

FAITH AND VICTORY

The EVENING LIGHT WATCHMAN



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HIS CHURCH

This is the church that Jesus built,
 The church for which His blood was spilt;
 Where you and I have freedom here,
 And all draw nigh from far and near
 In fellowship and unity.
 We all are one and hope to be
 Still better known the world around.
 Our truth has no uncertain sound,
 It marches on though foes oppose
 And camp against it, yet it does
 The act of brother every day,
 And opens to the world the way
 From grounds of sorrow to heavenly love,
 And points them to man's home above.
 We all were born into this church;
 See eye to eye, and none dare touch—
 We are His treasure, kept in trust
 By His almighty hand, and must
 Be faithful unto death and then
 Receive a crown of life, for when
 Rewards are handed out for sure,
 'Twill be to those who thus endure—
 Blood-bought, baptized by fiery trials,
 And kept by power divine. God's smiles
 Are on His people and we seek
 To do His will. He said the meek
 Should have inheritance in God,
 And walk the path their Master trod.
 Our brilliance far exceeds the gold
 Of earth, our treasures are untold,
 Our strength surpasses that of earth,
 Made so because of heavenly birth.
 One God and Father over all,
 One Jesus Christ on whom we call,
 One Holy Ghost to guide along
 The path inspiring with a song,
 One fold, one Shepherd, and one Lord;
 And all are guided by the Word,
 While angels camp along the trail
 From earth to heaven and never fail
 To give attention to the cry

Of little ones who love to try
 Their wings of faith, on mercy bent
 But find their strength already spent,
 Until the angel spirit near,
 In accents softly whisper cheer,
 Be still my child and rest awhile
 Then run with patience every mile
 Until the end comes nigh to view,
 And God has saved the good and true,
 And all then gather round the throne,
 While God rejoices o'er His own.

—C. Z. Stonecypher.

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BABYLON

There is the natural world and the spiritual world. Babylon has existed under both. There are many references made to it in both the Old and New Testaments. In the Old Testament we find the origin and final doom of literal Babylon. In the Apocalypse we find the origin and final doom of spiritual Babylon, the antitype. In the days of Noah the world became very wicked and God destroyed all save Noah and his family. For a time after the flood the people were righteous and the whole earth was one language and one speech. Gen. 11:1. God's people in those days all spoke the same language and understood each other, because they understood truth as it was.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach

Plan Now To Attend
THE NATIONAL CAMPMEETING
JULY 13 TO 27
MONARK SPRINGS, MISSOURI

(See further information on Page 5.)

unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:2-4.

God's people started on a pilgrimage in the order of God, but they tarried, they ceased to "go forward." Had God's people continued on, Babylon would never have been built. This has its spiritual import. When God's spiritual people cease to advance, when they get out of God's order, they will soon seek some other way to heaven.

This ancient city of Babylon grew until it became a mighty, resistless, universal empire. For a time in its history it held the people of God in captivity. The day came, however, when this mighty city passed away forever. The only dwellers among its lonely ruins are wild beasts and hissing serpents. The Babylon mentioned in Revelation is the spiritual antitype. The great tower of ancient Babel finds its antitype in mystery Babylon, the mother, and the diversified city at its feet finishes its antitype in the multiplicity of sects and creeds, where they speak a different spiritual language, as they cluster around their mother's knee. In this great apostate Babylon the true children of God have long been taken captive, but the day comes when God's own make their escape and return to spiritual Jerusalem, their native home. The Revelator beholds spiritual Babylon in a fallen condition inhabited only by foul, devilish spirits, and unclean and hateful birds. Rev. 18:2.

There are many prophecies in Daniel and other chapters of Revelation relating to the dark apostasy of the noonday, which we reluctantly forbear to consider in this work, but are compelled to do so lest our volume swell to too great proportions.

In the conclusion of this chapter we desire to make a few quotations from other authors concerning mystery Babylon and her harlot daughters.

"This woman (popery) is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian are all branches of the Roman Catholic. Are not these demonstrated harlots and abominations in the above passage? I so decide. I could not, with the stake before me decide otherwise. Presbyterians and Episcopalians compose a part of Babylon. They hold the distinctive principles of papacy in common with papists." —*Tennessee Baptist*.

"I think Christ has a true church on earth, but its members are scattered among the various denominations, and are more or less under the influence of mystery Babylon and her daughters." —*Bible Doctrine* p. 249.

"Is antichrist confined to the church of Rome? The answer is readily returned in the affirmative by Protestants in general, and happy had it been for the world were that the case. But although we are fully warranted to consider that church as the mother

of harlots, the truth is that by whatsoever arguments we succeed in fixing that odious charge upon her, we shall by parity of reasoning be obliged to allow other national churches to be her unchaste daughters, and for this plain reason, among others, because in their very constitution and tendency they are hostile to the nature of the kingdom of Christ." —*Encyclopedia of Religious Knowledge*.

"The writer of the book of Revelation tells us he heard a voice from heaven saying, 'Come out of her, my people.' If such persons are to be found in the mother of harlots, with much less hesitancy it may be inferred that they are connected with her unchaste daughters, those national churches, which are founded upon what are called Protestant principles." —*Encyclopedia of Religion*.

"If she be the mother, who are the daughters? It must be the corrupt national established churches that came out of her." —*Lorenzo Dow*.

—Taken from "The Gospel Day" by C. E. Orr.

— oOo —

RESULTS OF HIS KINGDOM IN YOU

Tithing was good as practiced before the law and under the law, but when Jesus came and became obedient unto death, even the death of the cross, He made Himself common to the whole human race. He made no reserve; He gave Himself, thereby setting a mark for believers to make themselves and what might be placed in their hands common to the church, being governed by the righteousness and wisdom of Christ in so doing.

There has been comparatively little said and done in regard to this practice which was such a prominent feature in the church at that time. In reading Acts 4:30-36, we note many manifestations accompanying the having of all things in common. There were healings, signs, and wonders done in the name of Jesus. In the 31st verse there was a very extraordinary manifestation of God's power in that the building was shaken where they were. God witnessing from heaven in such a way gave them great boldness. In the 32nd verse we see that they were of one heart and one soul (or life), and so meek and dependent on God that they did not claim anything to be their own. Also a powerful testimony was given of the resurrection. In the next verse, we see that no one lacked, and distribution was made according to their needs. The Bible has the system that many men have worked for and tried to inaugurate, but failure to a greater or lesser degree has attended all efforts in that direction. Some say that the practice of having all things in common is impossible at this time. "There is nothing impossible with God," and according as the love of God operates in the hearts of men, so will the principle of all

things common be shown in its practicability.

Let us turn to the Old Testament and hear the word of inspiration. Isa. 58:7-11, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer: thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Reading on in the 12th verse, we see that "those of us" (our children in the flesh or in the spirit) shall build the old waste places, that is, that the spirit and power of God shall be brought to bear on wasted lives till they become prosperous and fruitful. "And thou shalt be called, the repairer of the breach, the restorer of paths to dwell in."

The great promises in this Scripture were to Israel. These promises were made under the law. But Jesus came not to destroy, but to fulfill the law. As the Holy Ghost dispensation is greater than that of the Law, so, under it, will the results of the practice of "all things common" be greater. For out of this practice shall spring the manifestation of the resurrection power of a risen Christ.

Heavenly gifts fell upon common men; life and death were at the command of Christ's disciples. Whereas, in the time of the prophets, the power of God was manifested as it were in spots, so now the power came in sheet form, so that thousands were converted by hearing the word from the mouth of an humble fisherman. And out of this sprang the spirit of all things common. As men receive the fullness of the love of God, so out of this great fountain will issue the plans and principles that will make it a practical thing. Men will marvel at the simplicity of its workings. There lies a great space between the self-centered life, and that of the life of all things in common. But the same love in us that sent Christ to Calvary will bridge the distance. With all this there is brought into action the faith that worketh by love. So, wherever God sees a heart that has become a fountain of love, He stations there a living, powerful faith that, when set in operation, will make the walls of difficulty fall flat, clearing a way to the very center of God's purpose for us.

To illustrate this, I want to give you an incident that took place in the present year. Emily, a girl who has been with us a long time, took a light cold, then a heavy one on top of that. Then she took the flu, an epidemic which was raging. This settled on her lungs, and she was soon coughing a great part of the time both day and night. She began spitting blood and raising matter from her lungs. She was fast losing weight, becoming weak and emaciated. God did not heal her at that time. One night there was a girl who had been drinking and was without home or money who came into the mission. When the meeting was over, my wife took her home with us and gave her supper—it was then about eleven o'clock in the night—then put her to bed. She seemed so pleased to be with us, and we rejoiced in having her with us. As I was awake some time during the night, I was thinking of the poor girl. Then I thought of the promise of the 58th chapter of Isaiah, I thought of Emily and her sickness and how God would certainly heal her because we were following the word of God, making our home common to the girl who had no home. From that night Emily stopped coughing and hemorrhaging, and I was noticing recently what a nice complexion she has. I believe that this was a shorter cut to Emily's healing than a dozen people praying all night with a spirit of indifference toward the outcast.

If you put what you have in the hands of the needy as though it were theirs, giving it to them as though they were Jesus Himself, then He will bless you as though He were indeed the recipient of your gift. "As ye have done it unto one of the least of these, my brethren, ye have done it unto me."

When I was working in a certain rescue work where the poor came for supplies, wood was also given away, but we had very little wood and many calls for it. The question arose, should we give to everyone who asked, regardless of their circumstances? I wanted to put the Scripture to a test where it reads, "Give to everyone that asketh of thee, and from him that would borrow of thee, turn not thou away." I said to the leaders, "I would be glad if you would let me have complete charge of the woodpile." They agreed to this. The attitude that I had thought to take was that I would ask God to be our defense and not let any come except those who really needed wood. The result was marvelous. I don't think we had over half a cord to start with but we gave some to everyone who asked for it. For two or three weeks not much came in until one day a stranger came to see the place. As we were showing him around in different departments of the work, we came to the wood-pile. As we stood talking, he remarked to me, "I know where you can get plenty of wood, no brush to contend with, and piled up along

(Continued on Page 6.)

"FAITH AND VICTORY"

16 PAGE HOLINESS MONTHLY

An exclusive, full gospel paper printed and sent out in the name of the Lord Jesus Christ in the interest of all Christians, which body of believers constitute the one and only true Church of God.

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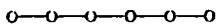
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FAITH PUBLISHING HOUSE
920 W. Mansur Ave., Guthrie, Oklahoma

Editorials

By the time this issue of the "Faith and Victory" paper reaches our readers the Hammond, La. campmeeting will be in progress. It begins June 27. We have been praying for this meeting, that God will make it the best yet in the salvation of souls and the sanctifying of believers. I expect to be leaving Guthrie about the 13th of June to go to Kentwood, La. to hold a revival meeting there, and from Kentwood will go to Tampa, Florida to get my sister and niece and bring them back to the Hammond Camp-meeting. After the meeting they plan to come home with me and make their future home in Oklahoma. I am asking the prayers of all the saints that God will use us to his glory, and that he will so work in the meetings that many precious souls will be saved, the church of God edified and built up together with strong cords of his love.



Every saint of God should understand how to "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" 2 Pet. 3:18. There are two ways by which we can grow in the Lord. One way is by omitting to do things that the sacred scriptures declare to be wrong. The other, is to begin to do all things that the scriptures teach us we should do. James says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh unto God and he will draw nigh unto you." James 4:7, 8.

If someone slanders you, you may be tempted by Satan to slander them or speak evil of them. Do not do this, but resist the devil. It is not enough to just simply resist the devil; you should

draw nigh unto God by speaking kindly of them, or doing them good at every opportunity. In so doing, you will grow in favor with God. God tells us in his Word: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. In doing good to your enemies you would be like God, for he "Maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Matt. 5:45.

Peter said, "Abstain from fleshly lusts which war against the soul." 1 Pet. 2:11. Satan works through the flesh to destroy the soul. There is a multitude of fleshly lusts that one can indulge in that will war against the soul and will kill it if continued in. Paul says, "For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify (put to death) the deeds of the body, ye shall live."

Perhaps the most flagrant lusts of the flesh can be found in poison drugs, tobacco and strong drinks; but not many I would judge of those who are sanctified are tempted with such things. But Satan has many other lusts to entice them with that are not so easily detected. When the scriptures mention "fleshly lusts", they do not always mean just literal fleshly cravings, but have reference to anything that the man would yield to that would add to his glory and detract from Christ.

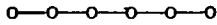
Paul was clear from all these lusts, for he said, "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me." Gal. 2:20. He tells us again, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

Those who adorn themselves like the world and dress in its fashions are sowing to their pride, which is a work of the flesh. They are not willing to sow to the Spirit and bear the reproach of the cross, but have a secret fleshly desire for the world to think well of them regardless of whether Christ is lifted up or not. People can over eat and sow to the flesh; they can become intemperate in sex relations and sow to the flesh; they can become self-centered, or conceited, or high-minded and sow to the flesh. Reveling, going to shows, carnivals, card parties and such like is sowing to the flesh. One can jest, joke, use slang, surmise, and envy and sow to the flesh. All of these things mentioned and many more, if indulged in, will war against the life of Christ in the soul and dull your spiritual hearing, blind your eyes, and distort your taste until, if continued in, will leave you with only self-righteousness, filled with your own ways although you may go on preaching and professing, fooling many others who are likewise deaf and blind through lusts.

We are taught in the word to present our bodies a living sacrifice (Rom. 12:1). In other words, we

are to sacrifice all of our fleshly desires and ambitions and to continually mind the things of the Spirit. In Col. 3:2, we read, "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." Our life should always be kept under by God's grace and the life of Christ always manifested. Paul says, "I keep under my body and bring it into subjection: (Why, Paul?) lest that by any means when I have preached to others, I myself should be a castaway."

Some good scripture to read and practice, if you really want to grow in grace is found in the first chapter of 2 Peter; also in the 58th chapter of Isa. We are taught in the Word of God that "Many are called, but few are chosen." Matt. 22:14. Brethren and Sisters, we are called now to follow the Lord, and we shall only be chosen to dwell with him as we prove faithful to the end. They that endure unto the end the same shall be saved. (Matt. 24:13).



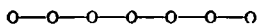
On page eight and nine of this paper, you will find a picture that represents "Mystery Babylon" (Rev. 17:5), so named and taught in the holy scriptures (2 Thess. 2:7), and spoken of by the prophets (Jer. 51:6); and by the Lord himself (Matt 24:23, 24).

In Rev. 11:8, John speaks of the Word and Spirit which are as dead bodies in the cold formal sects of today. He says that they lie in the street of the great city (They claim to have them.) which spiritually is called Sodom and Egypt (a place of sin revelry, and worldliness), possessing the same spirit of those who crucified the Lord.

In Rev. 18:2, we read, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become [present] the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird."

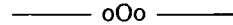
This is an awful picture of the present day sects, but men and women should get their eyes open to these facts now, rather than to go on in such places and be damned with all the wicked.

Any body of people that humanly organize themselves together and call themselves a church, make themselves a part of "Mystery Babylon"; for they all harmonize. All of the man-made sects pretend to be built upon Christ. There is where the trick, trap, and snare is, for by this, precious souls are being decoyed into the "Gates of Hell." When once a soul gets into these traps, a deadly influence seizes him to the extent that it takes the mighty power of God to strangle the monster and loosen a soul from his slimy fingers and set it free.



There will be no August issue of the "Faith and Victory" this year unless the Lord especially burdens us to print it as He did last year. It has been our custom to omit this so the workers can be free to attend

campmeetings. We plan to print the Sunday School lessons and send them out to all who are taking rolls, and will send copies to others who desire them, upon request.



CARD OF APPRECIATION

Shawnee, Okla.—Greetings of love to all the dear saints: Recently Bro. Pruitt made mention in "Faith and Victory" that Bro. and Sister O. B. Wilson were much in need of a car to better carry on the work that falls to their hands, and we had been keenly feeling this need and were earnestly looking to the Lord for a car to use in His work. Now that car has been received and it is surely a nice one. We think we bought it at a bargain, \$250.00. Some think it is worth about \$100.00 more money. The Lord surely favored us very much in this deal and now we haven't words to express our thanks and feelings of gratitude to you all for your interest manifested by money and prayers to get this car. Some who had no money to give prayed, and we thank you all and we hope and pray that you will never have any reason to regret what you have done. The car is now being used for the Lord. It makes it possible for us to go more and do more in His work. Of course, the dear saints here with what few cars are in the congregation are more than willing to see that we get to services and back, but that is a very small part of the going. We have written personally to about every one who sent money to us, but we only have the names and not the addresses of those who sent money to the Faith Pub. House. So again we thank Bro. Pruitt for his effort and every one of you for the means sent in and the prayers sent up. —Your saved Bro. and Sister, O. E. and Mattie Wilson.



Campmeeting Announcements

THE NATIONAL CAMPMEETING of the Church of God will be held July 13 to 27, inclusive, at Monark Springs, Mo. This 4 acre campground is located in the picturesque valleys and hills of southwestern Mo., just five miles due east of Neosho, which is the County seat of Newton County. Graveled and paved highways lead to Neosho from all directions. Those coming by bus or train should notify Bro. Strech in advance of the time of your arrival in Neosho, so someone can meet you at the station and take you to the camp ground.

This campmeeting extends a hearty welcome to all as a place where sinners may receive Bible salvation, sanctification for believers, and healing for the sick and afflicted. All true believers will find a blessed fellowship with all the saints who have been born of the same Spirit. The message in this "evening time" is a call for the return to "one fold" of God's people who have been scattered by isms and schisms. We are certain that the Holy Ghost is capable of governing the meeting, so we have no need of a prearranged program. Holy Ghost ministers will preach the Word definite and simple without fear or favor. Let all the saints come praying

and expecting the Spirit to work in a mighty way.

Meals will be served at the dining hall through the free-will offering plan. Tents may be rented on the grounds for \$2.50, and camp cots 50 cents each. Be sure to bring you pillows, bedding, and straw ticks.

All contributions of groceries, meats, fresh and canned fruits and vegetables will be appreciated, and please send the same direct to Bro. Strech.

For further information, address Bro. John Strech, P. O. Box 281, Neosho, Mo.

—L. D. Pruitt, 1005 W. Mansur, Guthrie, Okla.

THE OKLAHOMA STATE CAMPMEETING of the church of God will convene Aug. 1st to 10th, inclusive, at Guthrie, Oklahoma. The campground is located in the 600 block on W. Warner Ave., just one block north of Highway No. 33 on Sixth Street.

Come and enjoy a 10-day feast on heavenly manna. The Lord will be present to supply the need of soul and body. Come to be saved, sanctified, healed and encouraged. Ministers of this state and other states will be present to preach the Word with power and authority.

Meals will be served at the dining hall on the free-will offering plan. No tents will be available to rent, but rooms may be rented near the grounds. The saints at Guthrie, as in the past, will provide sleeping quarters for as many as possible. Bring your pillows, bedding, and strawticks. Please send all offerings and provisions for the dining hall to Fred Pruitt of this office.

The workers here at the office cordially invite you to visit the publishing plant while attending the campmeeting, and see the effort that is being made to publish the gospel by the printed page.

—L. D. Pruitt.

Oregon Campmeeting

We are planning to have a camp-meeting, if the Lord wills, from July 10th to 20th here in Oregon at the farm home of Sister Emma Busch, located two and one-half miles southwest of Staton, Ore. The nearest railroad is Jefferson, Ore. All who are interested in the old-time gospel preached and lived without compromise or fanaticism are welcome. Come prepared to care for your needs in regards to shelter and beds as much as possible. Meals will be served and other needs met as the Lord provides.

Any wishing information, please write to Mrs. Emma Busch, R. 2, B. 175, Scio, Ore.

Yours for a blessed, holy meeting with the Lord's approval on all that we say and do.—Mrs. Hazel Creason

Dewey, Oklahoma Campmeeting

We, the saints of Dewey, Okla. will have a campmeeting starting June 26th and ending July 6th. All saints are especially invited. It will be run on the free-will offering plan. Cabins and homes will be provided. Please bring bedding and cots. Camp ground located eleven miles north of Dewey, Okla. on Highway No. 75, or

six miles south of Caney, Kansas on Highway 75 at Sun-down Tourist Camp.

For further information write C. J. Smith (pastor), 1301 N. Wyandotte, Dewey, Okla.

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Results of His Kingdom in You

(Continued from Page 3.)

side the curb at a place about twenty minutes drive away." He also remarked, "I believe I can get a truck to do part of the hauling." And so he did. We gave wood to everyone who asked for it, in some instances it was truck loads. We kept on gaining wood till we had twenty cords of fine wood all piled up ready for the stove. I don't know how much we had burned and given away in the meantime.

A minister was so fired and filled with the love of God that he went right out on the street and brought the outcasts into his house. They ate with his family, and were given clothes to wear from their own supply. In seven to nine years he became known all over the United States and a great part of Canada and England, and in other countries. Multitudes have been saved directly or indirectly through his ministry. Drink demons and other kinds of demons have been driven out. Broken-hearted men and women have been comforted because this man had the spirit of all things common. Jesus was and is the great COMMONER. He cast His lot and life with those that were lost in sin. He divided His very life with us and is now offering to everyone this abundant life that has glorious resurrection power in it. It will lift us above the power of the trials that we encounter. Though they be hard like stones thrown into the channel of our lives, yet through them the water of life, in its peaceful haste, flows to other thirsty souls. And these very stones, which we sometimes think are so undesirable, only become a sounding board upon which is created song sweeter than that of natural waters of our brooks and creeks rushing along their stony channels. There is no song in the life that refuses to give to God's needy ones. May God bless you, my dear reader, and cause you to turn to the needy around you and give such as you have. Peter said, "Silver and gold have I none, but such as I have give I thee." The lame man received the dearest gift possible to give. Give all you are and have over into the hands of Jesus. He, in taking possession of you, becomes in you the spirit of "all things common."

—Sel.

oOo

Henryetta, Oklahoma—Greetings in Jesus' precious name to all the saints scattered abroad: This leaves me still saved and walking in the King's highway, pressing on, doing all I know to do for Jesus.

I praise the Lord for his healing power. I have had sickness in my family very much this year and the Lord nas wonderfully healed our bodies.

Yours in Christ,

Lizzie Murdock.

MYSTERY BABYLON THE GREAT

"And the whole earth was of one language and one speech." Gen. 11:1. This was the condition of the Antedeluvian people (God's first creation). You can immediately see the analogy between this and God's second creation, the church: "And the multitude of them that believed were of one heart and of one soul" (or speech). Acts 4:32. But this condition of unity, purity, and power did not last long. In the year 54 A. D., about 20 years after Pentecost, Paul, in 2 Thes. 2:7, said, "The mystery of iniquity doth already work." As Isaiah (63:18) prophesied some seven hundred years before: "The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary." The glories of the morning church were short lived. In the year 59, Paul wrote, "For I know this, that after my departure, shall grievous wolves enter in among you not sparing the flock; Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. And in the year 66, Jude, speaking of some, said, "These be they who separate themselves, sensual, having not the Spirit," (the true Spirit) Jude 19. So you see it was not long after Pentecost until the spirit of division and discontentment began to work; and God's second creation began to move out on their own resources like the people just after the flood, independent of God.

Gen. 11:3: "And they said one to another [God was not considered in their plans.] Go to, Let us make brick, and burn them thoroughly [There was to be nothing shoddy about their work.] and they had brick for stone and slime had they for mortar. And they said, Go to, Let us build US a city, and a tower whose top may reach unto heaven; and let us make US A NAME, lest we be scattered abroad upon the face of the whole earth." They surely made themselves a name that will last through time—the name which is a symbol of the very thing they thought they would avoid: "Lest we be scattered"—Babel. Verse 9, "Therefore is the name called Babel; because the Lord did there confound the language of all the earth." These people did not intend to defy God, but they thought that they could do a better job than God did through Noah. Instead of taking the pains to build Arks to float them above the waters, if there should come another flood (which, of course, they figured there might, because they didn't depend upon nor trust in what God said) they intended to make a tower whose top would reach unto heaven; and when the flood came they could walk right up to heaven if needs be. So, true to the analogy, God's second creation, after launching out to explore—which they did when they left

home (the family of God) on their own merits—came to a suitable place, and said, "Let US build a tower (church) whose top will reach heaven," or in other words, Which will ultimately take us to heaven. They, like the type, launched out independent of God. They said, "Let US make By-Laws (brick) and make them so rigid (burn them thoroughly) that no one will dare break away from them, and get scattered upon all the earth."

They began to build. They compelled all whose names were not written in the Lamb's Book of Life, to bow to their rules and support their efforts. So they made US a name, calling it the Roman Catholic Church (tower). But God was no more pleased with the antitype than He was with the type; so He placed a mark on her forehead: "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATION OF THE EARTH." Rev. 17:5. Then instead of it preventing the scattering of the builders as they intended it to; as God did for the type, so He did for the antitype, He confounded their language and scattered them upon all the face of the earth. They could not understand each other. They had set the example of building independent of God's plan. When there arose a difference of opinion (which were numerous) as to the rules and regulations of "our" or "my" church, somebody said, Come on, Let us build US a city with a tower (church with a steeple) and make US a name—and they usually named them after their founder. They very seldom consulted God or used His name in the structure. And why should they? He did not authorize any such, therefore He has no part nor lot in the matter. As the ancient city became so great ("The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. 4:30) that it became one of the wonders of the world, just so with Mystery Babylon: It has grown and multiplied until it has become the greatest of all human institutions—it is Legion. It is claimed that there are at least 700 organized factions of the Protestant faiths alone; not counting the other two parts of the city. "And the great city (Babylon) was divided into three parts" (Paganism, Catholicism, and Protestantism). Rev. 16:19.

But modern Babylon like ancient Babylon (Isa. 13:19-22) was doomed (Rev. 18:1, 2). At God's appointed time the angel (messenger) began to sound the alarm, "Come out of her (Babylon) my people, that ye be not partakers of her sin, that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

In 1880, the message, "Babylon is fallen, Come out of her my people," began to be sounded through Bro. D. S. Warner and co-laborers, and hosts of God's

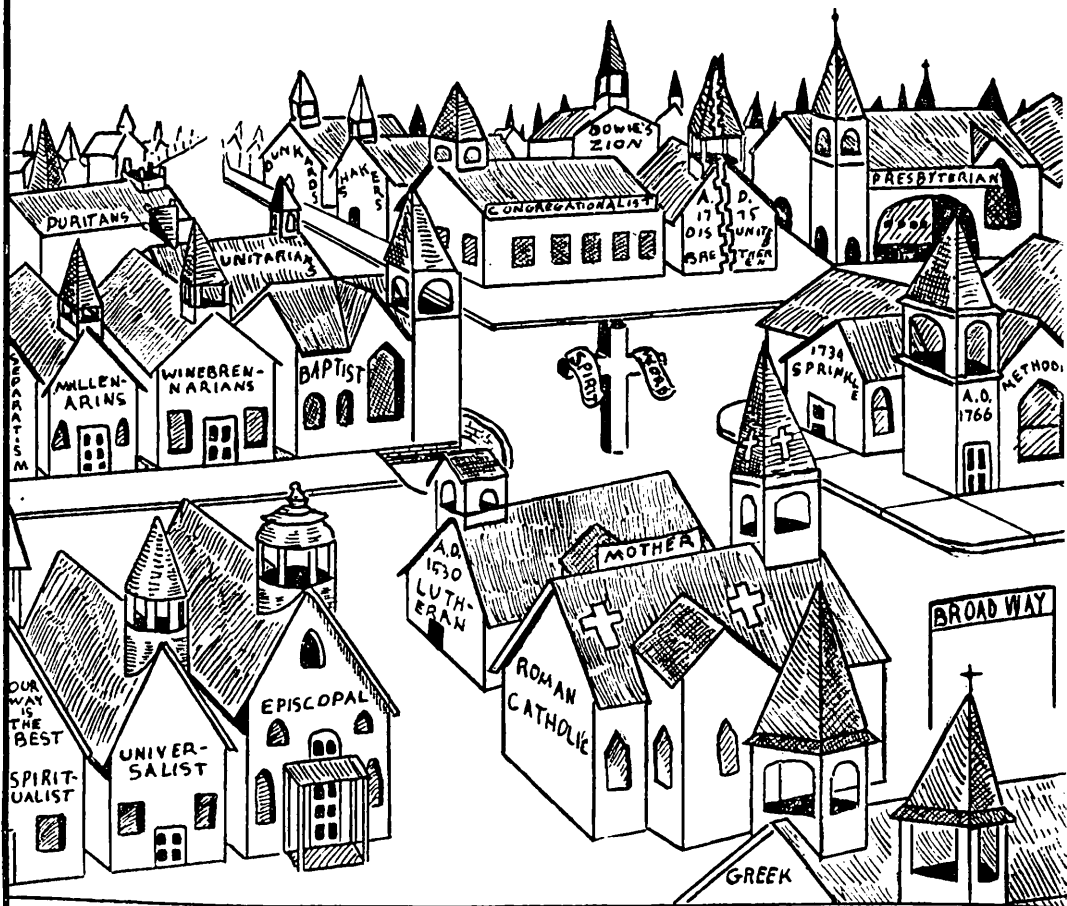
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HUMAN ORGANIZATIONS ASSOCIATIONS DENOMINATIONS CREEDS FACTIONS PARTIES HERESIES SEDITIONS SECTS FILLED WITH DISAGREEMENT RIVALRY CONTENTION HATRED CONFUSION ENVY PRIDE PREJUDICE HYPOCRISY PARTIALITY DISCORD VARIANCE AND EVERY EVIL WORK

TRUTH

Babylon the great is fallen is fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird

The word of God shall bring every work into judgment



CITY OF CONFUSION

SECT B.

Babylon that
 thy city.
 in one hour
 thy judg-
 ment come.
 with mourn-
 and famine

WARNING

And I heard another voice
 from heaven saying, Come
 out of her my people that
 ye be not partakers of
 her sins and that
 ye receive not
 of her
 plagues

THIS IS
 BABYLON
 MANY
 BODIES
 MANY
 HEADS
 MANY
 LEADERS
 MANY
 FAITHS
 MANY
 RELIGIONS
 MANY
 FOLDS
 MANY
 DOORS
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 MINDS
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 JUDGMENTS
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 FEUDS
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 DISAGREEMENTS
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 NAMES
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 TEACHERS
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 FALSE
 PROPHETS



BYLON

CARNAL
 RELIGIONS

people heard the call and severed their relations with all human made institutions and contented themselves to abide in the only divine institution (the body of Christ, the church). Jer. 51:6 says, "Flee out of the midst of Babylon, and deliver every man his soul, be not cut off in her iniquity"; Verse 8, "Babylon is suddenly fallen;" verse 9, "We would have healed Babylon, but she is not healed: forsake her." This call is to every true child of God who has allowed himself (or herself) to become entangled with human inventions; taken on human yokes, or joined any of the humanly organized institutions. You may say, "It isn't to me." Well, it is only to God's people. "Come out of her my people."

Jer. 51:9, "We would have healed Babylon, but she is not healed, forsake her." Many today would be glad to heal her. They see her awful plight and are making efforts to heal her, but this process has been going on for centuries and she has not been healed. The only deliverance is to forsake her. Wycliffe, Huss, and others tried to heal Catholicism, and were burned at the stake. Luther tried it, but seeing the folly in the undertaking, forsook her. Wesley tried to heal the English Church, but had to forsake her. The same process has been tried times without number in various sections of the Great City Babylon, but no one has ever been able to heal her. The only escape is to forsake her. When any institution becomes so thoroughly organized, whether written or orally, as to establish a method of recognizing its members by any other method than by the Word and Spirit of God; it has become a sect, and has gone beyond the power of man to heal.

The Spirit of God through Paul wrote, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and will walk in them; and I will be their God, and they shall be my people. Wherefore, Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

May the Lord stir the hearts of His children that are in these cages of foul spirits, to obey the voice and come out of her. I write this with much love and good will to my brothers and sisters who have become entangled or yoked up in these institutions. I entreat you to harken to the call and flee out of the midst of Babylon and deliver every man his soul.

—George Peek.

BEWARE OF FALSE PROPHETS

Jesus said in Matthew 7:15, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. In these last days of time when iniquity is abounding and the love of many has waxed cold, there seems to be yet a greater danger of falling into the hidden snares of the devil along this line than even when Jesus uttered these words. Paul, also, when at Ephesus exhorted the elders to take heed to themselves and the flock over which the Holy Ghost had made them overseers; for in Acts 20:29 he says, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. This implies that there would be those rise who would bring in damnable heresies (false teaching) and even deny the Lord that bought them (2 Pet. 2:1). And in speaking to the Scribes and Pharisees, where Jesus pronounced such fearful woes upon them (Matt. 23:15) he said, "Woe unto you scribes and Pharisees, hypocrites, for ye compass land and sea to make one proselyte and when he is made you make him twofold more the child of hell than yourselves." They were leaders of their day and just as they were placing burdens upon their followers that they themselves would not touch with their fingers, just so are there those today who are crushing God's children and bringing into bondage until many have lost this wonderful blood-bought and Spirit-given liberty which makes God's people the most free people on the earth. Freedom from Babel in the spirit, free to serve our God aright. Free from spiritual dictators, free from all man-made and man-governed institutions, free to know our place in the body of Christ and free to receive our guidance as well as our qualifications through the Holy Spirit, rather than through the leadership of man or the theology of preacher factory training.

What wonderful, glorious freedom which Jesus gave to all who would obey Him. He whom the Son makes free is free indeed.

Not only does the Word warn us to beware, but to mark them (or spot them out) which cause division and offences contrary to sound doctrine. (Rom. 16:17, 18). For he said by good words and fair speeches they deceive the hearts of the simple, and in these days they would bring in their new-light doctrine or some form of compromise in such a slippery method that if it were possible they would deceive the very elect. And Paul verifies this by saying in 1 Tim. 4:1, 2, that in the latter times some would depart from the faith, giving heed to seducing (enticing or flattering) spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared as with a hot iron.

Satan is not so much concerned as to what doctrine, only that it is contrary to sound doctrine or the New Testament standard. The closer the doctrine comes in appearance to the real and yet remains a camouflage or deception; the greater the deception and more and greater havoc is wrought in the world. Many times we marvel at the earnestness manifested with such as are going contrary to sound doctrine, and in the minds of some there is a question as to the final result; but God has made it clear in His Word that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Also, in Rev. 14:9, 10 it reads, If any man worship the beast (Catholicism) and his image (Protestantism) and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture (respect of persons) into the cup of his indignation and shall be tormented with fire and brimstone in the presence of the Lamb.

In the face of this fact, does it not behoove us as God's children to try the spirits in these last and closing days of time and see whether they be of God or not? for Jesus said, "Not every one that saith, Lord, Lord shall enter into the kingdom of God but he that doeth the will of my Father which is in heaven." That means perfect obedience to God and His holy Word in the smaller things as well as the larger. Jesus, in teaching His disciples to pray, said, Thy will be done in earth (or in our bodies) as it is in heaven.

We have an illustration given in the Old Testament of one called the Man of God, whom God sent to Jeroboam to prophesy against the altar which Jeroboam had erected to burn incense. When Jeroboam would have done him harm, God vindicated this man of God by bringing a calamity on Jeroboam, causing his arm to become withered; but he intreated the man of God and his hand was restored. Then he invited the man of God to his home, wishing to do him good; but the man of God said, "If thou wilt give me half of thine house, I will not go in with thee, neither will I eat bread, nor drink water in this place; For so it was charged me by the word of the Lord saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." 1 Kings 13:8, 9.

The man of God started on his homeward journey, but sat down under an oak to rest. And here is where so many souls fail. Because they have once seen and felt the hand of God work and knew that God has vindicated them when the arm of flesh has failed, they many times slacken their pace or go contrary to the Word and Spirit and there fail to keep that vital contact with God, and too many

times sit down on the blessings of past experiences and fail to push the battle on to final victory.

Now let us see what happened. While the man of God was sitting, the enemies of souls were working. There was a false prophet right on hand that Satan could use and he came to the man of God and overcame him on his way. Right there through deceit and false prophecy, he induced the man of God to turn out of the way and follow the pernicious ways of a false prophet; and where men and even kings had failed to bring about the desired effect, Satan accomplished by a false prophet and the end of this man of God was DESTRUCTION.

"Surely, not to the strong is the battle, not to the swift is the race;

But to the true and the faithful, victory is promised through grace."

Jesus said, "If any man will do His will, he shall know of the doctrine" (John 7:17). And in Hebrews 13:9, Paul exhorts, "Be not carried about with divers and strange doctrines for it is a good thing that the heart be established with grace."

Also, 1 Thess 5:12 reads, "And we beseech you, brethren, to know them which labor among you."

And in conclusion, John says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds." 2 John 1:10. But rather that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ.

Written in love for the souls of all men.

—Earl M. Brown.

CORRESPONDENCE

Kawkawlin, Mich.—Greetings in Jesus' dear name; I feel I should send you a few lines to tell you how much—yes, how deeply—I appreciated the "Faith and Victory" paper for the month of June 1941. My heart overflowed with joy as I read and pondered its precious message to this lost world. You are still on my heart in prayer. Surely all the faithful will soon be with the King in glory. My eternity bound friend, my heart goes out to you if you are lost in sin and do not know my Jesus as your Saviour. He is the best friend you can find. He has never failed me, and He will not fail you. Here is a message of warning to you: If you could stand on the brink of hell one minute and look into that bottomless pit, see the horrors of it, and could hear the cries of anguish and suffering, I am sure no one could persuade you to go within a million miles of that place again. Please be true to yourself. Read Psa. 9:17.

The enemy is fighting hard and millions of souls are in danger. As I am only occasionally able to give a few "mites" of financial support, I pray that He will cause those who are able to open their purses a little wider, that there might be a continuous flow from them into the service of the tract work for our Lord.

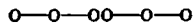
Your shut-in sister in the Master's work,

Mary Clements

West Columbia, Tex.—Dear Bro. Pruitt: God bless you! Just got through reading some of the articles found in the latest issue of "Faith and Victory." Thank God for such a paper and the truth that is being printed on its pages. I truly feel that it is Holy Ghost inspired writing. Again I say, God bless you! I have never seen you in person but I hope that some day I shall—yes, even on this earth. Your message made me glad when first I read it some 12 years ago. It helped me to surrender my all to God—yes, even my life which has been surrendered to the ministry of the Gospel for almost 12 years. Sometimes when in need of encouragement I dig up some of the issues of "Faith and Victory" that may be we had read years ago. After reading over some of the things written therein I feel like traveling on for Jesus.

Bro. Pruitt keep on preaching. There is no "middle of the road" found in my Bible, but there is a right and a left side. Let us stay on the right side.. I hope to meet you if I can at one of the Campmeetings this summer. God bless you and keep you, is my prayer.

Yours in Christ Jesus, W. M. Lightford.



Jefferson, Oregon—Dear Saints of God and "Faith and Victory" readers, greetings of much love and Christian fellowship to all. I feel a burden upon my heart to write you a letter, as it would be almost impossible to write individual letters, I will just take the opportunity of writing through the Lord's little paper. I feel this is my last message to the Church, for my body is failing very fast. I cannot rest at nights, my breathing is so short and I can not split an arm load of wood without almost loosing my breath. My heart is so weak it almost stops. When I get up in the mornings, I am so weak I can hardly stand; but I do thank God my way is clear and I am ready to go. I feel sure I have fought a good fight, I have finished my course, and a crown of righteousness is laid up for me.

Some may say, Brother White, you told us over seven years ago that you believed God was calling you then, but you are still with us. Yes, I know I did, and I believe yet that He was calling; but the prayers of my good wife and the saints prevailed as in the case of Hezekiah and the Lord added those years to my life; and has done wonders, giving me a good voice to sing and a good eyesight to read. Even now, as feeble as I am, my voice is clear and shrill and my eyes are very good. Some one may say, you haven't lived fifteen years yet. I know I haven't, neither did He promise me that many years. But I believe God had a purpose in it. He gave me strength for wife and me to make that trip east three years ago. To us it was the most wonderful trip we ever made. But I told the brethren then that I was sure I would never make another trip east of the mountains. I can truly say that my heart was wonderfully drawn out in love and confidence for you all. I am so glad we had the privilege of going into Bro. Pruitt's home, being with him and his dear family and in the office.

Dear Brother, if I never behold your smiling face again, I expect to see you in heaven where we'll never say good-bye. Yea, all of you, for there will be no one there but children of God. Be thou faithful unto death, and He will give thee a crown of life (Rev. 2:10).

The Lord impressed me this past winter that He was going to take me soon, and desired me to write a book on some of my life experiences. The book is now ready, and is selling for 20 cents post paid. Any one desiring the book write to H. W. White, Jefferson, Oreg., or Bro. Fred Pruitt, Guthrie, Okla.

Brethren, I desire to comfort and encourage your hearts, but beware of the awful spirit of compromise;

for I am sure it is the most destructive to spirituality of anything that is in the world today. A little touch of compromise will blind the eyes more than anything I know. I feel as Jesus said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Some day you will read of Bro. H. W. White of Jefferson, Ore. being dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher; that is all—out of this old clay tenement into a house that is immortal, a body that death can not touch, that sin cannot taint, a body fashioned like unto His glorious body.

Brethren, be true to God; for it is not every one that saith Lord, Lord that shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

I remain as ever, your Brother in Christ Jesus, (God be with you till we meet again).

—H. W. White.

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—Meeting Reports—

The Lord wonderfully blessed in the meeting held at Boley, Okla. from April 11th to 20th. Our souls were fed from Father's rich table. Four accepted the plan of salvation and are faithful. On the last Sunday, we had ordinance services. 56 took part in these services. Visiting ministers were: Bro Sam Barton, Sis. Rosa Dillahunt, Sis. Hattie Douglas, and Sis. Sowell of Tulsa, Okla.; Bro. Sanders of Watonga, Okla.; Bro. M. Spears and Sis. Alice M. Ank of Okla. City; Sister Rachel Edward, and Sister Salissa Griffin of Okmulgee, Okla. The meeting closed leaving many under heavy conviction. We omit the general camp-meeting this year, but will have a revival meeting at that time—the first Friday after the state meeting.

—Frances Bell.



Dover, Okla.—To the dear saints of God scattered abroad, Greeting in the precious name of Jesus; We are still battling against sin and darkness, and pressing onward under the banner of King Immanuel.

On the 13th day of May we received word from the brethren at Okmulgee that Sister Rachel Edward had gone on to be with Jesus. This was quite a surprise to us as well as to many others who knew her. I was called to preach her funeral, which was conducted the following Sunday. The saints at Okmulgee held a few nights meeting during the week, or from Wednesday night on through the rest of the week, which was a source of comfort and consolation to all in attendance, there being some visiting saints from other places, including our own company which consisted of Sister L. Turner, Sister A. Davis, Sister E. K. Miles from Hennessey and myself.

In anticipation of the crowd that would be in attendance at the funeral, the brethren had gotten permission to use a much larger meeting house a little over a block from the chapel for the purpose, which was a wise move, for many saints and friends from near and far came to Sister Edward's funeral. Although this building was by far larger than the chapel, it could not accommodate all who came, and many were obliged to remain outside.

Sister Edward's life was a blessing to many. Her influence was far reaching. Her life was like the waters of a great river which causes the land through which it passes to bloom, flourish, and prosper; so those whose lives have been touched by her life have been blessed. "A great tree has fallen,"; "a mighty stream has ceased

to flow"; God alone can fill the vacancy that has been made by her passing. God has comforted, and we pray that he will continue to comfort the husband, daughter, grandchildren, and others who were left behind.

We had expected her to help in the Assembly meeting which was held at Hennessey, Okla. from May 25th to June 8th, but God thought otherwise.

The following are some of the ministers and workers from other places who were at the meeting: Bros. J. T. Johnson, S. L. Burke, Sisters Sowell, and L. Reed of Tulsa; Bro. E. W. Sanders of Eristow; Bro. C. C. Smith and wife, Bro. Cable and mother of Okla. City; also Bro. M. Spears was up from the City on the last Sunday of the meeting.

The Word seemed to be directed mostly to the young people. It was presented in the fear of the Lord in a clear and distinct manner and easy to be understood. We pray that the seed sown will bring forth much fruit. On the last day of the meeting, three were ordained to the ministry; namely, Bro. Clyde C. Smith, Bro. Lewis E. Williams, and Sister Velma S. Smith. We pray God's blessings upon these precious vessels of the Lord as they go forth in his service, and that He will ever fill them with wisdom, faith, and power, and that they may win many souls for the kingdom of God. Truly, the harvest is ripe, much grain is falling ungathered, going down to a Christless grave, giving no heed to the gospel sound, asleep under the influence of the ether of these last days. May God help us to stand true and faithful. There are a few here and there who are asking, "What must I do to be saved?" and the Macedonian cry is sometimes heard in the distance. We are truly thankful to God for his messengers and hand maids to whom he has given the answer. True repentance and faith toward God will bring salvation to every hungry soul. Several of the ambassadors have been called in. We have been called to stand at attention to heed and obey the Saviour's orders. Let us be faithful unto death—a few more prayers, a few more tears, and we will be gathered in.

—Ulysses Phillips.

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Obituaries

Sister Rachel Edward, daughter of Mr. and Mrs. Nix was born July 15, 1880 and departed this life May 12, 1941, age 60 years, 9 months, and 27 days. She was married to Ozema Edward Jan. 9, 1896 at Appolutia, La. To this union was born two children, one son and one daughter. The son preceded her in death. The daughter is Mrs. Ethel Thompson of Huston Texas.

Sister Edward was a true saint of God. She lived the life by precept and example. She was a sanctified minister who preached the whole truth. We are satisfied, beyond a shadow of a doubt, that she is resting with Jesus.

She leaves to mourn her departure a devoted husband, one brother, a daughter, two grandchildren, other relatives, the saints, and a host of friends.

Sleep on dear sister, take your rest;
We loved you dearly, but God loved you best,
And has called you from labor to reward
To dwell with Christ and the angels around the
dazzling throne of God.

Farewell, sister, we will meet you in the sweet bye and bye.

Interment in Pine Cemetery at Okmulgee, Okla. Funeral sermon by Ulysses Phillips. Text: 2 Tim. 4:7, "I have fought a good fight, I have finished my course. I have kept the faith."

May God bless and comfort the bereaved ones in our earnest prayer.

—Salissa Griffin and Frances Bell.

Okmulgee, Okla.—We, the Edward family do extend our heart-felt gratitude to all the senders of sympathy cards to us in our bereavement. It is much encouragement to us to know that you share the burden with us. —Ozema Edward, husband; Ethel Thompson, daughter; Pauline and Lela Mae Thompson, grandchildren.

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Bert Luster was born near Nashville, Tenn. 88 years ago and remembered slavery days. He moved to Greenville, Tex. with his mother when just a boy where he remained until grown. While there he was married to Nannie Wilkerson, with whom he enjoyed 60 years of married life. Soon after the Okla. run of '89 the young Lusters with four small children came to Okla. and settled near Arcadia where three more children were born. They became prosperous farmers and gained many friends among white and black. Then he found employment in the State House with the State Board of Agriculture at Guthrie, which was the business center of the state. He worked there two years then moved with the capitol when it was stolen and brought to Oklahoma City. He remained in service until he retired about seven years ago. He resided in Okla. City about thirty years.

He has been a very devout Christian. He was ill about three months and departed this life Saturday April 26, 1941. Surviving him are his wife, Nannie Luster; two daughters, Delia Jenkins and Cleo Luckett of Kansas City, Kan.; and one son, Walter Luster; a host of grandchildren and friends.

Funeral services were conducted by Bro. Manly Spears. Text Job 5:26.

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James Richard Stroud was born Sept. 8, 1872 near Craig and died April 15, 1941 at Fortescue, Mo. He was 68 years, 7 months, and 7 days of age. He was united in marriage August 16, 1893, at Oregon, Mo., to Cordelia Jane Whipple of near Fortescue.

To this union were born ten children. Surviving are John Clyde Stroud of Fortescue, Charles Everett Stroud of Maitland, Edward Clarence Stroud of Forest City, Mrs. Floyd Knapp and Mrs. Ray Butcher both of Bigelow, Mrs. Earl Owens of Craig, Richard Owen Stroud of Oregon, and Virgil Lee Stroud of Fortescue. Deceased are: Vernie Wesley and Paul Amos Stroud. Others left to mourn his passing are: 16 grandchildren, two sisters, Mrs. Annie Miller of Fortescue and Mrs. Alice Cromer of Forest City; one brother, John Wm Stroud of Falls City; and a host of other relatives and friends.

Bro. Stroud was saved and was exceptionally patient in and through his illness.

The funeral was held Wednesday afternoon at the Fortescue Methodist Church conducted by Bro. John Strech. Interment was in Corning cemetery.

John Eddie Jackson was born at Russelville, Ark. Dec 1, 1886 and departed this life May 12, 1841. He came to Oklahoma with his parents, and was united in marriage to Mrs. Katie Newton Hill in 1927. To this union four children were born, three boys and one girl. He was a kind and devoted husband. Some time before he passed, he told his wife that he was saved and ready to go. He leaves a wife, four children, two brothers, and relatives and friends.

Funeral service conducted by the writer. Text Rev. 14:13, Matt. 24:44. His body was laid to rest in the Crown Hill Cemetery. S. L. Burke.



Miss Emma Shelby was born on December 19, 1860, in Ballard county, Kentucky. She passed away on June 5 at the age of 80 years.

Miss Shelby was united in marriage to William John Earnhardt on August 3, 1875, in Wichliff, Kentucky, and to this union were born eight sons and four daughters.

Mrs. Earnhardt was converted when just a young girl and lived a consistent Christian life from then until her death.

She was preceded in death by her husband on Sept. 27, 1929, and one daughter, Anna, in February of 1928.

She leaves to mourn her passing one brother, Isaac Shelby; six sons, J. W. Earnhardt, Chelsea, Okla., S. O. Earnhardt, Springfield, Mo., C. H. Earnhardt, Sedalia, Mo., J. A. Earnhardt, Melvern, Kan., J. B. Earnhardt, Milwaukee, Wisc., W. I. Earnhardt, Anthony; two daughters, Lena, of Hennessey, Okla., and Oma, of Anthony, Kan.; thirty-two grandchildren, and thirteen great-grandchildren.

Funeral services were held June 7 at the Elliott Mortuary at Anthony, Kan. with Bro. Fred Pruitt officiating. Burial was in Forest Park cemetery.



Susan Ann Finical, daughter of Jacob and Susan Finical; was born July 8, 1858 in Forest City, Mo., and departed this life June 12, 1941 at the age of 82 years, 11 months, and 4 days.


She was united in marriage to John H. Whipple on Aug. 23, 1874. To this union were born 13 children, 7 boys and 6 girls: Mrs. Cordelia Jane Stroud, Fortescue, Mo.; Mrs. Emily Ann Hood, Mound City, Mo.; Thomas Edward Whipple, Forest City, Mo.; Lee Whipple, Fortescue, Mo.; Benjamin Harrison Whipple, Kansas City, Mo.; Mrs. Cora Bathaver, Anderson, Ind.; Llovd Robert Whipple, Forest City, Mo.; Mrs. Mary Elizabeth Culp, Bigelow, Mo.; John Ivy Whipple, Forest City, Mo.; Susan Ora Whipple, Forest City, Mo. Her husband and two children, James Henry and Laura Josephine, preceded her in death. Besides her children, she leaves to mourn her passing 34 grandchildren, 29 great-grandchildren, and 1 great-great-grandchild, and a host of other relatives and friends.

She gave her heart to the Lord early in life and raised her children to love and serve God. She spent much time in prayer in her last days and often mentioned her desire to go and be with Jesus. Her last words were, "I want to go where Jesus is."

Funeral services were conducted by Bro. Adams of Bigelow, Mo. Text found in Job 14:14.

We shall miss Mother very much, yet we are so thankful to know that she is at rest with Jesus, and we feel that our loss is heaven's gain. While we weep and our hearts are broken in sorrow, yet we weep not as those who have no hope for we know that in the Resurrection we shall meet again where there is no more parting.

"The entrance of thy Word giveth light."

BIBLE

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THE GOSPEL IS TAKEN INTO EUROPE
Sunday, July 6, 1941

Daily Readings and Meditations
June 30 to July 5.

- M. The divine command Matt. 28:18-20.
- T. The vision Acts 16:6-10.
- W. A straight course Acts 16:11-12.
- T. An open heart Acts 16:13-15.
- F. Casting out demons Acts 16:16-18.
- S. Prisoners of Christ Acts 16:19-24.

Printed PortionActs 16:6-15.

Acts 16:6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7. After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8. And they passing by Mysia came down to Troas.

9. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis:

12. And from thence to Philippi, which is the chief city of that part of Macedonia and a colony: and we were in that city abiding certain days.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended upon the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be

faithful to the Lord, come into my house, and abide there. And she constrained us.

Golden Text: "Come over into Macedonia, and help us." Acts 16:9.

COMMENTS AND APPLICATION

God would not allow Paul to go into Bithynia and Asia because he had a more important work for him to do—a work which far surpassed anything that he had in mind when he started out on this, his second missionary journey.

When God forbids his children to do a thing, it is because He, in whom is stored all the treasures of wisdom and knowledge, has something better for them. Oh, that all could fully realize this and just be clay in the Potter's hands! Many sing, "Dear Shepherd, I hear and will follow thy call, I know the sweet sound of thy voice," who have quenched the Spirit so many times that He seldom speaks any more. But not so with Paul. When he realized that God had sent him the vision to call him to labor in Europe, "immediately" he went.

Three churches were established in Macedonia—at Philippi, Thessalonica, and Berea.

Philippi was a Pagan city, but a few there worshipped the true God, and were accustomed to meet for prayer in the open air. It was in this open-air meeting that Paul preached and Lydia was saved. This was the beginning of the church which Paul esteemed so highly and to which he wrote the Epistle to the Philippians, which forms part of the New Testament. Following Lydia's conversion Paul and Silas were imprisoned, and because of the grace which they had in their hearts to magnify the Lord even in this hour of trial, the jailor and his house were saved.

Read the account of Paul's labors at Thessalonica in Acts 17:1-9, and at Berea in Acts 17:10-14.

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CHRISTIANITY EXPANDS IN ASIA

Sunday, July 13, 1941.

Daily Readings and Meditations

July 7 to 12.

- M. The Holy Spirit received Acts 19:1-7.
- T. Reasoning and persuading Acts 19:8-10.
- W. The hands of Paul Acts 19:11-13.
- T. Magic versus Christianity Acts 19:15-20.
- F. Religion disturbs business Acts 19:23-29.
- S. Sane counsel Acts 19:39-41.

Printed Portion Acts 19:8-10, 23-32.

Acts 19:8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

23. And the same time there arose no small stir about that way.

24. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27. So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

Golden Text: "So mightily grew the word of the Lord and prevailed" Acts 19:20.

COMMENTS AND APPLICATION

Paul had been in Ephesus before today's lesson, and some wanted him to stay, but he left to keep the feast at Jerusalem, with the promise that he would return again, which promise he has fulfilled; and now goes to work in earnest. Some who believed in Jesus were enlightened and received the Holy Ghost. God used Paul in a wonderful way in the healing of the sick. Handkerchiefs and aprons which Paul had touched were taken to the sick and they were healed; also, evil spirits were cast out. Great awe came over the Ephesians when they saw these mighty miracles done by Paul and saw the failure of some who attempted to do the same. Those who had claimed supernatural powers confessed their deceptions and joined in the work of the Lord, burning their books which taught "curious arts."

This work was among the Gentiles because the Jews here, as in other places, rejected his teachings. But now Paul confronts a new enemy—Paganism.

Paul's influence was so great against the Pagan idol worship that the manufactures of them, of whom Demetrius was chief, saw that unless he was stopped, it would mean the end of their profitable business. Demetrius took advantage of the ignorance of the people whose hearts were darkened by idol worship, to defend his cause and start a tumult, which he hoped would put an end to Paul's work there. But God would not permit His work to be overthrown. Paul belonged to the army which followed the Lamb. "In righteousness doth he judge and make war" with the word which is the "power of God unto salvation to everyone that believeth." Vain are the attempts to fight against God. "So mightily grew the word of the Lord and prevailed."

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THE RESPONSIBILITY OF THE CHURCH REGARDING BEVERAGE ALCOHOL

Sunday, July 20, 1941.

Daily Readings and Meditations

July 14 to 19.

- M. Choosing good company 1 Cor. 5:9-13.
- T. Social responsibility Gen. 4:9-15.

W. Personal fitness Dan. 1:8-16.
 T. Not enslaved to drink Titus 2:1-8.
 U. Education for temperance Jer. 35:5-10.
 S. Reverence for personality Matt. 12:9-12.

Printed Portion1 Cor. 5:9-13; Titus 2:1-8.

1 Cor. 5:9. I wrote unto you in an epistle not to company with fornicators:

10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a ruder, or a drunkard, or an extortioner; with such an one no not to eat.

12. For what have I to do to judge them also that are without? do not ye judge them that are within?

13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Titus 2:1. But speak thou the things which become sound doctrine:

2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4. That they may teach the young women to be sober, to love their husbands, to love their children,

5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6. Young men likewise exhort to be sober minded.

7. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,

8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Golden Text: "Ye are the salt of the earth." Matt. 5:13.

COMMENTS AND APPLICATION

In the previous lessons we have studied the responsibility of the individual and also of the home, but our lesson today has to do with things the church can do to combat this evil monster, "Alcoholic drink."

In union there is strength, and truly the church should do all possible to remedy this evil but John said, "Now the ax is laid to the root of the trees." The soul that continually consents to be led by evil impulses exposes itself to become the habitation of every foul and unclean spirit. When the habit of strong drink fastens upon one, the only deliverance is in the Lord.

What a sad and dark picture is the future of the sin infested young people of our land. Brilliant, capable youths drinking the cup of sin to the dregs. Modesty and temperance they consider obsolete, while reveling and thrills become their ambitions.

Many nominal churches bring these evils within the church that they might hold their young people, but we find that real salvation brings a peace and satisfaction to all who embrace it.

"An ounce of prevention is worth a pound of cure." So let us as young people wield our influence against every wrong by living and teaching the gospel which is the power of God unto salvation.

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THE HOLY SPIRIT INSPIRES
 NEW TESTAMENT LETTERS

Sunday, July 27, 1941

Daily Readings and Meditations July 21 to 26.

M. Greetings (salutation). Rom. 1:1-7.

T. Inspired letters 2 Tim. 3:14-17.

W. Inspiring letters 2 Tim. 1:3-11.

T. The lamp in the dark 2 Pet. 1:19-21.

F. A word of warning Jude 3, 4.

S. Exhortation to steadfastness 2 Pet. 3:14-18.

Printed PortionGal. 1:11, 12; 1 Thess. 2:13;
 2 Tim 3:14-17; 2 Pet. 3:14-16; Jude 3.

Gal. 1:11. But I certify you, brethren, that the gospel which was preached of me is not after man.

12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1 Thess. 2:13. For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

2 Tim. 3:14. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17. That the man of God may be perfect, thoroughly furnished unto all good works.

2 Pet. 3:14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the longsuffering of our Lord is salvation: even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Golden Text: "All scripture is given of God, and it is profitable for instruction in righteousness." 2 Tim. 3:16.

COMMENTS AND APPLICATION

Of the twenty-seven books in the New Testament, twenty-one are epistles and thirteen are said to have been written by Paul.

The special need of the various congregations gave rise to the letters, and some of the teachings must be interpreted with this in mind. While they had their special message at that time, yet because of their holy inspiration, they become timely and very much alive for us today.

Note the authority with which the letters came forth—"Holy men of old spake as they were moved by the Holy Spirit." The one who spake, not as the scribes and Pharisees but as one with authority, freely gave authority to the apostles. Paul was not doubtful at all as to the source of his calling. We also ought to have the same assurance of our own calling.

These letters make plain the plan of salvation through faith in Jesus. They give instruction in Christian duties. In them we find spiritual life for the soul. They become our strength and comfort. Truly we are thankful for and appreciate very much the sacred writing from God to us by way of his Holy Spirit.