human traditions, who rejected Him and set Him at naught.

Those who believed upon Him, received the Spirit of truth to teach and guide and accompany them with power. The builders of Judaism saw the boldness of Peter and John and were made to marvel at the miracle which they had performed in the name of Jesus Christ. Seeing also that these apostles were unlearned and ignorant men, they took knowledge of them that they had been with Jesus. But though they acknowledged the power of God upon them, and could not deny the miracle, still their idol must be first; so they commanded them not to speak at all nor teach in the name of Jesus (Acts 4: 18). That is the spirit of Babylon—idolatry from first to last. Our ism, our machinery must not be hindered, though the sick go unhealed, or the sinful world unevangelized. Well, what did the apostles answer this worldly-wise

company? "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4: 19). No; they would not bow the knee to the Babylonian idol. And when they went to their own company, "they lifted up their voices to God with one accord and said, *Lord, Thou art God*" (Acts 4: 24). Turn to this passage and read the chapter, and examine yourself to see whether you are up to this high water mark. When holy boldness and the Spirit of the Lord get a chance, things break up and give way. Ministers of God will not have to go in need, while the laity live in comfort and luxury. Spare no idol, they are all of the enemy.

We all know how that after the Apostolic days, Rome set herself up as God, or above all that is called God, and now her myriad daughters are universally repeating her sin, namely, making visible organization and human authority to take the place of the Lord Jesus and of the Holy Ghost. This is what the Apostle calls the mystery of iniquity. One writer says, "The Holy Ghost does not flow through *methods*, but through *men*. He does not come on *machinery* but on *men*. He does not anoint *plans*, but *men of prayer*."

Another writer of former years so beautifully expresses the sentiments of this article that I will quote at length, "In loving God Himself, our individual souls have ample scope for the beautiful unfolding of our free wills, our consciences, our personal liberties, without being hampered by the tyranny of popes or cast-iron forms. God made every immortal soul to swing around Himself with an orbit, and a service and destiny, entirely unique, and forever and peculiarly belonging to itself." Within this orbit is also found the only true spiritual unity; for, "There are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12: 3).

To love God personally and perfectly will produce the most perfect obedience, and the most perfect heroism, and the most perfect destiny of which the soul is capable. But when people put a system, or party or organization, in their devotion, they sell their individuality of thought and service to a committee, or a company or a system, and become like machine-made bricks in the tower of Babel, instead of living stones in the New Jerusalem. Just look at it;—no Romish priest is allowed to give an explanation of Scripture not sanctioned by the cast-iron rules of Romish theology. A certain Methodist preacher said he was afraid to preach divine healing for fear it was not sanctioned by Methodism. These both must sacrifice truth and conviction to their sect idol, and so tens of thousands are fettered in their faith, their burning zeal, their service for God and in the exercise of their gifts, by the iron cage of some stupendous "ism," which overshadows their souls and takes the place of God. To love God Himself, to commune with Him, to take His Word to our selves personally, to obey Him with supreme personal loyalty, is our only true holiness and service. Keep yourselves from idols.

—LOTTIE L. JARVIS.

## 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 rejoice to see the interest our readers are taking in sending for sample copies of Faith and Victory. We printed an over supply of the March issue and this supply has been exhausted by those who wanted extra copies to hand out to souls they thought would be interested; and because of this service for the Master we are receiving daily, new names for Faith and Victory. We have printed a greater number of the April issue and hope to be able to supply all who want them. Be free to send in your order for extra copies to hand out.

There has been a desire with some of our readers that we set apart one page of Faith and Victory for the children. This is a good desire, for truly the children need encouragement, and we would be pleased to hear from others on this subject.

There are several things to be considered, and the seeking of the mind of Christ through prayer. We have articles and good testimonies each time that we have no space for in the twelve pages. When we saw good articles and testimonies left out for lack of space, we thought the Lord may have us to make Faith and Victory sixteen pages. One thing we must have is the mind of the Lord, His will and His time. Agree with us about this matter, and if the Lord gives you any thoughts about it let us hear from you.

Bro. S. T. Walker of Tulsa, Okla., has been here and held meeting at the chappel. He is an able minister of the gospel and preached the truth in a clear cut manner, that caused us to rejoice in our souls. He preached the oneness of God's people and showed up the evil that causes trouble among believing children. He has great respect for the truth, given by the Holy Ghost to those early in this reformation.

Bro. and Sister J. D. Llewellyn, at this writing, are on the roads with the "Faith Gospel Car," and will stop at Bessie, Okla. where the Lord has need of them. Remember these dear ones in prayer as they meet much opposition from professed Christians as well as from non-professors, for all lovers of the flesh hate those that are born of, and walk in, the Spirit.

Dear Brethren be strong in the Lord, the Captain of our salvation, for even He was perfected

through suffering, and He calls us to follow Him. Paul says, "We are heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we might also be glorified together."

Many souls are cunningly deceived by the enemy who makes them believe that after a while their sufferings in tests and trials will cease and then they can live to the ease and enjoyment of fleshly desires.

We have learned a good while ago that the greatest blessings from God often come in the way of severe trials and tests, in which strange things happen unto us.

Oh, that the Holy Spirit could get to every soul the truth contained in the seventh verse of the twenty-seventh chapter of Proverbs which reads, "The full soul loatheth an honey comb; but to the hungry soul every bitter thing is sweet." The soul that is truly hungering and thirsting after God and desiring His glory will find sweetness in bitter experiences.

Paul teaches us that the way of the cross is a warfare, and as long as we are in these mortal bodies Satan will be beseiging us, making war against us, trying to recapture us and bring us under his rule. Therefore Paul could truly say at the end of his journey, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4: 7).

D. S. Warner and other men of God that came out in the present reformation had to suffer and go through many hardships to get this light to the people. And we likewise will need to suffer much to retain the ground gained, for the enemy comes with mighty forces, and in very cunning ways and will make us suffer who stand true to God. But we are glad to say that the grace of God is sufficient, and He knows how to pour in the oil and wine; He knows how to comfort those that are cast down, and how to give strength to the feeble, for Christ is our sufficiency.

There are so many man-made buildings these days that we often hear crashes, and then know of many sheep on their faces in tears before God asking, "Why, Lord, should it be thus?" And others are seemingly surprised as to why this train was wrecked. The reason that we hear of so many wrecks and see so many fires these days is because men put so much hay and stubble in their buildings. And when these fires come some will stand afar off with weeping and wailing, crying, "For in one hour so great riches have come to naught!"

It seems that God often times lets men's ambitions blossom out. The higher they soar, the harder the fall and greater is the crash.

Those who are not in a responsible position do not know the amount of grace and wisdom it takes from God to stand steady and firm against extreme

fanatical spirits on the one hand, and compromising, self-interest seeking spirits on the other hand. Both of these spirits working through men who have influence, use the Bible to justify the course they take. Some of them are so anxious to justify themselves in having a lack of faith in God, that they remind us of sinners using the Bible to justify themselves in living on in sin.

Brethren may misunderstand and misrepresent, others may, though lack of knowledge and by being wrongly influenced, criticise and speak evil of you; but if you continue faithful, true and steadfast with God, the joys of the Lord will be yours.

Those who have received light on dressing in modest apparel, and have laid aside all adornments, cannot put them on again without searing their consciences, in a measure, and offending God and His children whose righteous souls are vexed with such things. Neither can men who have been given light on the free gospel begin to charge for the gospel in the way of receiving a salary, without incurring the displeasure of God, and likewise sear their consciences. They cannot truthfully say anymore, "Our work is a work of faith."

A sinner who continues to justify himself in committing sin will never get saved, and a saved person who continually justifies himself in lacking faith in God will never receive an increase of faith.

Forced unity makes a good covering for the enemy to hide under. Flowing-together unity acts in like manner to an artesian well, continually keeping out foul seed.

We read in the 93rd Psalm that "The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O Lord, forever."

#### CORRESPONDENCE

Garrison, Texas.—Dear readers of Faith and Victory: I feel like I should write some of my experience of salvation and healing to the dear little paper. Oh, those dear testimonies are so sweet to me as I have an experience similar to some of those I read. When I was 13 years of age I professed what the world calls religion, and at the age of 14 (34 years ago) I joined a church that believed once in grace, always in grace, regardless of how any one lived. In other words they believed all Christians are sinners and can be no other way as long as they live in this world. I believed I was alright and my church too as long as I was under the sound of their preaching. But, dear reader, when I would read my Bible I could plainly see that I nor those of my church had Bible salvation. I could see they were not preaching the doctrine that Jesus brought to this earth with Him

from glory. I lived in that church until four years ago. No one but God, and those who have had the same experience, knows what I suffered during that time. I had a number of long spells of illness during that time, and was near death's door. I would promise the Lord if He would let me get up I would seek Bible salvation; I would give up fashions, styles, pastime and pleasures, and take a stand for His eternal truths. But when I would get well I went back on my promises and my pastor and members of the church would tell me that the doctrine of holiness and healing and forsaking all to follow Jesus was all done away with in the days of the first followers. I would think this might be so. But oh how I would suffer when I got alone to meditate and read God's Word. Oh, how I did hunger and thirst for righteousness: to turn all of the world loose and take a stand for God and His doctrine, but had no one to tell me how, or to encourage me. Oh, I have said a thousand times, "God have mercy on any one that has no one to tell them how to get right with God."

But thank God I did get deliverance. I did get light. I got some holiness literature and began to seek God with all my heart for Bible salvation, and He gave it to me and delivered me from the sins of this world. But later on I saw I was not just what God wanted me to be. I saw that the roots of sin were in my heart, I was not satisfied, my heart longed for something I did not have. I was now brought to the experience to perfect holiness in the fear of God, and the healing of my body. I had lived a widow for several years and my friends helped me in so many ways, but now it seemed if I should die I would have no friends to bury me. But I knew God was by me and went on trusting in Him. I knew that God and all heaven was on my side and the forsaking of friends had no affect on me. Oh how sweet to know God is on our side if the whole world is against us.

At the time I was seeking holiness, I sought healing also. I had had a very bad stomach trouble since I was five years old. I also had catarrh of the head and throat and other complications set up as I grew older. For the past six years I had been confined to my bed and room most of the time, and for a week at a time I could not eat or drink. When I did eat it was only a few bites. I was living mostly on milk and crackers. But praise God, on the morning of March 15, 1920 about five o'clock I was healed. Oh the joy that came to my soul and heart when I prayed through to victory. I sang and praised God almost day and night for a whole week. I was so happy to be delivered from sin and sickness, praise God forever. Since that time God has healed myself and children and not one dose of medicine has been taken.

I do praise God for all His benefits to me. I love the narrow, holy, hated way. I have no desire to turn back to the broad way that seems right to men, but the end thereof is death. I mean to stay in the narrow way that leads to eternal life. Pray for me. I trust this will help some one to see how and where they stand before God who can translate them from

darkness to light; and may encourage those who are standing for God to continue steadfast. May God bless every one of God's true children in my prayer.

Yours in Christ.

—SISTER IDA LEE.

London, Ark.—Dear ones in Christ Jesus: In His great name I send you greetings. I am writing you for the first time, and wish to say that I certainly do like to get the little paper, Faith and Victory. It is such good food and courage to my soul to look over the pages and read the testimonies and find that there are yet a few people really trusting and standing on God's promises. Now you may not understand why I am writing this way but I do. I am now 53 years old and I am not hunting doctrines or isms. I surely want to be ready to meet Jesus in peace, without spot and blameless when He comes. I am a firm believer in giving the gospel free, just as it is His will.

Now at this writing I am a member of the Pentecost church at this place, but since I have been getting some tracts and papers from you, they have been letting light on my path, but it is alright, I must walk in the light as it comes. Please pray with me for God to send a man here that will practice what he preaches. I am making arrangements for a meeting here this summer, and am praying that the Lord will send some of His true servants here to hold the meeting. I ask all the saints to pray for me. I am getting so I can hardly see how to read, and I am trusting God for my eye sight.

—W. S. ASHMORE.

Ennis, Texas.—I have just finished reading the little paper, Faith and Victory, which was handed to me by a lady, a stranger to me, but as I presume not a stranger to God. I have found so much of the precious Bible truth and so many good, sweet testimonies in these pages, testifying of our precious Savior. Oh, He is such a wonderful Savior to me! How I do praise and bless His holy name. I pray God's blessings upon you that are striving to spread the gospel and to lead poor lost souls to Christ. I will be so glad if you will send Faith and Victory to me, as it does my very soul good. Yours for God and poor lost humanity.

—SISTER C. M. EDGAR.

Bend, Orgeon.—Dear Brethren in Christ Jesus: I received your letter and papers and tracts for distribution, and I am praising the Lord that He has given me some dear ones that I can help and that can be a help to me. I want to tell you that I am still getting better in my body every day, and I have the faith and assurance that the Lord will completely heal me of every one of those diseases and afflictions I wrote you of. In speaking of them I marvel myself, for with all these afflictions on me I suffered but little pain and have been able to work with my hands most of the time, but was not able to stand on my feet much. But now, praise the Lord, I am able to walk two miles every day, besides doing some house work. I can eat anything now without distress for I am

healed of chronic constipation that I had had for over thirty years, and which got so bad to all appearance I was at the point of being paralyzed.

I do crave strong spiritual food and prayers that reach the throne of grace. I know my soul is right with God and He is preparing me for some work. I want to keep low at His feet and know His will, and be filled with His Spirit at all times. I know that when God sends people to preach and teach, He sends them with the signs following, and I do not see in the Word that anyone has a right to claim they are sent of Him unless they are endued with power from on high, and enabled of the Lord, who calls and qualifies to fulfill the Scripture which says, "They shall cast out devils; they shall lay hands on the sick and they shall recover," and also "nothing shall be impossible to him that believeth." They will be so full of faith and the Spirit of God that there will be no place for doubt or fear. This is the faith I crave and must have to please God. It is this faith I am praying for, and ask your agreement in prayer to that end. Oh! that men would get filled with the faith that Stephen had. I believe it can be done, and God would be glorified.

—SISTER IONE ROBBINS.

Rhea, Ark.—Dear saints: I feel like writing my testimony today. I received and read Faith and Victory yesterday, and I was so glad to read the testimonies of the saints from other places. It does my soul good to hear from the people of God through the little paper. I am still pressing the battle on. Sometimes the trials seem hard to bear, but I am still trusting in one who is able to carry us through, praise His dear name. I am encouraged to go on with the Lord. I am glad I am still saved and under the precious blood, with victory in my soul. Pray for us that we keep saved for there are no saints near to meet with, and we have not been to meeting for several months. But we are praying the good Lord to send some of His Spirit-filled ministers to this place for the truth is much needed here. So please continue to pray for us and send Faith and Victory to help and encourage us. Your Brother in the service of the Lord Jesus.

—J. E. LOGSDON.

Nimmons, Ark.—Dear readers of Faith and Victory: I feel it is pleasing in the sight of God for me to send my testimony through this little paper. I have received much food to my soul from its pages. I know I am in the strait and narrow way that leads from earth to glory, praise His name forever. I have many things to praise God for. A short time ago my three year old baby was healed of croup through the prayers of the dear saints at this place. And three years ago the Lord healed me of appendicitis. Praise the Lord, by His stripes we are healed.

I wish to ask the dear saints at Faith Publishing House, and all who read this and are so led, to pray earnestly for my unsaved husband. The prayers of the righteous avail much. There are only a very few true and real saints here, but praises be unto my Savior, I am one of the faithful few. If I were to

please myself I would like to go elsewhere, but it seems the Lord wants me to stay here and shine for Him just where I am, so I say, "Amen, Lord; Thy will be done, not mine." I want to be doing something for Jesus and lost humanity. We have no minister here now but we still have services. We have the devil defeated that much. Please pray for me that I may stand steadfast in my soul on all the truth of God; that I may hold fast that which is good and be a blessing to others.

Your sister in Jesus. —ROSA SOMERS.

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Ennis, Texas.—Dear ones in Christ: Today finds me saved and sanctified and trusting the dear Lord for both soul and body, praise His dear name. I want to tell you I received the little paper, Faith and Victory, and such food from the dear Lord's hand I find in it. It just seems like being in a meeting to read such a good paper, for one who is isolated as I. The Lord be praised for healing our baby, James of the stomach trouble that I asked you to pray for. Praise the dear Lord, He also healed me of a severe back ache one week ago Sunday, and, oh, how I do praise Him for it. He is so good to us if we stand on His Word and keep His commandments. I am asking prayer again for our little baby. He has had a cold in his head until he has a risen in it and both of his little ears are running. I know the dear Lord will withhold no good thing from them that live according to His Word. Please pray that he will be made every whit whole. I know the Lord can heal his head in spite of the devil, for the Lord is strong, and able to heal all manner of diseases.

—SISTER ANDREW WEST.

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Butler, Mo.—Dear saints at Faith Publishing House, and those scattered abroad: Greetings in the holy name of Jesus. I have the sweet assurance in my soul tonight that my sins are all under the precious blood of Jesus that He shed for me upon the cross on dark Calvary. It ever seems so wonderful to me that one so pure, so holy and so divinely good as Jesus is should so love and favor me who was so sinful and unworthy, that He gave His own life's blood that my soul might be saved. It is so sweet to live for Jesus, and tonight finds me more strongly determined than ever before to go all the way with Him. And by the grace of God I intend to press on in the footprints of Him who has gone on before me, each day reaching still higher heights of His love, and sinking still lower in the depths of His will.

I have no desire to turn back into the world for I have found that there is nothing in the world for me to turn back to; and why should I, a child of God, go back into the world? when I have so many promises given to me by my dear heavenly Father that I shall be kept, and His promises are true, for He is true who promised. He has promised to give His angels charge over me to keep me (Psalm 91: 11). He has promised that His angels shall encamp around about me to deliver me from the enemy (Psalm 34: 7). He has promised that if I commit my way unto Him, and trust

in Him, He will bring it to pass (Psalm 37: 5). And He has promised to forever keep me in the hallow of His hand (St. John 10: 29).

The sweetest, brightest hopes of my life and its greatest pleasures and happiness are centered in Jesus. The constant desire of my heart is to so live that I may influence others to give their lives to Jesus, that they too may have the pleasure and happiness found only in Him. Pray for me that I may ever live near and close to Jesus that I may keep the victory that overcomes the world. Yours in His service.

—SISTER MABEL WHITE.

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Atwood, Okla.—Dear saints at Faith Publishing House: I am writing asking you to send me Faith and Victory. Send me any literature that the Lord leads and I will distribute it to His glory the best I know. We are living in very perilous times. One cannot get every one to read anything that condemns them. They do not want to know where they stand. May God have mercy on them. I love to read good literature; it brings me so many heaven-sent blessings. There is so much trashy literature that one can scarcely get the weary souls to receive that which will do them good.

I do praise the Lord for His goodness to me. I want the saints to pray for me that I may be completely healed of a cough and hurting in my lungs, and that I may be faithful to the end of the way. May God keep you all in His care and keep the little paper clean and supply its needs.

Yours in Christ, —SISTER M. F. KEENER.

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Bloomington, Ill. Dear ones in Christ: God bless you and keep you in His grace. The little paper Faith and Victory is helpful to me. I am thankful for it and enjoy reading it. I pray that we may stand the tests, keep and contend for the faith once delivered to the saints, that we may be steadfast and true. I love the truth and all who walk therein by faith. I have proven that our Lord Jesus Christ is true in every circumstance. The dear Lord has kept me through all the storms of life, and upheld me by His hand for 26 years.

I was like the youngest son in the parable of Luke 15. I was dead but am alive again. Father was glad to receive me, and I am thankful to the Lord that He bore our sins on the cross, died for us and said, "It is finished." Now we have life through Him. He shed His precious blood to reconcile us to the Father. In 1 Cor. 1st chapter Paul taught Christ and Him crucified saying, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, \* \* \* Christ the power of God and the wisdom of God. \* \* \* That no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 24: 31). I do praise the Lord for His perfect plan of salvation. Pray for me that I ever keep in the love of God and walk in His truth.

—MARTIN SCHANTZ

## REASONS FOR LEAVING SECTISM

1. Because—The Church of God is no sect.—1 Tim. 3: 14-15.
2. Because—Sectism is not and never was the Church of God.—Matt. 16: 18; 1 Cor. 3: 1.
3. Because—God never honored the making of a sect.—1 Cor. 14: 33.
4. Because—Christ is not the head of any sect.—Eph. 1: 22-23; Col. 1: 18.
5. Because—Christ does not open the door of a sect.—1 Cor. 14: 33.
6. Because—The Holy Spirit does not baptize into a sect.—Rev. 3: 7-8; Isa. 22: 22.
7. Because—Sectism is heresy and heresy is sin.—Tit. 3: 10-11; Gal. 5: 20.
8. Because—Sects divide God's people.—2 Pet. 2: 1-3; Rom. 16: 17.
9. Because—Carnality is the cause of division.—1 Cor. 3: 3.
10. Because—There should be no schism in the body.—1 Cor. 12: 25.
11. Because—Christ prayed that His people be one as He and the Father are one.—John 17: 11-21-22.
12. Because—The apostles never built nor belonged to a sect.
13. Because—God's people are to be of the same mind and the same judgment and see eye to eye.—1 Cor. 1: 10; Isa. 52: 8.
14. Because—The New Testament Covenant is the mother and God is the Father of His church family.—Isa. 1: 18.
15. Because—No sect accepts all the Word of God but adds to it and subtracts from it.—Matt. 28: 20; Rev. 22: 18-19.
16. Because—We are forbidden to follow the doctrine of men.—Col. 2: 8; Matt. 15: 8-9.
17. Because—If we have to join a church to get its fellowship we have to fellowship every one that is joined to it.—2 Cor. 6: 15-20.
18. Because—We are forbidden to fellowship sinners—1 Cor. 10: 20.
19. Because—The Bible gives no authority to any one or party to form so-called churches; but it does say beware of them which cause division and avoid them.—Rom. 16: 17-18.
20. Because—The Scripture saith, "Come out from among them"—2 Cor. 6: 17-18.
21. Because—Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.—2 John 1: 9.
22. Because—Every soul which will not hear that Prophet (Christ) shall be destroyed from among the people.—Acts 3: 23.
23. Because—After a person is joined to the Lord if he joins something else he commits spiritual fornication and idolatry.—2 Cor. 6: 17-18.
24. Because—Be ye not unequally yoked together with unbelievers.—2 Cor. 6: 14.

25. Because—We are to withdraw from every brother that walketh disorderly.—2 Thess. 3: 6.

26. Because—The precious must be taken from the vile, and not the vile from the precious.—Jer. 15: 19.

27. Because—A sect is not a home or fold as some say.—John 10: 16; Eph. 2: 16.

28. Because—If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation.—Rev. 14: 9-10.

29. Because—The maze sectarian division of today constitutes the mystery Babylon.—Rev. 17: 5.

30. Because—The angel cried mightily: Babylon the great is fallen, is fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird.—Rev. 18: 2.

31. Because—Another voice from heaven said, Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues.—Rev. 18: 4.

32. Because—We ought to obey God rather than men.—Acts 5: 29.

33. Because—Her sins have reached unto heaven and God hath remembered her iniquities.—Rev. 18: 5.

What the Bible teaches about the Church of God:

The word "Church" occurs in more than one hundred texts in the New Testament. Taken as a whole, they set forth the church as a fully organized body growing and carrying on its beneficent work to all parts of the Roman Empire. Its unity, purity and power and holiness were pre-eminent and without doubt were the cause of its wonderful success during the apostolic period. Indeed, the idea of a church as a spiritual body joined to Christ the head by the living tie of faith, is in the practical sense foreign to most professors in the evening of the Gospel day. But it is just the idea that we must get back to if we come to an understanding of the church of God. No one thing on earth is complete enough in its nature to fully represent the church of God. Neither is the human mind able to grasp singly a name that would express every feature of the church. For this reason God has made use of many relative names, such as Kingdom, Zion, Holy City, Body of Christ, Bride of Christ, Family, Sheepfold, Vine and its Branches, and other similar illustrations. First let us consider the word "church." It means a congregation of people separated from the world. John 15: 19. Next, God's church is characterized by being separate from the world and all its evils 2 Cor. 6: 14, and Christ is the head, the door, the foundation, and the chief cornerstone Eph. 1: 22; John 10: 9; 1 Cor. 3: 11; Eph. 2: 19-20. Christ then established the church. True holiness adorned her fair brow. Unity and purity were her chief characteristics. Of her it is said that "thou art all fair my love: there is no spot in thee" (Cant. 4: 7). And again, "My love,



my undefiled, is but one: she is the only one of her mother, she has no sister" (Cant. 6: 9). He, Christ, is the head of the body, the church. Having purchased, founded and built the church of God, Christ claims exclusive right to the government.

She is not our church, but God's building, owned by God alone. All her members are the children of God and bear His image in righteousness and true holiness (Eph. 4: 24). God hath set the members every one of them in the body as it hath pleased Him, for ye are the body of Christ and members in particular (1 Cor. 12: 18-27). It is God Himself that assigns each member his place in the church or the body of Christ and makes known to him what his line of spiritual work is to be. "Now ye are the body of Christ and members in particular. And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healing" etc. (1 Cor. 12: 27-28). The origin of the church is the immediate result of being born again of the Word and the Spirit, and is inseparable from it. All converted souls both dead and alive, and of every nation or race of people in the world make up God's church, and to become a member of the church is to be converted or born in God's family. It may be a mystery in the mind of some why we read in the Bible of churches, when God has only one church. A little attention to the Word will convince any honest mind that the church of God is plural only in regard to its geographical location. All other so-called churches are man made and man governed and are counterfeit.

In Exod. 19: 5, God says that His people will be a peculiar treasure unto Him above all people. This great favor is bestowed upon all those who obey His voice. "The willing and obedient shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword; for the mouth of the Lord hath spoken it" (Isa. 1: 19-20).

—ANGUS McDONALD.

#### MY ESCAPE

*I escaped with my life from old Babylon, the great,  
With its creeds that were musty with sin;  
I ran for the Mountain that God pointed out,  
Where in safety I now dwell with Him.*

*The way was as narrow and straight as a string,  
And to me it looked rugged and steep;  
But a Shepherd stood near to pilot the way,  
For He knew I was one of God's sheep.*

*Sometimes I would find a steep wall on all sides,  
No way of escape could I see;  
Behind me was death—I could never turn back,  
It was God or the devil for me.*

*And thus I should have to stand still for long days,  
Which worried and fretted me so;  
Then came the Good Shepherd with counsel and aid,  
And on up the hill we would go.*

—IONE ELIZABETH ROBBINS.

#### THE BLESSEDNESS OF THE UNOFFENDED

One of the greatest perils of the Christian life lurks in the common pathway of discipleship. It is the peril of being offended in Christ. The fellowship to which the gospel summons us inevitably inspires a constant new and humiliating discovery of self; an unvarying disturbance of established order in our lives as His will corrects and opposes our own; and a ceaseless effort to attain to the ideal; that is, to make our lives as followers, increasingly correspond to His as Forerunner. The danger is just here—that we are apt to break down under the test and training of it all, to go back and walk no more with Him, in short to be offended in Him. It is always possible despite every sincere profession of the soul, that what God meant for blessing should become blight to us by our misconceptions. It is always perilously possible that the light of today may become deep and impenetrable darkness tomorrow, by reason of our failure to obey and to keep step with Him, by reason of our lagging behind or turning aside from the compelling guidance of Christ's companionship. Men have, in this way, unconsciously and imperceptibly put themselves far out of the range of Christ's saving influences; and have become, like the derelicts of the ocean, occasions of danger and disaster to countless other lives.

But Christ, with that absolute frankness which is a large part of His attractiveness to men, cannot be held to blame for such pitiful defections. For He never disguises the otherwise unthought-of possibility. In His Evangel He combines welcome with warning as none other has ever done. His word, while it opens the very heart of God to our consciousness, opens also our own hearts to us. By Him we come to know the Father, and by Him, also, we come to know ourselves. He reveals the entire faithfulness of God to us; but He reveals also the instability of our own wills, and the untrustworthiness of our own emotions. He treats us not as ideal, but as real men; and forewarns us of the destruction that wasteth at noonday, as well as the pestilence that walketh in darkness. Hence it is that to the most earnest and self-convinced of us all He says, "*Blessed is he whosoever shall not be offended in Me.*" The implication is obvious and ominous. But the reality and richness of His grace is the sufficient and silencing answer to every one of our fears. The blessedness of the unoffended, despite all the danger without and the weakness within, is the possible acquisition of each one. And it is blessedness indeed.

Now it is necessary to remember the meaning of the word "offend." In its original form it is the very word we frequently use—scandalize, and has the force of causing to stumble. So we may translate and expand this saying of Christ as being, "*Blessed is he who does not find in Me any cause of stumbling; who can keep his feet in My ways; who is not tripped up by any obstacles in the path into which I have directed him.*" He uses the word quite frequently in this sense; as, for instance, when He speaks of a man's hand or eye being a cause of stumbling to him, when He denounces those who cause little ones to be offended

and when He declares that in the day of His glory all things that offend shall be rooted out of His Kingdom.

But He never uses it so surprisingly as when He declares the possibility of men finding occasion of stumbling in Him. We are prepared to find it in the world, in the opposition of the devil, in the proven insincerity of others—but in Him! This is surely the most startling of all His warnings. For in Him we have already found life and salvation, guidance and peace, inspiration and satisfaction. And now to contemplate finding in Him also any cause of offense fairly staggers us. Or, had this word been applicable to men of the world, it would have occasioned little if any surprise. For instance, we are not greatly taken aback when those who knew Him so familiarly should treat Him so contemptuously and say, "Is not this the carpenter's son?" Nor are we entirely unprepared to find that the Pharisees were offended in Him when He spoke to them of the evil thoughts, adulteries, murders, and the like, which proceed from the hearts of men; for His words convicted them of sin. We are not much surprised that He should be a rock of offense to those who are avowedly disobedient to His demands. But that His own friends, those who really know Him, and who have been admitted into the intimacies of fellowship with Him, should find cause of offense in Him is passing strange. And its very mystery warns us to take heed to ourselves.

The setting of the first of these words gives us the key of their significance. John the Baptist was languishing in prison on the shores of the Dead Sea, as the outcome of a life of the utmost faithfulness. He had been tremendously loyal to Christ, splendidly in earnest concerning his mission, wonderfully courageous in giving forth the message committed to him, and yet it had all ended in a dungeon. What a test for such a man! It seemed as though his faith, his self-restriction, his willingness to decrease that Christ might increase, had all been unrecognized and unvalued. His experience so entirely contradicted God's assurance, that it is easy to understand the perplexity of mind which led him to send his disciples to Christ with the pathetic query, "Art Thou He that should come?" For here is One who has avowedly come to deliver captives, and yet He does not deliver the man who, more than all others, seemed to have claims upon Him. He has proclaimed His own mission in terms of sympathy and love for the heart-broken, and yet here is a crushed and heart-broken man of whom He apparently takes no notice.

It is to be wondered at, that at last uncertainty overcomes faith, so that he sends the messengers to Christ in hope that He will declare Himself plainly, and interpret such utterly inexplicable and contradictory experience to the one who had at immense cost to himself maintained a devoted loyalty to the Son of God? Christ's only answer to these messengers is an exhibition of His sovereign power over the forces of destruction and death; with an injunction that they should tell John what they had seen, and give to him this message which calls for a new triumphant trust

on his part, "*Blessed is he whosoever shall not be offended in Me.*" For it means that in the pathway of blessing the providence of testing will always be experienced. Its implication is that there is true peace only for that man who will trust Christ when he has no external aids to faith, who believes Him when he sees only the seeming denial of his confidence, and who holds to his loyalty without stumbling when His treatment tests the endurance of His servant to the uttermost.

The second of these words of Christ helps us to understand how His message to John applies to ourselves—"These things have I spoken unto you, that ye should not be offended." Spoken as they were on the eve of His departure, when the fierce tests of discipleship were about to be experienced by His followers, they imply that they will need to stay their souls on the things He has told them concerning His purpose and power; if they are to avoid the peril of stumbling and going back on Him. For they are bound to come into experiences of test and strain as they carry out their consecration vows; and "*in those days,*" says Christ, "*be true to your own best experience of Me. Rest on that which no man can take from you—the personal knowledge you have of My grace. Hold to those things I have spoken and shown to you. Be loyal to Me. Trust Me entirely, despite every unexplained mystery, and seemingly unnecessary tribulation. Then you shall not stumble, but be strengthened by these very things which ARE ALL OF MY ORDERING.*"

Now, it is not disloyal to Christ to say this, that He not only masters men but mystifies them also. While He blesses them, He bewilders them, too, so incomparably higher are His ways and His thoughts than ours. He persuades us to love and loyalty. But He puzzles us, too, often to the point of distraction. He certainly answers the questions of our hearts; but at the same time He arouses even more questions than He answers. And in the life of every true follower of Him, there will always be, as there was in His own, some great unanswered "Why?" None of us will ever be exempt from the need of acquiring by faith and patience the blessedness of the unoffended.

For think of an ordinary and typical instance of one who is offended in Him. It is not commonly a matter of open backsliding, of heartless renunciation of the truth, or of bitter denial of past experience. Rather does it begin with the disappointment of some hope, the failure of an expectation, the weariness of an unanswered prayer, or the ache of a heart which seems to evoke no sympathetic answer from God. All this generates an unspoken and almost unspeakable distrust. As we brood over it, a sense of injustice grows. A feeling is gendered that we have not been treated quite fairly by Christ, which becomes in time a positive resentment. Until, after a little while, His yoke becomes irksome. We challenge His right to control our lives so. And it all ends in a secret repudiation of His mastership, and often in an outward renunciation, also, of all spiritual interests and aims. This is a typical cause of offence in Christ. And how

many there are all around us of whose lives it is a true description! From small beginnings of distrust the largest disasters grow. The smallest distrust or disobedience is charged with the potentiality of the infinite. If it is undiscovered and unchecked, it will eventually put an eternity of distance between the soul and the Savior. If, therefore, we can estimate some of the unchanging certainties of discipleship; explore some, at least, of the perilous causes of offence in Christ; and at the same time also establish a new relationship of implicit trust with our Lord, we shall be saved from this threatening peril. And this is surely the aim of His forewarning Word.

There is first of all the severity of His requirements. When we come to Christ at the beginning, the pathway seems to be strewn with roses, and the air seems filled with sweet and soothing perfumes. For while Christ is absolutely frank with us, and veils nothing of the hardships and conflicts we must endure, our own powers of apprehension are so limited that we see but one thing at a time, and that one thing is that Christ meets all the need of which we are then immediately conscious. Hence we march to a glad strain with which our hearts are in tune. But before long we discover that the conditions of companionship are severe. For instance, we find that a real separation from the world in spirit and purpose is entirely necessary to the maintenance of fellowship. We find that we cannot march to two tunes at once—and the world's strains are seductive indeed. We learn that we cannot keep step at the same time with Him and with popular opinion, with Him and the world, nor always with Him and the outward professing church.

When this discovery is made, it often means that men are offended in Him. For His demand involves a costly disturbance in the regulation of home and business and social life, according to His order. It means possibly for some, the relinquishing of a kind of popularity which exists only because of shameful silence regarding Him. It involves others in the severance of ties which have become a large part of their life, and the sacrifice of material prosperities which partake of the nature of unrighteousness. It means for all of us the end of self-indulgence, a crucifixion in order to a coronation, a dethronement in order to an enthronement. I say that when all this comes to be clearly apprehended, then it is that men are offended in Christ. When He says, "Cut off thy right hand! Pluck out thy right eye. Forsake all that thou have! Take up the cross, and follow Me!"—then comes the test which determines everything. Then too often men go back to walk no more with Him. Not because they do not understand Him, but because they have come to know Him too well! When He comes to be recognized, not only as the Christ of the sympathetic heart, but also as the Christ of the steadfastly set face, then great is the blessedness of the unoffended.

Then there is the mystery of His contradictions. It often seems as though Christ were unsympathetic with our best desires, with those aims which have originated in our fellowship with Himself. You want,

for instance, to do some great service, and to fill some great sphere. But Christ's answer to your longing is to set you down to face the difficulties of a small work in a place where there is little, if any recognition of your toil. You ask for spiritual service, and all that has been granted is a monotonous round of secular duty. And you are in danger of being offended in Him, just because there seems so little justification for His treatment of your high aim. Or, you have asked the gift of rest, and claimed His great promises on this head. But the answer has come in the necessity for stern and continuous conflict. The fires of temptation blaze around you, not less, but far more fiercely than ever; and you are both puzzled and provoked at such a fulfillment of the Word upon which you have hoped. Or, you have desired to have a life less burdened and strained. His only response, however, has been to impose other and heavier burdens upon you. And you are well-nigh offended in Him. The mystery of it all baffles every serious purpose, and the temptation to distrust is at times almost too much.

Now, it will help us, if we remember the simple fact that He knows, and does, just what is best both for the development and repression of our lives. In reality, He is only unsympathetic with our egotisms. He only seeks to destroy within us anything savoring of self-love, self-pride, and self-sufficiency. He works to reproduce in us something of the beauty of His own character. In His contradictions rightly apprehended, we may always see the expression of His perfect wisdom with regard to our own highest interests, and the interests, also, of the Kingdom in which He has given us a share. Then "*Blessed is he whosoever shall not be offended;*" who accepts the direction of Christ as His love; and who trusts Him, "when to simply trust Him seems the hardest thing of all."

Beyond these causes is yet another in the slowness of His methods. We come to Him and put our lives under His control, expectant of immediate realization of a deliverance which shall lift us beyond all concern regarding temptation and opposing forces. But how disappointingly slow is this realization. How hardly won are our victories even when we are re-enforced by His Spirit. Quite early we find that life is not a song, but rather a strife; that the grace of God is not a mere ecstasy but rather an energy which works painfully for righteousness in us. We soon learn that it takes all the watchfulness of which we are capable to occupy the ground already conquered, as well as to conquer fresh territory. And the slowness of Christ in this matter of our own spiritual conflicts is often the cause of offence to us. For it disappoints our hopes, and contradicts our misconceptions as to anything like a passive and easy victory over our strong enmities. In reality, however, this method, slow though it may seem to us, is the only one He could possibly pursue, having in view the greatness of His purpose and the contrariety of our nature. And every experience of victory, however small and insignificant, is prophetic of an ultimately complete triumph.

If you go into the Observatory at Greenwich you will see there a delicate instrument, by means of which

the astronomers measure the distance of the stars, as well as their magnitude. Upon a sensitive mirror is reflected the light of the star points; and a measurement of the angles at which any two of the rays meet, furnishes sufficient data for all the astounding calculations of millions of miles. So it is in our lives. By estimating what Christ has already done we are assured of His unvarying purpose. Every bit of experience of His power to sanctify, to cleanse, to redeem, to deliver, is prophetic of the whole—"that He who hath begun the good work will perfect it." If we but cling to this fact, we shall find it an inspiration to the steady continuance of faith, and shall not be offended because He works so slowly—and surely.

The same is true, also, in regard to the progress of the kingdom, whose interests we are called to serve. How often we find in the slowness with which spiritual results are achieved a cause of offence in Christ. We begin by expecting that when we lift up Christ we shall immediately see crowds flocking to Him. We imagine that we have but to work faithfully in the service of God and man, and results are certain to be apparent. But how different is the realization! How hardly souls are wooed and won! How true it is that tares grow up with the wheat! How certain that he who goes forth bearing precious seed must needs weep as he goes!

The difficulty of believing God is on the field when He is most invisible, is often too much for many who commence to work for Him with high hopes and valiant beliefs which seem all unjustified. Like the disciples, they think that "the Kingdom of God should immediately appear;" and in the discipline of their enthusiasm, and the conversion of their consecration into continuance, they are apt to be "offended." Now it would not be difficult to bring instance upon instance to prove that, in spiritual work, when results are least visible they are often most real. The worker who will go on without the stimulus of outward success, who will continue His witness even when he is met by cold indifference, who will carry out Christ's work in the unflinching inspiration of knowing that it is His work, is the one who gets the blessedness of the unoffended. And part of it is in the certain harvest of all his sowing, and the sure reward of all his service.

But perhaps over and above these suggested causes of offense in Christ is the unreasonableness of His silences. I have every sympathy with John the Baptist in his perplexity—"If this is really the Christ, why does He not act as Christ? Why does He do nothing to deliver His captive herald, or to bring peace to his troubled heart?" One visit from Christ would have changed his prison to a palace. One hand-clasp from Him would have transmuted his gloom into glory. But He did not give it. Just so was it also at Bethany, when He left Martha and Mary to their sorrow for two long and weary days. I sympathize with them in their utter inability to understand the implied protest of the word with which at length greeted Him, "If Thou hadst been here, my brother had not died." His silence seemed so entirely unreasonable. And still does it seem unreasonable when

He apparently, to our dim and outward sense, pays no heed to our prayers, and we cry as to a brazen heaven.

Who does not know this bitter experience, and the subtle temptation lurking there? You have prayed for the conversion of loved ones, but they are apparently today as unyielding and impenitent as ever. You have prayed for temporal things which seemed entirely necessary, and no answer has come. You have sought relief from some pressing burden, but no lightening of the load has been given; and today it is heavier than ever. Under these circumstances the thought that Christ's silence is unreasonable is never very far away. Loyalty to Him is strained sorely, almost to breaking-point. It is almost excusable to be "offended" in Him. But as with John in prison, and the sisters at Bethany, and hosts of others in all ages, He is not unmindful, however His silence may seem to point to it. He is training them, and us, to undaunted faith; to live in the realm of the unseen and eternal; to walk in His own steps. Sometimes what we call unanswered prayer, proves beyond question a greater blessing than the desired answer could possibly have been. When Christ responds to our requests in the negative, we may be certain that the positive would have been for our undoing. He withholds secondary mercies to teach us the importance and value of the primary. His denials are our enrichments, not our impoverishments. For His purposes are vastly bigger than our prayers; and while His speech may be as silver, His silence is as gold. "*Blessed is he whosoever shall not be offended in Me.*"

—SELECTED.

#### A VISION OF HEAVEN

*As I walk with my Savior in spirit,  
What wonderful visions I see;  
No reason, my dear one, to fear it,  
The blood, how He shed it for thee.*

*I see a white city over yonder  
Where loved ones have gone on before,  
As I pray and ponder, yes wonder,  
Shall I meet you upon that bright shore?*

*As I see all the angels in whiteness,  
What a beautiful sight to behold!  
And the robes of the saints so spotless,  
As they walk up the streets of pure gold.*

*I see the great vision of heaven,  
And the Master upon the white throne,  
As the glad invitation is given  
With out-stretched arms to come home.*

*I see all the trials now ended,  
As Job enters his palace up there;  
The voices of song,—how they blended,—  
No music can ever compare.*

*As I see all the sheep of the Master  
Descending the land of the free,  
No hungering or thirst in His pasture,  
But forever the fruit of the tree.*

—MILTON S. JONES.