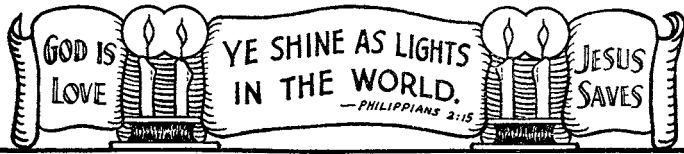


FAITH AND VICTORY

THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH. — I JOHN 5:4

HAVE FAITH
IN GOD



A PAPER
FOR ALL
CHRISTIANS

Volume 8, No. 10,

Guthrie, Okla., U. S. A.

February, 1933.

Choose The Lord

Who will choose the Lord to serve Him?
His servant ever more to be,
His alone in light or darkness,
On the land, or on the sea?

He can hear thee when thou callest,
When in trouble send relief.
He will hold thee lest thou fallest,
Keep thee in the hour of grief.

He is Lord of all creation,
All the world is in His hand —
He guides the planets in their courses,
The rain clouds move at His command.

Other gods, there are so many,
But their yoke is hard to bear;
Neither can they comfort any
Nor an answer give thy prayer.

It will not profit thee to serve them,
All their promises are vain.
Those who serve the Lord Jehovah
Will the promised prize obtain.

Life and death is now before thee;
Good and evil, make thy choice.
God will give thee life eternal —
If thou wilt only heed His voice.

Sin and Satan can not help thee
At the ending of life's way.
Sadness, grief, and disappointment,
Death, and Hell will be the pay.

Then choose the Lord, you will not regret it
When thou stand before the throne,
And hear the blessed declaration:
"Thou shalt wear a starry crown."
— Ulysses Phillips.

Look on PAGE ELEVEN and you will see what a splendid offer Bro. C. E. Orr is making for subscriptions to the *Faith and Victory* paper!!

A SAVED MAN AND A SINNER

There is a vast difference between a saved man and a sinner. One is man with the power of God-principles dwelling within him, and the other is man with the power of evil principles dwelling within him. The saved man thinks, acts and does according to the God-life in his soul and the other thinks, acts and does according to the power of evil life in him. Christ was both God and man. The man part could hunger as we hunger, could feel abuse as we feel abuse, could feel pain as we feel pain, could weep as we weep, and could die as we are going to die. He was touched with compassion, sympathy and love toward the weak, faltering, poor trodden down ones and the power of God within him was moved to succor aid and to relieve the oppressed ones. His deeds were wholly unselfish because, "He sought not honor of men." His judgment was righteous judgment because He feared not man and had no respect of persons but "did always those things that pleased the Father," even though the man Jesus suffered scoff, scorn, ridicule and bodily wounds.

The power of the God-life in the man Jesus would not allow Him to lay up treasures on earth nor to teach men so but moved Him to live wholly for eternal things teaching us and also leaving us an example of a surrendered life that we in spirit should follow "in His steps who did no sin neither was guile found in His mouth, and when He was reviled He reviled not again but committed himself to Him who judgeth righteously."

All that belongs to man was in Christ Jesus with exception of the sin principle or the power of evil for He was sanctified and sent into the world to be a sacrifice for sins and sin.

When we believe on Him to our sanctification by the Holy Spirit; we too have the divine nature with power to live free from sin. Through this change wrought in us by the power of the Holy Spirit the power of evil or power of sin is destroyed and replaced by the power of God or the Holy Spirit of promise which preserves (keeps us sweet) soul, body and spirit unto His coming. We are then "purchased possession" (Eph. 1: 14) until the redemption of this perishable body when it is changed and fashioned like unto His glorious body.

The sinner will live in spirit and in acts very much different from the saved man. His deeds will more or less be prompted by selfish motives. He will want honor and respect of men here whether God is honored and respected or not. Many times he will want a cloak of religion but is very adept in wresting the meaning of scripture to justify him in laying up treasures on earth and confiding in earthly security.

The sinner will love popularity in the world, will love its revelry, its pride and fashions, will give way to fleshly lusts such as smoking, chewing, dancing, gambling, hatred and drunkenness with a host of other evils not named.

The sinner may not do all of these evils but the doing of any one of them will prove his nature and will separate him in spirit from the saved man. People do not have to commit a sinful act to be a sinner. Many folks are murderers in the eyes of God who never actually killed. He that hath hate in his heart is a murderer already. People often do not commit the act because they fear the laws of the land and their name and reputation in the world. Men are often caught and have to suffer the penalty of the law. In the eyes of God they are a thief any how.

If a man had planned to steal your chickens and because he heard that you were watching your chicken coop with a loaded shot gun in your hands he refrained from doing so. He would not refrain from doing so because he feared God, it would be because he was afraid of getting shot. His whole nature would be selfish. He would be a thief in the sight of God just the same.

A man or woman does not have to commit the act of adultery to be guilty in the eyes of God "He that looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5: 28. It just takes one sin unrepented of and not forsaken to bar a soul out of heaven.

The apostle John says, "He that committeth sin is of the devil; (evil) for the devil sinneth from the beginning. For this purpose the Son of God was man-

ifested, that He might destroy the works of the devil. (John 3: 8).

The purpose of the suffering, bleeding and dying of Christ was to destroy the works of sin set up in our hearts by Satan. When the power of sin or evil is destroyed out of our hearts through faith we manifest in the atoning blood of Christ then we become a saved man and then only can we live righteous in the sight of God.

"For by grace (Christ) are you saved through faith; and that not of yourselves; it is the gift (Son) of God: not of works lest any man should boast." (Eph. 2: 8) — Fred Pruitt.

An Open Letter from G. E. Harmon

To the dear saints of God scattered abroad, greeting: Inasmuch as we have been misunderstood by some, and misrepresented by others, concerning our attitude on a certain question that has and is agitating the minds of the saints, and whereas it has been reported by some that we "have let down and gone into darkness", meaning I suppose that we have compromised with the "liberty of conscience" on the above question, which we believe to be a trick of the evil one to deceive and destroy confidence, we wish to say in answer to the above false accusation that it is without foundation. We have not changed from the principles, teaching and practices of the Church. We still believe in keeping out everything that would make division, even though there might not be moral evil in the thing. If the Church *in general* has taught against it and it has become a tradition of the Church, we should continue to keep the traditions of the Church (2 Thess. 2: 15 and 3: 6). The traditions of the Church should be kept at least until a fair representation from the different congregations in different states could meet together in a general assembly and study the question or questions from a Biblical standpoint with fasting and prayer, and thus get the mind of the Lord before making the thing in consideration permissible in the Church. The brethren should meet in council, as they did at Jerusalem concerning circumcision. We do not believe any local congregation has the power and authority to change said church traditions or practices, and thus wound the conscience of others. We do not believe that conscience is always a safe guide. Sometimes it is 'seared with a hot iron.' (1 Tim. 4: 2). Conscience may be changed by teaching (sanctified or seared, etc.) Conscience caused the heathen to sacrifice their infants to idols, strangle their widows, etc. We do not

believe in unnecessary agitation, but we do believe every true minister of God should warn the saints against everything that they (ministers) see coming that will cause division. He is not a true and dependable watchman who fails to do so. We believe in being led by the Holy Ghost. We believe in preaching from *inspiration* rather than from *observation*. We do not believe in using the Bible as a club, but we do believe in preaching it with love and power and authority, backed up by the Holy Ghost.

We believe many mistakes are and have been made by not waiting on the Lord before giving the message. We have known ministers to have to ask forgiveness, and have done it ourselves in the past, not for what we preached, but the way we preached it, and then be accused by some of withdrawing the principles we held to in our preaching. We believe the main cause for so much misunderstanding is the lack of fervency in prayer. We believe it to be very wrong for anyone to violate any known teaching or tradition of the Church, even though he or she may think they have better light. We do not believe any man or woman has a right to forbid anyone from preaching here or there. We believe we are right at the closing of time, and that every true minister of God should avail himself of every opportunity wherever there is an open door (1 Cor. 16: 9; Col. 4: 3) to preach and pray and to get people saved. In such cases, we should be very careful to preach to and not for them, holding up the Bible and the sweet life of Christ as the standard without compromising with those to whom we preach. If this is done in the Spirit and meekness of Christ, it will not be long until they will either receive your teaching or drive you from their door. We believe there are some things which are "lawful but not expedient," as in 1 Cor. 10: 23. It might be lawful to us, unless our actions "caused our brother to stumble," as in Rom. 14: 21. "Let us, therefore, follow after the things which make for peace." (19th verse). We believe we should consider our brother's conscience, as in 1 Cor. 8: 12, 13. We believe this may be applied to other things than "eating meat". We believe we should so live and conduct ourselves that our lives will be commendable to every man's conscience, as in 2 Cor. 4: 1, 2.

We trust we will be understood, and will "hope against hope." We believe we still retain our right mind, regardless of reports to the contrary. We have not lost our vision of the pure Church or Bride of Christ, free from seismatic spirits, compromise or fanaticism. We would fear to stand before God if guilty of causing divisions and offences contrary to

the doctrine which we have learned (Rom. 16: 17). God help all true saints to pray and work for unity, according to the prayer of Jesus (St. John 17).

CONFESSING

The Bible way of getting out of error is to confess it. Many poor souls get under the power of the devil, never to make their escape, by covering their sins. It is because they are dishonest, in some instances, and because they are not humble enough. I made my escape, and by the grace of God, I am going to be true to Him.

To explain what I mean, brethren have been tempted by the devil and given away on some point, instead of confessing it to the brethren and exposing the devil on that line, they cover it up. Therefore they are dishonest. God will not allow His children to do these things, and they that do so, do it because they are not humble enough to confess it. Confess to God the things that are between you and Him alone, and confess to the brethren the things that stand in your way of getting to the Lord. "Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5: 16. See Jude 24.

Whosoever is dishonest in this sense will soon get under an anti-Christ spirit and go off from among the body of God's humble, true followers, and start up a way of his own. I think not very many ever get delivered from such a state after they have once gotten into it; for they were dishonest to start with, and self-importance gets such a hold on them that they are not able to see the true path of Christ-like humility. Therefore, they go right on in their way, thinking they are right.

Let no one get in such a state as this; for no one can be happy and be in such a state, neither will they enjoy the presence of God's children. Neither will they love admonition, but they will find the Lord's service hard in this life, and be lost at last; unless they get delivered.

— Harry E. Rogers

Perhaps many of the Faith and Victory readers will secure these premium books offered for ONE subscription to this paper. *YOU* can have these books as well as others. Read about this exceptional offer on page eleven!

"If what is understood is not obeyed, it will entail upon the disobedient both loss and guilt."

"FAITH AND VICTORY"

This paper is edited and published each month (except August of each year which is Camp-meeting month and we omit this month to attend these meetings) by Fred Pruitt, assisted by Mary A. Pruitt, and other consecrated workers at Faith Publishing House, 920 W. Mansur Ave., Guthrie, Okla.

Entered as second-class matter June 10, 1930 at the post office at Guthrie, Oklahoma under the Act of March 3, 1879.

SUBSCRIPTION PRICES

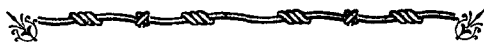
The "Faith and Victory" paper will be sent one whole year to any address for twenty-five cents. A roll of five papers will be sent each month to any address for one whole year for one dollar, or a roll of twelve papers will be sent each month to any address for a whole year for two dollars. If you send in a list of ten different addresses, the paper will be sent a whole year to all of them for two dollars.

A complete religious paper printed and sent out every month in the year except August in the interest of all Christians. It teaches salvation from sin, sanctification for believers, unity and oneness for which Jesus prayed as recorded in John 17: 21 and manifested by the apostles and believers after Pentecost. By God's grace we teach, preach and practice the gospel of the Lord Jesus Christ, the same gospel which Peter, John and Paul preached, taught and practiced, including the Divine healing of the body. Jas. 5: 14, 15

Co-operation of our readers is solicited, and will be appreciated in any way the Bible and the Holy Spirit teaches you to do or stirs your heart. Read Exodus 25: 2; 1 Chronicles 29: 9; 2 Cor. 9: 7, and Luke 6: 38.

Free-will offerings sent in to the work will be thankfully received as from the Lord and used in the furtherance of the gospel work as God directs. All personal checks and Post Office Money Orders should be made payable to Fred Pruitt or to Faith Pub. House.

"Work on, work on, nor doubt, nor fear,
From age to age this voice shall cheer:—
Whate'er may die or be forgot,
Work done for God, it dieth not."



FAITH PUBLISHING HOUSE.

920 W. MANSUR ST. GUTHRIE. OKLA.

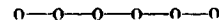
Phone No. 1523-J.

U. S. A.

EDITORIALS

The Church of God assembly meeting which was held at Guthrie during the holidays was a good meeting. There were nearly twenty visiting ministers present to preach the Word. The ministers were from Oklahoma and Missouri. The truth of the gospel was sent by the anointing of the Holy Spirit and some souls were saved, some believers were sanctified by the Holy Spirit and many were healed. The expenses were taken care of nicely by free-will offerings in spite of the present oppressing times. God is on His throne and He rules.

Some of the brethren were richly anointed by the power of the Spirit to preach the old time truth, and all lovers of the truth know what that means in the making of a good meeting. We do not want to leave the impression that the meeting was greater than it really was; compromisers and extremists do a plenty of that. There is one way of telling a lie and there is another way of telling a lie by making people believe a lie. We believe that, generally speaking, the meeting was owned and blessed of God; yet, we want to leave room for a greater and better meeting another year.



There have been some talking to us and writing to us about the Sunday School lessons, and we have been praying and considering just what is best to do about them. Some have said that they preferred the Sunday School lessons to be printed and mailed out separate from the paper, as they would be more convenient in smaller-sized sheets or booklets. If we do this, it would be much more expensive to us, not only the extra printing and preparing, but the postage would cost much more as they would have to be mailed out as third class mail matter. Which would be the best — to print each Sunday School lesson on separate sheet, so the teacher could hand a lesson sheet to each pupil for the following Sunday, or would it be better to make up a month's lessons in a little book for each pupil? We are thinking of making the size of the sheets half as large as the "Faith and Victory" pages, whether they are made separate or in book form.

If we decide to make the change, we expect to send the lessons out for the same price as the "Faith and Victory" where five or more copies are ordered for the same address, so those who are getting these papers for Sunday School, will get the lessons in place of the papers unless they want to have the papers and order the lessons too. We could make three month's lessons up in a little book and

send them to each Sunday-School at the beginning of each quarter if that would suit better.

We would like to hear from those who are interested and those who are getting the papers for the Sunday Schools, to know what you think of making the change. We shall still expect Brother Orr to have some pages in the "*Faith and Victory*" paper. Write us what you frankly believe is best and we will consider your suggestion in prayer along with others who write. We find that there is a growing interest in the Sunday School lessons and we believe that the Sunday-School is a wonderful place to get truth to growing children. Many of our readers ought to start Sunday-School in their respective localities and train up the young of the neighborhood in the truth, and to reverence and honor God to whom they owe their very life. Let us each one be active and punctual in His service.

o—o—o—o—o—o

During the four months we were in the South in meetings this summer, the Lord laid it upon our hearts to write a book and give to the world His gracious dealings with us. It gives a brief sketch of our life before being saved, and how God led us to salvation and then to be sanctified by the Holy Ghost or purified in heart, setting us apart for His sacred use, or in other words, baptising us with the Spirit when the Comforter came in to stay. How He showed us the Church which is non-sectarian. The call to preach the gospel with quick action in obedience. The distinct call to leave our former life occupation and occupy ourselves fully with His work. The clear and plain call to work in a print shop, and afterwards giving us the responsibility of sending forth the gospel by the printed page. The clear, distinct leadings of giving of means to the furtherance of the gospel. Then later the marvelous answers to prayer in receiving means to keep the printing work going, and the supply of equipment.

We feel sure that the truth set forth in this book will be a great encouragement, as well as edification, to all children of God. We have the manuscript about ready to print and shall wait upon the Lord to supply means to buy paper for printing. Just as soon as the book is printed and ready for circulation we will send a free copy to each one that sends us an offering with which to buy paper for the printing of the book. When you read this book, we feel sure that you will want some more copies to give to your friends, and we will be glad to send you some more free books. We are not wanting to make any earthly gain, but do want to keep going and do all we can to get truth and facts

to the people. So pray with us, dear readers, and ask God to help us much in the work that is upon us to do. We have no time to be idle and we are very careful in using means sent in so God will be pleased with its use. We believe that God will keep sifting out until He has a church that will shine as in the morning, and that great persecution is sure to come to the few who dare to keep dead to the world. "The path-way of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4: 18.)

May the grace, mercy and peace of our Lord Jesus Christ be with each one of you, Amen.

Address your letter to Fred Pruitt, or Faith Pub. House, 920 W. Mansur Ave. Guthrie, Oklahoma.

o—o—o—o—o—o

Some folk think to get into heaven by 'religious instinct'. Such souls will be miserably disappointed in the Judgment Day. 'Religious instinct' is one of the 'catch words' by which men would do away with the Bible truth of a new heart or being born again.

Some modern teachers with worldly wisdom say that all men have a 'religious instinct' and that all worship God in some honest way, and Him being a kind and merciful God, their worship must be acceptable with Him. It seems to me that such philosophy is the action of a guilty conscience, using an argument like that to justify themselves in not abiding in the truth of His Word. Can such a religion as is found in 'religious instinct' satisfy the heart or purify the life? We say, no, never, for God alone can do that. He changes the heart to do it and gives us new life from heaven.

From the conditions which exist at present, when many are taking up with worldly ways, going back to things they once were delivered from when the new life came in, and counting the strict keeping or doing of His teaching of little value, it appears that they too are believing in 'religious instinct'; endeavoring to presume upon the mercies of God without obedience. Such ones are just bringing darkness upon their own souls. The 'religious instinct' is of no higher character than the eating and drinking instinct, as far as true religion is concerned. One will lead to God as readily as the other. They are both of the earth, earthy. Men are cut off from God by sin. The transgression of God's law is sin. Men must repent, be born of the Spirit; have a new life from a new source before sin can be stopped. Relying on 'religious instinct' in place of Bible salvation will damn many a soul. Most of the 'liberty of conscience' doctrine we hear about in these days, if followed, will soon reduce one to merely 'religious instinct'

and that alone. The truth is that the natural man is craving to make it easy on self, wanting liberty to please the flesh regardless of the teachings of Christ, the apostles and prophets. One who will not die or one who comes to life after being dead will find that the real truth is a "hard saying" to him, and one who holds the truth in righteousness will be fanatic in his estimation. It is easy to live separated from the world and keep the commandments of God when one really dies to the world and keeps dead. Having the divine nature, it will be natural with great freedom to please God.

OBITUARY

Wilbert D. Eck, the infant son of Mr. and Mrs. Dan A. Eck, was born June 9, 1932. He reached the age of 6 months and 15 days. Died, Dec. 24. He leaves father, mother, six brothers: Albert, Adam, Waldo, Edwin, Paul and Clifford, also six sisters: Mrs. Eva Penner of Orienta, Oklahoma, Mrs. Carolina Chrisman of Enid, Oklahoma, Inez, Clara, Ruey, and Ella Mae. The ones gone on before are: Joseph, Malinda, Susie, and Ruthie Mae.

We say as Job said, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." Funeral services were conducted by Brother A. A. McGlasson. Text used, Matt. 18: 3.

To the home of Mr. and Mrs. Ernest Raynor the death angel came and took their only little daughter, Winnie Lou Raynor. Born Feb. 2, 1931; departed this life Dec. 2, 1932. Age, one year and ten months. It leaves behind a father, mother and a host of loved ones and friends to mourn their loss which is heaven's eternal gain.

This child was greatly loved by many, and its parents loved it so much, it being their only child. We know they will miss its tender voice and smiles. We only trust they will cast their burden on the One who in His great love saw best to take away the little bud, only to bloom above. He alone can comfort and fill the vacant place where no other can. We thank the dear Lord that He never makes a mistake and always does that which is well, and we can be as David of old: "It shall not return unto us, but we can go to it."

It was laid to rest in the cemetery near their home at Louin, Mississippi where it shall rest until the resurrection morning when it shall arise and meet the dear Lord in the air to dwell evermore with Him.

Our precious darling, thou art gone;
Never more with us to roam

But some glad day we trust to meet thee
In that home so happy and free.

— Lottie Joiner

Lucille Mae White, daughter of Mr. and Mrs. Harry White, was born Sept. 23, 1927 and departed this life January 18, 1933, at the age of five years, three months and twenty-five days.

She leaves to mourn the loss, her parents, two sisters, her grand parents, five aunts and three uncles.

The funeral services were held at the Davis Undertaking Parlor, Guthrie, Oklahoma and conducted by Fred Pruitt. Text, Matt. 18: 3.

"No care was lavished here in vain
Upon this plant of love;
Tho' soon removed, 'twill bloom again
In sweeter form above.

"O gentle one, we miss thee here,
Sweet form we love so well;
But in our Father's better care,
We know the child is well."

A LETTER FROM INDIA

Dehra Dun, U. P. India. —Dear Bro. Longley: We kindly request your special prayers. We are in great financial difficulty — have never had such a testing time in all these years — are weak in body because of the lack of food and can scarcely work or sleep at night. We are so hungry. We have six month's house rent due and other pressing bills to meet. Because of this we are unable to do much missionary work. We have no income whatsoever only free will offerings sent in by friends, and for months so little has come in — just what Brother James has been sending and now that is cut off, and thus far we have received eight shillings for this month. Prayer still changes things and people, and while you pray God can work on hearts. He has servants everywhere, so pray on. God alone knows all we are passing through. So many out here are suffering, and it seems for a time that God's work is held up, but victory must come.

In His glad service,

— Miss May Jarvis

(We shall be glad to forward any money to Bro. Jarvis that you wish to send.)

"No duty can be neglected without inflicting hurt upon the disobedient as well as exposing him to punishment."

FIRST THINGS

What are these things worth:
 Wealth and power and place,
 If they keep our eyes to the earth
 Till we see not the Saviour's face?

What are bountiful yields
 If the heart is barren and grim;
 The plenty of fertile fields
 If there is no place for Him?

Better to hunger for bread,
 The world seem dark and chill,
 If ever His thorn-crowned head
 Looms as our beacon still.

He of the nail pierced hands,
 He of the bleeding feet
 Is water in thirsty lands,
 Bread for the hungry to eat.
 — J. Don Moon.

You can get several nice books to read and pass on by doing a little missionary work in getting some subscribers for the *Faith and Victory* paper. See page eleven of this issue.

WATCH, PRAY!--SAFETY FIRST

I am in receipt of a long letter of censure and criticism from a minister living in the East who claims to be writing for my edification and not to offend. When Saul was persecuting the saints, Jesus said it was Him that he was persecuting. We are glad to suffer for the truth of God's Word and for righteousness' sake, for He always 'giveth more grace' and causes us to triumph over every foe.

This minister said that he had been talking with Bros. Shoot and Gray and they had been informing him on matters. He wanted to know if it was true that I saw wrong in 'life insurance' and in the 'wearing of the necktie'. According to the latter's representation he was convinced that there was not a single well-balanced minister of the old-time saints in the entire state of Oklahoma who would sit down and lovingly reason with him on their differences.

Now, we do not hesitate to inform this minister, and all other ministers, that we do see wrong in life insurance and adorning with the necktie for saints

who "are not of the world" even as Christ and the apostles were 'not of the world'. Who could think of Christ and the apostles having their lives insured and, at the same time, teaching the saints to "be not of the world" or be dead to the world? They certainly would be inconsistent teachers of the rankest sort. "Therefore, *take no thought*, saying, what shall we eat or what shall we drink? or, wherewithal shall we be clothed? For after these things do the Gentiles (unsaved) seek, for your heavenly Father knoweth that ye have need of all these things. But *seek ye first* the kingdom of God and all these things (earthly needs) shall be added. Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself." Matt. 6th chapter. We understand that this scripture means not to take anxious thought or use time and means in deliberately planning for the supplying of future earthly needs as though God did not have power over what He has created and would provide for us when the need arrived, as He has promised. We do not believe that it refers to canning fruit or vegetables for winter use, but do believe that it strikes the spirit of insuring one's life. Paul lived, but had no life to insure as Christ was his life, and Jesus says, "Take no thought for your life." Matt. 6: 25. Life insurance companies are of the world, and the worldly, carnal-minded people revel and delight in those things, and desire to secure themselves in an earthly sense, which proves they have no faith in God.

We see wrong in the wearing of the necktie, as it is conforming to the world in fashion and in adorning, and if its use is encouraged, it will lead and give liberty for any other kind of worldly fashion or adorning, which both Peter and Paul teaches strongly against. Jesus said that the rich man, who finally "lifted up his eyes in torment", was clothed in purple and *fine linen* and *fared sumptuously* every day. He was dressed in costly array which indicates what was in his heart. No, dear brethren, we do not desire to nor endorse adorning the body, but we do practice and heartily endorse the adorning of the inner man with rich graces from God — meekness, quietness, sweetness, truth and Spirit-life with power to keep the outer man in harmony with life from heaven within. We know that there are extremists, fault-finders, pickers, those who sow discord among brethren and some that preach in a hard, harsh, unmerciful manner who also profess Christ, but we as individual followers of Christ should not turn away from any truth, no matter if some do abuse it and try to make the way look absurd and disgusting to

God-enlightened intelligence. A man can dress just like a saint ought to, and abstain from many other wrong things, yet his heart can be filled with deceit, conceit, harshness, hardness, unmercifulness, contentions and self-boastings with the flesh taking gratification in thinking he is a 'Paul' or a 'Peter' or an especially favored one of God. However, in order to please God and keep from going into darkness, you and I must be a good example, live the true life, keep sweet in our souls, bear the reproach of the cross in meekness, walk in His steps, follow the LIGHT of this world, and in so doing we will not walk in darkness, neither will we lead others into darkness to the loss of their souls. Paul said (Phil. 1: 16) some preach Christ of strife, envy and contention, not sincerely. Nevertheless, Paul rejoiced in the truth and meekly bore the reproach of the cross, and would not be moved by these things to take up with the ways of the world. Brethren, we are going to get to heaven by individually following Jesus and living in the spirit of the teachings of His Word regardless of what others do or how wrong they get. "Many are called, but *few* are chosen." The chosen ones are those who follow in the teachings and spirit of Christ and the apostles, meekly suffering and bearing the reproach of the cross, being not of this world even as Christ was not of this world.

If any one should be an example of abstaining from the *very appearance of evil*, it should be the ministers. Above all others, they should be an example to the flock (Church) in dress, in conversation, in humility, in faith and trust, in teaching the truth and practicing the same in *spirit* and in *deeds*. It is not hard for one to abstain from the spirit of the world, if they keep dead to the world and alive unto God. Paul says, "Set your affections on things above; *not on things on the earth*. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3: 2, 3, 4. Dear brethren, let us obey the teachings of the New Testament in spirit and in deed. This is the only safe way for any soul to travel. To give way and appear like the world in spirit or conformity will bring darkness to the soul and lead on to most any thing of a worldly nature that the carnal mind desires.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." John 12: 24. Brethren, except you die to this world, you will abide alone without Christ; except you keep dead, you will bring no fruit to perfection. You will become a withered branch, then

gathered to be burned in the fire. (John 15: 6). We should keep in mind that we are married to another, even to Him who was raised from the dead, that we should bring forth fruit unto God (Rom. 7: 4).

The Bible does not mention tobacco, but the spirit and teachings of Christ and the apostles make us know it is wrong for saints to use it. It's also wrong to go to shows, play pool and cards, drink whiskey and numerous other things that are not mentioned in the Bible by name, but which a true saint will not want to do if dead to the world, the flesh and the devil.

We earnestly exhort the true saints of God not to give way and be led into darkness and into the spirit of the world, no matter how clever some 'would-be leaders' seem to be, nor how much influence they seem to wield. The only safe way is to keep separated from the world in spirit and in conformity (Rom. 12: 2), and walk the humble way with the despised few.

Your blood-washed brother, — Fred Pruitt.

o o o o

Norwalk, Wis. — Dear Bro. Pruitt, greeting: I will write you a few lines again, hoping that the dear Lord has touched all of your bodies and healed you. I also hope that you had a good meeting.

We fasted for three days, and the third day while in prayer the dear Lord filled my heart with joy and gladness and thanksgiving toward Him, as He gave me the evidence that our eyes would be healed. O thank God! His Word is true and it is settled in heaven. I know the dear Lord will heal my eyes because He has said it, and He cannot lie. Though He tarry, it will surely come. Praise His name. Keep on praying of us that we remain faithful and true, so the Lord can have His way with us.

My sister had some ailment on her leg so that she could not move it for a while and with much pain, but we held on to the Lord in prayer, and the dear Lord delivered her so that she could walk the next day. Praise the Lord. However, she is feeling it some yet.

Well, I am glad that the Path of Life and Faith and Victory have become one paper. I would to God they all would join together with one heart and mind and publish one paper as we had it in the beginning of this reformation. If we could have the paper twice a month, it would be better, but we are thankful that we can get it once a month. Yours, for the one true way, — Fred Stahnke.

—————
" 'Tis the stainless soul within
That outshines the fairest skin."

« Young People's Section »

New Shoes

I've new shoes on my feet today,
Shoes never worn before,
And I must see they do not stray
Beyond some evil door.

They know not paths of sin and shame,
The ways of mud and mire;
Unsoiled they are, and mine the blame
For stains they may acquire.

I would not take new shoes that shine
And walk where filth is spread,
Nor shall I cause this soul of mine
In unclean ways to tread.

— J. Don Moon

EDITORIALS

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

In this scripture lesson the younger saints are exhorted to submit themselves to the elder — to possess that submissive spirit. All should be subject one to another, and be clothed with that spirit of humility. God rebukes the proud, but the promise of grace is to the humble, whom He will exalt in due time (His time).

He tells you to cast your care upon Him, for He cares for you.

The command is: “Be sober, be vigilant” (watchful). When we are not sober, we cannot watch; just then the devil slips in. Therefore he says to be sober, that we may be in a position to watch and beware of the devil. Do you see the necessity of being sober? Re-

sist the devil stedfast in the faith.

The 10th verse implies that we are appointed to “suffer a while”. Have you experienced any of that? The suffering works for our good. It will “make you perfect, establish, strengthen and settle you.” You will be blessed when you believe it.

In the last issue we mentioned that a Question Box might be helpful. We did not feel qualified ourselves to answer all questions clearly, so we wrote to Bro. C. E. Orr in regard to the matter. He replied that he would offer his services and do what he could. We truly thank the Lord for opening a way for this Question Box, and we are confident that it will prove a blessing through his efforts. Perhaps two or more questions will be answered in each issue, beginning with the March number.

Originally this Question Box was planned especially for the benefit of the young people, as many problems, perplexities and questions on meaning of scriptures arise which they would like to have solved and explained. No doubt you will agree that young people have problems which more mature people do not have; hence their need of special instruction. Older people have the advantage of more experience than the young. However, we feel that answers to all questions will be helpful to all in an indirect or general way. Therefore, we open this Box to all ages.

Send the questions direct to Bro. C. E. Orr, Box 370, Hammond, La. We can forward them from here also. If you desire a personal reply, enclose a self-addressed, stamped envelope with the questions. Write all questions definitely and clearly. —L. D. P.

* * * * *

Guthrie, Okla. —Dear young saints: It was mentioned to me, if the Lord led, to write a few words to you through this section.

I have not been saved very long, but have had quite a few experiences with the Lord. I have always found we must trust the Lord completely in our experiences if they are worked out to His glory. Paul tells us in Rom. 12:1, “I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Now I find that God requires us to lay everything that we are, have, expect to be or have, on the altar; in other words, trust it into God's care before He can use us. So young peo-

ple, if you are not wholly given up to God, I pray that you will "not be conformed to this world, but be transformed by the renewing of your minds."

When Christ saves us, we get a complete change. Through the power of God the 'old man', with whom we walked up until the time of our salvation, is discarded and a new life begins. Now, if you have this new life, I pray that you will live close enough to God that He can help you to conduct yourself like a saint.

We as young saints must realize that the Savior's work must be carried on through us as His instruments. However, unless we go on with His plans, He will raise up a people who will.

I desire your earnest prayers that I may ever be found about the Master's business.

Your Bro. in Jesus, — Wm. Earl Laughlin.

Be Encouraged!

"I have written unto you young men (and ladies too) because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." (1 John 2: 14). These words came so forcibly to me early this New Year's morning while I was meditating over the young people's letters I had been reading in the "*Faith and Victory*". I believe the apostle John rejoiced over the faithfulness of the young saints in the Church of that day which prompted him to write these words. In these days, when modernism has almost full control of the so-called churches of God, it is almost impossible to find any young people who are spiritual. What is the cause of this? Is it not because the people failed to overcome the world.

It has always been the nature of young people (I speak from experience) to seek entertainment or some fleshly satisfaction, which the apostle Peter said, "War against the soul." (1 Pet. 2: 11). Therefore, we need examples of holy fathers and mothers in Israel to watch for our souls.

I think back so often of the days when I was young. How the aged fathers and mothers in the Church were such good example to the young members, especially in dress and conversation. I was reared among a very humble people who walked in all the light they had. They even thought it wrong to whistle. Perhaps they were a little narrow, but after all they made one think of Jesus when they came walking down the isles of the church. The elders even had very humble gait in their walk. I was not saved young, being nearly 18, but I love to think of those holy fathers and mothers in Israel, whose

lives were a rebuke to sin and pride. Many of our mothers in the modern, so-called church of God of today look more like flappers than like mothers in Israel.

Dear young saints, I want to encourage you to keep on in the narrow way and always look up to those who are humble, for they will never lead you astray. My prayer often goes up in behalf of your safety. These are very trying days, especially for young saints. The enemy is going to do his best to deceive you and get you out of the narrow way. I tried a little of modernism a few years ago, thinking I could win the people, especially young people by allowing "liberty of conscience," but to my own sorrow it brought leanness to my soul. Then the Lord permitted a very distressing affliction to come upon me, from which I have not yet been fully healed. This served as a chastisement from God for drifting into modernism. Thank God, I came back to the narrow way before it was too late. Now my soul feeds on lowly spiritual things of God, also on the writings of God's humble saints.

Oh, how I thank God for you, dear young saints. I am praying for you. If any of you feel impressed to write me a letter I would appreciate it very much. I am almost a shut-in. I have to stay in bed much of the time. Remember my unsaved girls who love the worldly things. These worldly so-called saints have been such a hinderance to them. Would be glad if the Lord would send some humble saints to our community to hold a meeting. May God ever keep you true to Him, letting your light shine to this dark world, is my prayer.

— Anna Klemme
Bessie, Oklahoma

POOR IN SPIRIT

"Blessed are the poor in spirit." Matt. 5:3. The poor in spirit are those who are humble enough to ask Christ for what they need. Those who are too independent to beg of Jesus are not poor in spirit. Not only are there those who pray to Christ for the supplying of their needs, but there are those who see their needs. The poorer one becomes in spirit the clearer he will see his great need of Christ.

The poor in spirit are those who will take from Christ that which He has to give. Are you sure you are willing to take what Christ has to give? It may be the lowest seat. It may be work you would rather not do. It may be trials that you would rather not have. The poor in spirit will not refuse to take what Christ has to give them.

**«The Following Six Pages Containing Short Articles
And The Sunday School Lessons Are Edited By C. E.
And Sadie E. Orr; Hammond, La. Box 370.»**

Send in your orders for the new 32 page booklet, "THE MORE ABUNDANT LIFE". This booklet is sent out free as the Lord directs. We believe this booklet will bring help to those who prayerfully read it, and we want to be all the help we can. Did we not, all of us, promise God we would do all the good we could during this year? I made that promise, and I meant it with my whole heart. God has given you a way in which to do good, and He has given me a way, and if we will all work together we can accomplish more. Please send in your order for this booklet. Pass them on to some other soul. We want to get these books in circulation.

Special Offer

We want to get this good paper, "Faith and Victory," into every home possible. It is an excellent way to do good. We want to do our part. We will send "Helps To Holy Living", Book One, "Helps To Holy Living", Book Two, and "Instructions to Youth In The Christian Life" to every one sending us a subscription to *Faith and Victory*. Send us 25 cents for "Faith and Victory" for one year, and enclose a three-cent stamp, and we will mail you a copy each of the three above mentioned books. These books have been selling at 15 cents each, and now you can get all three for three cents. You can have the paper and the books sent to whomsoever you wish. You can send in as many subscriptions as you wish, and the three books will be sent with each subscription. This is one of the ways we hope to do some good this year. Will you work with us? This offer is good during February.

STUDIES IN THE LIFE OF CHRIST STUDY TWO

Our study in the life of Christ will be confined mostly to the gospel of John. According to Jewish history, Jesus and John were related. An ancient writer says that Joseph, the foster father of Jesus and the husband of Mary, the mother of Jesus, had seven children by a former wife. Four of these children were sons, and three were daughters. One was Salome, the mother of John. Counting Joseph, the father of Jesus, then He would be half-brother to Salome, the mother of John.

There was no other writer of the gospels that was so continuously with Jesus during His ministry. John was with Jesus from the time of His baptism until His ascension. By reading the first chapter of John's gospel we learn that on the second day after the baptism of Jesus, Andrew and John were standing with John the Baptist when they saw Jesus approaching and John the Baptist remarked, "Behold the Lamb of God." Then Andrew and John followed Jesus to the place where He was stopping. They abode with Him the remainder of the day as it was then four o'clock in the afternoon. This is the first conversation Jesus had with any of His disciples. The conversation could not have been of any great length, especially with Andrew for he went out and found his brother Peter and brought him to Jesus. In verse 42 of this first chapter you can read of the words Jesus spoke to Peter when Andrew had brought him to Christ. Jesus did not at the time call Peter, Andrew and John to His discipleship. Later when Jesus saw Peter and Andrew fishing He called them to follow Him. Some have thought that this was the first time they had seen Jesus, but it was not. They had had a talk with Him before and was convinced that He was the Messiah, therefore they did not hesitate to leave their nets and follow Him.

We must not pass over some thoughts that are suggested by the meeting of Jesus with these men who were to become His followers. We get a thought from the words "it was about the tenth hour." This was four in the afternoon. It was the first time these men came into the presence of Jesus. They never forgot the hour they found the Messiah. Many of our readers well remember the day and hour when they found Christ. Other things may be forgotten, but that hour is never forgotten. It is the most memorable event in life's history. Although more than two score years have passed since I found Him, I remember the day and hour when I found Jesus as if it had been but yesterday. Not only the day and the hour, but the spot where Jesus came to dwell with me. Please note also that after talking a while with Jesus, Andrew went and finding Peter brought him to Jesus. This spirit comes into the heart of every one who has found the Lord. They are ever eager to bring others to Christ. If this is not the uttermost thought in our mind, and the main purpose of our life some earthly things has stolen something away from us. Our passion for souls should grow stronger with the years we are in Christ's service.

On the day following Christ's talk with Peter and John, He went into Galilee and found Philip. This

was on the third day after Christ's baptism. Here is the first time we hear Jesus speaking the words, "Follow Me." Here becomes a new center for humanity. It is not Moses, nor any of the prophets, but Jesus that is to be followed from this time on. Obedience to these words is the test of genuine Christianity. We all should so perfectly obey this command that we could say to others, "follow me for I am following Jesus." This is really what Paul means. (1 Cor. 11: 1).

Now when Jesus finds Philip, what does Philip do? It is said that he went and findeth Nathaniel. Here is one of the great laws of the Christian life. We find it here two of the earliest disciples of Jesus. The very law of Christian life, when it comes into our hearts forces us out to seeking others to bring them to Jesus. If this law is not a moving power in your life, it is because that life is ebbing low. We are not told that Philip replied a word to Christ's command, "Follow Me." He did not reply, "I will follow thee whithersoever thou goest," but he went to work. To go to work for Jesus is a better proof of following Him than to say we will follow Him.

How To Talk With The Heart

The apostle tells us to exercise ourselves unto godliness. Read 1 Tim. 4: 7. Moffatt renders this, "train for the religious life." Whedon expresses it beautifully, "train thyself by holy exercises to holiness." *Physical exercise* is good for the body. Holy exercises are good for the soul. There are many different ways in which the soul can take holy exercises. We will speak of but one at this time. The Psalm writer says, "Commune with your own heart upon your bed, and be still." (Psa. 4: 4.) This is an excellent holy exercise. Have you ever tried it? If not, begin at once. It is a most profitable way to spend those sleepless moments of the night. How shamefully many of those night moments are mispent.

It may be that some do not know how to talk with their heart. The first thing necessary is to "be still." The heart means the inner, better self. There is in every one that which is called "self." Self is not the mind, but is what is called the "heart." Let your mind and all within you come to a perfect calm, a hushed stillness, and then listen to what "self" has to say to you — talk with yourself. Shut out every earthly thing and listen to your heart whispers. If you are afraid to do this, then there is sin upon your soul. Some will not get still so they can hear what the

heart says for fear it will tell them what they do not want to know. There is nothing more wonderful, delightful, and more awe-inspiring to the Christian soul than to lay upon the bed and listen to the heart talk to itself. It is the eloquence of heaven — the soliloquy of the spirit rehearsing to itself the manner of life man should live and of the wonderful things of the eternal world.

A man told me yesterday that he heard men speaking in seventeen different nations on the earth. But he had not heard one word from his own heart.

How is it that the heart can talk? How does it know what to say? What is heart-talk? When we get everything hushed and still within us, and we get cut off completely from every earthly impression, then the heart receives impressions from heaven, and that is what it talks about. What the radio does is to repeat what is spoken by some one at a distance. The heart repeats to you what is spoken to it by God. To make this a little clearer to you I shall ask you to allow me to give a bit of my experience. It is yet very fresh in my memory. Just three nights ago at mid-night the year of nineteen thirty-two, said its farewell to time, and nineteen thirty-three came out of eternity into time. As I lay on my bed listening to the bells ringing and whistles blowing my heart became very hushed, still and serious. Then I heard my heart say to itself, "I must love God more this coming year, and live in deeper, and more intimate communion with Him." Now my heart did not say this of itself. It was repeating what it heard from heaven. It was eloquent beyond description. If we will only listen to our hearts it will tell us that there is a God, and tell us how we ought to live in this world, how separate we should be from all earthly things, and how it wants to grow up in the likeness of God so it will have no fear when it comes to stand before Him in that day. O soul, have frequent communings upon your bed with your heart, and be still.

A Study of Phil. 4: 8.

We have been asked to give an exegesis of Phil. 4: 8. The word "exegesis" is a very good word, and means to explain or give the sense of a Scripture text, but we like the word "study" better, as more folk will understand its meaning. Please read Phil. 4: 8. This is a string of pearls which we should crown our brow with, hang about our neck, and wear within our heart. The first word is, "finally". This word means a conclusion. It is a summing up and concluding the whole matter. Please read the sixth

and seventh verses. In verse 6 we are told to not be worried, fretted, disturbed by any thing in this world. It tells us that making our requests known to God in a spirit of prayer, supplication, and thanksgiving is the way to live above every distracting thing of earth. In verse 7 we are told that if we will live in that free and prayerful attitude toward God, then the peace of God will keep our hearts and minds through Christ. It is all done through Christ, for nothing can be done only in and through Christ. Now in our verse for study we are told of six things we are to do that we might keep that care-free and peaceful heart and mind. We must say, however, that these six words do not express the meaning that is contained in the Greek terms, and neither do we have any six English words that will express it. The last sentence of this text is, "If there be any virtue, and if there be any praise, think on these things." If there is no such thing as virtue or praise, then it matters but little what you think on. But if there is any such thing as building up a good, righteous, worthy character, then think on the above six mentioned things. The word "think" means to meditate on these things. It means still more; it means to meditate on them and put them in practice. By meditation they are steeped in the mind until the nutrition they contain is drawn out, and by practice they are inwrought into the fibre of our souls. Such meditation brings God very near, and the beauty of God to the soul to which He comes near fills it not only with the peace of God, but also with the God of peace. (See verse 9.) Verse seven speaks of the peace of God. Verse nine of the God of peace. If we practice verse eight, we will have both.

The first word is, *true*. This means *truth*. If there be such a thing as truth, meditate on it. Not on words of truth only, but on the principle of truth of which Christ is the fountain source. Meditate on the truth as it is in Christ. The next word is *honest*. In the margin of our Bible we have the word 'venerable' Moffatt says, "worthy." Weymouth says, "whatever wins respect." These words, "winning respect" comes nearest the true meaning. It also includes the word "draw." Meditate on that which wins your respect and thereby draws you to it. The next word is *just*. This means righteous, or that which is morally right. Then we have the word *pure*. This word means that which is free from all fleshliness or that which would defile the body, mind or soul. It denotes chastity in every part of life. Next is *lovely*. Moffatt says "attractive." Weymouth says "lovable." Barlow says "ethically beautiful." The last is *good*

report. Barlow says, "winning." Moffatt says, "high-toned, all excellence, all merit." These translators try to find a word that will express the meaning. The words "good report" means that which when the Christian soul hears it, it sounds like that which is gracious, and that the practice of it would bring us happiness. Now if there be any noble manliness or true godliness, or if there be anything that is praise-worthy in the above mentioned things, meditate on them, practice them until you can say like Paul says in verse nine. "The things you hear me say, and the things you see me do, you do these things and the God of peace will be with you." Soon as you read this, will you not go pray, asking God to write the words of our text in your heart?

Complacency

While the word "complacency" is not found in the Bible, so far as I know, yet it is often found in the writings of those who walked close with God. When they use the word, they usually mean the joy the Christian's soul finds in God. The mother finds complacency (joy) in her child. It means a high degree of gladness. The prophet said, "I will joy in the God of my salvation." This is complacency. The more sensitive is our mind and soul to spiritual things the greater will be our joy in life. Those whose minds are very sensitive to the beauties of a glowing sunset, find great joy in beholding them. When the Holy Spirit sets the beauties of God's perfections before the eye of the Christian soul, it is greatly affected by them, and is filled with complacency. When we have received the nature of Christ we are adapted to heavenly sights as the eye of the artist is to the beauties of the sunset, and we need not picture shows or pageants to find delights.

If you are God's child, and your life is fully pliable in His hands, it is certain that He does, in His infinite wisdom, direct in all the facts and details of your daily life. He will open the door of opportunity for you to do something to advance His kingdom. It may not always be an easy way, but it will be His way, and we must enter those open doors regardless of their straitness. Remember, dear soul, that there are many open doors, and not all of them are doors that God has opened. The enemy of your soul will open doors for your feet to enter. He will have these doors all wreathed around with flowers, and point you a pleasing pathway. Wait on God. Examine your Bible closely at every open door. If all is not in harmony with the Book, enter not therein.

Sunday School Lessons

Sunday, Feb. 5, 1933.

HOME STUDY FOR THE WEEK

- Jan. 30 — A Multitude of Followers, Mark 3: 7-12.
 Jan. 31 — Twelve Apostles Chosen, Mark 3: 13-19.
 Feb. 1 — Christ's Work Opposed, Mark 3: 20-30.
 Feb. 2 — Moses' Helpers, Exod. 18: 13-24.
 Feb. 3 — Paul's Helpers, Phil. 4: 1-3; Col. 4: 7-14.
 Feb. 4 — The Promise of Induement, Acts 1: 1-8.
 Feb. 5 — A Universal Invitation. Isa. 55: 1-11.

LESSON TEXT, PRINTED PORTION — Mark 3: 13-19.

SUBJECT — Jesus Chooses The Twelve.

Mark 3: 13 And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him.

14. And He ordained twelve, that they should be with Him, and that He might send them forth to preach.

15. And have power to heal sickness, and to cast out devils;

16. And Simon He sur-named Peter;

17. And James, the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder.

18. And Andrew, and Philip, and Bartholomew, and Thomas, and James, the son of Alpheus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed Him; and they went into a house.

Memory Verse — I choose you, and ordain you, that ye should go and bring forth fruit. John 15: 16.

Central Thought — God has appointed me a work to do, and the highest purpose of my life should be to faithfully do that work.

TOPICS FOR DISCUSSION

Primary — Jesus Needing More Helpers.

Juniors — Jesus Chooses Those Whom He Can Fit For the Work.

Intermediates — Being A Partner With Jesus In Our Work.

Seniors — The Meaning of Discipleship.

Adults — The Call of Jesus.

QUESTIONS

1. Does Jesus call people to His work today?
2. What are some of the ways in which He calls?
3. Will He work with those He chooses in the work

they are to do?

4. Can we be sure we are doing the work He calls us to do?

5. When are we likely to be the most successful in life?

6. What were the names of the twelve?

7. What did He give them power to do?

8. Will Jesus heal sick folks today?

THOUGHTS ON THE LESSON

1. Life will be successful when we heed Christ's call. 2. Our appointment to our life's work, whatever it may be, should be as full of meaning to us as it was to those twelve. 3. We ought to do our work under the consciousness that it is actually appointed us of God. 4. In the work we are doing we ought to be able to truthfully say, "I am doing the work God has given me to do." 5. Jesus called whom He would. He calls each one to the work for which they are best adapted. 6. It is not education, eloquence, personality, that fits one for the ministry. 7. As a rule God can use the uneducated to greater advantage than the educated. There was not a man among the twelve who was schooled in the higher schools of learning of that day. 8. Not that it is needful that the wisdom of the world be a hinderance to doing God's work, but the fact is that it is far more a hinderance than it is a help. Very few of the worldly wise are called to do work for God. Strive earnestly to give God satisfaction in the work you are doing. 9. The worker leaves the imprint of his character on the work he does.

THINGS TO TALK ABOUT TO THE SCHOOL

1. Accepting Christ as Savior. 2. Heed the call of Jesus. 3. Follow the teaching of Jesus. 4. Accepting the work Jesus gives us to do. 5. Using the power of Jesus in His work.

(We suggest that some one talk on such subjects as the above to the entire school after the classes are assembled together. Many other subjects should be talked on for the good of the school.)

Sunday, Feb. 12, 1933

HOME STUDY FOR THE WEEK

Feb. 6 — Parable of the Sower. Mark 4: 1-9.

Feb. 7 — Meaning of the parable. Mark 4: 10-20

Feb. 8 — Hearing the Word. Neh. 8: 1-8.

Feb. 9 — The Word Enlightening. Psa. 119: 97-106.

Feb. 10 — The Word Sanctifying, John 17: 11-21.

Feb. 11 — Building on the Word, Matt. 7: 24-29.

Feb. 12 — Cleansing Power of the Word, Psa. 119:

9-16.

LESSON TEXT, PRINTED PORTION — Mark 4: 10, 13-20.

SUBJECT — Four Kinds of Hearers.

Mark 4: 10 And when He was alone, they that were about Him with the twelve asked of Him the parable.

13. And He said unto them, Know ye not this parable? and how then will ye know all parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure for a time; afterward, when persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred.

Memory Verse — Herein is my Father glorified that ye bear much fruit. John 15: 8.

Central Thought — Preparing the heart to receive God's Word.

TOPICS FOR DISCUSSION

Primary — Learning from Jesus.

Juniors — The Sower of Seeds, and How They Spring up.

Intermediates — How To Hear God's Word.

Seniors — How to Prepare the Heart for Receiving God's Word.

Adults — Why do Some Bear More Fruit Than Others.

QUESTIONS

1. What is the seed the sowers sow?
2. In what ways can we sow the Word of God?
3. Is it just the preachers that can sow God's Word?
4. How can we get God's Word into our heart?
5. Will it be sufficient if we commit it to memory?

THOUGHTS ON THE LESSON

1. It is not the leaves, but the fruit that pleases God. 2. It is not enough to bear some fruit, but we should bear all we are capable of bearing. 3. If we

bore all the fruit of which we were capable last year, we will be capable of bearing more this year. 4. Getting God's word in the heart is the secret of fruit-bearing. 5. The tree is known by its fruits. 6. Besides the cares of this world, and the deceitfulness of riches, there is the lusts of other things that is to be guarded against. 7. There are many of those "other things", and some of them may appear small, but they choke out the Word.

Sunday, Feb . 19, 1933

HOME STUDY FOR THE WEEK

Feb. 13 — A Law of Growth, Mark 4: 21-25.

Feb. 14 — Parables of Growth, Mark 4: 26-34.

Feb. 15 — The Growth of The Kingdom, Isa. 9: 1-7.

Feb. 16 — The Path of the Just, Prov 4: 18-27.

Feb. 17 — Growing in Grace, 2 Pet. 3: 11-18.

Feb. 18 — The Glorious Progression, 2 Cor. 3: 7-18.

Feb. 19 — A Prayer for Understanding, Psa. 119: 33-40.

LESSON TEXT, PRINTED PORTION — Mark 4: 24-33.

SUBJECT — The Law of Growth.

Mark 4: 24 And He said unto them, Take heed what ye hear. With measure ye mete, it shall be measured you; and unto you that hear shall more be given.

25. For he that hath, to him shall be given; and he that hath not from him shall be taken even that which he hath.

26. And He said, So is the kingdom of God, as a man should cast seed into the ground;

27. And should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how,

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. And He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth;

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. And with many such parables spake He unto them: as they were able to hear it.

Memory Verse — The path of just is as the shining light, that shineth more and more unto the perfect day. Prov. 4: 18.

Central Thought — Growth is the law of the Christian life.

TOPICS FOR DISCUSSION

Primary — The Seed must be planted before it grows up.

Junior — If we would grow we must hear.

Intermediates — We grow by sowing.

Seniors — We grow by bearing.

Adults — We should grow so that we can furnish a shadow for others.

QUESTIONS

1. How is a tree known?
2. Can we reap wheat from the sowing of thistle seeds?
3. Are we not all sowing some sort of seeds every day?
4. Ought we to take heed to what we hear?
5. Ought we not to take heed how we hear?

THOUGHTS ON THE LESSON

1. There is something going on all the time in the underground of our life. 2. What we think, and say and do is the fruit of something that is working in the secret depths of our immortal being. 3. What we think and speak and do makes us what we are. 4. Whether we realize it or not, we are all casting some sort of seeds. 5. Not only what we say and do, but what we *are* is going to go down into somebody's mind, and will make them something like what we are. 6. Remember that after the seed is cast you can not gather them up. 7. When we are thrown into the company of some one, even though it be but for a few moments, we should think, Now I am to cast some seeds into that person's life that will help them to be better.

Sunday, Feb. 26, 1933

HOME STUDY FOR THE WEEK

- Feb. 20 — Jesus Stilling The Storm, Mark 4: 35-41.
 Feb. 21 — A Man Possessed of Demons, Mark 5: 1-9.
 Feb. 22 — Christ's Power to Forgive, Luke 7: 36-50.
 Feb. 23 — A Demon Cast Out, Mark 5: 10-20.
 Feb. 24 — Christ the Power of God, John 5: 15-23.
 Feb. 25 — Christ's Power Supreme, Eph. 1: 15-23.
 Feb. 26 — Praise For God's Works, Isa. 12: 1-6.

LESSON TEXT. PRINTED PORTION — Mark 4: 35-41.

SUBJECT — Jesus Manifesting His Power.

Mark 4: 35. And the same day, when the even was come, He saith unto them, Let us pass over unto the

other side.

36. And when they had sent away the multitude, they took Him even as He was in the ship.

37. And there arose a great storm of wind, and the waves beat into the ship so that it was now full.

38. And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest thou not that we perish

39. And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And He said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

Do not forget to read of Christ's power to cast out devils. Mark 5: 1-20.

Memory Verse — "For I know Him whom I have believed." 2 Tim. 1:12.

Central Thought — With Christ in our life we have nothing to fear.

TOPICS FOR DISCUSSION

Primary — Jesus sleeping on a pillow.

Juniors — The power of Christ.

Intermediates — Christ's having need of sleep.

Seniors — Faith in Christ casting out fear.

Adults — What manner of man Christ was.

QUESTIONS

1. Can Jesus keep us in the storms?
2. Can you tell of any other times Jesus stilled the winds?
3. Did the disciples understand what manner of man Christ was?
4. Can we not learn more about Him?
5. If we learn more about Him will we not have more faith in Him?

THOUGHTS ON THE LESSON

1. Storms of different kinds will come into our life. 2. Jesus cares. 3. He never sleeps now. 4. He is watching over us every moment. 5. We need have no fear. 6. When storms are on the deep we can have a calm within. 7. It is fearful to have a storm both without and within. 8. Have faith in God. 9. Christ could sleep with His head on a stone, but He did not refuse a pillow. 10. The comforts of life are to be accepted with thankfulness, and the discomforts without murmuring. 11. We should learn more about Jesus every day. 12. Faith in Him brings rest amid the storms.