

FAITH ^{AND} VICTORY

The EVENING LIGHT WATCHMAN



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Which Do You Want?

HELL

Unheard of torment, torture, and pain,
A place of blackest darkness and woe;
In such horror forever remain,
Out of which place can none ever go.

Furnace of screaming, mis'ry intense,
Longing for death, but death is destroyed;
Not one 'mong billions comes in defense
Of the lost soul, thus Satan's decoyed.

There death is gone, one never can die,
Yet in death they'll be living in hell
While the cycles of ages pass by
With Satan, the murderer, to dwell.

On lashing billows of lapping fire,
Boiling as the mad ocean and tossed,
'Neath the judgment's unquenchable ire,
Indescribable fate of the lost!

A million, million, horrible years
Is only just mocking at its time
That men would repent in bit'rest tears
And never have to go to that clime!

HEAVEN

A sweet place of resting eternal,
Not a sorrow, an ache, or a pain;
A sweet home in that land supernal
And in it to forever remain.

A home where love is the best motive
Controlling that bright, glorious place,
That's given of the Lord so votive
With bliss ever beaming from His face.

A place where there'll be no sad partings
From our loved ones to see them no more;
Nor blasted hopes, pains, nor heart smartings,
Ever know on that heavenly shore.

That place made heaven by His presence
Is more precious than mortal can tell,
There living with God in His essence
To fore'er in such blissfulness dwell.

—J. H. Pierson

HOLINESS

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. "Being then made free from sin, ye became the servants of righteousness" Rom. 6:18. "For when ye were the servants of sin, ye were free from righteousness. . . But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:20, 22. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4.

Praise God, dear people, God loved us insomuch that He paid a great price that we might be redeemed from sin. From the beginning it was His plan that we should be holy. When the earth was without form and void and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters and God spoke in His wise providence and said, "Let there be light." And there was light. Light is a symbol of holiness or righteousness and darkness is a symbol of sin. God, in like manner, speaks to darkened, sin-sick souls and says, "Let there be light," and, behold, wonderful light appears, and the soul leaves the ways and practices of sin to walk in newness of life with Christ. The soul is kept clean and holy so long as it will "walk in the light."

The precious Word of God says, "But as He which has called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." 1 Pet. 1:15, 16.

Dearly beloved, God is no respecter of persons. What He has done for one, He is willing to do for all. He says, "All souls are mine." He died for the sins of the whole world. He extends the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. His rest is sweet to the soul. It is a blessed holy rest. This rest is a gift from Him. He only requires us to live for Him and yield unto Him. We can live holy and we must live holy. Hebrews 12:14 says, "Follow peace with all men and HOLINESS without which no man shall see the Lord." "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." —Salissa Griffin

"The Love of Money Is the Root Of All Evil"

Since the Lord is burdening our hearts along this line, we want to sound the trumpet that no one's blood will be required at our hands. As we look out over the world, we see many being trapped in this snare that the devil has set.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal. For where your treasure is, there will your heart be also." Matt. 6:19, 20. Many are laying up treasure on earth, and neglecting their spiritual life. The things of this earth are transitory and fleeting. Prov. 23:4-6. "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings. They fly away as an eagle toward heaven." But he that doeth the will of God shall abide forever.

Many are letting the cares of life come between them and God. We find in Matt. 13:22, "He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." There are those who have heard the word, and were living saintly lives, but now are allowing this awful snare to trap them, letting the cares of this world come in and steal the blessing. They are so busy they cannot take time to pray and read God's Word as much as they should, then they wonder why God does not bless them. We cannot expect to keep a good experience if we let the things of this world come between us and God. The Lord wants the first place in our hearts. People say they love God with all their heart, soul, mind, and strength, but the way some act, I doubt if they do. They don't have time to go to prayer meeting very much, or any other service. David said he was glad when they said, let us go to the house of the Lord.

Many are going to let the love of money keep them out of heaven, like the man in Matthew 19:16-24, "Behold one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Here was a man interested, and wanted to know what he might do to have eternal life. Jesus gave him some of the commandments, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and, thou shalt love thy neighbor as thyself. The young man said unto him, all these things have I kept from my youth up: What lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. And when the young man heard that saying, he went away sorrowful: for he had great possessions." There are those who would be against murdering, stealing, and committing adultery

and all that, which is condemned by the Word of God; but they are letting the cares of life come in, and crowd out God, and seeming not to think much about that. This young man seemed to have lived a pretty good life; but yet he loved his money more than he did God, and went away sorrowful. The Bible says, "Thou shalt have no other gods before me." And any thing that people let come between them and God is wrong, and is an idol.

We may not have much of this world's goods, but still may be letting it come between us and God. Matt. 6:23, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Prov. 3:6, "In all thy ways acknowledge him, and he shall direct thy paths."

God expects us to have everything consecrated to Him, letting Him have the first place in our hearts, willing to do as He may lead, and direct. It is the happiest life one can live, when he surrenders all in to God's hands, and the only way he can please God.

Notice some Scripture in I Tim. 6. "But godliness with contentment is great gain. Having food and raiment let us be therewith content." Contentment is worth more than all the world. There are those who have good homes, plenty to eat and wear, and are still coveting after more of this world's goods. "For the love of money is the root of all evil: while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." God's Word plainly condemns a covetous spirit. In Isaiah 5:8 we read, "Woe unto them that join house to house, that lay field to field."

God's Word plainly teaches an equality. 2 Cor. 8:13-16. "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality as it is written, he that had gathered much had nothing over; and he that had gathered little had no lack." There are those who claim to be saints, who have good bank accounts and several properties under their control, and others of God's family are living in very poor homes, and having other burdens along this line. Some have no place to call home. "I speak not these things that I may desire a gift, but that fruits may abound to your account." I John 3:17. "But who so has this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Whatever line of work God has gifted us with, we are to do all to the glory of God. What ever it may be.

"For the love of money is the root of all evil: while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses." Luke 12:15, "And he said unto them, Take

heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." The time is short, dear ones, and Jesus will soon be coming for his own. May God help us to flee these things that we may be filled with good fruits. The devil has traps set on every corner. We need to pray and look to God continually to be able to resist the temptations. If we gain this whole world and lose our souls, what would it profit us? We are living in an age when people are getting drowsy and careless. May God help us to see that the day is at hand.

I write these things with a burden and love in my heart for all of God's people. May God encourage our hearts and help us to be ready when He comes.

—Murphy Allen

When Luther began his ministry, the Pope sent word to an official to stop the monk's mouth with money. The official answered, "The fool doesn't love money."

—oOo—

Be Born Again

When Adam sinned in the garden of Eden man died a spiritual death so death reigned.

When Christ suffered on Calvary, the way was opened that man might return to God, and we call it the WAY OF THE CROSS. It took the blood of Christ to pay the price for man's redemption. Man had to be redeemed, and only through the blood of Christ could this be accomplished. 'Tis the blood that cleanseth the soul of man. "Without the shedding of blood there is no remission." Heb. 9:22. Without Christ's blood upon our heart there is no new birth. Man and woman may refuse the blood sacrifice, but they forsake their own mercy, if they do it: for this is God's way that man may return back to the *image of God*. The image of God is not form, but spirit. Man had the same image (holiness) that God had before he fell, but afterwards he was not even allowed to remain in the garden of Eden. God cast Adam and his wife, Eve out to labor for their livelihood by the sweat of their brow, and to fight thorns and thistles and to live under the curse, (Gen., 3rd chapter).

When Christ hung on the tree, He bore all our sins away. Now anyone that wants God's favor has a way through repentance to return to God, the God of righteousness. It is up to each of us individually to return to God or forsake Him forever. Man can have life if he will, but if he will not then there is no hope for him in this life or in the hereafter. The door of mercy closes on every soul when he passes his existence here.

Man can have life or he can remain in death—the death of the soul. It is the soul that God changes from death to life. It is our soul that God quickens. It is man's soul that needs to be born again.

This is God's door of entrance into the kingdom of light and life. In this kingdom you have God, the Saviour, and the Holy Spirit. Will you be born again and live in God's holiness, or die in your sins?

—I. E. Kriebel

Victory Through Christ

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Gal. 2:20-21. Herein is the secret of a victorious Christian life: when the ego is put to death, or is crucified with Christ, and Christ becomes the living One, the living motive power that actuates one's life and being, and one is resolved that it shall be no more I, but Christ, and that the prayer of his heart will be "not my will, Lord, but thine be done," that is victory. Though human wisdom and reasoning may seem to point out a better way, which for the moment appears to be a smoother and easier course to pursue than the way that God had planned, that one who is crucified with Christ realizes that he is not his own any more, but that he is bought with a price, and that he must glorify God in body and spirit, looks to the hills from whence his help comes, and says, "Lord, thy way is best, take me through your way; thou hast said, 'My grace is sufficient for thee.'" And his faith and trust in the guiding hand of an all-wise God, and his Spirit that dwells within (for He has said, "Yet not I, but Christ liveth in me."), causes him with triumphant voice to declare that he has victory over the world, the flesh, and the devil.

It is his one great desire: not to please himself, but to please Christ, who died for him, and redeemed him from the wrath to come by the power of His precious blood. As Peter has said, "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." I Peter 1:18-19. When Paul had ceased from his own wisdom and self-righteousness, he said, "I can do all things through Christ which strengtheneth me." And Christ says, "Without me ye can do nothing." So it is evident that one who has died to self, and made a full surrender to God and has received His blessed Holy Spirit in his heart and life, can through Him, be more than conqueror. Without Him there is no victory. When He leads, when He points out the way, when His commands are obeyed, there will be no defeat—He has never lost a battle. He is King of kings, and Lord of lords, and has won the victory over death, hell, and the grave. "Nevertheless I live; yet not I but Christ liveth in me . . . I live by the faith of the Son of God who loved me."

—Ulysses Phillips

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New and beautiful designs, pleasing and meaningful sentiments, with encouraging Bible passages make these cards ideal to use on many occasions. Get well, Easter, Every day, Thank you, Congratulation, Sympathy, Birthday. Artistic and expressive. 20c per doz.

"FAITH AND VICTORY"

This non-sectarian paper is edited and published each month (except August of each year, which is campmeeting month, and we omit this month to attend these meetings) by Fred Pruitt, assisted by Mary A. Pruitt, and other consecrated workers at FAITH PUBLISHING HOUSE, 920 W. Mansur Ave., Guthrie, Okla.

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GOD'S FOREKNOWLEDGE AND FREE AGENCY

God's omnipotence implies His power to do all things. His omniscience implies His power to know all things.

But we must take heed that we meddle not with the infinite free agency of this Eternal Being. Though God can do all things He does not do all things. He only does what He see to be proper. He can destroy the solar system but does not do it. Though God can know all things it does not follow that He MUST know all things.

God has ordained some things as absolutely certain; these He knows as absolutely certain. He has ordained other things as contingent or conditional—left to the will of intelligent beings to determine whether any such events shall take place or not.

If there be no such thing as contingencies in the world and all things are fixed and determined by an unalterable decree and purpose, then there is no free agency, or agency of any kind, and then comes the conclusion that God is the author of all the evil and sin that are in the world. Hence would follow the absurdity that as God can do nothing that is wrong "whatever is, is right—sin is no more sin, therefore there can be no punishment."

In order to shun the above absurdities then, we see every intelligent being or creature accountable for his own works and the use he makes of the power with which God has endowed him.

Now we know God does change His attitude and purpose when man repents; as in Jonah's message to Nineveh—when they repented the prophecy was not fulfilled. Also the Jews who were at one time God's chosen people, when they rejected Christ their house was left unto them desolate. The Jewish polity was destroyed at the destruction of Jerusalem—the old sacrifices ceased, and as they did not accept Christ, our sacrifice, there was no remission for their sins. Heb. 10:26-29. —Jennie B. Williams

The chapel where the church of God meets in Guthrie, Okla. is located on the corner of 6th St. and W. Warner Ave. Regular Sunday services are: Sunday School, 9:30 a.m.; preaching services, 11 a.m.; young people's meeting, 6 p.m.; and general services, 7 p.m. Mid-week services are: prayer meeting Wednesday, 7:30 p. m.; and Bible study Friday, 7:30 p. m. All are welcome.

ERRATUM

In the article, "Confession and Restoration" by Bessie Metcalf printed in the February, 1946 issue of "Faith and Victory," a mistake was made in the last sentence of the third paragraph, second column, page seven. The word "house" should be "bedroom." Sister Metcalf was in Sis. Wilson's house a short time while she was in Shawnee for the funeral; but she had never been in Sister Wilson's bedroom, yet in the vision she saw it just like it is.

Editorials

We take great pleasure in sending you this March number of "Faith and Victory" paper printed in 1946. We have a deep gratitude in our hearts to God for making it possible for us to "carry on" up to this time in sending forth the gospel of Christ by the printed page. It is not any good thing that we have done, or can do, or will do; but it is Christ in us the hope of glory working in and through this clay house both to will and to do of his good pleasure. God can take a worm and thrash a mountain if given fully into his hands and he can take the ignorant and unlearned as rated in this world and so show Himself that great men of earth will have to acknowledge that "they have been with Jesus."

God has created us for his own glory and pleasure and if any man is not now letting God have glory and pleasure in him, he is failing in the purpose of God creating him, and by drawing back from the will of God for him he is bringing the wrath of God upon him and banishment from his presence forever into the regions of darkness, misery and woe.

It was just twenty-three years ago this March when we put the first "Faith and Victory" papers in the mail. Bro. Robert Longley was with us in the work at that time and we had been going through a prolonged and drawn-out multiplication of fiery trials. For over a month we had been in the furnace of afflictions fasting and praying, yielding ourselves to God for service, life or death, and when it was made plain to us by His Spirit to print and send forth the "Faith and Victory" paper with the assurance from God found in the eighth verse of the ninth chapter of 2 Cor. which reads as follows: "And God is able to make all grace abound toward you; and ye always having all sufficiency in all things, may abound to every good work," we were not disobedient to the heavenly voice but went to do the thing he said to do. I never shall forget that day when we started to obey God in getting the first paper ready for the mail. It seemed like every thing we touched in the preparation moved of its own accord without any particular effort on our part. Our life had been so burned and deadened by the fiery furnaces that we seemed to be all spirit and no flesh, and our supreme joy was moving as He moved. The poem selected for the front page of the first "Faith and Victory" paper was as follows:

"Smite on! It doth not hurt me now.
The spear hath lost its edge of pain,
And piercing thorns that bound my brow
No longer have their bleeding sting.

What once was woe is changed to bliss,
What once was loss is now my gain;
My sorrow is my happiness,
My life doth live by being slain."

As we faced the future in the printing work, we keenly realized our weakness and inabilities, we

thought what a great step of faith it meant and knew God would not reveal to us any of the future. We consoled our hearts by leaving all in His hands and from these thoughts came the poem printed on the third page of that first "Faith and Victory" sent out in March, 1923. It read as follows:

"Perhaps the dreadful future
Is less bitter than I think,
The Lord may sweeten the waters
Before I stoop to drink;
Or if Marah must be Marah,
He will stand beside the brink.

Oh, restful, blissful ignorance,
'Tis blessed not to know;
It keeps me still in those arms
Which will not let me go,
And hushes my soul to rest
On the bosom that loves me so.

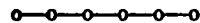
So, I go on not knowing,
I would not if I might;
I would rather walk in the dark with God
Than go alone in the light.
I would rather walk with Him by faith,
Than go alone by sight."

Many years of service for the Lord have come and gone since that day, and trials and afflictions of different kinds and manners have been our lot, but none of them have been so stamped on our memory as the beginning days of this printing work. In the early years there were months and months when the paper was prepared and put in the mail taking all the means on hands, leaving us with perhaps fifteen or twenty cents left and a large family to support. There were the expenses of the work confronting us with no way of support only as the Lord would supply, but our faith and confidence was all in Him who had promised that He would make all grace abound that we always having all sufficiency in all things may abound to every good work. He verified His promises to us in a continued, multiplied manner and as we gave out He would give in. Bless His name forever and forever. All glory be to our God, who can and does do abundantly above, yea, exceedingly abundantly above what we can ask or think.

The work in the "Lord's Print Shop" is moving along nicely, and He is inspiring our hearts to do more for precious souls whom He died to save.

Bros. Hyrum Ray and Clark Porter, Jr. are here at this writing on furlough from the C. P. S. Camps in Colorado, and just today Bros. Egbert and Murphey Allen and Bro. Stroud came. Meeting will begin at the saints' chapel and the boys who have been isolated from the saints will have a chance to enjoy the preaching of the Word of God. The Lord always works all things out to His glory and to the good of our souls if we will keep pliable in His hand.

Brother Stroud and Brother Egbert Allen are making preparations to go as Missionaries to the British West Indies. God will always find a place of service for consecrated helpers to labor for Him.



Recently the Lord gave us a message to the saints and others here at the chapel concerning the two trees in the garden of Eden which God had planted in the midst of the garden, the tree of Life and the tree of knowledge of good and evil. The tree of Life symbolizes Christ who is spoken of in different places in the Bible as being the "Tree of Life" (Rev. 2:7). The tree of knowledge of good and evil symbolizes the Word of God, the Bible, for in it we find what is good and what is evil, and by knowledge of the contents of the Bible, we can locate ourselves and know whether we are of the evil or of the good. When Adam and Eve were placed in the garden, the Word of God to them was, "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." When they disobeyed God and broke His commandment, the Scripture says, "The eyes of them both were opened [knew what evil was], and they knew they were naked [stripped of their innocence]." Their souls were bared before God and they saw themselves as sinners. They had no cloak to hide their sins from God and they made themselves fig-leaf aprons, which symbolizes passing the blame on to some one else and trying to excuse themselves. When they heard God's voice they were afraid and hid themselves among the trees of the garden. It is so today when a sinner looks into the Bible and by reading it and getting knowledge of God's will for man, he will find that he is condemned as a sinner. If he will be honest with himself, and honest with God and his fellowmen, he will repent of his sins and receive the covering that God has supplied, even the blood of Christ His dear Son. His sins will be washed away and he will have peace with God through faith in the atoning blood of the Lamb of God, which taketh away the sins of the world, and will become innocent again. If he is dishonest in any way and loves darkness rather than light, he will try to cover up his sins from God through his own efforts, excusing himself in different ways and blaming some one else, or wresting the Scripture from its proper meaning and continuing on in sin with a fig-leaf profession.

Adam and Eve, our foreparents, did not get by with excuses or fig-leaf covering, but God's wrath was kindled against them and he drove them out of the garden. Gen. 3:24. God placed at the east end of the garden Cherubims, symbolizing messengers declaring the truth, and a flaming sword which turned every way, to keep the way of the tree of life. The "flaming sword" symbolized the Word of God, the Bible, which is the Sword of the Spirit, that turns every way and condemns the guilty. They can not eat of the tree of Life unless they humble down in heart, before God with godly sorrow for sins committed, repent and forsake all sin and be clothed or covered with the blood of the Lamb, having His righteousness

and no more of their own. When they get in this state, then they can eat of the tree of Life, even Christ, and live. John 6:53-57. Many, yes, very many today are like Adam and Eve, they try to hide from God and put on a fig-leaf profession and hide in the man-made churches where false prophets teach a "sin-you-must" religion, or holiness bushes where holiness is preached in some degree and not lived. They will not come where the blazing Gospel of Christ is preached by His true messengers, for to them the Gospel of Christ that teaches the crucified way is a hard saying, and they say, "Who can hear such as that and live such a life?" and so they go on, hiding, as they think, from God and wrapping around themselves their self-righteous rags, going on deceiving and being deceived. What a sad state to be in, for this life is only as a vapor that appeareth for a little while and then the judgment will soon stare them in the face as a reality. Oh, how foolish and how sad is this awful condition.

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OBITUARY
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Cathren L. Lizar, daughter of Jacob and Sarah (Cook) Farver, was born in Adhams Co. on Dec. 20, 1885 and passed from this earthly life December 14, 1945 at her late home in Union City, Ind., at the age of 59 years, 11 months, and 24 days.

On December 23, 1902 she was united in marriage to Oliver Lizar, to which union two sons were born, Alva Cleo and Marion Leroy.

A number of years ago she gave her heart to the Lord and has lived a Christian life. She was a devoted wife, a good mother, and always enjoyed being with the saints. She always attended services when she was able, and took an active part.

Her father and mother preceded her in death. She leaves to mourn her sudden departure, a loving husband, two sons, Alva Cleo of Summitsville, Ind., and Marion Leroy of Yorkstown, Ind., two grandchildren, a host of friends, relatives, and saints.

Dearest mother, thou hast left us,
 And our loss we deeply feel;
 But 'twas God who hath bereft us—
 He can all our sorrows heal.

Funeral services were conducted by Bro. Everett Abbott at the Brooks Funeral Home in Union City. Interment was in cemetery west of Muncie, Ind.

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NOTICE TO ALL THE SAINTS
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Sister Josephine Taylor of Okmulgee, Oklahoma has written us that she is much burdened for our brothers and sisters that have left the true way and have become separated from the Body through Satan's cunning and crafty ways. I am persuaded that all the saints everywhere are likewise burdened for them. She suggests that we set apart a day of fasting and prayer for these dear souls.

The saints also have many other things which bring burdens to their hearts. Many letters come here from people who are in sore distress because of diseases or other troubles, and they ask us to pray for them. All the saints have loved ones that are afflicted and unsaved, and are in great need of our prayers.

Many saints also feel burdened to pray concerning the two dining halls that should be built in time to be used in this summer's campmeetings—the one on the Monark Springs National campmeeting grounds near Neosho, Mo., and the other on the Oklahoma State campmeeting grounds at Guthrie, Okla.

While there are many other things for which we should earnestly pray, but we name only these three things for special prayer:

1. Pray for those who have gone astray, got entangled with misguided leaders, and are separated more or less from the saints, His Body the church; also for the deceived souls in man-made churches.

2. Pray for the sick and afflicted and the unsaved.

3. Pray that God will supply means and workers to build the two dining halls, one at Monark Springs, Mo., and the other at Guthrie, Okla.

Let all the saints everywhere set apart Wednesday, March 6, 1946 to fast and pray for these things.

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Coming Campmeetings of 1946
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The Lord willing, the National campmeeting at Monark Springs, Mo. will be held July 19 to 28, inclusive. The Oklahoma state campmeeting at Guthrie is to be in session August 2 to 11, inclusive. Other campmeetings, places and dates will be published later.

The campmeetings planned to be held this summer will be the first since the close of World War II. With the removal of many travel restrictions and the end of most rationing, undoubtedly the attendance at the coming meetings will be as large or perhaps much larger than at pre-war campmeetings. This in turn calls for much more planning and preparation to care for the greater attendance. The trustees and saints in general must share alike the responsibility of providing for these meetings. For this reason the trustee boards, with the consent of the saints, are making extensive plans to improve the campgrounds, both at Guthrie and Monark Springs. The construction of a permanent pavilion, and a two-story dining hall and dormitory is planned for the Guthrie campground. Already 72 feet of tables and two hot water tanks have been purchased for the proposed dining room.

On the National campground at Monark Springs, Mo. a deep well is to be drilled and a pressure water system installed. Also, a two-story dining hall and dormitory is to be built, with showers and rest rooms in the basement under the two stories. The building there and at Guthrie are to be constructed with concrete blocks for the walls. Lumber and plumbing supplies are still very scarce, but fervent prayer will change conditions. These building plans are being launched in faith, because the ways and means are not in sight. Obstacles must be removed, and at least three needs must be supplied before the work can go forward. First, sufficient funds; second, finding suitable lumber and plumbing supplies; and, third, recruiting able-bodied, consecrated men to do the actual work. All can have a part in filling these needs. We need not expect the funds, material and labor to be rained from the sky as long as such items remain in our possession. Answer our own prayers to the extent that the Lord has given the ability, then let Jesus do the rest. Notice closely David's prayer to God after he and the people had willingly offered their substance to the Lord for the building of Solomon's temple. "But who am I, and what is my people, that we should be able to offer

so willingly after this sort? for all things come of thee, and of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee." 1 Chron. 29: 14, 16, 17. The Lord is now trying our hearts to see whether we love God and His cause for the spread of the gospel more than ourselves and fleshly comforts which the material blessings of God might provide for us. If you cannot come and donate your labor, you can give of your means to provide board, etc. for those who are laboring, and to purchase building material. Anyone knowing where quantities of 2 by 6's and 2 by 8's, flooring, sheeting, windows, doors, and plumbing supplies may be secured in the vicinity of these building projects, please notify the undersigned. Anyone willing to offer their labor on the Monark campground, any time this spring or early summer should write Bro. Sam Barton, R. 11, Box 119, Tulsa 15, Okla., and those for the Guthrie campground to the undersigned. Please send your free-will offerings for the Guthrie improvements to the state treasurer, Bro. George Lounds, 312 N. Phillips, Okla. City, Okla., and offerings for the Monark Springs, Mo. campground projects to the undersigned secretary-treasurer of National campmeeting. Let us be workers together with God.

With Nehemiah of old we say: "The God of heaven, he will prosper us; therefore we his servants will arise and build." Neh. 2:20.

—L. D. Pruitt, Secy.-Treas.
1005 W. Mansur, Guthrie, Okla.

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MEETING REPORT

Jefferson, Oregon—The assembly meeting of the re-deemed saints at this place has passed and is on record with Him with whom we have to do. In His love and mercy He sent forth his eternal truth with power from the throne. He directed three of His ministers from California to be with us, and two from other places in Oregon. The power of God truly directed His stewards, and all were built up and strengthened in the Lord. Saints gathered from different points, and interest is growing in the Lord's work. Only four got saved, yet we feel God is dealing with others. We pray that the seed of truth which was sown will grow and bear fruit for eternity. Thirty-nine saints took part in the glorious ordinances of His house and obtained the promise that "if ye know these things, happy are you if ye do them."

Truly God is calling His remnant together in Him to the oneness and fulness of the stature of Christ. All saints continue to pray for us and the work at this place. We are persuaded that He will finish the work in righteousness that He has begun. To Him be all praise and honor.

Sam Wilson

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TRUE HOLINESS

Let us endeavor to get a better understanding as to what true holiness means and how to grow in grace and in the knowledge of the truth.

In Matthew's gospel we are told, "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 which go in thereat" Matt. 7:13. This text clearly shows us two ways, one a narrow way and the other a broad way. To travel on the narrow way means a complete separation from the world and all its ways. "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

There are attractions to draw one from the narrow way. In some of these attractions there seems to be no danger, but a careful look will reveal danger hidden, camouflaged so its real danger may not be seen unless one lives close to God.

In these perilous times there is a greed to make money, which is called covetousness. We are told a covetous man is an idolator, and hath no inheritance in the kingdom of God. During these times many opportunities are before people to make money, and the desire for money blinds them so they are not able to see the danger; but it is there just the same. A true saint of God will be content with that which God provides. It takes time to live holy before God and to watch all angles. We "are not of this world." I see this more fully than ever. A saint must be entirely separated from the world, can not go with the world in any sense. The world does business to gain money and will go as close to the margin of dishonesty as to be clear legally. Saints do business as unto the Lord.

Worldly people can, and do, kill each other; but true holiness forbids saints from doing so, or being a joint partner with them that do. God's plan is for His children to love their enemies. This they must

do or miss heaven. You ask, Is not this too close? No, Jesus loved them that crucified him. Paul said, "The weapons of our warfare are not carnal." Saints do not fight with swords, guns, and spears; but their weapon is the sword of the Spirit with which they wage a warfare against spiritual wickedness in high places.

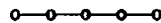
Saints, we cannot do anything that is displeasing or grievous to our brethren without getting into trouble with God. And to take a stand against the advice or counsel of our brethren is equivalent to taking a stand against God. Some may do this without light for a time, but when light comes then if we continue to allow seeds of discord to remain in our hearts, we leave God.

Some good-paying financial jobs are so operated that one may not see the danger until too late to avoid the danger. Good wages blind the minds and hearts of men, but once in, they are hard to get out of. I signed up as a Crater, Box Maker, and after I was in awhile I found out I was "froze" on the job and could only get loose through a process. This caused me to see I was in the wrong place. So I began to pray and God got me out. I am out to stay. Lord helping me; hence I am warning saints to be very careful what they get into. I will give you a safe rule to follow. If you are tempted to go into something questionable and can not get the mind of the Lord on the matter, first go to some one whom you know will oppose you and take their advice first. Saints will always give you safe advice (I mean established saints), for they have the mind and Spirit of Christ. A self-justifying position is dangerous in itself. The great danger lies when we are admonished on any line and we resist the admonition and brand the one giving it as "fanatic" or extremist. This will break fellowship and impair unity. We cannot knowingly do this without grieving the Spirit of God in our brethren and in God also. Truth sounded out on any line in preaching, or public or through the printed page, given by the Spirit of God, is as much truth as the Bible itself and needs to be received as such. Truth will bring freedom if obeyed, and bondage if rejected. This may sound strong, but I mean this with all my soul and in charity for all, and I do not mean to lay judgment without mercy on any. May God bless our hearts with more carefulness and humility of heart that we may thereby grow in God's grace and holiness.

Experience in anything becomes a wonderful teacher and lessons learned through this process are not likely to be soon forgotten. In this article I have endeavored to give just what God gave me, and to give it in meekness. The principal thought is to be careful what we get into lest we get into something that is hard to get out of and bring a reproach on the cause of Christianity. The saints of God need to shun all appearance of evil—and especially the ministry, for they are an example to those who may be watching. No doubt, I shall get some censure because of this; but I am willing to endure what I cannot enjoy for Jesus' sake. Paul told us to endeavor to

keep the unity of the Spirit in the bonds of peace. "Endeavor" means to "work at." To illustrate: If we have been in something or saying something that caused unity to be strained or broken, work (endeavor) at it until confidence is restored and fellowship gained among us. It will pay us to walk carefully before God to manifest true holiness in life and practice.

—E. M. Zinn



316 S. Franklin, Anthony, Kans.—Dear saints, readers of the "Faith and Victory"—Greetings in His name. This leaves us very much encouraged in the Lord. We are glad that we can live in the sunshine of His love.

We are happy in our new home here at Anthony, Kans. We moved Jan. 19th, and we feel the approval of God upon our coming here, as we did not decide this move of ourselves. We waited upon the Lord until He made it plain that we were to come here and labor in this part of His vineyard. We are glad for all His dealings and love.

The congregation here is on the upward move and outsiders are interested. Pray for the work here, for we need your prayers and cooperation. We within our own strength are weak, but through Christ that strengtheneth us we can do all things. All will find a hearty welcome here. We invite you to come to Anthony. Your presence will encourage us all here.

Your brother and sister in Him, H. P and E. M. Huskey



La.—To the dear saints of God,—I feel led of the Lord tonight to write my testimony and tell of God's goodness and mercy unto me. I'm so thankful that I have learned to put my trust in the Lord and I am thankful most of all for His saving and keeping power. He has blessed us in many ways in both soul and body. Truly the Lord is good and His mercy endureth forever. Praise His dear name.

Several months back I had a special burden on my heart and the Lord truly undertook and worked it out for my good and His glory. I do thank the Lord for One to whom we can carry all our burdens, knowing that He will work them out for our good. Later in November I had an affliction that kept me down for about two months or more. But, Praise God, I have the victory now. Satan surely tried hard to discourage me, but the Lord overruled. Several times I was greatly tempted to go to a doctor for an examination and find out my trouble, but the Lord knew my heart and knew I wanted to do the right thing; therefore He overruled in each time of temptation and has brought me through. I do thank the Lord that He knows and understands all about us. I also want to thank the different ones for their prayers in my behalf. I am still weak in body and have to take it easy for I tire so quickly, but I'm looking to the Lord to give me back all my strength that I had before and more too.

I am glad that I am enjoying salvation in its fullness tonight. I only want to live closer to the Lord and learn more to be like Him. I also want to be a means of helping someone here in this life to find the Lord. I need your prayers, dear ones, as I am a mother of four children and need all the wisdom, knowledge, and patience that I can get in order to bring them up right and in the order of the Lord. Truly, it is hard in this day and time as there is so much opposition; but, by God's help, I want to do my best.

May God bless and encourage all of His dear children is our prayer,

Lula Williamson

Some Other Day

Swiftly the time is passing away,
And yet souls wait for "Some other day."
Drifting farther away from the Lord,
Nearer and nearer to your reward.

Reward? Oh, sinner do you not know
It's joy to the righteous, to sinners woe;
Life eternal to those who obey,
And death to planners of "Some other day"?

Knocking and pleading at your heart's door,
Yet you refuse Him as on you go.
Stop, please, and listen! Turn from your way.
Don't put it off for "Some other day."

Behold, now is the accepted time!
There's no better moment you can find
To give unto God your life, your way.
Will you yield now, or "Some other day"?

That "Some other day" will never come.
Depending on it, your life is doomed;
Doomed to be lost! Oh, can you not see?
No hope in time or eternity.

—Alta L. Davenport

Editorials

In Jesus' Sermon on the Mount two ways to travel are set forth. He warned and exhorted the people in these words, "Enter ye at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. It is the natural tendency of man to follow the broad road to destruction, for such is the way of least resistance and one may turn loose and drift that way without effort. On the other hand, the gate is strait and the way is narrow that leads to everlasting life. It takes the grace of God to get through the strait gate, and a continual pressing and self-denial to keep on the narrow way. Not many are willing to pay the price, therefore few are entering the path of life. The multitudes, sad to say, are turning to the easy, broad way which eventually ends in eternal destruction.

Children come to the cross-roads of life, to the age of accountability, when they must choose one of the two ways, either life or death. The large majority choose the way of death, for the boss of the broad way holds out many immediate, though temporary, fleshly delights and deceives with false promises. Yet one may be awakened to realize his wrong choice and repent of it, and enter through Christ, the door, into the narrow way. When one comes to himself and arises to go to the Lord that his burden of sin and condemnation might be removed by the blood of Christ, the devil has agents near at hand to suggest substitutes and counterfeits of the true way in order to passify the awakened conscience and get him into the by-ways of Satan,

The Christian in "Pilgrim's Progress" met one of these agents of Satan in his journey to the wicket gate where he was to be relieved of the heavy burden upon his back. Mr. Worldly Wiseman said to Christian: "Who bid thee go this way to be rid of thy burden?" Chris: A man that appeared to me to be a very great and honorable person; his name, as I remember is Evangelist. Worldly: I wish him ill for his counsel! There is not a more dangerous and troublesome way in the world than is that into which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive already; for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me: I am older than thou: thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not. These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger? Chris: Why sir, this burden upon my back is more terrible to me than all these things which you have mentioned; nay, methinks I care not what I meet with in the way if so be I can also meet with deliverance from my burden. Worldly: How camest thou by the burden at first? Chris: By reading this book in my hand. Worldly: I thought so. And it has happened unto thee as unto other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as thine I perceive have done thee, but they run them upon desperate ventures, to obtain they know not what. Chris: I know what I would obtain; it is ease for my heavy burden. Worldly: But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add that, instead of those dangers, thou shalt meet with much safety, friendship, and content. Chris: Sir, I pray, open this secret to me. Worldly: Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge he hath done a great deal of good this way; aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation (as indeed I would not wish thee), thou mayest send for thy wife and children to thee in this village, where there are houses now stand-

ing empty, one of which thou mayest have at a reasonable rate; provision is there also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbors, in credit and good fashion."

Such is the advice and human reasoning of worldly wise men. "Take heed that no man deceive you" in this one and only race for eternal life. Let us look beyond the present world and have "respect unto the recompense of reward" awaiting at the end for the faithful.

—L. D. Pruitt

Oklahoma.—Holy greetings to the saints everywhere. It has been a very long time since I testified through the "Faith and Victory," and it has become a burden on my mind. Truly I can say out of a clean and pure heart that I am yet saved and trusting God, for He is my keeper.

I thank the Lord and all the saints for this wonderful little paper. It means much to me. It helps me to understand the Bible clearly and I would be lonesome without it.

I pray for me, Miss Johnnie Mae Matthews

CORRESPONDENCE

Oklahoma.—Dear saints scattered abroad,—Today finds us still on the Lord's side. Truly, it means much to live this life. It means we must often be misunderstood and misrepresented by those whom we love. But I didn't start on this way to let my loved ones get between me and my blessed Savior, for He bore the cross for me.

We attended the Oklahoma assembly meeting. Truly it was a meeting where the Word of God was preached plainly so that all could understand, and it was heart-searching. "I believe we are getting more concerned about God's work and that we shall be able to pray for the ministers to have more power with God. This great work of God must go ahead, for souls are taking the downward road by the millions. Never before has sin been so common. People count sin as nothing and poor souls are losing the battle to the devil. Oh, let us make 1946 a year of more prayer, for truly the Bible is being fulfilled and our day's work is drawing to a close. Let me ask, what have we done in this great rescue work? Let us renew our consecration to rescue souls.

In November I had some dishes and table ware given me for Tulsa campmeeting by a man who has been connected with war work and have the promise of more things for the purpose. We have our basement about ready for a campmeeting here; so, Lord willing, we shall get ready for a campmeeting the first part of July, to end on Sunday before the Monark Springs meeting. Please pray that God will have His will and way in all we do.

We had some good meeting after the assembly. The Word was rich and fed our souls. We desire to be able to do our part in God's work.

We are praying as never before here in Tulsa for unity of God's people. It is our theme. I feel like asking God to awaken every minister and saint in the middle of every night to help pray this prayer to let every one feel the weight of this great burden, feel it to the extent that we become afflicted in our very souls. It is the waybill to good campmeetings as well as home services.

Also, we desire you to pray for the work Bro. and Sister Albert Eck have started in their neighborhood in Kansas. We already see results. Pray that God will give them a place in which to worship. Our God is rich and can make ways for us.

Pray that our girl will be healed of goiter.

Bro. and Sister Sam Barton

California—Dear Bro. and Sister Pruitt,—I greet you with soberness and a great weight upon my soul and trust that you will patiently hear me, for I have a confession to make.

Several years ago I had a disagreement with one or two of the saints here at Glendale, California about missionary work. I felt that I wanted to drop everything and go into foreign mission work among the Mexicans.

One of the dear wise saints who perceived that I was not ready for that—my subsequent actions have proven him right—advised me against it. A resentment rose up in my heart and I gave place to it. At that time I wrote a letter to the editor of a religious paper and spoke slightly of the saints in general.

I had to repent of that and I wrote to this same editor at the time and told him that I was sorry and that I had been mistaken in what I had said about the saints; also that I could no longer fellowship sectism nor support any work that partook of the spirit of Babylon along with sectism. Then I asked the saints at Glendale to forgive me for having been out of fellowship with them.

For awhile I felt that I had cleared myself in this matter; but this winter, when two of our children were very sick with diphtheria, the Lord brought this thing before me just like a mountain. I realized that I had not made complete restitution, for this reason: the editor to whom I had written published my first letter but failed to print the second one correcting my mistake. So I have no way of knowing what dear saints' hearts might have been hurt by the words even though I do not know them or they me.

I do want all such to forgive me. Truly I am sorry and I cannot have peace until I have made this all right. I love the dear saints and they have been a great encouragement to me, and the "Faith and Victory" paper is a real blessing. I covet the fellowship of every true saint.

Our dear Lord has been very good to us. He wonderfully healed the children of diphtheria after the county nurse and doctor said they could not live twenty-four hours. The baby was six months old when she was sick and Grace was two years old. He raised them up almost instantly. Our little girl could hardly talk she was so choked but when the Lord touched her body she got right up and said, "Jesus made me well." Then she began to run around and play and ask for something to eat. A number of people witnessed her healing and the dear Lord got much glory. About fourteen of us were quarantined. Our little niece was in bed five weeks and could not talk for two weeks. She is still in quite bad condition and in need of your prayers. My mother also had the disease and was left in a weakened condition. Will you pray for her too? In Christian love, Virginia L. Wittenborn



Brother Pruitt:—After reading the February issue of "Faith and Victory," in which you mentioned the boys in the C. P. S. camp at Colorado Springs, the Lord seemed to direct me to send in this little experience for their encouragement.

"Follow PEACE with ALL men, and holiness, without which NO man shall see the Lord." Heb. 12:14.

One evening in the early spring of 1944 I set out two dozen tomato and cabbage plants. About two o'clock the next morning I was awakened and I began to meditate on the Lord's prayer, "Give us this day our daily bread, and forgive us our debts as we forgive our debtors"—or "forgive us our trespasses as we forgive those who trespass against us." Jesus seemed to tell me that He

was thinking of the conflict we are living in today. The boys in those C. P. S. camps are being trespassed against, being forced to work without pay; therefore they must be supported by other means. No doubt, they feel they are trespassing against those who pay their expense.

While I was meditating upon this scripture, the Lord said to me, "I will take care of your garden." I thought, how strange to have the Lord say this, for I was in bed covered up, and I never thought of frost. My husband worked at night, getting in about four o'clock in the morning. When he came in he said, "Mother, did you set out your plants?" I told him that I did. He said, "They will be frozen stiff. This is the second time all winter that we had to stop the car and scrape the frost off the windshield on the way home from work."

I said, "Lord, if there is any trace of frost on those plants, I will think it was not you that has been talking to me." That is what he wanted me to say. The sun came up beautiful and the plants were as nice as though it had been a summer night. One neighbor called to another to come and look at the plants without a trace of frost on them.

When I went to the church service on Sunday and gave this experience, the boys who were home on furlough from C. P. S. camps took courage and praised God. They had a load lifted from their hearts, as they felt perhaps they had taken the wrong way in being an expense to others.

For the encouragement of those boys in other camps who are being trespassed against, remember Jesus said, "The very hairs of your head are ALL numbered," also, "the eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward Him." —E. M. Reynolds.

Indiana—Dear saints—Greetings to all of you. I am thanking and praising my Savior for saving grace and His keeping power. He keeps me saved from sin, bless His holy name. I want the saints all over the world to know Jesus is a true healer. I have been down since the 22nd of March, 1939, an invalid past walking; but, praise the holy name of Jesus, I want you to know I am able now to get on my crutches and walk all over the house. I am yet asking the prayers of the saints for my complete recovery. I do know God heard someone's prayers for me. I mean to go all the way with Jesus. Thomas J. Williams

Mo.—Dear Bro. Pruitt and workers—We are enclosing an offering for the Lord's work. If everyone would do his duty, each one in his proper place, there would be no lack in God's work. I guess no one will know just how much or how little he has done until the day of judgment. We know we shall have a righteous Judge then. We can only do the best we know how and use what talents God has given us whether they be few or many.

Pray for us, for we need your prayers. Also, we greatly desire your prayers for our son who has blood poisoning in his hand. We desire to know the Lord's will about some things and that we may be able to follow Him closely.

May God's richest blessings be yours. I know the Lord will reward you greatly for the work you are doing for Him. Walter and Rose McDaniel

California—To the dear saints of God, greetings in much holy love. I am thankful to God that I can say I am free from all condemnation and living on the sunny side of life. I have moved from Okmulgee, Oklahoma to

California. The good Lord has given me a little home at 1266 Gorrill St., Bakersfield. I thank the Lord for the saints here. They have been and are very nice to me. I have been to Glendale and Los Angeles and find the saints loving each other and standing together, for together we stand but divided we fall.

I thank the Lord for this loving congregation in Bakersfield. Bro. I. C. Chandler is the pastor. A man and his wife and a young lady and girl came to the altar yesterday and left with victory in their souls. Praise the good Lord. I am still encouraged to help press the battle on to victory in Jesus' dear name.

I am planning on getting to the campmeeting in Oklahoma and get back to the California campmeeting. Pray much for me for I mean to go through.

Yours in Christ,

Frances Bell

La.—Dear Bro. and Sister Pruitt—I have been a reader of "Faith and Victory" for a long time, and I like to read the testimonies telling what the Lord has done for the saints. One day I read one in which a sister told about asking the Lord to let a tooth fall out. She promised the Lord to write her testimony if He would answer her prayer and He did. At the time I read the testimony I was feeling very bad myself with a bad pain in my stomach until I could not rest, so I asked the Lord to help me. That night I slept well and could lie on either side. I said, surely the Lord hears and answers prayer. I am not yet completely healed, so I ask the prayers of the saints that the Lord will give my body a complete healing touch. Yours for the Lord, Alma I. Brumfield.

Mo.—Dear saints and readers of "Faith and Victory," Greetings in Jesus' dear name. I believe it is to the glory of God to write a few lines. Last night I was very sick. I did not know what was wrong but God knew and all I had to do was trust and obey. I was so sick I could not stay on my knees and pray but would walk the floor and pray. I was thankful it was in the night. He healed me and I was well to wait on the rest the next morning.

How sweet are His promises to His trusting children. When we are alone with no one to help us to pray we can claim the promise in John 15:7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." I knew He would not let me suffer more than I could bear. There is no friend like Jesus.

I desire to write a few words to the sisters in Christ about hose. Saints should avoid wearing the kind that are of such a light weight and fleshly color that onlookers can hardly tell that they have on any hose at all. I do not buy the flesh colored hose and the dear Lord showed me that I could dye them if anyone should give me any. God is going to make a way for us. Obedience is better than sacrifice. We can have excuses in this world but we can not at the judgment. Thank God for an humble heart.

I have just been reading the little "Faith and Victory" paper. I am fasting and praying for the ones who requested prayer. Please help me to pray for a woman in Colorado, a Mrs. Bastian. She has a cancer. Pray for her soul too. Sister Mary Whitmore.

Indiana—Dear saints,—This is a vision God gave me about forty years ago. I had a trial that almost caused me to give up trying to live for the glory of God. When He forgave me for Jesus' sake I think no one could have been happier than I was. For three years I enjoyed the sweet assurance that all was well with my soul. Then

that serpent crawled into the Eden of my home and left me a poor broken-hearted wife, deserted with two small children and an invalid daughter and no one to help me. I was so discouraged I went upstairs. As I lay prostrate on my face, I cried to God, "Father, is it possible that after all the sweet love and fellowship I have had with you, is the load so heavy I will have to give up? Then He showed me a little narrow path with a high wall on each side. I was in the path and the wall was on each side and reached to my shoulders. I could not fall out of the path. If I got out I must climb over the wall. He said that the wall was love and if I could not run to walk, and if I could not walk I could go on my knees, but to stay in the path. I looked over the wall and discovered that the little path was a long bridge spanning a dark, deep chasm—so deep and dark I could not see the bottom. I cried, "Oh, I will stay in the path." Although I had fallen down He told me to get up and go on.

That vision has saved me many times when I was discouraged. A few nights ago when I lay talking to my Lord He showed me the same vision again. This time He made me understand that one of the walls was God's love and the other was Jesus' love. I was still protected by the two walls, God's love on one side and Jesus' love on the other. On top of the wall of God's love was a number of people sitting down content and others were laughing and jesting, calling down to those in the narrow way to come up and have a good time. "Why be so serious? God is too good to send souls to eternal punishment. You can enjoy the pleasures of this life and not be lost," they would say. But they had no protection. Being on top of one wall, they lost the protection of both. Then, oh, the pitiful sight—all along the wall there were many that went to sleep and slipped over on the wrong side of the wall and there was no place for their feet to rest. They desperately clung to the top. All that was visible of the once jolly crowd was their hands clinging to the top of the wall. I cried out, "Oh, who will help to rescue these poor lost sheep? It will take a lot of pulling to land them safely between the two walls of safety." Ah, why will people trifle with their eternal welfare? Let us get busy and work for God and work with God to bring people into the kingdom of our God. Cry aloud! awake, thou that sleepest, and give an account of yourselves, and call upon thy God! Sister Rebecca Basicker

Okla.—Dear Bro. Pruitt,—Greetings in Jesus' precious name. I feel that it would be to the glory of God and an encouragement to the dear saints who may be afflicted and calling on God for complete healing for me to write my testimony.

Last March I was becoming very weak with sugar diabetes. I was isolated from the saints, and had been for several years. I would pray and receive temporary relief but the disease remained until it seemed the end was very near.

Then Brother Gibson, Bro. Archie Souder, and Bro. Charles Smith came here and held a meeting. Each night I prayed for strength to attend the services, and God would grant it. Then on the night of March 29th—a date I can never forget—I prayed as usual, but God did not answer. I lay down exhausted and told my husband I could not go. He said he would go and tell the ministers. I had become resigned to death. I had only prayed for strength to care for myself until the end. And as I lay there in my quiet living room the end seemed very near. Then the door opened and in walked my husband accompanied by that grand old couple, those staunch warriors

in the army of the Lord, our dearly beloved Brother and Sister O. B. Wilson of Shawnee, Oklahoma. As I lay there listening to their kindly enquiries about my illness, the Lord seemed to whisper, "You know my promises. You have not called for the elders, but I have sent them." I asked them to anoint and pray for me; so Bro. and Sister Wilson with Bro. and Sister Charles Smith knelt and prayed, then Bro. Wilson anointed me and they laid on hands and prayed. Then I felt the healing power go through my body. I was healed instantly and have never felt a symptom of the disease since. I feel stronger than I have felt in twenty years, and I give God all the praise.

I was converted forty years ago last fall. I have become discouraged at times, but Jesus would always come to my rescue. He is a present help in every time of need. I am determined to stay ever closer to my loving Saviour. I know that the Christians are the happiest people in this world with more glories ahead, for just over the hill is home. How can anyone live carelessly for the fleeting pleasures of this world and miss the eternal joys of heaven? Five minutes in heaven will make the Christian rejoice anew that he ever accepted the Savior and walked with Him on earth. And five minutes in hell will make the sinner bitterly repent of his folly of rejecting the gentle Jesus and indulging in the foolish pleasures of this short life. Life here is very short and all of us must spend eternity either in heaven where there is beauty, joy, and peace, or in hell where there is darkness, groaning, and pain. The choice is up to us. "Choose ye this day whom ye will serve." My whole desire is to trust him for soul and body and to serve Him always.

Please pray for me that I may ever be where God wants me.

Your sister in Christ, Mary Raney

o-o-o-o-o-o

Dear saints of God,—Greetings in Jesus' dear name. I am happy this afternoon for the privilege of writing a testimony for this paper. I have been washed in the blood of the Lamb and know the voice of the good Shepherd, who said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all: and no man is able to pluck them out of my Father's hand. I and my Father are one."

I feel sorry and concerned for those who do not know this wonderful Savior. Many are weighted down with the burden of sin, and are trying to find release in other ways when to Jesus they should go, because He says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." This is the way of Peace—peace that the world cannot give or take away. Christ helps me through the hard places in life; and I surely appreciate his loving presence so that I can be an overcomer through Him. I love this Christ with all my heart, and have dedicated my life to His service. My prayer is that many souls will be saved because I have been faithful. I want to point the lost to the Lamb of God which taketh away the sin of the world. I ask the prayers of God's children everywhere that God will lead me all the way, for I humbly say, "Where He leads me I will follow."

Your sister in Christ, Mrs. Harvey Sorensen

o-o-o-o-o-o

Tenn.—Dear Christian friends,—I received my second copy of "Faith and Victory" today. I surely am thankful that a friend had it sent to me. I enjoy it, especially all of the testimonies of what God has done.

Brothers and sisters, although I am a stranger to you, will you please pray the prayer of faith for me that

I may be healed? I have had stomach ulcers a long time and it must have turned to cancer of the stomach. I know God can heal, but I do not have anyone here to help me pray. Please get burdened to pray for me and please pray until God gives you the victory.

My husband is a sinner. We have a little boy two years old. Pray that my husband will get saved and that I may be healed and drawn closer to God.

Sincerely,

Mrs. Dan Wylie

Roll of 5 "Faith and Victory" papers, one year....\$	1.00
12 papers each month, one year	2.00
25 papers each month, one year	4.00
50 papers each month, one year	7.50
100 papers each month, one year	14.00

BIBLE STUDY

Order Sunday School supplies about two weeks before the beginning of new quarter. The price of the Primary Picture Roll is \$1.15, and the Lesson Cards are 4 cents per set. Each set contains cards for one pupil for each Sunday in the quarter. These sets cannot be broken. Send order to Genevieve Capps, 920 W. Mansur, Guthrie.

A PEOPLE FINDING A HOMELAND

Sunday, March 3, 1946

Printed PortionJoshua 1:1-4; 23:1-11.

Josh. 1:1. Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

23:1. And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3. And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

4. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

6. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7. That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8. But cleave unto the Lord your God, as ye have done unto this day.

9. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

10. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

11. Take good heed therefore unto yourselves, that ye love the Lord your God.

Golden Text: Thou shalt bless the Lord thy God for the good land which he hath given thee. Deut. 8:10.

Practical Truth: Obedience to God is our best guarantee of success.

COMMENTS AND APPLICATION

The printed lesson is taken from the beginning and near the end of the book of Joshua. The book as a whole describes the conquest and possession of Canaan under the leadership of Joshua.

Often people become so accustomed to looking to a certain person as a leader until their hearts are filled with fears that the uncompleted work will collapse at his death. This may be true if the undertaking is of human origin; but if it is God's work—such as was the leading of the Israelites from Egypt to Canaan—it will not collapse until God wants it to though many leaders die. We need to learn that God is not dependent upon man. In fact, God's plans are often advanced by the death of a leader. Moses had been a faithful leader, but Joshua was a better soldier and leader for the task before them. As one Bishop Hall has said, "Well doth Joshua succeed Moses. The very acts of God of old were allegories. Where the law ends, there the Savior begins. We may see the land of promise in the law: only Jesus, the Mediator of the New Testament, can bring us into it."

As we have stated in previous lessons, the literal experiences of literal Israel are types and shadows of spiritual experiences of spiritual Israel (God's children of this dispensation). The entrance and possession of Canaan typifies the Christian's experience of sanctification. Canaan was their homeland; sanctification is the soul's homeland. In view of this fact, God's promises to them can be very beneficial to those who are having this spiritual conquest.

Notice verse 3. "Every place against which your faith and courage lead you to go up, shall be yours" is the meaning implied; or "according to your faith so be it unto you." Your inheritance has no limit excepting the bounds which you set by your unbelief and fears. If you obey God and march on, you do not need to let the devil back you up one inch. Yet in spite of this promise, many have once had a glorious experience of sanctification who now have to admit that they have backed up some—do not have a good experience like they used to have. What has happened? They have failed to press forward and gain new victories and new territory. The crossing of the Jordan River was a wonderful experience of victory for the Israelites but if they had stopped there and not pressed on against the "ites" in the land, they soon would have been expelled from the land by those "ites." Remember, God gives the victory but we must do the marching forward by faith.

Notice in 23:3 how Joshua gave God the glory for victories, and took none of it to himself. When we truly

give God the glory for victories gained, we are in a good condition to gain greater victories.

Notice the exhortation to be very courageous (verse 6) and to take good heed (verse 11). As the Israelites needed to be very courageous in those days in order to keep the law of God and worship only the true God, so the Christian must be very courageous if he is truly holy today and does not bow in any degree to the numerous gods of this world. Jesus said, "Because iniquity shall abound, the love of many shall wax cold," therefore we need to take good heed unto ourselves that we love Him. Affections need to be watched closely or they'll slip away from God to the perishing things of earth.

—oOo—

A PEOPLE IN CONFUSION

Sunday, March 10, 1946

Printed Portion Judges 2:7, 11, 16-23.

Judges 2:7. And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

11. And the children of Israel did evil in the sight of the Lord, and served Baalim:

16. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

17. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so.

18. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.)

19. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

20. And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21. I also will not henceforth drive out any from before them of the nations which Joshua left when he died.

22. That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not.

23. Therefore the Lord left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

Golden Text: The Lord is my helper, and I will not fear. Heb. 13:6.

Practical Truth: Nations as well as individuals suffer when the people disobey the laws of God.

COMMENTS AND APPLICATION

Again we are to cover an entire book, Judges, with one lesson.

When Joshua called the Israelites together just before his death, they promised to be true to the Lord; but they soon forgot the covenant. They did keep it as long as Joshua and his contemporaries lived. These men had seen the wonderful works of God; and we are confident

that they often told others about those wonderful works. The devil hates personal testimonies concerning the wonderful works of God, for they are weighty in building faith in the hearts of people. He doesn't care if we tell about the miraculous deliverance of Daniel from the lions' den, or that Jesus saved and healed while here on earth, or that the Holy Spirit came to dwell in hearts on the Day of Pentecost; but he is enraged when we tell how God has delivered us, healed us, or how the Holy Spirit has taken up his abode in our hearts. If he can silence all who have actually seen the mighty works of God, he can make others believe that the days of miracles are past, and that there is no such thing as a personal experience of full salvation from sin, and people will not seek for them. When people cease trying to have personal experiences with God, their faith in Him becomes inactive and weak. When one's faith in God weakens, he seeks some other object of worship, as the Israelites did.

Neither does the devil care how much we talk about Israel's lapses into idolatry, so long as we do not search our own hearts to see if there is in them any drawing back or failure to obey all the known Word of God. As a rule, one gradually permits his affections to run out after worldly things before he finally gives himself over wholly to idolatry.

We have before us a number of old "Faith and Victory" papers, dating back as far as 1938. In them we read lively personal testimonies written by people who expressed their determination to be true to the Lord to death. At present some of these writers are luke warm and indifferent about the service of God and others are "wholly given to idolatry." How quickly people turn out of the way and fail God and fall into the hands of "them that spoil them"! When one fails the Lord in this dispensation of grace, he has sinned against greater mercy and light than Israel had.

The Lord's anger was "hot against Israel." He had often warned them of the consequences of forsaking Him.

God's anger is righteous and is necessary for the vindication of His own laws. If nations or individuals never had to suffer for their sins, the world would have perished in corruption long before this time. Men often emphasize the love and mercy of God until they lull themselves into a sense of false security. God is exceedingly merciful, but rejected mercy calls for punishment from a just God. He is as faithful to fulfil His threats as His promises.

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THE EVERYDAY LIFE OF A PEOPLE

Sunday, March 17, 1946

Printed Portion Ruth 1:8-17.

Ruth 1:8. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.

9. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10. And they said unto her, Surely we will return with thee unto thy people.

11. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12. Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also tonight, and should also bear sons;

13. Would ye tarry for them 'till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes, that the hand of the Lord is gone out against me.

14. And they lifted up their voice, and wept again. And Orpha kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

Golden Text: Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God. Ruth 1:16.

Practical Truth: A godly life on our part will help others to choose aright.

COMMENTS AND APPLICATION

Elimelech died, leaving Naomi with her two sons. The sons married women of Moab. Very soon the sons died, leaving the widowed mother with her widowed daughters-in-law—a sad picture. It seems that Naomi in her grief began to think of her homeland and Bethlehem where she and her husband had lived. No doubt, she could find love and comfort amid home scenes. Then also the news had come to her "that the Lord had visited His people in giving them bread."

Naomi started for home. It was customary for friends to accompany a departing guest by going part of the way on their journey—as we go to the bus station or the depot to see our friends off. It was at this place that our lesson for today begins.

Naomi had reached the place on the way that she felt her daughters should turn back, each one to her own mother's home. She told them good-bye and said, "The Lord deal kindly with you as ye have dealt with the dead and with me." She loved them and could never forget their kindness to her dead sons.

According to the law of the Hebrews, after the death of an older brother a younger brother married the widow, but Naomi had only two sons; so she advised the young women to return to Moab. Orpha kissed her and started back. When she did this, she failed to choose the best. She sank back to a world which she had partly renounced or left behind. But Ruth loved Naomi and desired to be one with her. She was willing to leave and forsake the gods of Moab. "Where thou goest, I will go. . . thy God shall be my God." She was determined to make Israel's God her own, wanting to live, to die, and be buried with this handmaiden of the Lord who had preached so sincerely a godly life message of holy religion. We learn from this lesson that already Israel had a mission and a message to the Gentiles. Ruth, herself a Moabitess, was one of the first-fruits from among the Gentiles; and as she heard and obeyed the message, even so shall others take heed.

Ruth became the great-grandmother of David, which proves that in the veins of Israel's best king was a strain of the Gentile blood. This proved that the narrow exclusiveness which characterized the Jews was wrong.

—Bessie Metcalf

A PEOPLE GAINS NATIONAL CONSCIOUSNESS

Sunday, March 24, 1946

Printed Portion 1 Samuel 7:1-8, 13-15.

1 Samuel 7:1. And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord.

2. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

3. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth, from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines.

4. Then the children of Israel did put away Baalim, and Ashtaroth, and served the Lord only.

5. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

6. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

13. So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

14. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Cath; and the coasts thereof did Israel deliver out of the hands of the Philistines: and there was peace between Israel and the Amorites.

15. And Samuel judged Israel all the days of his life.

Golden Text: Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Jer. 7:23.

Practical Truth: Devotion to a common religious ideal is a unifying force in any nation.

COMMENTS AND APPLICATION

In the lesson which we studied March 10th, the Lord told the Israelites that because they had sinned against Him in turning to other gods He would not drive all the other nations out of Canaan, but would leave some there that through them He might prove Israel. These Philistines and other people who were left in the land were to the Israelites what trials, persecutions, and afflictions are to the church today. God cannot trust humanity to have life too easy. David said, "Before I was afflicted, I went astray." Others have had the same testimony. Oh, how diligently we search our hearts to see if there is anything there displeasing to the Lord when we are in distress and greatly in need of His help! But when everything is going well it is very easy to become careless about keeping our souls without spot. God's love is wisdom and His wisdom is love. He leads his children into opposi-

tions and trials for their good, but He does not leave them there to their hurt. Afflictions cause people to earnestly seek the Lord for deliverance, then the Lord delivers to show His love and increase their faith.

The first chapters of 1 Samuel tell that the priest's (Eli's) sons caused Israel to transgress, so the Lord permitted the Philistines to win a battle, kill the sons, and capture the ark, which Eli's sons had taken to the battle for protection. But the Lord sent trouble and plagues upon the Philistines so long as they kept the ark, so they returned it to Israel. Thus, part of Israel's glory was restored, after seven months—that is a long time for a nation or individual to be forsaken of the Lord—but the Ark had not yet been returned to its place in the tabernacle and the Philistines were still victors over the Israelites.

People learn the value of divine services when they are deprived of them. For many years before the time the ark was taken the Israelites had special religious privileges, but they esteemed them so lightly that instead of gathering at Shiloh (the place where the ark was) to worship God in sincerity, they met there to be partakers with Eli's sons in great wickedness. But tabernacle-service was suspended because of the absence of the ark, and the long famine of spiritual bread caused them to "lament after the Lord."

This is true at the present time. In Russia and Germany the people did not value religious privileges when they had them, but now since they are deprived of them we read articles stating that even unheated church buildings are packed with soul-hungry people who are so desirous of obtaining spiritual food that they are willing to endure the beatings and other persecutions which they receive for worshipping the Lord. At present the majority of American people—and many who claim to be saints—are despising and setting at naught their valuable religious freedom. No doubt, they shall "lament after the Lord" when deprived of this privilege.

It took whole-hearted seeking after the Lord and sincere repentance of sins on the part of Israel before God would accept them and restore them to grace. "No man can serve two masters." The Lord says to all: "Ye shall seek me, and find me, when ye shall search for me with ALL your heart."

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A NATION DEMANDS A KING

Sunday, March 31, 1946

Printed Portion 1 Samuel 8:10-22.

1 Sam. 8:10. And Samuel told all the words of the Lord unto the people that asked of him a king.

11. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12. And he will appoint him captains over thousands and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14. And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17. He will take the tenth of your sheep: and ye shall be his servants.

18. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

19. Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.

22. And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Golden Text: Blessed is the nation whose God is the Lord. Psa. 33:12.

Practical Truth: Rulers with dictatorial authority have proved to be sources of danger to the well-being of their own peoples and to the peace of the world.

COMMENTS AND APPLICATION

God had chosen Israel as His special people to show forth His mighty works through them. He had not given them a king because he desired to be their King. But they, not realizing that it was because they had failed to obey Him as King that He had failed to deliver them and allowed them to be vexed by other nations, looked with envy upon the other nations whose kings led them forth to battle. No longer were they content to be the humble people of God, led by an unseen leader, but they wanted to be like other nations. The elders came together and requested Samuel to appoint a king over them. He was grieved, but the Lord told him to grant their desire but at the same time to warn them that the granting of their request would bring sorrow and grief.

God gives people what they desire when they contend for it, but often it is to show them that it would have been better to humbly submit to His will.

People do not like to be considered odd or queer by others so what the majority of others do has a great weight with mankind. But it is dangerous for God's people to look at others and desire to pattern after them, for as a rule it causes them to depart in some degree from the will of God. God has promised to withhold no good thing from them who walk uprightly, so if He warns us against something or withholds it from us, we can be assured that thing is not for our good and learn to be content with what He allows.

These people were willing to sacrifice their sons, daughters, labor, possessions, and all, that they might have their way. It seems always to be easier—even for some of God's children—to sacrifice in order to realize the fulfillment of some personal desire than to sacrifice for God's cause. (One example of this is the way mothers send their daughters out in the cold with bare limbs and scant clothing and thus sacrifice their health in order to shun reproach and keep them from looking odd.) Perhaps this is because Satan arrays all his forces against one when he desires to sacrifice for God's cause; but when he is sacrificing for self-gratifying reasons he has no opposition from Satan, and he usually has the praise of men to encourage him.