

FAITH^{AND}VICTORY

Church of God Servant



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The Church Triumphant

Men speak of a "church triumphant"
As something on earth unknown,
They think us beneath the tyrant
Until we shall reach our home.

O cannot the great Redeemer
Prevail over Satan here?
Or must we remain yet under
Confusion, pressed down in fear?

He built on a sure foundation,
And said that the gates of hell
Against her divine munition
Can never indeed prevail.

'Tis not in the church of Jesus
That people yet live in sin;
But in the dark creeds they're joining,
And vainly are trusting in.

Then how can you say, dear people,
You cannot be kept each day?
The Infinite arm is able,
His Word has not passed away.

God's church is alone triumphant,
In holiness all complete;
And all the dark pow'rs of Satan
She tramples beneath her feet.

Thank God for a church triumphant,
All pure in this world below!
For the kingdom that Jesus founded
Does triumph o'er every foe.

—Daniel S. Warner, 1893

Keep looking toward the sunshine of God's love
and the shadows will all fall behind you.

Do not be afraid of opposition. A kite rises
against the wind, not with it.

"He Restoreth My Soul"

One of the joys of the Psalmist David in his 23rd Psalm to the Lord as his Shepherd was: "He restoreth my soul." The Hebrew defines the soul as the breath or vitality of a creature. This man was deeply conscious of the existence of the soul as man's most essential part. He perceived that the salvation and safe-keeping of his soul was the main objective of God's dealings with him. Of all the blessings from the hand of God, the greatest to him was the benefits to his soul.

1 Peter 1:9 informs us that the end, or purpose of our faith is the salvation of our soul. Our faith in the work of Christ must be for this objective. We must believe in the Lord unto the saving of the soul. Heb. 10:39. While the natural man decays beneath the sentence of corruption, this soul must be nourished and kept in health and prosperity of life. There is no sadder condition for a man or woman to be in than to be bowed beneath the woes of this present life facing the sentence of death without a restoration of the soul.

It must be noticed that the plan of salvation has two separate phases: (1) the redemption of the soul, and (2) the redemption of the body. The redemption of the soul comes first. This is done through the obedience of faith. "The law of the Lord is perfect, converting the soul." Psa. 19:7. We have "purified our souls in obeying the truth through the Spirit unto unfeigned love of the brethren." 1 Peter 1:22. James tells us in 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." By this we put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and are renewed in the spirit of our mind, putting on the new man, which after God is created in righteousness and true holiness. Eph. 4:22-24. The restoration of the soul by the grace of God renews it once again in the image of Him who created it. Col. 3:9, 10. His grace recreates the soul

Attend National Campmeeting, July 24-Aug. 2, Neosho (Monark Springs), Mo.

unto the standard of righteousness and purity of heart and life.

The sanctuary of God is the souls of men. Unto them has God made Christ the minister. He is the Shepherd and Bishop of our souls. 1 Peter 2:25. When He was here Jesus stressed the value and importance of the soul and its welfare. While Martha was busily encumbered and so careful about the material side of life, her sister Mary counted the welfare of her soul of much greater necessity. She chose to sit at Jesus' feet and listen to His words of life. What He spoke to her penetrated beyond her natural life and fed her hungry soul. When Martha complained about it, Jesus let her know that Mary had chosen the better part. She chose rather to listen to the Law of Life from Jesus' blessed lips. This worked for a restoration of her soul in accordance with that blessed Word.

Oh, that men and women would be more interested in the welfare of their souls than in the fleeting trifles of this present age! So many seemingly live on no higher level than the beast of the field. They live merely to the material things of life. But God is calling one and all to a life begotten from above within the soul. This life renews the soul once more into the image of righteousness and true holiness. The restored soul is not delighted with the vain attractions of this life. Its conversation is in heaven. Its affections are centered on things above where Christ is sitting at the right hand of God.

Though many are unconscious of the fact, the inner man is just as complete a personage and an individual as the outer man. Actually the soul is more real than the body, for it is of an eternal element while the mortal is transitory, temporal. When we see someone lying in the casket cold and still in death, we must remember that the real person is not there. The real person is gone to meet its Maker. While the earthly part of us will lie mouldering in the grave, the soul is still existing. Therefore it is so important for us to seek the Lord and prepare our soul for its departure from this life. The blessings of the Lord upon our life work for a transformation of the soul once again into the fellowship of God. The fear of death is dissolved when the soul is made fit for the presence of God. —Leslie Busbee

The Plan of Salvation

(Part 2)

THE TABERNACLE—A Shadow of Good Things

By reading the 16th chapter of Exodus, verses 16 through 35 we will get the story of God's supplying the manna for the children of Israel in the wilderness. This manna was of such an unenduring nature that if it were kept over night it spoiled and bred worms and stank (Ex. 16:20). However, the Lord instructed them to gather an omer of it and put it up for a memorial for their generations, etc. This did not spoil but was preserved in the ark of the covenant in the most holy place (Ex. 16:32 and Heb.

9:4). This signifies that our first experience—first love and sinless life—must be maintained in that way right up to the time we present ourselves before God to be filled with the Holy Ghost. We must be just as free from sin in our lives at that time as we were when God saved us from our sins and we became justified and innocent or absolved from guilt in His sight. It also signifies that sanctification is the preserving, or keeping, or standing grace. Aaron's rod that budded being kept in this most holy place signifies that the sanctified experience and life is the time of prolific fruit bearing in the Christian's life. There are many wonderful, rich and glorious truths brought out in these types but we will go no further with it at this time as this gets the thoughts we are after particularly in this lesson.

God will not dwell in this holy temple without it being sanctified any more than he would that Old Testament sanctuary without it being sanctified but the sanctification of this holy temple involves something more and different and cannot be done by man but Jesus was calling on God to do this sanctifying. (St. John 17.)

Surely, so far as consecrating and setting apart for sacred use, etc. is concerned, man could do that. But New Testament sanctification involves that which we must do ourselves and also that part which God must do and which we cannot do.

Our part according to Rom. 12:1, 2 is to present our bodies a living sacrifice, holy, acceptable to God, etc. Note: Our bodies are to be holy when we present them to Him in this case and our lives are to be acceptable to Him. This is a second presentation of ourselves to God. The first time we presented ourselves dead in trespasses and sin, repenting of sin and pleading God's mercies upon us on the merits of Christ's shed blood. God has now had mercy on us and saved us from our sins and made us alive in Him so now we present our bodies a living sacrifice and we are able to present ourselves now holy—living a sinless, holy life before God. When we do this we can prove what the good, acceptable, perfect will of God is toward us and we are told in 1 Thess. 4:3 that the will of God is our sanctification.

There were two altars connected with the service of the tabernacle—the altar of sin offering which stood in the court and the golden altar which stood before the second veil or entrance to the most holy place. Altars are significant of sacrifices or offerings and this would clearly signify two different sacrifices or offerings of the individual to Christ. It is at this second altar that the offering of ourselves according to Rom. 12:1, 2 is made after we have already presented ourselves at the brazen altar of the sin offering for our salvation and have been washed in the laver which is significant of the washing of regeneration. When God accepts this offering, the blood of Jesus is applied, as we shall observe further on in this lesson, and a cleansing from all moral pollution—native depravity—takes place and we are accepted into the most holy place to dwell in the presence of God which is signified by the cheru-

bim overshadowing the mercy seat. This is the part of New Testament sanctification that is a work of God and which he must do for us as we are not able to do it for ourselves.

Some have thought there was a cleansing of self in this experience but could not agree that the native depravity was reserved to be cleansed at this time but it was removed in the first experience. I fail to be able to separate between the native depravity and the self-life. Neither of them could possibly exist independent of the other.

We know that sin exists in two forms: 1. The inherited principle or nature of sin, and 2. The sins that we have actually committed after coming to the point in life when we become responsible before God for our doings and wilfully, knowingly transgress the commandments of God. These two kinds of sin being different natures must be dealt with in different ways. The sins we commit bring guilt and condemnation upon the soul and are dealt with and removed through repentance and faith. Repentance involves a renouncing and forsaking of all sinful practices and deeds, a restitution and clearing of our past life, a forgiveness of all who have wronged us and a confession toward all we have wronged and seeking their forgiveness toward us and putting our faith in the shed blood of the Son of God to cleanse our sins away.

The native depravity or inherited nature of sin is a principle only and is not productive of guilt; hence could not be repented of. It is dealt with in a different way—by consecration and faith. Since we did not commit it and are not responsible for it, we could not sincerely and intelligently repent of it but we can and must recognize it and that it is a corrupt and unclean thing, renounce and reject it. We must consecrate ourselves, body, soul, and entire life to God for His divine service and sacred use to henceforth live entirely unto Him and not unto ourselves. This is that second offering of ourselves upon the golden altar in the holy place and then the blood of Christ is applied a second time, as we shall see as we proceed, and that depravity of nature with its principal offspring, the self-life, is purged out, the Holy Spirit takes possession, fills us and we are ushered into the most holy place—the sanctified experience.

—Ostis B. Wilson

The Devil Vision

The Devil once said to his demons below:
Our work is progressing entirely too slow;
The holiness people stand in our way,
Since they don't believe in the show or the play.

They teach that the carnival, circus and dance,
The tavern and honky-tonk with games of chance,
Drinking and smoking, these things are all wrong;
That Christians don't mix with the ungodly throng.

They're quick to condemn everything that we do;
To cause unbelievers to be but a few.
They claim that these things are all of the devil,
That Christian folk live on a much higher level.

Now fellows, their theology, while perfectly true,
Is blocking the work we are trying to do.
We'll have to get busy and figure a plan
That will change their standards as fast as we can.

Now, I have a vision of what we can do;
Hearken—I'll tell this deception to you,
Then find a wise but degenerate man
Whom I can use to help work out this plan.

There's nothing so real as the thing you can see;
The eyes and the mind and the heart will agree.
So what can be better than an object to view?
I say it will work and convince not a few.

The home is the place for this sinful device;
The people deceived will think it quite nice.
The world will possess it—most Christians can't tell
That it's all of the devil and was plotted in hell.

We'll sell them with pictures of the latest of news,
And while they're still looking, we'll advertise booze.
At the soul-damning cigarettes also they'll look,
Until they forget what God says in His Book.

At first it will shock them, they'll seem in a haze;
But soon they'll be hardened and continue to gaze.
We'll give them some gospel that isn't too strong,
And a few sacred songs to string them along.

They'll take in the ads with the latest of fashions
And soon watch the shows that stir evil passions.
Murder and love-making scenes they'll behold,
Until in their souls they are bitterly cold.

The old family altar which once held such charm
Will soon lose its place without much alarm.
Praying in secret will also be lost,
As they look at the screen without counting the cost.

The compromise preachers who don't take their stand
Will embrace this new vision and think it is grand.
They'll help fool the people and cause them to sin
By seeking this evil and taking it in.

Influence is great, and this you can see
Just look at my scheme, and you'll have to agree.
It won't take long my demons to tell
That the vision of Satan will populate hell.

Divorce will increase, sex crimes will abound;
Much innocent blood will be spilled on the ground.
The home will be damned in short order I say,
When this vision of mine comes in to stay.

Get busy, my cohorts, and put this thing out;
We'll see if the Church can continue to shout.
The holiness people who stand in our way
Will soon hush their crying against show and play.

We'll cover the earth with this "Devil-vision"
Though we'll camouflage it with the name "Television."
We'll win through deception—won't it be grand!
Though God's holy preachers against it will stand! —Sel.

HUNTSVILLE, ARK. TENT MEETING

The evangelistic tent will be set up at Huntsville, Ark. in the country near the old Upper Wharton school house and meeting will begin July 3. Pray that this meeting will be a blessing to many souls. For further information write to Oscar Wall, Rt. 5, Huntsville, or Sister Vera Dotson, Rt. 5, Huntsville, Ark.

—Bro. Charles Smith

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Through the blessings of the Lord, the Lord's Printshop has a rebuilt 44-inch Seybold power paper cutter installed on the floor. This machine shipped from Chicago was put in operation today, replacing

the obsolete cutter which had been in use many years. The purchase of this cutter costing \$2000.00 was a step by faith as far as finances are concerned, yet we feel it was in the will of God for a greater output of gospel literature. Our faith is in the living God, of whom the Apostle Paul testified that "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8. Please pray that every temporal and spiritual need of the work will be supplied as we endeavor to reach "the regions beyond" with the printed gospel invitation. The unity of co-operation is an essential element for a successful and progressive work in God's cause.



Lord willing, we will greet you again with the September issue of this paper, and we hope to have a number of good reports from the various camp-meetings and from the home and foreign mission fields. If possible, you should attend at least one of these meetings this summer, get your soul fed on God's Word and keep in touch with the burdens and work of the Church.

May God's hand of love and mercy rest upon every reader, and above all, keep ready and prepared for the coming of the Lord.

BIBLES, BOOKS, CARDS, AND TRACT RACKS

Egermeier's Bible Story Book, 640 pages, colored pictures, the best in its field	\$ 4.95
Cruden's Complete Concordance, 200,000 references	4.00
Smith's Bible Dictionary	3.95
Fox's Book of Martyrs	3.00
Pilgrim's Progress (Illustrated)	2.95
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World Bible, approx. 5x8, con., ref., black	7.50
World Bible, approx. 6½x9½, large print, stiff back	5.50
World Bible, approx. 6½x9½, large print, with or without con. and references (specify which)	7.50
World Bible, approx. 5x7½, con., maps, helps	2.25
National New Testament with Psalms, large print, approx. 6x8	3.75
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How Do I Look?—32 pages, paper bound, 25c each, or five for	1.00
1962 "Faith and Victory" books, 11 issues of the year, bound in heavy paper—reduced to50
1963 "Faith and Victory" books, 40th anniversary memorial edition—you will want a copy, each	1.00
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1963 "Beautiful Way" books, bound as above, each	1.00
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OBITUARIES

Mrs. Addie E. Herron, born Dec. 28, 1873, departed this life at Elkhart, Ind. on May 31, 1964 in her 91st year.

Sister Herron, a real saint of God, was the wife of Bro. George W. Herron and she faithfully aided him in the ministerial work.

She is survived by her husband, several nieces and many friends.

She was laid to rest in the Rice cemetery.

—George W. Herron

Jasper Demery, son of Andy and Maramia Demery, was born in March of 1870 in McIntosh, Louisiana, and departed this life on May 16, 1964, at the age of 94 years.

He was united in marriage in December of 1897 to Charity L. Syas. To this union were born eleven children. His wife and one daughter preceded him in death.

Following the death of his wife, Charity, he was married to Ruth Hester and to this union two children were born.

Brother Demery was saved during the life of his first wife, Charity, and lived for the Lord, but in later years he strayed from the Lord. However, only last month he earnestly sought the forgiveness of the Lord, which was sweetly granted by our Saviour.

Brother Demery leaves to mourn his passing a wife and five sons, Albert and John of Beggs, Okla., Billy Joe of Tulsa, Okla., LeRoy and Jasper of Wasco, Calif., seven daughters, Betty Jean of the home; Rosa L. Rhoades, Reba Dale Chatman and Elizabeth Brooks of Beggs, Okla., Ella Maynard, Tulsa, Charlotte Bennett of Wetumka, Okla., and Lee Etta Bell of Los Angeles, Calif., four stepchildren, Ray Hester and Coralee Williams of Detroit, Mich., Charlene Tharpe of Beggs, Okla., and Mary Lois Johnson of San Francisco, Calif., a host of grandchildren of which he lived to see the third generation, and many other relatives and friends.

Funeral services were conducted by Bro. Woodrow Warren, assisted by Bro. Sam Barton and Bro. Ulysses Phillips and others. Interment in New Postoak Cemetery.

Mrs. Onetta E. Oesch, daughter of Mr. and Mrs. John Russell, was born June 27, 1870 in North Georgetown, O. and departed this life at Columbiana, Ohio on June 6, 1964 at the age of 93 years.

Her husband, Edwin, died in 1949. She leaves three daughters, Mrs. Adin Lynn, Columbiana, Ohio, Mrs. Ethel Simonson, Oakland, Calif., and Mrs. Mildred Weaver of North Lima, Ohio; three sons, Harry R., Columbiana, O., Ralph W. and Francis E. of New Springfield, Ohio; 23 grandchildren, and 16 great-grandchildren.

Sister Oesch is a member of the Church of God and was a longtime reader of this periodical.

Campmeeting Notices

EL ALAMO, MEXICO CAMPMEETING

The second annual campmeeting in El Alamo, Mexico will be held, Lord willing, July 3 to July 5, 1964. We are expecting God to richly bless in this gathering. Please pray with us that the Word of God will touch the hearts of the people and that many will be saved.

—H. H. Smith, 317 E. Cucamonga, Claremont, Calif.

AKRON, OHIO CAMPMEETING

The Akron, Ohio campmeeting will be held, Lord willing, July 10 through 19, at 653 W. Thornton St., Akron, Ohio. We have a spacious, well-built brick building, ample parking space, equipped kitchen with many other conveniences that would make these grounds a desirable location for a state campgrounds. Other features include many rooms besides the main auditorium that can be used for dormitory purposes. There are showers, rest rooms, and a pool for baptizing, and many other features. We, the congregation here in Akron, are praying the Lord to make a way for all the saints in Ohio to attend this meeting and inspect the building, as it can be purchased only by all cooperating and working together.

We also cordially invite all who can to come and be with us. There will be ministers present with us to preach the pure Word of God for the saving of souls, sanctifying of believers, and healing of bodies.

The meeting is supported by free-will offerings. We are expecting saints from as far west as California and other places. Come one and all with a prayer on your heart that the Lord will bless this meeting with the saving of many souls.

—Hazel Clark, Pastor

Address: 544 Van Everette, East Akron, Ohio, phone 724-5683 or FRanklin 6-3501.

GREEN PASTURES, OKLA. CAMPMEETING

The Church of God campmeeting at Green Pastures, Okla. will be held, Lord willing, on July 10 to 19.

All are welcome to attend, and we desire the saints' prayers for the success of the meeting.

—Bro. E. W. Sanders, Pastor, written by T. M. Hinton, Rt. 1, Box 424, Spencer, Okla.

CHURCH OF GOD NATIONAL CAMPMEETING

The National Campmeeting of the Church of God will be held on the campgrounds at Neosho (Monark Springs), Missouri on July 24 through August 2, 1964.

We would like to avail ourselves of this opportunity to extend a welcome of Christian love to all who desire to walk humbly with the Lord.

We are expecting ministers of God's choosing to bring the Word of God from time to time, under the anointing of the Holy Spirit, that will stir us and challenge us to put root downward that we might bear more fruit upward for God. Fellowship is extended to every blood-washed child of God, with love to all, whether saint or sinner. If you have any spiritual need, there will be men and/or women of God who can counsel and pray with you, and we are confident that God can and will work in your behalf.

We are living in the "evening" of time when wickedness is abounding on every hand, but we must keep free

from every sin by walking in the light of God. Zech. 14:7 reads, "... that at evening time it shall be light." We, as members of God's Church, are endeavoring to walk in this light, lest the light which is in us become darkness, and how great that darkness would be!

If you are looking for an assembly of God's people or are in question as to where you can find some true children of God, we invite you to put forth a special effort to be at this meeting and try the spirit by the Word of God.

The meeting is supported on a free-will basis with meals served in the dining hall. Due to the necessity of renting some tents, etc. to accommodate the crowds, it is necessary to make a rental charge of \$5.00 for the tents, \$1.00 for a steel cot with mattress, and \$2.50 for single sleeping space in the dormitories. However, we want all to come who desire to, regardless of ability to pay, for "God will supply our needs according to his riches in glory."

Those who desire to reserve tents, cots, or sleeping accommodations should send their orders AT ONCE to the undersigned or to Bro. Ralph Beisley, 407 Eldridge, Coffeyville, Kansas. You are urged to bring your own bedding if possible, as the nights are sometimes very cool.

The campground is located five miles east of Neosho, Mo. on Highway 86. Those coming by bus or train will find it necessary to take a taxi to the grounds or call GRover 2-4217 (Granby, Mo.) at the campground and some of the saints will meet you.

As a note of information to those who may want to help, there will be a workday on the grounds, the first Saturday of July (JULY 4) to take care of unfinished work. PLEASE COME, if possible. And we want to express our appreciation to all who have helped previously.

—Bro. Kenneth Probst, Business Manager
Rt. 4, Box 172, Carthage, Mo. 64836

OKLAHOMA STATE CAMPMEETING

The Oklahoma State Campmeeting will be held, Lord willing, August 7 to 16 at Sixth and West Warner, Guthrie, Okla. We are looking forward to another gathering together of the children of God in these parts.

We extend a hearty welcome to all who can attend this meeting. Provisions will be made to care for all. Expenses will be met by free-will offerings. Send contributions or donations to Bro. M. A. Davis, Rt. 4, Guthrie, Okla. Come praying for a good meeting and lost souls.

Bro. Ira D. Stover, Pastor

BAKERSFIELD, CALIF. CAMPMEETING

The campmeeting at Bakersfield, Calif. will be held on August 7 to 16. For further information contact Bro. Isaac C. Chandler, Pastor, 415-11th St., Bakersfield, California. Phone 325-6752.

BOLEY, OKLA. CAMPMEETING

The Church of God Campmeeting at Boley, Okla. will convene August 21-30, Lord willing. We are looking to the Lord to send ministers and workers of His own choosing. All are welcome to come.

—Ora Spears, Rt. 1, Box 108, Boley, Okla.

MISSOURI STATE CAMPMEETING AT MYRTLE

The Missouri State Campmeeting of the Church of God at Myrtle, Missouri, will be held, the Lord willing, on August 21 through the 30th, 1964.

Everyone is welcome to come and get good, nourishing spiritual food to his soul.

Those attending the meeting and planning to camp on the grounds should bring pillows, sheets, and coverings, if possible. If you cannot, come anyway, and you will be cared for.

Those coming by bus or train should come to Thayer, Missouri, or Pocahtontas, Arkansas, and you may call one of these three brethren and someone will come after you: Bro. Alsie J. Sorrell, phone WE 8-2482; Bro. Earl Sorrell, phone WE 8-2322; Bro. Thurman Sorrell, phone WE 8-2483.

For further information, please write or call the above saints at Myrtle, Missouri. Be praying for the meeting, and come and bring someone with you.

CALIFORNIA STATE CAMPMEETING

The California State Campmeeting of the Church of God will be held, Lord willing, on the saints' campground located at 12312 Osborne Place, Pacoima, California, beginning August 28 and continuing through September 6, 1964. Pacoima is a suburb of Los Angeles and is located in the northwest part of the city.

If you come in from the east over the San Bernardino Freeway, follow the Bakersfield signs which lead into the Golden State Freeway and follow that out to the Osborne Street Exit (20 miles or so). Turn right on Osborne Street and follow it on across the railroad track to the "Y" and continue straight ahead at the "Y" on Osborne Place. If you come in from the north over Highway 99 or Highway 6, follow the freeway to the Osborne Street exit and turn left and continue on to the campground. If you come from the north by bus, get off in San Fernando, and if you come by train, get off in Glendale and call 369-3608. Someone will get you at the station. If you come in from the east or south by bus, you can change in Los Angeles and come on out to San Fernando. If you come by train, get off in Los Angeles and someone will get you there. Call the above phone number. If you notify us in advance, we can be there when you arrive.

Those who want tents and beds should notify us in advance if possible, as we have to rent these things and will be bringing them out a few days ahead of the meeting.

If you need help to soul or body, you need this meeting. If you are in a position to give help in soul and body and to administer spiritual comfort and encouragement to the people, the meeting needs you. So let all the saints throughout the west who can get good and/or do good take this to heart and accept the burden of the meeting and make your plans to attend. Let us all pray earnestly that God will be present in mighty power and that the Spirit will be poured upon us from on high and that God's anointing and grace will be poured forth abundantly in the meeting, and that the devil will be defeated and victory will be given to the saints and that God will make this the best meeting yet on these grounds. We all know this is possible, so let us press for it and refuse to settle cheap.

—Ostis B. and Opal Wilson, 12312 Osborne Place, Pacoima, California.

DOVER, OKLAHOMA CAMPMEETING

The saints at Dover, Okla. expect to hold their annual campmeeting this year September 4 to 13 inclusive, if the Lord wills, on the campground one mile north of Dover and two and a half miles east. Dover is on Highway 81. Anyone coming by bus, desiring to be met, notify us in time, and someone will meet you.

Offerings and provisions should be sent to Henry Caldwell or Ulysses Phillips, Rt. 1, Dover, Okla. Your prayers and cooperation are solicited. We are expecting cool nights, so come prepared for the same. Pray for the meeting.

—Bro. Henry Caldwell and Ulysses Phillips

REPORT ON NIGERIAN MISSIONARY ACTIVITIES AND PLANS

Under the date of May 27 Bro. B. U. Etuk, native minister of the Church of God mission in Nigeria, West Africa, has forwarded their report for the month of May written by the secretary, Bro. F. F. Ekpo.

A short summary of the report follows: On May 24 a monthly combined service was held at Minya Ntak, an outlying station where the congregation is making concrete blocks to build a permanent chapel. On account of the heavy rains the attendance was comparatively poor—about 273. Evangelist W. G. Udoffia opened the service with the congregation singing several hymns and choruses. Bro. Ekpo led the congregation in reading Psalm 19 before the congregational prayer. Bro. Nse Umanah read the first lesson from 2 Samuel 9:1-13. Evangelist B. E. Udoka read the second lesson from Romans 10:1-13. After a prayer by him, Bro. Etuk preached, taking his sermon text from Isaiah 1:2, 3.

He dwelt on the great love of God expressed toward mankind in the sufferings and sacrifice of His Son, Jesus Christ, for the redemption of lost humanity, and he appealed to each one that Christ's sufferings would not be in vain in their lives. The sermon and service was concluded with the consolation of John 14:3.

In the village where the headquarters' mission is located was a confirmed atheist, Jeremiah Udo, who had vowed to see the suppression of the gospel of Christ. However, on Sunday, May 24, in the 7 p.m. prayer meeting, Jeremiah Udo surrendered to Christ. He came in, sat down, closed his eyes and prayed. Then he joined in the song of praise to God. After the prayer meeting he asked the preachers to his house. They went, and Bro. Etuk and Evangelist Udoffia prayed with and for him. He showed them his heathen gods and shrines. The ministers gathered them up and burned them on his premises. Then Bro. Etuk counseled him from the Scriptures and encouraged him in serving the Lord. It was a wonderful deliverance.

On May 22 the monthly business meeting was held at the headquarters' chapel. The members were concerned in making preparations and arrangements in view of the "imminent arrival of Bro. and Sister Ostis Wilson."

Some members spoke at length on the progress of the construction of the permanent headquarters' chapel. A picture which Bro. Etuk enclosed in this letter shows that the concrete block walls are about completed and ready for the roof. He writes: "The purchase of iron sheets, timbers, and the charge for roofing is estimated at a cost of \$375.00." In this letter he appeals again to the church in America for offerings to complete this urgently-needed chapel as soon as possible. It certainly would be a blessing if this headquarters' chapel could be completed by the time Bro. and Sister Wilson arrive in Nigeria. Ask the Lord what He would have you to do for this foreign mission project.

Bro. and Sister Ostis Wilson Scheduled to Leave Soon

In answer to prayer, the visas from the Nigerian government for Bro. and Sister Wilson to enter that country have been granted. The information as of this

date (June 8) is that they are scheduled to leave New York by ship on or about June 30. It became necessary for them to cancel their reservations to leave on June 9 because the visas did not arrive in time. They are very busy now making preparations, and will probably leave their home at Pacoima, Calif. about June 24. Here is just a line from Bro. Wilson's latest letter: "Time is getting pretty short now, and we are just pretty occupied thinking of things to take along and getting ready for the trip, and when we realize it is right at hand now, our hearts kind of sink a little at times when we think of getting so far away from home and clear out of contact with everything and everybody here. But the Lord will comfort and take care of everything, we are sure." Please put yourself in their places and you will know better how to pray for them as they answer this call from the Lord for precious souls for whom our Saviour gave His life. May each one stand behind them whole-heartedly with your prayers and means, and you will be blessed to have a part in this soul-saving mission.

We believe that we can speak for the Church in general and say that the saints are behind these qualified ministers in their new and untried experience in the Lord's service. As the saints gather in the campmeetings this summer, these missionaries will also be remembered at the throne of grace.

As stated in previous issues, we maintain a special missionary fund here at the Office to support home and foreign missionary work, and we will be pleased to relay any funds from our readers to Bro. and Sister Wilson or to any other minister or missionary as you may designate. The gospel work is the most important work on earth—the highest calling to which a person can respond. Would you not like to have a part in it? —Lawrence Pruitt.

Turn to the Lord

Oh, dear sinner friends, won't you turn to the Lord,
Love and obey Him and honor His Word?

It's dang'rous to put off salvation, you know,
When to the Saviour our lives we all owe.

Do you want His death for you to be in vain?

Have you considered: What will be your gain?

If we gain the whole world and then lose our soul
We would lose heaven, which should be our goal.

Our God will forgive if you only repent

His Son from heaven to this earth was sent

That you could be saved, your soul cleansed from all sin
And have the life of Christ dwelling within.

Today is the day of salvation—don't wait,

Tomorrow may usher your soul to its fate.

So call on Him now and your duty ne'er shirk,
Soon night is coming when no man can work!

Oh, think of your children God placed in your care

When comes the Judgment, they, too, will be there.

Please show them the way to the dear Lamb of God,
They should find comfort, not wrath, in His rod.

You surely will meet them in eternity

If unprepared, great your anguish will be.

Take heed to this warning, your soul will be blessed!

You can help others gain heaven at last.

—Minnie White

Subscribe to the "Faith and Victory"—3 years for \$1.00.

EVANGELISTIC TENT WORK TO START

The evangelistic tent is currently in use at Tulsa, Okla. for their campmeeting which will close June 14. A tent meeting will then be held at Coffeyville, Kansas beginning on June 19. Then on July 3, Lord willing, a tent meeting will begin at Huntsville, Ark. After that, if the Lord so leads, the tent will go to Sheldon, Mo.

The Lord has marvelously answered prayer in regard to the needs of the evangelistic tent work. All praise is due unto Him. A 24-foot, 1958 model Boles Aero, modern, fully equipped, all-aluminum travel house trailer has been purchased at a cost of \$2,250. A down payment of \$1,100 was made, and by faith we are expecting the Lord to provide the balance.

Through another answer to prayer the Lord has led Bro. and Sister Albert Eck and daughter of Bartlett, Kansas to go with the evangelistic tent for the summer. Sister Eck, with her faithful husband, has been the pastor of the Coffeyville, Kansas congregation for a number of years, and God has blessed her labors. As they move out into this evangelistic phase of God's work, we are praying and expecting the Lord to continue to bless their labors in a special way.

The Lord is also leading Bro. Edwin Wilson of Guthrie, Okla. and Bro. Royal Taylor of California to help in this tent work. Let all the saints pray earnestly and continually for these consecrated workers, and that the gospel seed which is sown will germinate and produce a great harvest of souls.

Please send your offerings for this evangelistic work to Bro. Ralph M. Beisly, 407 Eldridge St., Coffeyville, Kansas. He is the treasurer of the National Missionary Fund.

—L. D. Pruitt

TESTIMONIES

La.—My dear brothers and sisters in Christ, greetings of love in the blessed name of our Savior, Jesus: This leaves me still saved, sanctified, and satisfied. With my past under the blood and my future under the will of God, there is no other way more satisfying to my soul. In fact, all other ways are terrifying.

My main reason for writing to you at this time, besides to greet you once again, is to testify to the Lord's healing upon my body. Several months ago I noticed a small white dot had appeared on the nail of the big toe on my right foot, and as the weeks went by, this spot got bigger until it covered the whole nail. At first it did not hurt so I hardly gave it a second thought, except maybe one of wonder over what it could be. But as the days passed, it became very tender, and from there it progressed to outright pain. The whole toe swelled up and it turned such a bright red in color that it looked as if someone had literally painted it with red paint. When I was off my foot it would ache, when I was on my foot it would ache, awake or asleep it would ache and it reached the point where to even wear my slipper was a pain.

Now in my experience with Christ I had never before met with an illness that I could trust to His healing. I had read and heard many testimonies to His healing of His people, but since being saved I had never been put to the test. I must also admit that though my trust was in the Lord to be my doctor, I still questioned my own ability to exercise faith were pain really to strike me. I had known extreme pain several times in my life through a broken leg, etc., and I tried to measure my trust in the Lord against this pain I had known. But

in reality it is impossible to measure anything against His care of us until we are actually called upon to trust Him to heal an affliction.

As my toe started to hurt, I prayed for strength and I told the Lord I was trusting Him completely to heal it. Day by day it kept getting worse and the pain increased until for a period of four or five days I got my sleep in spurts when the pain was at its lowest. During this time I'd look at my toe and I'd tell the Lord, "Now if you want it healed, you're going to have to do it yourself because I'm not letting anyone touch it. This is your toe, so you heal it." The blessed thing about it all was that the more it hurt the more my strength and determination to trust it to the Lord grew. The pain started going all the way up my foot, and to look back on it now it really was a glorious pain.

During the time, I had written to several of the saints to pray for my healing, and both Bro. Pinkerton and Bro. Carver, during their visits here, had prayed about it. Then during the time I was going through the worst of the pain, Bro. Pinkerton felt led to write me a letter and send me an anointed cloth. When his letter arrived and I saw what it was, I got tears in my eyes and I immediately placed the cloth over my toe and had prayer. I tell you my whole foot started to tingle, literally, and from that moment on the pain started leaving until within one day (two at the very most) the pain was gone. Praise the Lord! The toe itself was still red and swollen but the pain was gone.

Several days later on a Thursday, Bro. Pinkerton came to visit, and at this time I showed him how it looked. Then at the close of our visit we had prayer, as we always do, but this time Bro. Pinkerton prayed for the Lord to continue healing it all the way, and if the nail was to come off, to take it off. Later that same night I noticed a spot in the end of my sock so I pulled my sock off to look at my toe. I saw that a fraction of an inch behind the nail on the skin part of my toe a hole had developed. It went straight down, and coming from it was a dirty-looking fluid. I felt around the toe itself and one spot caused it to drain more when I pressed it, but it never hurt at all, not once. It kept draining, and not wanting to get anything soiled from it, I got some band aids to put over the hole. The next day I changed the band aids several times, and though I tried to keep the toe clean, it started to have an offensive odor. I thought about soaking it in hot water to keep it clean but this troubled me and I wondered if I'd be taking it out of His hands by doing it. All day long I worried over it, and in praying about it, I asked the Lord to show me the way. Then along towards 6 p. m. that day as I was walking in my cell, two thoughts came to me. The first was that cleanliness was next to godliness and the second was the words, "Go, wash" in the 9th chapter of John where Jesus had healed the blind man. So I told the Lord that He knew my heart and that my trust was in Him to heal my toe and I felt He'd want me to keep it clean. I then got a pan and some hot water and soaked my toe for about 15 minutes. After this I dried it off and put another band aid over the hole in the skin which, by this time, had become a bit bigger. Then a few hours later, upon examination of my toe I noticed that the nail was almost off. It surprised me, but I left it alone the rest of the day and didn't even change the band aid till noon of the next day. At this time I thought to soak it again, and in so doing I saw that my nail was all off except one tiny corner, so I just snipped it all off. The skin beneath the nail was rough-looking and it was then that I saw that an infection had eaten a large area of the skin away from

under the nail. This hole is still there but from the moment it was anointed and prayed for and the pain started leaving, it hasn't hurt one bit. To God be the glory!

Now, usually one would think this was the end of it, but the Lord still had another experience in mind. Right after the nail came off on Sunday, the skin area under it looked pretty rough so I thought I'd better keep a band aid on it for a day or two. I didn't have any that was large enough, so I asked the guard if he'd go and get me one. A short while later another guard came and told me I wasn't allowed to treat myself and that I'd have to see the doctor the next morning. I told the guard that the doctor could look at it all he wanted to but that he couldn't treat it. Anyway I didn't get my band aid so I just let my toe dry out in the air and within a couple of hours it was just as dry and as healed as it could be so that I was able to put my socks and shoes on with no thought of discomfort.

The next morning I was brought out of my cell and taken down to the doctor's office. After looking my toe over, the doctor told the nurse to give me a shot, but I stopped him and told him I wouldn't accept any medication. He got a bit huffy and asked me why I'd requested to see him if I didn't want any medicine. I then proceeded to explain to him that I hadn't asked to come down but had been sent by the night guard who said I couldn't treat myself. Once I'd explained it, he got all smiles again, walked over and got a band aid to give me, and as I was being taken back to my cell he told me that I'd done a very good job with my toe. I didn't do a thing. The Lord did it all and my job was only to trust in Him.

This has been such a rewarding and strengthening experience to my soul and I thank God for it. He is my doctor and He always will be—no other can ever compare to Him.

May God bless and be with you each and every one, and please remember that I covet your prayers in my life and the lives of my family. God's people never say goodbye, so I'll just say, "I'll be seeing you." Love and prayers. Your brother in Christ, —Wayne Turner

o-o-o-o-o-o-o-o-o-o

Mo.—To all the saints of God scattered abroad: I felt like sending in a few words of testimony. I promised the Lord I would. I had an attack of a severe stomach ailment, could not eat anything that would stay down and could not sleep at night. When I got a little better I went to Neosho to see Bro. Wilson to get him to pray for me. He had prayed for me before when I had a stroke and the good Lord had healed me both times and I never had any more trouble in that way. I do thank the good Lord for His healing power for both soul and body.

I do enjoy the paper for all the good testimonies, the editorials, and all the good articles it contains. I live so far from services I don't get to go much any more and seldom am able.

Pray for me. —Loran V. Shimp

o-o-o-o-o-o-o-o-o-o

Calif.—Dear Sister Marie, greetings of love to you in Jesus' precious name: This way is sweeter and sweeter. The more trials we have, the sweeter it is to me. Understand that I do not pray for trials, but when the Lord permits them to come, I ask for help to go through, and there I find the honey in the Rock. In that way I can say it gets sweeter.

About a year ago I wrote for prayer concerning a growth on my husband's eyelid. From the time we heard from you, that thing began to get smaller and in a few weeks it was completely gone. Praise His Name! There is no scar, no sign of anything. Where he was working

they told him he had better do something about it. He told them he was trusting a great doctor, so when God heard and answered prayer it was a surprise to them to know that man did not cut the growth off, but God removed it. By it gradually going down, it gave the men a chance to see what God can do. If it had been done instantly they would have believed he had it cut off. It was so big that it was closing his eye.

Please send me six of the tract entitled, "This Thing is From Me." I have many tracts that I have one each of that I enjoy reading again and again. A person was faced with a great responsibility and asked for that tract. I had it in my Bible and gave it to her with the understanding that she return it as I like it so well, too. Now she has found it as precious to her soul as I did. She wanted to copy it off. I told her I would write and see if I could get any more.

May God bless you and all the workers is our prayer. With love, —Sister Margaret Cable

o-o-o-o-o-o-o-o-o-o

Okla.—Dear Sister Marie and saints of God. Greetings in the name of our blessed Saviour, Jesus Christ, the only begotten son of God, the One who died that I might have life and have it more abundantly. I thank Him this evening for salvation. I have a desire in my heart to live for Him each day and I do want to praise Him more for what He has been to me and what He will do for me if I just count it so. If ever there was a time when we need God in our lives, it is surely today. The Lord is our only hope in these days of tests and trials.

I have been getting the "Faith and Victory" paper for some time. I just finished reading the last one. I get so much good out of reading them, especially the testimonies on divine healing which are an encouragement.

Please add my prayer request to your list. I have an affliction on my body that I desire prayer for.

May God bless you and all the workers at the print shop. Pray for the rest of the saints here at Hoffman. Christian love, —Sister Ophia Easley

o-o-o-o-o-o-o-o-o-o

La.—Dear Saints: Greetings in the name of the Lord. This finds us encouraged in the Lord.

I feel I owe the Lord thanks and praise for all He does for us continually. As a child I was taught to trust God to care for us and He did through every sickness and other matters, great and small. Then as I had my family, we have looked to the Lord through many things. The Lord saw fit to take my companion. The responsibility seemed almost too great to bear, but the Lord has never failed us. I appreciate how quickly He has answered prayer many times. Just to name a few: appendicitis, infection of the ears, and Asian flu.

Just lately three of us were sick. I had throat infection, my daughter had two mashed fingers, and my little son had throat trouble. I began to examine my life. The Lord had forewarned me that sickness was ahead and to dig down and get prepared, and I did. Then my faith mounted up and God came to our rescue.

I am so thankful for the close communion we can have with the Lord. He can advise, correct and encourage us.

The Lord kept impressing me to write my testimony so I don't want to fail to give Him the praise due Him. Pray for us. I desire to be faithful.

Christian love, —Patsy Doolittle

o-o-o-o-o-o-o-o-o-o

S. Carolina—Dear Brother Pruitt, greetings to you and all the saints at the print shop: I feel like writing my testimony. I am glad that God saved me from a life of sin and placed me on the solid rock, Jesus Christ.

Praise His name! It is so sweet to be in the presence of God each day that we live.

I think a lot of the third chapter of Colossians, the second and third verses. It says, "Set your affection on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God." So we have to be dead to all of this world's goods to be hid with Christ in God. I am glad today for the light that God has given unto me on the true Church of the living God, the Church that stands free from all man-made churches and creeds. Praise the Lord for the few saints who are standing up for the whole truth of the Word of God. God's true saints are fighting now against spiritual wickedness in high places, but God will stand by His few saints in this battle. God's people are counted now in this world as sheep going to the slaughter, but if we hold out to the end God has a place already prepared for us. Praise His name!

I am glad today that God has a people who trust in Him for the healing of their bodies without the use of man's medicine. It is so sweet to trust in Jesus for both soul and body. I am glad today to be able to serve a living God who is able to lead me and to guide me into all truth. Praise His name! We must walk in all the light that God permits to shine upon our pathway. If we do not, we will be out of harmony with the saints and automatically out of harmony with God.

The Scriptures exhort us to present our bodies a living sacrifice. Are you sacrificing anything? We are instructed to be filled with the Spirit, to examine ourselves, to prove ourselves, to sanctify the Lord God in our hearts, to give the more earnest heed to the things which we have heard of the Truth, to be an example, to put on the Lord Jesus Christ, to build up ourselves in the most holy faith, and to be filled with all the fulness of God. Are you doing this, my dear reader? If you are, then you do not have time for idle thoughts, and surely your mind will be stayed on God.

My soul is just running over with joy while writing this testimony. May some word help and encourage some saint to press on, and to be able to stand against all the fiery darts of the wicked.

I desire the prayers of all the saints that God will keep me standing for the whole truth of the Word of God.
Your brother in the Lord, —Eddie Driggers

GOD'S MINISTERS

With the help of the dear Lord we shall try to write on this subject, as in the many years of gospel work we have seen some real problems on this line. God forbid that we should bring discouragement to any God-called minister, for there are many discouragements to meet all through life, and it takes much close watching and praying to be able to endure to the end of a faithful ministry. And to be sure, we who have the call to preach the everlasting gospel are required to endure hardness as a good soldier of Jesus Christ. (2 Tim. 2:3.)

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to con-

found the things which are mighty; And the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." 1 Cor. 1:21, 26-29. "And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10:14b, 15a. And the "gifts and callings of God are without repentance" Rom. 11:29.

When the Lord calls His servant to preach, He makes it definite, and in order to keep in favor with Him, he must preach the gospel and fill his place in the body of Christ, either as an apostle, an evangelist, a pastor, or teacher. Eph. 4:11. And we can see that a pastor needs to be a teacher in order to instruct the flock of God. Acts 20:28. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." Also, please read verse 29 which tells why the flock needs to be fed with the everlasting gospel backed up with the anointing of God's Holy Spirit. This scripture seems to refer to pastors. But when ministers of any calling take the pulpit in God's order, souls get help every time; perhaps not all present, but each honest soul is edified, even though he isn't saved. "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel" 1 Cor. 9:16.

In Prov. 18:16, we read, "A man's gift maketh room for him." And so it is. God's minister finds opportunity to use his gift as the Lord directs and where He leads, which brings comfort to his own soul, and the listeners are edified through his preaching. They are fed and encouraged, and he finds a wide open field before him with a demand for his preaching.

Now, we are confronted with the question: Is every one a God-sent minister who takes the pulpit? It is sometimes the case that someone has such a desire to preach that he takes the pulpit without the call from God. If anyone reading these lines is not definite about his call to preach, we think a good way to put it to a test is to stay out of the pulpit until he has a definite urge to preach and feel that he cannot keep saved and not do it. But, if he can keep saved and not try to preach, it is sure that he is not called. In this case a Spirit-filled saint will not want to, for if he does try it, it will bring discouragement to his own soul and those who hear him, for he has no Holy Spirit anointing; hence, the Lord does not "make room for him." Such an one can take up much precious time by getting into the pulpit time after time, and eventually working havoc in the congregation. Souls might have gotten saved, but leave disheartened and even disgusted, and may never want to come back to services again. The saints are disappointed because much precious time is wasted and souls discouraged, and many give a sigh of relief when the speaker sits down, hoping there will be no like repetition. And the speaker may be a sincere soul, but his desire to preach has got ahead of his leadings

from the Lord. He needs to wait on the Lord for definite leadings.

There are many other gifts and callings of God (1 Cor. 12:4-11) and He has a beautiful place for each saint to fill in the Church of God which is the one body of Christ, where we automatically work together in sweet unity. The saints do not have, nor approve of, a pulpit committee, for the Holy Ghost should have complete control of our lives, whether in or out of the pulpit. Then we conclude that God makes room or prospers a God-sent minister, but without the call it works havoc. May the dear Lord help each of us to know what place He has for us to fill in His great Vineyard. —Sister Katherine Key.

Water as a Special Old Testament Type

There was one ceremonial use of water which was devoted to a special religious end in being made a part of the tabernacle service, a type or figure of something associated with spiritual salvation. We gather this from the reference to it in the New Testament. I refer to the Old Testament laver washings. The laver was placed in the court just before the entrance to the tabernacle, or between it and the altar of sacrifice. Here the priest, before ministering at the altar or entering the tabernacle, had to wash both hands and feet "that they die not." Exod. 30:17-21. By this warning we see that it meant something of importance.

As the sacrifices at the altar typified atonement, by which reconciliation is accomplished and the believer is granted justification, as the washing at the laver typified regeneration, the two terms representing but different phases of the same spiritual work in the heart. In Titus 3:5 we read, "He saved us by the washing of regeneration and renewing of the Holy Ghost." Here the American Standard Version gives in the reference reading "laver" instead of "washing"; that is, "He saved us by the laver of regeneration." The same Greek word is here used as is used in the Greek Septuagint for laver in Exodus 30:18. This identifies regeneration as the antitype of the laver washing. As the laver stood for regeneration, the water itself, the element of the laver, typified the word of truth, which in conjunction with the Spirit is the agency for effecting the new birth. It in no sense typified New Testament baptismal water, for as we have seen, one literal element or ceremony does not typify another.

That the word of truth, symbolized by water, is the agency for our spiritual regeneration is shown by New Testament passages. Note the following: "Now ye are clean through the WORD which I have spoken to you." John 15:3. "In Christ Jesus I have begotten you through the GOSPEL." 1 Cor. 4:15. "That he might sanctify and cleanse it [the church] with the washing of water by the WORD." Eph. 5:26. "Of his own will begat he us with the WORD OF TRUTH." James 1:18. "Being born again . . . by the WORD OF GOD." 1 Pet. 1:23. In 2 Chron. 4:2-5 we have the description of the laver (or sea, as it

was called) for Solomon's temple, which superseded the tabernacle. It was supported or borne by figures of twelve oxen, three of them looking toward each of the four cardinal points of the compass. How beautifully this represented the twelve apostles and by extension all the New Testament ministry who bear the gospel of regeneration to all quarters of the world. Are God's ministers spoken of as oxen? See 1 Cor. 9:9-14, where the figure is applied to those who carry the gospel.

Let us consider in this connection John 3:5, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Some would interpret the being "born of water" as the so-called baptismal regeneration; but this is altogether out of harmony with the Scriptures and with actual experience. The writer to the Hebrews, in speaking of the priestly service in the Old Testament tabernacle with its two apartments, the holy and the holiest places, explains that the common priest went always (daily) into the holy place, but that holiest of all could be entered only by the high priest once a year, the significance being that the way into the holiest was not open during the Old Testament period. Chap. 9:6-8. All this was but part of the system of types and shadows which came to an end at Christ's death. With His last breath the veil in the temple excluding entrance to the holiest of all was "rent in twain from the top to the bottom." Mark 15:37, 38. The same writer to the Hebrews, on calling attention to the way now being open to enter the holiest of all, that is, antitypically speaking, urges the people to "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Ch. 10:19-22.

What is this but an unmistakable reference to the procedure in the ancient type, in which the priests had to make a blood atonement (by sprinkling) at the altar and also to wash in the laver? Since all believers are now "priests of God", (Rev. 1:6; 1 Pet. 2:9) and the veil no longer excludes, we have "boldness to enter into the holiest" because of having qualified, that is, received justification (typified by the sprinkling of blood at the altar) and regeneration (typified by the washing at the laver). Here we have a key to John 3:5. "Born of water" as expressing the new birth is a reference to the washing at the laver, the symbolism meaning regeneration by the word of God, the gospel that is sent for evangelism. Being "born of the water and of the Spirit" gives us a pair of terms expressing the full agency of regeneration. The Word and Spirit always operate together in effecting our regeneration. There cannot be one without the other, and the Word has the initiative, since it is the foundation on which the Spirit can work to produce conviction. If then we interpret "born of water" as meaning [water] baptism, we are excluding the Word (gospel) altogether, the initiative agency in leading us into Christ. —A. L. Byers

God seldom speaks to a man while man himself is talking.

Old Jerusalem and the New Jerusalem

"And when he [Jesus] was come near, he beheld the city [Jerusalem], and wept over it."

There on the brow of the hill Jesus looked over the city of Jerusalem. It was a beautiful city. "Approaching the city from the east or west it must always have presented the appearance beyond any other capital of the then known world—we may say beyond any important city that has ever existed on the earth—of a mountain city." (Bible Dic.) It was on the edge of one of the highest table-lands of the country. On one side was the valley of Hinnom and on the other side the valley of Jehoshaphat. The city was walled in which made it a fortress. The city had an adequate water supply which came from private citizens' cisterns, pools, fountains, and great reservoirs, one of which would hold 2,000,000 gallons of water. These were supplied by rainfall. There were numerous gardens, groves, plantations of fruit trees and fruitful spots.

No doubt Jesus saw the many gates in the wall. One gate was called the Sheep Gate. That may have brought to his mind that he, too, was to be "brought as a lamb to the slaughter." Isa. 53:7. I am sure that he said in his heart, "Not my will, but thine be done."

The temple occupied the site where David saw the angel, with the sword, who was destroying the people because David had the people counted. 1 Chron. 21. David bought the threshing-floor from Ornan and there he prepared it for the building of Solomon's Temple. "The gold and silver alone accumulated by David are, at the lowest, reckoned to have amounted to between two and three billion dollars, a sum which cannot be paralleled from secular history."—Lange. This temple was destroyed by Nebuchadnezzar. The temple that Jesus saw was restored by Herod. It was a beautiful structure and sparkled in the sun. There on the same spot that Solomon had placed it before, was the Holy Place and the Holy of Holies. Also the Altar of Burnt Offering stood where sacrifices were made.

Jesus looked at the city and its beauties and then the great thought overwhelmed him that he had "come to His own and His own received Him not." John 1:11. He had healed their sick, caused their blind to see, made the lame to walk, set the captives free, taught them the way to live so they could be ready for heaven but they had rejected it all. Many had said, "This is a hard saying, who can hear it?" He had rebuked them severely and warned them of their coming destruction and the city of Jerusalem had turned a deaf ear to it. They had, many times, tried to kill him and do away with him. Oh, how his heart went out to them! He wept over them. Jesus said as He looked upon them with compassion, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is

left unto you desolate." Matt. 23:37, 38. Jesus would not have wept over them if their destiny had not been in their own hands and they could choose it.

They took Jesus and crucified him on the cross. Praise God, He arose and ascended up on high, and is there interceding for us today. The veil in the temple was rent in twain as he died on the cross. God moved out of that place. Spiritually speaking, we, today, have access into the Holy of Holies through that precious blood of Jesus that was spilt for our justification and sanctification. In 70 A. D. the Romans under Titus destroyed the temple and Jerusalem after a long siege. Over a million people were slaughtered in this great seige. No wonder Jesus wept over that city as surely it became a desolate place. God warned his followers to flee the city. Matt. 24:15-22.

If this had been the end, we would be sad indeed, but now let us rejoice with John the Revelator as he looked and "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2-4. The old Jerusalem was beautiful and God's glory filled the temple after Solomon had it all prepared. The 120 priests were ready to sound the trumpets and the singers were ready. When "it came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord" that the "glory of the Lord had filled the house of God." 2 Chron. 5:12-14. God's presence came down to dwell in a temple among the people but let us look with John and see something more glorious. On the day of Pentecost the 120 were all assembled in the upper room. When they were all of one accord the Holy Spirit came down out of heaven and filled the temple, the heart of each one who was assembled there that day. Acts 2. Oh, the glory that thrilled each heart and filled them to overflowing! What rejoicing there was that day and is today when God sends His Holy Spirit to fill a heart that is completely yielded to Him. On that day the "New Jerusalem"—the church of God—was empowered and placed in full operation. Again John the Revelator rejoiced when he heard a voice out of heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Oh, the comfort and strength there is to the soul who has experienced the infilling of the Holy Spirit—God in us! We can scarcely take it all in. Then John tells how God has wiped those tears of remorse and condemnation from our souls and lives. Our souls are made alive in Christ and we are no longer "dead in trespasses and sins." We need not sin anymore and bring death to the soul. The old former life has passed away and we are living a new life. He has put a new song in our mouth and established our going. Praise the Lord!

Isaiah speaks of that Jerusalem that came down from above and said, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall

be exalted above the hills; and all nations shall flow unto it." Isa. 2:2. Mt. Zion, the New Jerusalem, is above all others. The hills of sectism cannot come up to it. It is on a high plain. The Apostle Paul saw it, too, and said, "Jerusalem which is above is free, which is the mother of us all." Gal. 5:26. The new Jerusalem, the Church of God, is free—free from man-made rules, free from bondage, free to worship God in the Spirit and is the mother of us all. When we are born into the Church of God we are free in the Spirit. We are in the new Jerusalem and the new Jerusalem, which came down from above, is in us. "And of Zion it shall be said, This and that man was born in her. The Lord shall count, when he writeth up the people, that this man was born there." Psa. 87:5; 6. Everything we need is in the new Jerusalem. It cannot be destroyed like the old Jerusalem. It will abide forever. It can stand any seige that the devil might bring against it.

The Apostle Paul again rejoices with us over the new Jerusalem that came down from above to dwell in the temple of God here, which is the hearts of all born-again children of God. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22. It is a big city and it is God's city. It is a heavenly Jerusalem, a heavenly place to live. And there is not a number that can count the angels that are around about the children of God to deliver them in time of trouble. They are camped around about and are always beholding the face of God. They can, in a moment's time, come to the rescue of one of God's little ones. Matt. 18:10; Psa. 34:7; Heb. 1:14. What a wonderful place the new Jerusalem is and to think, we are in it! How it causes our souls to magnify the Lord!

"To the general assembly and church of the first born, which are written in heaven." Heb. 12:23. There is a visible people of God and their names are written in heaven. God keeps the record and those who sin, their names are blotted out. Ex. 33:32; Phil. 4:3. We are going to be judged by the record that God keeps. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

"To God the Judge of all, and to the spirits of just men made perfect." We have a wise God who deals righteously with all and we are dwelling with those who have been sanctified by the Holy Spirit—those who have been justified and then whose spirits have been made perfect by the Holy Spirit cleansing them. Praise the Lord!

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:24. What a wonderful Mediator we have! He was tempted in all points as we are, yet without sin. He knows and understands our every need. He is interceding for us at the right hand of God. Jesus' blood called for mercy for us, but Abel's blood called from the ground for vengeance.

The old Jerusalem was wonderful, but what a glorious new Jerusalem that has come down from God to us today! We should rejoice and be glad because God is dwelling in the hearts of us who have yielded to Him, both soul and body, and we are in the new Jerusalem.

In the old Jerusalem they drank from cisterns but we are drinking from the "well of water springing up into everlasting life." John 4:14. We are eating of that "bread of life" and shall never hunger.

—Sister A. Marie Miles

BIBLE STUDY

Primary Picture Roll, \$1.75; Lesson cards 12c

July 5, 1964

FROM SOJOURNERS TO SLAVES

Printed Portion Genesis 47:1-6; Exodus 1:8-14

Gen. 47:1. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

Ex. 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Memory Verse: Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Hebrews 13:2.

Practical Truth: God will bring good out of trouble for us.

COMMENTS AND APPLICATION

We will take up in the Bible study where we left off last September, 1963. God promised to make of Abraham's seed a great nation. In his old age God gave to Abraham a son, Isaac. Isaac was the father of Jacob, whose name was changed to Israel after he wrestled with the angel at Peniel. Jacob's people were then called Israelites. During the famine, Joseph had his father, Jacob (Israel) come down to Egypt to live. First, Jacob offered sacrifices to the Lord and God spoke to him saying, "Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again" (Gen. 46:3, 4). Jacob did not want to make one move without asking the Lord about it.

Pharaoh welcomed the people of Joseph and at last they began to build homes and settle down. Before this they had moved from place to place in the Canaan land.

Another Pharaoh ruled after Joseph had died. He made the Israelites slaves. He feared they would become stronger than the Egyptians so he put hard taskmasters over them, who drove them to work almost beyond their endurance. They cried unto the Lord. God was preparing them for a move. If all had gone well they would have wanted to stay there. God had promised them the whole land of Canaan. Even in the trouble they grew to become a mighty nation. If some things come to you in life that are hard, remember there is something good in them. Look for that good. This is really not our home. We are preparing to live in heaven. (1 Peter. 1:17).

July 12, 1964

GOD'S CONCERN FOR HIS PEOPLE

Printed Portion Exodus 3:1-12

Ex. 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Memory Verse: Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Psalm 68:19.

Practical Truth: God sees and cares.

COMMENTS AND APPLICATION

We are glad that God did not leave mankind in sin after Adam sinned and disobeyed God. God wanted to bring man back into communion with Himself. It didn't take Adam long to get out of communion with God, but it took mankind a long time to get to the place that God could send Jesus to this world to die for our sins. But God loved us and did not forget us.

The Israelites grew in numbers in the land of Egypt. Moses was spared from being killed as an infant when his mother put him in a basket in the river. God's eye was upon him. He was taught "in all the wisdom of the Egyptians" (Acts 7:22). There came a time when he "refused to be called the son of Pharaoh's daughter." (Heb. 11:24). Moses tried to help his people but failed. Our lesson begins with God speaking to him out of the burning bush in the land of Midian to which he had fled.

God made known to Moses what He wanted him to do. Today God is calling for laborers. The commission that Jesus gave to "Go ye into all the world, and preach the gospel to every creature" is still a command. Some are like Moses. They have excuses as to why they do not go or send someone to preach the gospel. God is speaking to us today as He spoke to Moses, "Come now therefore and I will send thee." Again God says, "Certainly I will be with thee." God will help us to work for Him in some way. He will help us as we move out by faith in going, sending, or helping in any way to get the gospel to all.

July 19, 1964

GOD DELIVERS HIS PEOPLE

Printed Portion Exodus 6:2-7; 12:29-33a

Ex. 6:2 And God spake unto Moses, and said unto him, I am the Lord:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

12:29 And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste.

Memory Verse: Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments. Ex. 6:6.

Practical Truth: The blood of Jesus will redeem our souls from sin.

COMMENTS AND APPLICATION

In the first verses of our lesson we can see the character of God. In verse four God said He would give the Israelites the land of Canaan and God keeps His promise. In verse five we can see how God is touched by the groanings and troubles of His children. In verse six God tells Moses to tell the people, "I will bring you out, . . . I will redeem you." "I will bring you into an intimate fellowship with me and be a receiver of your worship."

God sent plagues to the Egyptians. After the eldest child in each Egyptian home was killed by the death angel, Pharaoh told the Israelites to leave the land.

The night the death angel was to pass over the land God told the Israelites to take a lamb and kill it. They were to sprinkle the blood on the door posts of their homes. When the death angel saw the blood, he would not kill the eldest child in that family. How careful every father and mother was to be sure the blood was on the door post so their eldest child was safe. At that time the feast of the passover was instituted. Hundreds of years later we see our Lord and Saviour, Jesus Christ eating the passover before His death on the cross. At that time He instituted the Lord's Supper and then went into the garden to pray, before they came to take him. The lamb that was killed in the passover is a type of Jesus, who is the Lamb of God that came to "take away the sin of the world." We, too, want to be sure that we have the blood of Jesus covering our souls. When God looks down upon us He can only see the blood of Jesus and we will be saved from eternal damnation.

July 26, 1964

GOD'S LEADER NEEDS HELP

Printed Portion Exodus 18:13-24

Ex. 18:13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

Memory Verse: Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. Rom. 12:6.

Practical Truth: Each of us can be a helper.

COMMENTS AND APPLICATION

Moses led the people out of Egypt. When Jacob went up to Egypt during the famine to live, there were 70 Israelites, including Joseph and his two sons. Now, over 400 years later Moses lead out of Egypt 600,000 men besides women and children (Gen. 46:26, 27; Ex. 12:37). What a big nation that was and what a big responsibility Moses had! But Moses had the promise that God would help him.

God brought the Israelites through the Red Sea and caused the waters behind them to close upon the Egyptians who had changed their minds about letting them leave Egypt and went in pursuit. This was a great victory and it caused the Israelites to rejoice.

Moses often sought God to help him. The Israelites had been so accustomed to being told what to do that they were a very dependent people. They were like all people and had many problems. Moses sat from morning unto evening as judge for the people. When his father-in-law came to see him and saw the great responsibility that he had, he gave him some good advice which is in our lesson. Moses was indeed a great man. He was willing to accept good advice. It doesn't matter how good a leader a person is, he needs to recognize that there are others who possess talents, also. All of God's people have a responsibility to get the gospel to this sin-cursed world. We all need to work together and feel that it is our individual responsibility. —Sis. Marie Miles