

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 9, No. 1

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May, 1933.

The One True Way

O, I dearly love my Saviour,
As I journey day by day
Up life's steep and rugged highway—
On this Blood-bought holy way.
He has traveled thus before us,
Knows each test and danger, too.
He will lead us by His Spirit;
There is one way to go through.

We must travel in the night time,
'Mid the Rain and fearful storm.
Through the misty fog keep traveling,
Leaning on the Savior's arm.
Jesus never will forsake us,
So we have no need to fear.
He will make the way grow brighter,
As life's journey's end we near.

There are signs along this highway,
Bridges, crossroads, tunnels, too.
Follow closely God's true road map —
It will take you safely through.
You need ask no information
Take the Map — God's Holy Word.
It has never failed a traveler —
Shield and Buckler, Guide and Sword.
— Fannie Thornhill

The Value Of A Soul

We all realize that we have a soul that is going to spend eternity somewhere, whether prepared or unprepared. How careful we should take heed unto our souls, for our souls are more precious than any thing else in this world. In Matt. 1 : 26 we read "For what is man profited, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul," Though you would gain all the fame

and honor of the world, dear soul, this would profit you nothing in the end. In 1 Tim. 6: 7 it says, "For we brought nothing into this world and it is certain we can take nothing out." Dear soul, we can see right here we can take nothing with us when we leave this world. We realize that things are alright in their place, but we should not go on heedlessly and unconcerned about our soul's welfare, and trying to gain more and more of this world's goods. The dear Lord wants us to be more concerned about our soul's welfare for it is of great importance. In Luke 12: 16 to 21 we read, "The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, what shall I do? (Because he did not have room to bestow his fruits). He said he would pull down his barns and build greater, and said, there I will bestow all my fruits and goods, and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry," But, dear one, here comes God upon the scene. God said, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" So is he that layeth up treasure for himself and is not rich toward God. Dear ones, you might think that God doesn't know how much you possess and are laying up treasure for yourself. In Prov. 15: 3 we read, "The eyes of the Lord are in every place beholding the evil and good." He knows every thing. He knows the very thoughts and intents of our hearts, even the very hairs of our head are numbered. It pays to give heed unto the Word of God." Heb. 2: 1, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." You who have the opportunity of going to meeting and hearing the truth preached should listen attentively and give heed unto the voice of God that may be striving with your soul, for time is fast passing and time is not long at the longest. We see how the prophecies of the Lord is fast being fulfilled.

Dear ones, let me warn you as one that loves your soul, seek the Lord with thine whole heart. He gave His life for the redemption of mankind, not willing that any should perish, but all should come unto repentance. There is only one way, dear ones, to heaven, and that is the Bible way. Matt. 7: 13, 14, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." It says, "Enter in at the *strait* gate." The way is strait; it will not take any crookedness or worldliness in. It's strait and narrow and few there be that find it.

There are so many different denominations in the world today, claiming their way is right. Dear ones, God doesn't have but one church. It is the Church of the living God — no man-made church. When we get saved we do not join ourselves to some man-made institution, but we are born into it by a spiritual birth. We are in God's church when we are born of the Spirit. God writes our names in the Lamb's Book of life. (Psa. 87: 6). Many people join some man-made church and put their name on the church book, then go on professing to be followers of God, being crooked and ungodly, hiding behind a profession. It is just a stumbling block to poor lost souls. Dear ones, it is sad for you who are honest in heart and are wanting to get saved. Read your Bible for yourselves. The dear Lord will come to your rescue.

There are many false prophets in the last days that are deceiving poor souls. People are waxing worse and worse, deceiving and being deceived. (2 Tim 3: 13). Be careful, dear honest soul, let God guide you into His truth. I feel like giving some of my experience how God wonderfully lead us into the truth. We were deceived, thinking we were right. We found that people didn't teach and live according to the Bible. There was a real hungering and thirsting in our souls to know the right way to heaven, so the dear Lord permitted us to read a little tract "How God Saved an Awful Sinner," and also read "*Faith and Victory*." At last the Lord sent some of His saints to our place and held some meetings. The Lord saved us.

He surely will come to our rescue if we will let Him have His way. Dear ones, take heed unto thy soul. The devil is doing all he can to get poor souls.

Your sister, for the whole truth,

— Elizabeth Glass

(Subscribe for this 20-page monthly paper of vital Bible truths at the low price of 25 cents per year).

Salvation Two-Fold

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

We find that by the transgression of one man the whole human family was plunged into sin; but what we wish to notice more particularly, is the nature of sin. James 1: 13-15 says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with sin, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

When man was created he was holy, without any mark of sin whatever; but possessing a human nature as well as a spiritual. Thus being short-sighted, he had that natural inquisitiveness about him to ascertain what he did not know, and to obtain what he did not possess. Therefore, instead of consulting the moral law of his being, which would have dictated obedience to the verbal law — "The tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" — he leaned to his own understanding, and consulted his human aspiration, which says, "Make me wise like thee, to know the evil and the good." Consequently he was enticed; lust conceived, bringing forth the law of sin or disobedience in the heart. Thus we see how the nature of righteousness was converted into the nature of unrighteousness. Now being governed by this principle, it was perfectly easy to stretch forth his hand and take the forbidden fruit, thus entering into actual transgression. It is now clear to be seen that sin is in two forms.

First, conceived or embodied in the heart.

Second, finished in actual transgression.

This being the case it necessitates a two-fold salvation for the eradication of sin committed and the extermination of sin inherited.

We must begin where we left off. As this law of sin has gotten us into trouble and caused us to do things that we ought not, it is necessary for us to confess it. God has promised to forgive; not only to forgive but to cleanse us from all unrighteousness. We see how beautifully the two are associated together—just as sin in its two forms is associated. So salvation in its two distinct operations are blended into the one central theme, perfect holiness.

We are saved by the washing of regeneration

and the renewing of the Holy Ghost, Titus 3: 5. The question may be asked: "How long should a person be regenerated before receiving the Holy Ghost?" Just long enough to bring forth fruit and to realize the need of being sanctified wholly. Jesus told His disciples that if they would bring forth fruit He would purge them that they might bring forth more fruit. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." John 15: 2. It is not different fruit but more of the same kind. "The fruit of the Spirit is love, joy, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit." — E. W. Carey

Changes In A Reformation

This morning I believe the Lord laid a few words of warning on my heart concerning the letting down of the standard on dress.

We hear many things said about what we taught in the beginning of the present reformation. Some will say (and it is true) that we did not teach against certain things, such as making or trimming our dresses in two colors. Neither did we teach against bobbed hair back there, for it was not the fashion in the days when I came into the reformation. We preached against frizzing, curling the hair and the wearing of 'rats'. We have ceased to teach on that any more, but have to cry out against bobbing and marceling the hair.

The trimming of dresses we used to preach against was ruffles and unnecessary tucks, ribbons and laces and applique work. Soon that became out of style and we ceased to preach on it any longer. Then the trimming in two colors took the place. The world decked themselves with that style of trimming, and sad to say, many of the saints are putting on and others wanting to put on the same. It has become such a fad that you can't buy your little girl a ready-made dress or your little boy a ready-made waist without getting it all trimmed in two colors. That includes also nice dresses down to kitchen aprons if you buy them ready-made.

True, we did not preach against two colors, neither silk hose when I first met the saints, for that was not the style then. But when it took the place of what we were preaching against, I for one, and many others, cried out against it. I do not mean by two colors the waist and skirt, but the trimming.

I do not believe a saint can any more use two colors in making a dress when they get light than I could use lace after I had light. The devil may bring in more that we will have to cry out against, but let us be careful and watch anything that has a tendency to worldliness, style or pride. I do not mean to let down on our former teaching — things which we have always taught against — such as life insurance and other things. The two colors are worn by the world because it is style, and something causes some of the saints to put it on, and especially on their children. Keep the world off your children, then you may be able to keep it out of their hearts.

Many things are trying to destroy the Church of God and drag the world into it, but Jesus is the Door and He has watchmen on the wall who will not hold their peace. — Mrs. L. V. Anderson

Our Manner of Speech

Children of God above all others should avoid a multiplicity of words. One is considered stupid by the world who refrains from participating in the "small talk" which constitutes conversation in society. The person who abounds in witticisms, and repartee, is the one most sought after. Ecclesiastes says, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and upon earth: therefore let thy words be few. A fool's voice is known by the multitude of his words."

In reading the gospel one can not but be impressed by the conciseness of language used by our Lord and Saviour Jesus Christ, no unnecessary word, no attempt to impress His hearers with his wisdom by the use of man's words, and yet it was said of Him. "Never man spake like this man." Moses was a man "slow of speech, and of a slow tongue." God said to him, "I will be with thy mouth, and teach thee what thou shalt say." "I am not eloquent," Moses had said to God, but after God had verified His promises, and the children of Israel had been delivered from the hand of the Egyptian king, the Lord loosened Moses' tongue and enabled him to sing that wonderful song recorded in Ex. 25.

God is saying to us, "Open thy mouth wide and I will fill it." Paul said, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

In his epistle to the Ephesians he urges us to

(Continued on page 7)

"FAITH AND VICTORY"

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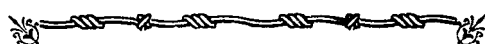
The "*Faith and Victory*" paper will be sent one whole year to any address for twenty-five cents. A roll of five papers will be sent each month to any address for one whole year for one dollar, or a roll of twelve papers will be sent each month to any address for a whole year for two dollars. If you 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; 1Chronicles 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're 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 Bible is like a great seething pot and it is continually sending out odors that smell of good things for man.

The Bible can be likened unto a "gold mine" and those who dig into it will bring forth rich nuggets of gold to their own rejoicing and to the enriching of the meek and poor.

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In 1st Peter 4: 8 we find this scripture, "Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins."

This scripture is used very many times by compromisers to cover up and pass over sins, wrongs and backsliding manifestations and for the upholding of a "Liberty of conscience" doctrine. If men would stop to consider this scripture they would know that the above interpretation is entirely out of harmony with God's judgments and truth. The scripture teaches us that God does not look upon sin with any degree of favour and when we build again the things we destroyed (laid aside) we make ourselves transgressors.

Gal. 2: 18.

The truth of this scripture is that if we have fervent charity or divine love in our hearts it will make us zealous for our brother's soul's welfare and causes us to be gentle, kind and plain with him in helping him to see his wrong so he would have godly sorrow which would work repentance and thereby prevent a multitude of future sin as well as covering, from general knowledge, sins already committed.

Turn with me to the fifth chapter of James and read the 19th and 20th verses. "Brethren, if any of you do err from the truth, and one convert, let him know, that he that converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

If we do not have fervent love enough in our hearts we would not speak to our brother who was showing manifestations of backsliding, and he would go on in wrong, and sins would be multiplied. Your love manifested in speaking to him would hide or prevent from maturing a great multitude of sins.

The minister that is careful to teach you all the truth of His Word is the one that has godly love for your soul; he desires you to be in your place, separate from the world. He watches over your soul's welfare as one that will have to give an account in that day.

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Dear readers, we ask your prayers for us while

we are away from the office work, wife and children. The burden of lost souls is upon us and we are praying for the meetings here and also for the office work that the gospel through the printed page may reach many precious souls. Pray for wife and the children at the office and send in as many subscriptions as you can.

NOTICE

The Shawnee, Oklahoma camp-meeting will begin July 20th; the Neosho, Missouri camp-meeting the 6th of July; and the Okmulgee, Oklahoma camp-meeting the 30th of August on North Chickasaw Ave., the Lord willing.

Particulars regarding these camp-meetings will be given later.

Our Trip West

It is with deep gratitude and thankful hearts to God that we write these few lines to our many readers.

The Lord has been dealing very graciously with us during our overland trip to this state (California).

The second day we arrived at Clovis N. Mex. and met with the dear saints there. This place and country to the west holds some very precious memories for us, as it was here that we first opened our eyes into the spiritual world, was born the second time. There are different spots in this country where we set up 'Ebenezers' during our early Christian experiences.

The saints at Clovis desired much that we should tarry with them for a while and we spent a week with them in a very profitable meeting, both to them and to us. Brother Ostus Wilson Jr. and wife are pastoring the congregation at Clovis.

Leaving there on Monday, the third of April, we motored westward on Highway Sixty. When we camped at night we were in the mountains, and for two days following, we traveled in the mountains most of the time. At places we would wind around the sides of the mountains, and when reaching the top we would be ten thousand feet high where the recent snow had been scraped to the side of the road, several feet deep. Some of the mountain roads were so narrow that two cars could not pass, and it would be hundreds of feet down the mountain on the side, naturally very dangerous, but we looked to the Lord and He took us through without any serious trouble.

On arriving at Phoenix, Ariz. we looked up Sis. Hubbard, living at 388 N. 5th Street and spent the evening and night with her and her son, also doing

some necessary repairs on the car. They received us with open hearts and showed us much courteousness and hospitality which refreshed our souls and bodies, causing much thankfulness to God.

The next day we came on up to Vicksburg, Ariz. which is located in a valley almost west and a little north of Phoenix. We stopped there with Brother Bert Crippen and family, who have filed on a claim in this valley. They made us greatly welcomed in their home and were anxious to have meeting there. We begun meeting that night, holding meetings in private houses and also in the school at Vicksburg.

With so much pulling over the mountains the clutch on the car had worn out. We pulled the engine and put in new clutches, then came on up to San Bernardino, Calif., stopping over night with Bro. and Sister Gus Paulos. They treated us with that saintly courtesy that marks God's true children.

The next afternoon we bid them good-bye and came sixty miles to La Crescenta, Calif., stopping with Brother and Sister G. E. Harmon. We arrived here on April 14th. We received a hearty welcome here with the saints and the fellowship is sweet. Bro. and Sis. Forbes and my daughter, Anna Marie, are all well, surviving the trip nicely. It was very noticeable and real to each of us of the calmness and assurance of being in the order and will of God.

This is a very beautiful country. Many fruits are ripe and the supply looks almost inexhaustable. Many large orange groves are on each side of the highway, being in full bloom and at the same time loaded with ripe oranges. On our way back from Pomona we stopped at an orange grove where they were selling oranges, and Sister Harmon bought three pecks of delicious oranges for twenty-five cents.

On Easter Sunday we all went to Pomona, Calif. where Brother G. E. Harmon is pastor and met in Sunday-School and meeting with the dear saints there. The Lord blessed in the meeting and our hearts were glad to meet the saints at that place. In the evening we went to Glendale and was in meeting with the saints there. The house was full of people to hear the Word of God and our souls continued in rejoicing, and the sweet fellowship, which God alone can make, flowed from heart to heart.

We are expecting to go to Whittier, Calif. tomorrow to begin a protracted meeting at that place. Brother E. M. Zinn is pastor at Whittier. We have a number of places ahead where they are wanting a meeting, and if the Lord leads on, we'll be in these parts for some time. We are going into these meetings with much burden and earnestness for the sal-

vation of souls, for the edification of the saints and for the establishing of God's children in oneness in Christ Jesus. Please do not forget us when you pray.

Those writing to us can address your letter to the office at Guthrie. Mark it "personal" and the letter will be forwarded on to us. May God bless each reader.

— FRED PRUITT

Meeting Notice

Greetings to all the dear saints in Christ Jesus our Lord.

We have planned by the help of the dear Lord to buy a gospel tent in 1933 about the 1st. of June, and set it up first in Cincinnati, Ohio. All nations are invited to come to sing, pray, testify and preach the gospel of the kingdom of heaven. The Holy Ghost shall lead in everything. If you want to know, come and see. There will be no pulpit committee. If you have the message, present it. All ministers of God will be honored the same, only double honor on them that rule well. Free-will offerings will be given to all as the Lord blesses.

We want the old-time gospel truth preached that souls may be saved, sanctified and fully consecrated to God. So come in faith believing the Lord will bless.

Yours, in the one Church. — A. D. Washington
Madisonville Sta. Cincinnati, Ohio.

Obituaries

Charles Wesley Forbes was born in Wisconsin, August 26, 1848. Departed this life March 23, 1933, being 84 years, six months and 25 days. His wife, two daughters and son preceded him in death. There remain to mourn the loss five sons and two daughters, namely: Ira W. Forbes of Dustin, Okla., Myron J. Forbes of La Crescenta, Calif., Erle E. Forbes of Los Angeles, Calif., Chelsea Forbes of Phoenix, Ariz., Charles O. Forbes of Bremerton, Wash., Mrs Bertha Mantooth of Los Angeles, Calif. and Mrs. Elma Miller of Clovis, N. Mex., also fifteen grand children, two great grand children, and many friends and neighbors whom he enjoyed visiting. He had been ill for several months but with little suffering. The end came quietly, having witnessed that he was ready to go. Funeral services were conducted by G. E. Harmon. Text, Job 14: 14.

One by one we pass away;

From dust we came, now back to clay--

From dawn of day to setting sun,
Till hair is gray and race is run.

Press on and on, my brethren dear,
Trust in God and do not fear.

O do not mourn as others do!

Press heavenward with the chosen few!

— G. E. Harmon.

William D. Wallace was born in Illinois, Feb. 2, 1861. Departed this life March 30, 1933 at Whittier, Calif. In Kansas he homesteaded, then moved to Greeley, Colo. From there he came to California about 30 years ago where he heard the truth preached in all its fulness by the pioneer ministers of the Church of God — was saved and lived a devoted life to all the light given him. He was married to Miss Carrie Ayers. About one year later she died. Some years later he married Miss Sarah E. Bryant, and on April 12, 1929 she passed to her reward.

Bro. Wallace was a very devoted man of God and dependable in every respect. He was selected as deacon of the Church of God in Whittier, Calif. and filled that place for a number of years until his death. Was afflicted just a few days, dying of heart rupture suddenly.

Funeral was preached at Martin's Funeral Parlor in Whittier by the writer, and assisted by Bro. J. W. Youngblood of Pomona, Calif. Text used, St. John 14: 1-3. Interment was made in Downey cemetery.

— E. M. Zinn.

Mary Susan Spradling was born Dec. 12, 1845. She departed this life on March 27, 1933; age 87 years, 3 months and 14 days.

About thirty years ago she heard the truth preached and accepted it, seeking the salvation of her soul and the healing of her much afflicted body. The Lord wonderfully healed her then, and many times since. She has been a widow for many years.

Desiring to be near the saints, she came to Guthrie several years ago. She was always very faithful in attending services, never missing one as long as she was able to come. She was always ready to do anything she could to aid the saints and others. Her faithfulness was an inspiration and encouragement to all. Through her great faith, the Lord marvelously healed her many times, even though she was often persecuted because of her determination to trust only in God through her many afflictions.

About three years ago she had a light stroke of paralysis which left her mind weakened, and from which she never recovered. This is the aged saint

whom the saints have been helping to support for these years. You may be assured that the Lord will abundantly reward each one who helped this one who was unable to help herself.

Funeral services were conducted by L. Y. Janes.

"GRANDMA" SPRADLING

Oh, your kind heart was filled with a love of the Lord
Till its tenderness spilled like a fragrance outpoured,
And the presence of Him, as He lit up your face,
Into lives that were dim brought a sweetness and grace.

And when weary days came and long illness beset,
With a trust in His name all your troubles were met,
Then at last came release from grim pain's heavy toll
And where sorrows all cease all is well with your soul.

— D. M.

(Continued from page 3)

speak only words as are good "to the use of edifying, that it may minister grace unto the hearers."

How many useless words are spoken! God help us to watch and pray lest we fall into this snare of the tempter. Jesus said, "Let your communication be, Yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

If you are tempted to relate a past experience, or anecdote, reflect a moment, consider whether it may be to God's glory. Pray with David: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." God is no respecter of persons, and His promise to Moses He will verify in any case where His help is asked, "I will be with thy mouth, and teach thee what thou shalt say." If you are tempted to narrate something to provoke laughter, resist the temptation; for it will not be to the edification of your hearers.

If sermons, testimonies, and conversations be born of the spirit, there will be few who will sleep through the time.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6.

In putting off things for Jesus' sake let us put off the habit of using many words. Some one said, "Speech is silver, silence is golden." Prov. 25: 11 says, "A word fitly spoken is like apples of gold in pictures of silver."

Let us pray before we engage in conversation. In Jas. 1: 26 we read these words: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's re-

ligion is vain." Are we bridling our tongues when we speak unadvisedly and enter thoughtlessly into promiscuous conversation? Let us listen more than we speak. Remember that as Elijah stood upon the mount and the Lord passed by, that the Lord was not in the great strong wind, nor in the earthquake, nor in the fire; but after the fire came a still small voice asking, "What doest thou here, Elijah?" Let us keep silent that the Lord may speak. — SEL.

CORRESPONDENCE

Benton Harbor, Mich. — Dear Brother Pruitt: Praise the dear Lord. Once more I want to thank my dear Jesus for salvation. Therefore being justified by faith, I have peace with God through our Lord Jesus Christ: by whom also I have access by faith into this grace wherein I stand, and rejoice in hope of the glory of God. Not only so, but I glory in tribulations also, knowing that tribulations worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in my heart by the Holy Spirit which is given unto me. Rom. 5: 1-5. This makes me love every body, and do good unto them. Since Jesus has gone back to the right hand of the Father and gives us the gift of the Holy Spirit to guide us into all truth, He wants us to walk in His steps and let our light shine out to this dark sin-cursed world as He let His light shine. His prayer was that we should watch and pray, that our conversation or our daily life should be salted with fire, so that the gainsayers can not gainsay our daily conversation or our daily walk. I would rather not say five words a day than to say a multiplicity of words and in them have said some things that ought not to have been said. Every body knows it, and says, I didn't think so-and-so would say such words! Dear precious eternity-bound souls, for Jesus' and a lost world's sake, let us as professors let our light so shine before men that they may see our good works and glorify our Father which is in heaven, (Matt. 5: 16) is my prayer.

— James E. Morris

Neosho, Mo. — Dear Sister Pruitt: This evening finds me well in both soul and body. Praise the Lord. I love the Bible way; it just suits me. I am so glad I ever found Him so precious to my soul. I am going on my way rejoicing in a Saviour's wondrous love. I am so thankful for the joy and peace I have in my soul, and to know I am on the road to glory; Praise the dear Lord. I know it won't be long till I will be in that mansion above. I want to do all I can for lost souls that they too, may gain a home in heaven.

I wouldn't turn back for all the world. When I see so many going on in sin, it makes my heart ache. Oh, so sad it will be when they come to the judgment bar of God, and the Lord will say, "Depart from me, I know you not."

I want your prayers that the Lord will bless in our home.

May the Lord bless you all in your work, is my prayer. I am enclosing twenty-five cents for the "*Faith and Victory*" paper. I enjoy reading the paper so well. I get very much encouragement from it. Your sister in Christ, — Polly E. Brewer

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Campo, Colo. — Dear saints scattered abroad: I feel like the Lord would be pleased for me to write my testimony.

I can truly say this morning I am saved and sanctified and enjoying salvation every day. The older I get the brighter the way.

I have read books, tracts and the dear old Bible and have learned many good things. Praise the dear Lord.

Some people around us seems to think we are not interested in the saving of souls because we do not go to their meetings, but God has saved us from sectism a long time ago. Praise the dear Lord.

Dear saints, I have several unsaved children. Will you each one that reads this, pray God to save them.

Now I am getting to be an old woman. I am 76 years old and I have not taken a drop of medicine for over twenty years, nor have I used salves or linaments. The Lord is my physician.

I got so many terrible falls, but I am so glad to tell you the dear Lord don't let me fall any more.

Pray for me. Your saved and sanctified sister,
— E. E. Ingham

o o o o

Chillicothe, Ohio — Dear Bro. Pruitt: Please find enclosed subscription price for "*Faith and Victory*". I have been reading your paper for the past year. Some one donated it and I thank the donor and pray God's blessings upon whoever sent it. It contains soul nourishing food — such good articles and testimonies.

I was saved thirty-two years ago through the labors of a minister who shunned not to declare the whole counsel of God. I was a young man lost in sin, a lover of the world, its pride and fashions and through obedience and faith in the Lord my sins were pardoned and I took part in the first resurrection. Praise God. Old things passed away and all

things became new, and the world had no inducement for me. I am rejoicing to-night to know I have victory over the world, the flesh and the devil, but am sorry to say that most of the brethren that were saved with me have fallen away. Paul says, in 1st. Timothy 4: 1 that in the last days some shall depart from the faith. Also in 2 Tim. 4: 3,4, "For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers having itching ears and they shall turn away their ears from the truth, and shall be turned unto fables." While it is sad to see so many falling away in these days of peril, I am glad to know there is a small remnant left who are loving and rejoicing in the truth. The dear Lord gives us grace to endure the fiery trials and persecutions of those who oppose us, and can not endure sound doctrine. It is pleasure for me to serve the Lord. I love to meet and be in company with the saints. They are just as precious and true as they were thirty years or more ago. My greatest aim is to do the will of the Lord.

You have heard the gospel story,
Both in sermon and in song;
How it filled your hearts with glory,
Keeping you from doing wrong.

Yea, what care it wrought within you,
Yea, how careful was your speech,
And your dress a real example
To lost sinners the Lord doth seek.

Dark the nights, you well remember,
How you waded through the snow
To that beautiful assembly —
Seeking for more truth to know.

How are you tonight, my brother?
Are you as zealous for the right,
Or does it make your poor soul shudder,
Where the gospel is preached aright?

"Preach the word," is the exhortation
Paul has given to the church.
By the holy inspiration
Do not shun this noble work.

How is your record to-night, O preacher?
Will it stand the judgment shock,
Or will you be classed with all false teachers,
Who have simply made a mock?

— C. E. Hagely

Porter, Okla. —Dear Bro. Pruitt: Greetings to you in the name of Jesus. I feel led to-night to write my testimony through the paper.

I am glad that I can say I am saved and sanctified, living to all I know and understand each day. I love the Lord and ever mean to be true.

The Lord blessed wife and I with an eight pound boy, Feb. 16th. We are glad that we can trust the dear Lord for him. We earnestly ask the prayers of the saints scattered abroad that we may train him up in the fear of God, and that God may teach and draw us nearer to Him each day of our life.

I am also enclosing the amount for the renewal of my subscription. I don't know exactly when my former subscription expires, but I don't want to miss a copy.

Your Bro. in the true way, —Glenn W. Miles

o o o o

Pern, Nebr. — Dear Bro. and Sis. Pruitt: After so long a time I again greet you. Thank you for sending me the "Faith and Victory" just as I needed it at home.

Yes, I'm home again. Before I left Brother Orr's it seemed so dark for me to come back here alone, and just as these sad thoughts were going through my mind it seemed something said, "Jesus is with you." I said, "O, yes Lord I know that. I won't be sad any more. I am not alone. Jesus is with me and He is going home with me to be my Comforter and strength." I was so encouraged and built up in hope that all discouraging feelings left me and my thoughts and feelings turned to joy and praises to Him who doeth all things well. Praise His name. Sometime shortly before this I was reading the third chapter of Ex. where the Lord called to Moses out of the burning bush. God talked to him, saying, "I have seen the affliction of my people and I know their sorrow," and it seemed to me as I read that verse, that the Lord was talking directly to me and said, "I know your affliction, I know your sorrow, (and in the 12th verse) certainly I will be with thee." I was so encouraged and built up, my whole being was bursting with thanksgiving and praises to my Lord because I realize that He loved me and that His promises were true. I realize that I am His and He is mine. Glory be to God. He keeps me day by day. I'm in the center of His will to do the whole will of God. Praise Him evermore.

God bless all you dear ones and keep you true to Him.
— Mrs. E. E. Humphrey.

Question Box

Question: Was the devil ever an angel in heaven?

A. D. (Washington).

Answer: This question was answered at some length in the "Path of Life" a few months ago, but some of our present readers did not read it. No, the devil was never an angel in heaven. No sin ever entered heaven nor ever will. Heaven is a holy place and always was a holy place. Some say that an angel became lifted up with pride and was cast out of heaven. Where did the pride come from that he became lifted up with? Did he generate it himself? Certainly not. It always existed. Evil is just as eternal as good. Nothing has ever been created that God did not create, and if sin was created then it was God that created it, which we know He did not.

Question: Who are meant by "the angels that kept not their first estate?" G. W. (Ala.)

Ans. They were not holy angels in heaven, but men on earth, probably the sons of God referred to in Gen. 6: 1- 6.

Ques. Does God harden people's hearts? L. (Okla.)

Ans. The Bible says that God hardened the heart of Pharaoh. God does not directly and willfully harden the heart of any. He has created laws the violation of which will harden the heart. This is the only sense in which God hardens hearts. Sin is a transgression of God's laws. Had God never made any law there would be no sin. In reality it is not God that hardens the heart, but it is he who transgresses His holy laws.

Ques. What is the Holy Ghost? V. H. (Ala.)

Ans. He is the Holy Spirit. He is the third person in the Godhead or the Trinity. He should not be called Holy Ghost, but Holy Spirit. The Greek word can not be rendered "Ghost" in every instance and why should it be in any? We would not say, "born of the Ghost, or walk in the Ghost." In these places it is translated Spirit and should be elsewhere.

Ques. What is the meaning of the word "remaineth" in John 9: 41? G. E. I. (Colo.)

Ans. If these people had been blind; that is, if they had been so utterly ignorant as to not know that they were transgressing God's law, then they would have had no sin, but they themselves acknowledged that they were not ignorant of the law; therefore, they were not innocent, but their sin remained upon them.
(Answers by C. E. Orr).

◆ « Young People's Section » ◆

LOVE

All thru the Word this theme, we find,
Is foremost in each writer's mind.
Our Savior brought it from above,
From God, to man, redeeming LOVE.

When we are from our sins made free
And die with Christ on Calvary,
His Spirit hovers like a dove;
Oh, blessed tho't, transforming LOVE.

When we upon the altar lie,
And for His mercy sorely cry,
God hears and sends His Holy Dove;
What joy we have in cleansing LOVE.

The grace that binds the Trinity—
Sometimes we call it charity—
That faith, when settled, will not move;
Oh Power Divine, established LOVE.

And now since Jesus for our sakes,
Upon Himself our burden takes,
Let's battle hard and for Him prove,
That we possess His gracious LOVE.
Wm. E. Laughlin.

EDITORIALS

Christ not only suffered death on the cross, but also He was resurrected to life after three days in the tomb. Death was not the victor; the grave could not hold Him. Therefore, we read of His triumphant resurrection to everlasting life.

His death or the shedding of innocent blood on Calvary's cross was necessary for the atonement of our sins. Also, His resurrection was just as necessary to complete God's plan of salvation for our justification. In Rom. 4: 25 we read: "Who (Jesus) was delivered for our offences, and was raised again for our justification." In this verse we see that He was not only "delivered for our offences," but also "raised again for our justification." Praise God for a living Christ who is now at the right hand of the Father interceding for those who will believe in Him. Thru heart belief in Christ's work complete, we can

be resurrected from death in sin to everlasting life, and when this earthly journey is ended He will receive us unto Himself to dwell eternally. What a wonderful gift and such a blessed reality! Truly He arose a Conqueror over death, hell and the grave. We can conquer through Him.

O-O-O-O-O-O

Dear young saints, be firmly decided to serve the Lord. "A double-minded man is unstable in all his ways." Jas. 1: 8. You cannot be established and at the same time have a mind to serve the Lord and a mind to serve the world. Such an experience of constant indecision is the trouble of many. A lack of faith hinders our becoming established, as we read in Isa. 7: 8, "If ye will not believe, surely ye shall not be established." Bravely hold up the shield of faith on the Lord's side, and let your feelings run as they will.
— L. D. P.

Boley, Okla. — Dear Readers of the "*Faith and Victory*": I do thank the Lord for His mercy and kindness to me. I am a girl fifteen years of age, and have been saved one year. I have no desire to go back in this dark and sinful world. I have been sick for seven months. I desire all the saints to pray that the Lord will completely heal me. He is our healer.
Your Sister in Christ, Verna Louie.

O O O O

Guthrie, Okla. — Dear young people: Greetings in Jesus' most holy and precious name. Today finds me still saved and rejoicing in the ways of the Lord. My face is set heavenward to the place I am striving to gain. Since the Lord saved me, my affections, heart and mind have been centered on heavenly things. I turned my back on sin, and have been fighting the wrong ever since. May God help us to keep these few words in view that we find in Isa. 50: 7, "For the Lord God will help me** Therefore have I set my face like a flint." May we be like a rock in the billows that cannot be moved. "For if God is for us, who can be against us?" We know that "all things work together for good to them that love the Lord."

May every one of the young folks be encouraged to live for Jesus, the One who died for us. He is a present help in every time of need, and I am certain that He will never leave nor forsake us, according

to His promise in Matt. 28: 20. Praise His dear name. Stand true to God.

Your Sister in Christ, — Ozell Allen

o o o o

Forest City, Mo. —Dear young saints: Greetings in Jesus' name, who has redeemed us unto Himself, a people separate from the world. May the dear Lord bless you and encourage your hearts to live for Him. The devil is after the young people to-day, trying to capture them, because he sees they can be of use in the work of God. Our hearts are made sad as we see so many of the young saints falling by the way. It need not be that way, if we watch and pray, and keep our eyes on God. He will carry us through safely all the way and when life here is over, take us to be with Him in heaven. Jesus said, "My sheep hear my voice, and I know them, and they follow me." (John 10: 27). If we are Jesus' sheep, we will follow Him and will go no place where He would not go, because to follow Him would be for Him to go before us. Wherever He goes we can safely follow.

Dear young saints, flee from every thing that would cause you to have less desire for prayer and reading of God's Word. Whatsoever does not help us to get closer to God will cause us to get farther from Him. We are told to shun the very appearance of evil. Whatever we do not feel God would be glorified by us doing, we had better let it alone. God knows what is best for us and will lead us right if we but give ourselves into His care and follow where He leads. Those who live in touch with God are those who receive heaven's blessings upon their souls. So let us live alone for God, watch and pray and do what we can to win others to Christ.

Your redeemed Sister, — Susie Whipple.

PRESCRIPTION

When you are blue, blue, blue,
And really can't deny it,
Here's something that will lift you up
If you will only try it:
Just slip off somewhere all alone
And let your thoughts be dwelling
On every good thing you have known
Until your heart is swelling
With thanks to Him who made the earth
And all the wonders in it —
Then tackling that hard fight again
You'll find you've strength to win it!

— J. Don Moon.

The Cost And The Reward

"Oh give me the old-time religion,
Oh give me the joy I can know,
I believe in the old-time religion,
As our fathers received long ago."

I'd like to know, Jennie, why you sing that song so much, and what you mean by old-time religion. Isn't religion the same as it used to be?

Mrs. Bush was sitting on the veranda near where Jennie, the house girl, was hanging out clothes and singing lustily. It had been only a few months that Jennie had been in the Bush home, but the place now seemed different; even the atmosphere was changed. Always bright and cheerful, singing from morning till night, she seemed to drive away every cloud which made its appearance.

Jennie stopped and looked at Mrs. Bush with a smile. "Why, yes, Mrs. Bush, real religion is the same as it used to be, but that which most folks get these days, isn't the old-time religion, which the majority of people take to more."

"What do you mean, Jennie?"

"I mean that the new-time religion doesn't cost much, and it is worth about as much as it costs."

"Cost much? Why mine didn't cost me any thing, Jennie."

"Well, mine did," said the girl, the tears coming into her eyes, but smiling in spite of them; "It cost me what people count very dear."

Mrs. Bush laid down her sewing. "Tell me about it."

"I was only sixteen, just out of high school and was getting ready to enter college that fall. During the summer an evangelist came and held a tent meeting in the town. Quite a few were converted and I was among the number. He preached the old-time religion and it appealed to me. I had seen so much sham that I was tired of it all and had become quite indifferent toward religion. The evangelist dwelt much upon the cost and the results if the price was paid. The joy that some of the workers had in their faces made me hungry. The evangelist spoke also about 'peace passing all understanding' and the 'rivers of pleasure.'

"I was unhappy. We had had much trouble, too, over many things in our senior class that year. There was one girl, the leader in scholarship, who was very poor. All of the class were in very comfortable circumstances, except Mary. Because of their means.

many social features and little trips were planned; this of course, would cost not a little, to say nothing of the commencement clothes. At first these things were planned, not thinking of Mary's circumstances. Some of the class were very considerate, wanting to keep within her reach, even though many things had to be given up. The rest were quite unkind, and some, even cruel.

"Mary manifested such a beautiful spirit that it turned most of us on her side. When the evangelist came and preached the way he did, I knew that Mary had just what he preached about, and I wanted it. Mary and I had become fast friends in spite of the difference of our means.

"One night I went forward with many others, and I found that all the evangelist had said was true. I was sure that my sins were forgiven and I was right with God. That peace! and the rivers of pleasure! O Mrs. Bush! they are running today," and the tears of joy ran down Jennie's face.

Mrs. Bush sat with rapt attention, listening to the story of the girl. She had never seen any thing like the scene before her, and she felt there was a sacredness about the silence which she dare not disturb. Presently Jennie dried her eyes, and a more serious expression came over her face.

"The days which followed were full of happiness. Then there came a change. My eighteenth birthday came in July. Mother and father wanted to have an elaborate supper, and later in the evening a dance. I objected to their plans for the first time in my life. I was the only child and we three had loved one another dearly. They were very much surprised and tried hard to persuade me. I was firm, for I knew I could never enjoy that kind of pleasure again. At first, father and mother didn't know what to do. When they found that coaxing and persuading had no effect, father became angry. He gave me the first harsh words I had ever known from him. I can see the proud, stern look on his face now. 'Jennie,' he said, 'if your religion has come between us to make us this trouble, and you disregard our wish, you will have to give it up.'

" 'I can't, father,' was all I could say.

"He turned white, and mother stood trembling, not knowing what to do. 'Then you will have to go,' he said, and such a hard look came into his face.

"I was dazed for a moment, for I knew my father meant what he said. Soon a quite peace stole over me, and these words came to me, "I will not forget thee nor leave thee; I am thy redeemer; I will care for

thee.' Father turned and left the room, and was soon on his way to the office. Mother and I stood facing each other. 'Oh! Jennie,' she said, as she threw her arms around my neck and shook with uncontrollable sobs, 'why did you do this?'

" 'It will come out alright, mother, for God will see to that; and now goodbye, for I am going over to Mary's.' I kissed her and left the house."

A groan escaped Mrs. Bush as she put her hand out to take one of Jennie's, and the tears ran down her cheeks. "What did you do then?" she said in a whisper, trying hard to control herself.

"I was somewhat bewildered for a few days. I did not go home again, for I knew what it would mean to mother. I heard of a lady in a near-by town who wanted a companion, so I went to her and offered my services. She accepted me and gave me splendid wages. She died the following summer, and I began teaching in the fall. Just before school was out I read of your offer, and decided I'd like a change; that I would go into the country, work hard with my hands, and rest my brains, for I expect to enter college this fall."

"What about your mother?" said Mrs. Bush.

"I have written mother every week since I have been away. Father has not allowed her to answer, but Mary has kept me informed about her."

"Does it pay, Jennie?" asked Mrs. Bush, looking searchingly into the girl's face.

"What, my religion? Oh Mrs. Bush! if you only knew how much it pays! I couldn't give it up—no, not if it meant the same thing again."

"But how about your parents?"

"Oh, the Lord will bring that out all right. They're going to be brought in, too. I am expecting a letter any day. My religion cost me my parents, and my reward shall be my parents. I know. Yes, I'm expecting a letter any day, and I feel that it will be here soon."

Just then Mr. Bush came around the house. "A letter, Jennie."

Jennie took it, and recognized the handwriting of her father at once. "Ah, I knew it would come." Hastily she tore it open while Mrs. Bush stood, waiting almost breathlessly for the contents. Jennie glanced at the short note, then read aloud:—"Dear Jennie: Your Father is ours, and your religion is ours; come home, and let us enjoy them together. Lovingly, Father."

Jennie took Mrs. Bush's hand in hers and pressed it. "Oh!" she said, the happy tears running down her cheeks again, "It has paid! it has paid!" —Sel.

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

Because of dimness of eye-sight we are doing no more reading and writing these days than necessary. We shall be thankful for your prayers.

o—o—o—o—o—o

The campmeeting at Hammond, La. will begin, the Lord willing on July the seventh and close on July the seventeenth. To meet the expenses of the meeting this year will require considerable sacrifice on the part of the Church here. That we might be able to help some, we are going to offer a special price on books. "Odors From Golden Vials" formerly sold for 75 cents and is now advertised at that price elsewhere. We will sell until July 1st. at 30 cents postpaid. "Heavenly Life For Earthly Living" is a 25 cent book which we now offer until July 1st. for 15 cents. You will get books that will do you good and at the same time aid us in meeting our campmeeting expenses. If any of the Lord's people have any of the Lord's money and wish to give us a helping hand at this time we shall be thankful for your offering though it be ever so small.

o—o—o—o—o—o

Our recent tract is on "The Decline Of Reformations." It is meeting with some opposition. We expected it would. When you expose the compromising spirit folks are of, they will resent it. The innocent very seldom reply. When people set up in their defence it is quite evident that they are not innocent. Jesus answered never a word. Our holiness, our loyalty to Jesus Christ will be our best defence

Fellowshipping The Wrong

It is not enough to favor that which is right; we must oppose that which is wrong. We might quote scripture which teach a trust in God, but if we fellowship those who violate this trust and thus reproach God by their distrust, we do wrong. Those who distrust God should be reproved. To offer our pulpits or our publications to those who are practicing and teaching that which is a distrust in God is to be equally guilty with them. Saul (Paul) did not stone Stephen, but he held the clothes of those who did and was, consequently, guilty of stoning this man of God. We may not practice a thing, but if we encourage, or give aid in any way to those who do, we are an accomplice with them.

Is Division Wrong ?

It is not the division that is wrong, but that which makes the division necessary is where the wrong lies. A man has a basket of apples. He discovers that a portion of them begin to decay. A division is positively necessary that the soundness of of the remainder may be preserved. It is not the division that is wrong, but that which makes the division necessary. We knew a congregation of religious people who divided over a feather. Some might say that to divide over such a "trivial" thing was wrong. Now the division was not wrong, but that which had gotten into the hearts of some that made a certain use of a feather, that was wrong. This congregation had for years been opposed to "outward adornment" such as the wearing of gold, pearls, costly array (which included silks and satins) feathers and flowers etc. One Sunday the preacher's wife came to the meeting with an ostrich feather in her hat. Some favored this and some opposed. The result was a division. Now it was not the division that was wrong, but the spirit of worldliness that had gotten into the heart of this woman that was wrong. The division was positively necessary that the purity of the remainder might be preserved.

Little Things

Life, to the most of us, is made up of a round of little everyday duties. Little duties can be done in a holy manner as well as greater ones. We hallow life by doing the small duties of each day in a holy way. In the home, words can be spoken in a holy way, or the same words can be spoken in an unholy way. This same is true in every act of life. Holy principles should enter into all the words and deeds of life. To carry holy principles in our words and deeds to the world we thereby hallow the world.

Let us mention a few things in life in which holiness will show itself. It is a good thing to do as little borrowing of neighbors as possible, but sometimes it is very convenient if not almost a necessity, and is not an unholy thing to do. Suppose it is necessary to borrow a cup of sugar or flour. It is not wrong to do this, but it is wrong to be careless about returning it, and still a greater wrong to return a spoonful less than was borrowed. If we are truly holy at heart we will make sure that we are returning as much as we borrowed, and to make sure we are likely to add a spoonful or two. We know a wo-

man who borrowed five cents of another woman. Both these women professed to be Christians. The woman who borrowed the five cents gave promise of returning it in a few days. More than a month had gone by and the five cents had not been returned. I spoke to the woman about her neglect, whereupon she replied, "Oh, saints do not pay attention to such little things." That is where this woman was much mistaken. Saints do pay attention to such little things. Saints endeavor to keep their promises. Saints do not live careless lives even in little things. Some professors of holiness are careful to keep their chickens out of their garden, but they are not so careful to keep their chickens out of their neighbor's garden. Genuine holiness makes us careful that nothing of our own be wasted, but much more careful that we destroy nothing that belongs to our neighbor. If you borrow a saw of your neighbor and get it out of the shed, when you return it do not leave it outside the shed where it may take rust, and when you borrow any thing return it in as good condition as when borrowed.

When writing to some one desiring some information, do not write on a card, but write a letter and enclose a stamp for reply postage, and when you write so large a letter as to require six cents do not put on but three cents and require your correspondent to pay the other three. These are just a few of the many little things in which holiness can play a beautiful part.

* * * * *

All the paths of God-given duties are given in love. Clouds may overhang them, and they may, in places, be rough and stony, but the love of God never sends you along any way but what there is something to gain that will pay you far more than it costs. Many of the best things in life are gained by the enduring of some hardship and suffering. Seek not the easy paths, but those paths in which lie the will of God to you.

* * * * *

Jesus is ever ready to communicate to you every good thing that you are capable of receiving. Please think on these words for a few moments. Repeat them over to yourself. If you are not receiving the good things from God that you would like, it is because you are not capable of receiving them to profit. There is something for you to do. Rehoboam prepared not his heart. 2 Chron. 12: 14. Jehoshaphat prepared his heart. 2 Chron. 19: 3. Prepare your heart for what God has to give.

Bible Lessons For Sunday Schools And Home Study

Sunday, May 7, 1933

HOME STUDY FOR THE WEEK

- May 1 — Jesus Faces Death. Luke 9: 51-62.
- May 2 — Moses Facing Death. Deut. 34: 1-8.
- May 3 — Paul Facing Death. 2 Tim. 4: 1-8.
- May 4 — Stephen Facing Death. Acts 7: 54: 60.
- May 5 — Jesus Bearing Our Sins. Isa. 53: 7-12.
- May 6 — Life Through Death. John 12: 20-26.
- May 7 — Devotional Reading. Psalms 91.

LESSON TEXT, PRINTED PORTION — Mark 10:35-45.

SUBJECT — Talking of Christ's Death.

35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptised withal shall ye be baptised.

40. But to sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared.

41. And when the ten heard it, they began to be much displeased with James and John.

42. But Jesus called them to him, and saith unto them, Ye know they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

*

Memory Verse — Verse 44.

Central Thought — Humility and service is the test of greatness.

Practical Truth — Do all the good you can without thought of any reward.

Suggestion To Teachers

Primary and Junior — Explain to the children why we are here in the world; that it is not to be served, but to serve others. Tell them of many ways in which they can be helpful, especially in their homes.

Intermediates — Teach the children that the only true ambition is to glorify God in all we do. Read Phil. 1: 20.

Senior and Adults — Discuss the cost of true greatness.

Introduction

Jesus is on His way to Jerusalem. The crucifixion is only a few days distant. He, for the third time, gives a forecast of His death. He gives the second rebuke to His disciples for their desire to be great, or to have some prominent position in His kingdom. Jesus here teaches the great lesson that true greatness can come only through self-denial and sacrifice.

EXPLANATORY NOTES

Verse 35. By reading Matt. 20: 20 we learn that it was the mother of these two sons that made the request of Jesus. She was simply interceding for her sons. The brothers made this request through their mother. In Matt. 19: 28 Jesus gives promise to His disciples that they should sit upon twelve thrones judging the twelve tribes of Israel. They, no doubt, understood this literally. The mother of James and John desires a prominent place for her sons. How prone mothers are to instill pride and ambition into the hearts of their children. Instead of this, parents should use great caution to subdue that feeling of pride in the hearts of children. To dress children in a worldly way fosters pride in them and is a sin against the child. Blind parents! Better that your children were as obscure and poor as Lazarus than to seek wealth and position in a worldly way.

Verse 38. "Ye know not what ye ask." We need to have some caution when we pray. We should have some understanding of what it cost to obtain a thing before we ask Jesus for it. We have heard folks ask Jesus to make them like Himself. We wonder if they are willing that He should grant this request. It will cost us something to be like Jesus. "Can you drink of the cup?" Are we willing to suffer with the Savior? Do we do somethings that take away the offence of the cross? In our talk with the world, do

we come down to their level and thus take away some of the offence of the cross? How is our dressing and the dressing of our children?

Verse 39. "We can." It is true, we can, not of ourselves, but by the grace of God. Grace will enable us to be baptised with the baptism with which Jesus was baptised. This means that we can, by grace, suffer the things that Jesus suffered. These very disciples did that in after years.

Verse 40. God, the Father, is the Giver of all things. It was He who gave His Son to die for mankind. With Him God freely gives us all things. "It shall be given to them for whom it is prepared." For whom is it prepared? God has prepared for us that for which we are prepared. Just that and nothing more. Heaven is prepared for those who are prepared for heaven. Our mansion in glory will be just what we are prepared for. We can all have a place at God's right hand if we are prepared for it. Think of it, dear soul. In the great book of life there is a double entry. Just what is added to your soul today is also added to your mansion in heaven.

Verse 41. This displeased the ten. How far this is from the Spirit of Christ. It is this spirit of jealousy and love of preeminence that works division among brethren. Real Christians prefer their brethren to be honored before themselves.

Verses 42-45. Jesus teaches His disciples the true position of man. He is to be a servant rather than a lord. Christ did not come to this world to be served, but to serve. Our greatness is the measure of our littleness. The nearer nothing we come to consider ourselves the greater we are. Those who are humble never take thought of their humility.

PRACTICAL APPLICATION

As we study these lessons, let us not fail to get the principles of righteousness contained in them implanted in our own life. There are a number of questions we should ask ourselves in the study of this lesson. Do we have any desire to attract others to ourselves? Are we seeking to do some great thing rather than doing the will of God and then taking no farther thought about it? Do we enjoy having others honored rather than ourselves? Do we feel a bit pleased when others praise us? Do we feel happy when by mistake another is given honor for something we have done? Are we perfectly willing to take the lowest seat? When we take the lowest seat, do we have a secret desire that some one will notice that we have taken this lowly seat? Do we serve that our service may be noticed? We can do all things

only when we fully realize in our hearts that we can do nothing of ourselves. We can rejoice in suffering by the grace of God. If our soul is filled with the life of Jesus, it will be natural for us to rejoice when we are persecuted. It is natural for the Christ-life to rejoice in suffering. Oftentimes we know not what we ask for. To be contented without having our prayers answered is the best answer to our prayers.

Sunday, May 14, 1933.

HOME STUDY FOR THE WEEK

May 8 — Jesus Acclaimed as King. Mark 11: 1- 10

May 9 — Ruler of Nature. Mark 11: 11- 14.

May 10 — Ruler of the Temple. Mark 15-19.

May 11 — Power to Answer Prayer. Mark 11: 20- 25.

May 12 — Christ's Authority Questioned. Mark 11: 27- 33.

May 13 — King of the Earth. Psalms 2: 1- 12.

May 14 — Devotional Reading. Rev. 5: 9- 13.

LESSON TEXT, PRINTED PORTION — Mark 11: 1-10.

SUBJECT — Entering Jerusalem.

1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereupon never man sat, loose him, and bring him.

3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had commanded: and they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8. And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

9. And they that went before, and they that followed, cried saying, Hosanna; Blessed is he that cometh in the name of the Lord.

10. Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

Memory Verse — Behold, thy king cometh unto thee; he is just, and hath salvation. Zechariah 9: 9.

Central Thought — Christ is ever marching in triumph.

Practical Thought — Is He marching in triumph in my life?

Suggestion To Teachers

Primary and Junior — Talk to the children about the colt; how Jesus put it into the heart of the owner to let those two men have the colt. Tell them how Jesus can put it into the hearts of people to show kindness to His children. We are never to defend ourselves, but let Jesus deal with those who do us wrong. Make it impressive.

Intermediate — Talk about Christ being King in our lives; how He will rule in us and control all the words we speak and deeds we do.

Senior and Adult — Discuss the authority of Jesus over the kings and rulers of the world.

INTRODUCTION

It was on Sunday, the first day of the week in which Christ was crucified, that He, coming over from Bethany, entered into Jerusalem in triumph. On Monday He came over from Bethany again to Jerusalem and drove the traffickers out of the Temple as He had done once before in the early part of His ministry. Read Mark 11: 15- 18. It was while on the way from Bethany to Jerusalem this Monday morning that Jesus came to the barren fig tree and pronounced a curse upon it. Get a lesson from this. Do not confine your questions and studies just to the printed portion, but also to the verses between the printed portions. Study thoroughly the life of Jesus during the few remaining days before His crucifixion.

EXPLANATORY NOTES

Verse 1. Bethphage was a small village on the west slope of mount Olives. It is supposed to have derived its name from the fig trees that grew so plentifully there. "Beeth" means a house or a region, while "phag" means a green fig. Thus Bethphage means region of figs.

Verse 2. "A colt tied." Matthew says, "An ass tied and a colt with her." This is not a contradiction but merely a different way of expressing it. Matthew gives it according to prophecy. Isaiah 62: 11. Mark has more in mind the creature on which Jesus rode rather than just the prophecy. Matthew 21: 7 reads as if Jesus rode both the ass and the colt, which we know He did not do. He rode the colt — the creature on which man had not sat. The Jews did not use an animal for sacred purposes that had ever had a yoke on or

had ever been sat upon. Read Numbers 19: 2. This is why Jesus rode this colt. It was in accordance with Jewish law.

Verse 3. Jesus did not even ask the man for the colt. Why should He? The earth and the fullness thereof is His. He was no beggar. No doubt but that He returned the colt to the owner. This does not mean that we are not to ask others for things we might wish to use, but it does mean that we are not beggars. There is a difference between borrowing and begging. Jesus will get for His children that which they need without their begging. Read Psalms 37: 25.

Verse 4. Jesus rode on this colt on which no man had ever sat, yet it was as docile as an animal that had been bearing burdens for years. This same Jesus can subdue all the animal passions in our nature. "Where two ways met." Where one thoroughfare came into another. Jesus told them that the colt would be tied just outside the door. He was so minute in His description that they could not make a mistake. The way of life is made plain so none need make any mistake in finding it.

Verse 5. "What do ye, loosing the colt." We will be questioned by the world for our conduct in our service to Christ. They will wonder why we do some things, and why we do not do some others things.

Verse 6. "And they let them go." They seemed to be fully assured that the colt would be returned. We can so live that others will have full confidence in us.

Verse 7. "Cast their garments on him." It was in this way that the Jewish people acknowledge their king. Read 2 Kings 9: 13. They spread their garments on the steps before Jehu, their king.

Verse 8. "Cut down branches." The carrying of palms and branches was emblematical of victory. Read Revelation 7: 9.

Verse 9. "Hosanna." While this is a word of praise and honor, it is also a word imploring help. Save us, we beseech thee; redress our grievances; deliver us, O King, from oppression.

Verse 10. The people not only blessed the king, but also the kingdom of David which they now expected to be restored and made more glorious.

PRACTICAL APPLICATION

While verse 11 is not included in the printed portion, it should be studied. Jesus not only entered Jerusalem, but He entered the Temple. When in the Temple He "looked round about upon all things." This is very significant. Nothing in the Temple escaped His notice. This is true in the Temple of the

soul, and in life. Jesus sees all. If there be any pride, selfishness, or worldliness Jesus sees it. We should not only examine our own hearts, but we should seek the aid of the Holy Spirit in the examination. We should stand in the light of heaven, and view ourselves as God views us. Do we love Him with the whole heart? Is every nook and corner of the soul open to Him? Do we seek to glorify God in all we do? Do we often invite Jesus to come into the Temple of our soul and "look round about upon all things?"

Sunday, May 21, 1933

HOME STUDY FOR THE WEEK

May 15 — Jesus Pictures His Adversaries. Mark 12: 1- 12.

May 16 — Answering Pharisees and Herodians. Mark 12: 13- 17.

May 17 — Answering Sadducees. Mark 12: 18- 27.

May 18 — Answering Scribes. Mark 12: 28- 34.

May 19 — Rebuking Hypocrisy. Mark 12: 35- 44.

May 20 — Security in God. Psalm 37: 1- 11.

May 21 — Devotional Reading. Psalm 27: 1- 6.

LESSON TEXT, PRINTED PORTION — Mark 12: 28- 37.

SUBJECT — Jesus Answers His Adversaries.

28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but He;

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any questions.

35. And Jesus answered and said, while he taught

in the temple, How say the scribes that Christ is the son of David?

36. For David himself said by the Holy Ghost (Spirit), The Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool.

37. David therefore himself called him Lord; and whence is he then his son? And the common people heard him gladly.

Memory Verse — Never man spake like this man. John 7: 46.

Central Thought — The supremacy of love.

Practical Truth — Love indeed, and not in word only.

Suggestion To Teachers

Primary and Juniors — Not much suggestion is needed in this lesson. All will give a lesson on love. Teach the Children how we can love God whom we have never seen. A little boy's father had gone away to sea before the child was born, but the mother talked to him so much about his father until he grew to love him more than if he had been living at home with them. We can love God by faith. Read 1 Peter 1: 8.

Intermediates — The same as above. Teach the importance of love. Read 1 Cor. 13: 1- 3 to your class.

Senior and Adults — Discuss the meaning of loving our neighbor as ourselves.

INTRODUCTION

It is Tuesday of the week in which Jesus was crucified. He is in a controversy with the Jewish leaders. He answers the questions asked him in great wisdom. The Pharisees, Herodians and scribes were alike confounded by His answers. Never man spake like this man spake. Read over carefully Mark 12: 1- 27.

EXPLANATORY NOTES

28. The scribe asked Jesus a question. When you go to Jesus with your question you will always get the right answer. You can always find access to Him. If you are sincere in your questions He will take pleasure in giving you an answer. Carry everything to Him in prayer.

Verse 30. This is the first commandment. Do we keep the first commandment? If we do not keep the first we can not keep the remaining. If we keep the first we will keep all. Does not our hearts crave to love Him more? "Love" is of a deep meaning. Its nature is to act vehemently, intensely. They who love are carried forward with an intense desire to possess and enjoy the object loved. To love God according

to this commandment is to be so desirous of possessing and enjoying Him that every other earthly thing is sacrificed to this end. Also love means rest, satisfaction. The person that loves God according to this command has found rest and satisfaction.

We are to love with "all the heart." Notice this word *all* in connection with every part of man's being. *All* the heart; *all* the soul; *all* the mind; *all* the strength. There is naught left for the love of any other thing. Every thing is to be loved only with the love God. The heart is the seat of the affections. The affections are not the love, but the fruit of the love of the heart. They are the tender, fond, feeling. We can excite and stimulate that tender, fond feeling of love by meditating on God's love to us. As we think of His love to us the heart will grow warm with tender affection. This is a practice necessary to keeping our affections on God. While love is not feeling, yet love does feel. A mother feels love for her child. To love God with all the heart is to have a warm, tender, fond feeling of love. This makes God very dear. Then we are to love God with all the soul. The soul is the seat of the will. We must will to love God. The will has much to do with our affections. We are to set our affections on things above. We can will to do this. We must employ the will if we get on successfully in the Christian life. There is much to resist, and the resistance is to be done by force of will. The way of the least resistance is the way downward. David said, "I will love thee, O Lord, my strength." Psa. 18: 1. The emphasis is on "will." Set your will to love God.

We are to love God with *all* the mind. You will observe that the scribe, in replying to Jesus, used the word "understanding" instead of the word "will." It is the same. We are to love God with all our understanding — intelligence. We might properly use the word "common sense." Our understanding or good sense teaches us that we should love God. Live up to all of our understanding in the love of God. We know that we should place God first in every thing. Then let us do it. Will to do what we know. Walk in the light. Light is understanding.

We are to love God with *all* our strength. This applies to all of our being, but more especially to the physical being. Our bodies has much to do with our spiritual life. Our bodies effect our souls. To kneel in prayer aids the soul in approaching God. Our bodies are to be used in the service of God. We are to glorify God in our bodies. The acts of the body has a corresponding effect on the soul. We should eat and drink to the glory of God. To indulge the

fleshly appetites merely for their own gratifications dulls the finer sensibilities of the soul. Physical laziness begets spiritual laziness. Keep the body under.

This scribe (the scribes were the literary men among the Jews) understood that to thus love God was more than whole burnt offerings and sacrifices. Dear soul, it is more than all else. Do we have as much perception of truth as this scribe? Nothing that we can do takes the place of love, and all that we do should be done in the love of God. Consider this and may God give understanding. Jesus said that this scribe was not far from the kingdom of God. This knowledge did not put him in the kingdom of God, but it did bring him near to it. Whether or not he ever entered the kingdom we do not know. Many have been near the kingdom but never entered. The young ruler was near, but the probability is that he never entered.

We have used the space for the practical applications which we usually give, but we can use these notes to a practical application. Let us apply them to ourselves. There are too many Sunday Schools that are too much like a class in history. They make only an intellectual study of the Scriptures. The Sunday School class is a good place to get a sinner under conviction; and it is a good place to get them saved. It is never out of order to stop all else and pray for a sinner's salvation. Especially is this true among the children. To have a class of girls and boys who are not saved and never getting any of them saved is not our idea of what a Sunday School should be.

Sunday, May 28, 1933

HOME STUDY FOR THE WEEK

- May 22 — Jesus Warns His People. Mark 13: 33-37.
- May 23 — Jesus Anointed in Bethany. Mark 14: 1 - 9.
- May 24 — Jesus Among Friends. Luke 10: 38- 42.
- May 25 — Ministering to Jesus. Luke 8: 1- 3.
- May 26 — True To Jesus. John 6: 66- 71.
- May 27 — Friendship Rewarded. Luke 22: 24- 30.
- May 28 — Devotional Reading. John 15: 1- 19.

LESSON TEXT, PRINTED PORTION — Mark 14: 1- 9.

SUBJECT — The Anointing of Jesus.

Outline — There are two subjects in this lesson. Verses one and two speak of a conspiracy against Jesus. Verses 3- 9 is concerning the anointing of Jesus.

1. After two days was the feast of the passover, and of unleavened bread, and the chief priests and

the scribes sought how they might take him by craft and put him to death.

2. But they said, Not on the feast day, lest there be an uproar of the people.

3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she break the box and poured it on his head.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.

8. She hath done what she could: she is come aforehand to anoint my body to the burying.

9. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Memory Verse — Verse 8.

Central Thought—Life should be spent in doing good.

Practical Truth — We are to do good as we have opportunity.

Suggestion To Teachers

Primary and Juniors — Talk to the children about giving the best to Jesus. Nothing is too costly to give to Jesus.

Intermediates — Talk about the best way to spend life. Doing all the good possible. The hand of the poor is the Lord's treasury.

Seniors and Adults — Discuss the contrast between the life of the scribes and the priests with that of the woman. Choose the better life.

Introduction

For months the Jews had sought to slay the Savior. On Tuesday before His crucifixion, their plans began to take definite form. At the close of the preceding chapter Jesus gives strict warning to all to "watch." It was along at this time that Jesus gave His instructions of the destruction of Jerusalem and of the end of the world. Read Matt. 24 and 25.

EXPLANATORY NOTES

Verse 1. The passover was a feast instituted in

Egypt in commemoration of the passing over of the angel over the homes of the Israelites. Read Exod. 12: 1- 27. The feast began on the fourteenth day of the first moon in the first month which was called Nisan. This feast lasted but one day, but the next day began the feast of unleavened bread which lasted for seven days which made eight days altogether. While the passover feast was kept in commemoration of the angel passing over the homes of the Israelites, the feast of unleavened bread was kept in commemoration of the delivery of the Israelites from Egyptian bondage.

Verse 3. There are several conjectures concerning the *alabaster box*. The Greek word would suggest a small vessel without any handle. Spikenard is an Indian plant. It grows a long stalk on which grows spikes. The real name of the plant is *Nard* but with its spikes it is called *spikenard*. The taste is bitter but its odor is very agreeable. The word "precious" is elsewhere translated "pure." This is the right word, doubtless, and means that the preparation was unadulterated. She did not break the box, but the seal on the box and removed the lid. This is typical of the Christian's life. It is an alabaster box of unadulterated perfume with the lid off.

Verse 5. "Three hundred pence." This would be between forty-five and fifty dollars of our money. Judas made considerable complaint against such waste. He sold his Lord for about half that sum. Charity often serves as a cloak for covetousness. People rob God in one direction under the pretense of aiding somewhere else and finally doing nothing. "Why trouble ye her?" Why do you bring such pain to this woman's heart. Such a soul as hers would be deeply pained when denied the privilege of doing good. "She hath wrought a good work on me." Nothing is too costly when it works a good work on Jesus. Some are far more liberal with themselves than with Jesus. To work a good work on Jesus should be the ambition of our lives.

Verse 7. You always have an opportunity of doing something for the poor. But they did not have the bodily presence of Jesus but a short time.

Verse 8. She simply anticipated the death of Jesus. There were those who embalmed the dead. Mary came aforehand to anoint Him for His burial. Jesus has another opportunity to tell them of His death. His body needed no embalming after death to save it from corruption.

Verse 9. "A memorial of her." This has a deep hidden meaning that is difficult to express. It does not mean that this story should be related every place

the Gospel is preached just to remind folks of her good deed. It means more like that the preaching of the Gospel is an embalming of the spiritual body of Jesus—saves it from corruption. There are those who would corrupt the Church with worldliness. Preaching the pure unadulterated Gospel (contending for the faith) save the Church from being corrupted.

PRACTICAL APPLICATION

There are two parts to the Christian life. There are temporal duties, and there are spiritual duties. The life of Martha expresses the temporal duties of the Christian life, while the life of Mary expresses the devotional side of life. The one is good, but the other is better. Mary has chosen the better part. We need to have a care lest the temporal duties swallow up the devotional life. It is easier to work an hour preparing a supper than to spend an hour in the closet in heart communion with God. It is easier to talk about Jesus than to talk with Jesus. In John's Gospel we read that a supper had been made for Jesus, and Martha was at her same occupation—she served. Her dead brother had been raised to life. This may have had a benign influence upon her, but it had not turned her from her life of serving. Old established habits are not easily freed from. But Jesus does not condemn her, but notice please, neither does He commend her. It does seem that some are satisfied if they are not condemned by Jesus. Others labor for His commendations. Jesus does not say that Martha had done what she could. Heaven erects no memorials to mere external services. Martha sees the seen things, Mary the unseen. She is living in a higher realm than present things. She had a vision of soul unknown to Martha. Mary's act met with condemnation from the world, but commendation from Jesus. Martha's act met with commendation from the world, but no commendation from Jesus. Some strive to get the smiles of the world, and also the smiles of Jesus. If we love Jesus as we should the world will surely hate us. There needs to be something of the life of Martha in the life of a Christian, but there needs to be a great deal more of the life of Mary. See to it that you spare enough time from the temporal duties of life to spend some time each day at the feet of Jesus. Even if you do not get so much prepared for supper, if you get your soul well fed at the feet of Jesus you do not care for so much things for supper. Those folks who have to have a supper room in their church building, do not find much enjoyment in the upper room.