

# FAITH<sup>AND</sup>VICTORY

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## Church of God Servant



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### Forever the Same

The earth shall wax old as a garment,  
While ages continue to roll;  
The idols of gold shall all perish,  
The heavens depart as a scroll;  
The strength of the centuries vanish,  
The time-beaten monuments fall;  
When ages, the infinite ages  
Of eternity burst upon all.  
Time's treasures decay to corruption—  
The fate of them all is but change;  
While tides on mortality's ocean  
Depart with an ebb that is strange.  
But Christ, our dear Saviour and Keeper,  
Our God, is forever the same.  
Eternity's angels adore Him,  
His praises forever proclaim.  
He speaks to the weary and fainting,  
And courage and vigor flow in;  
He touches the sick and afflicted,  
And health and rich blessing begin.  
He blesses the sinner with pardon,  
And heals the sore bruises of sin;  
He gives him a mansion in heaven,  
And peace flowing deeply within.  
O Christ! thou art loving and tender,  
Benevolent, merciful, and kind.  
My God! I adore thee supremely,  
All virtues in thee are combined.  
The same loving Christ of all ages,  
To comfort and heal the oppressed;  
A Pilot on life's storm-swept ocean,  
To guide to a haven of rest.

—O. F. Linn

### "I Will Come In"

By Sis. Margaret Eck

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

We love to have our friends come to our home and visit us. We love for them to eat with us, and we love for them to converse with us. But that is nothing to be compared with Jesus, the best Friend we could ever have, coming into our heart. Yes, when He comes knocking at a heart, although it is not clean, but often has hatred, envy, strife, jealousy, unclean habits, and unclean thoughts, He says if you will hear and open the door that He will come in.

What will He do and bring in when He enters a heart? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. When Jesus comes in, sin has to go out. Oh, the joy of sins forgiven! What peace fills the heart when we do not have condemnation. Jesus comes in, not to condemn, but to give us peace; not the kind of peace the world gives, but His peace that gives love where hate has been. It is peace that causes us to be able to live a sweet happy life with our companion and our children; we can have a happy home. Sin will no longer have dominion over us. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." I John 3:9.

Jesus brings contentment. All that old murmuring and finding fault goes out, and you can truly say, "I love my Lord; He loveth me; The life

of a Christian suits me, I'm happy, redeemed and free."

Before we let Jesus come in, we have such darkness and confusion in our heart, but Jesus comes in and He brings light and understanding, for in Him is no darkness at all. (I John 1:5).

Yes, that old stubborn will will have to go when Jesus comes in, for He is meek and lowly, and He will give rest as we meekly submit to Him. (Matt. 11:29).

Just as Jesus forgives us to remember our sins no more, so He puts that same forgiving spirit in our heart, and old grudges will have to go, leaving us free and happy.

He is the God of love, comfort, and grace, so we feel so loved and so comforted, and we come often to Him, asking for more grace to help us in trials and tests of life. He has a throne of grace and He invites us to come, and He will give us all we need. All of these things He brings in when we hear and open the door.

Let us all open the door; it is a wonderful life for Jesus to live in us. I know, for I have tested and tried it, and I know He will do what He has promised.



## Music in the Church

By Bro. Clifford Wilson

We will search in vain for a New Testament scripture which forthrightly forbids the use of instrumental music in the worship service. There is, however, other factual material presented which seems to merit some sort of reasonable explanation. May we inquire into some. We recognize our Lord the Sovereign in His own jurisdiction, and we acknowledge in Him the one capable and qualified to prescribe the methods that will be most successful in accomplishing His divine purposes in the earth. All Christians will no doubt agree that the prime and perhaps singular purpose of Christ's advent into this world was salvation of men's souls. Before men could be saved they would have to recognize themselves lost. Men who acknowledge themselves guilty of sin are convicted of their own trespass and offered opportunity to repent and be forgiven. All of this is accomplished by the transfer of information. It involves the moving of understanding from the Divine mind to the human mind and heart. Since Christ in person is no longer in the earth in a physical sense, He has prescribed that

those of us who are here, who have found Him, would convey the blessed message of Salvation to our fellows. The most effective faculty man possesses, that could be utilized in that effort, seems to be the avenue of speech. By having experienced the blessing of Salvation ourselves, we are able by our speaking to convey the information to others. Thus, our Lord tells us, "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." I Cor. 1:21. The Word, heard and believed, would enter the heart and become effectual in the life. This explains why Christ came teaching. When we realize this, then we can see why He designated the spoken word the most effective medium in the promulgation of the gospel. All other medium He seems to have placed in a somewhat secondary role. This does not mean that all other mediums are excluded. There is room in a worship service for prayer, exhortation, admonition, singing, teaching, study, and on down the list, but the Lord has said that the primary one would be preaching. Then, we may expect to find preaching prominent in a gospel service. At the same time, all of these other faculties fill their own place and perform their own function, as our Lord directs: but it is significant to note that there is no outlined and prescribed formula or pattern given in the Word for the conduct of a complete New Testament worship service. When and how the various faculties are to be recognized and used seem to have been left up to the present need and the dictate of the Holy Spirit. The one in which we have particular interest at the moment is music.

Music and speech both provide for man a medium of communication. Let us briefly notice one outstanding difference between the two. Speech conveys the concept and understanding of the mind. Music conveys the feeling and stimulation of the emotions. We will do well to realize what this means. In three and one half years of teaching, our Lord conveyed enough information to the minds and hearts of men to save every man in the world if all men would believe and accept it. On the other hand, a soul or mind could be immersed in continual musical presentation for an entire lifetime and never perceive the idea that he needed to be saved. Music alone possesses no ability to convey this type of information. It would seem that those who have sat through a skillfully performed

musical presentation, which they regard as a spiritual experience, have actually received little more than an emotional stimulation. This makes us acutely aware of the superior usefulness of speech over instrumental music when it comes to the need of men's souls.

When the faculties of music and speech are combined, they may be successfully used in a worship service to compliment each other and the overall cause. Words are the basic element of speech and when they are appropriately fitted to the melody of song, they present a medium that can reach both the emotions and the intellect of humanity. Since the intellect of man is the faculty that renders him capable of spiritual perception, then it is entirely reasonable that that same faculty would be utilized in human effort to approach God. God has declared Himself to man as being a spirit and goes on to state that all who would aspire to worship Him must also worship in Spirit. In other words, any man who seeks to worship God must approach God in that medium in which God dwells. John 4:24. This means, then, that acceptable worship is a spiritual activity which is something more than the exercise of the physical properties of a man's body. Its primary faculty will be the abstract, spiritual side of man that involves the human mind with its peculiar, individual sentiments and emotions, for these are the very attitudes and dispositions spiritual worship will reflect.

In Gen. 1:27 we are told we were created in God's very image. When we accept this precept, then we will consider it no remarkable thing that we function and perform as we discover Him performing. Zeph. 3:17 offers us a little view of some of God's make-up. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." When we ponder this, then we realize that the very principles that are prescribed for man to observe are found in God's own performance. In response to the sincere attitudes and dispositions of His own heart toward man He pours out of His inmost being upon man. The form it takes is that of singing which we have come to recognize as the personal expression of heart senti-

ment in words combined with the vocal melody, both of which compliment each other in the over-all expression of intent. When we respond to these same influences, we are simply performing in accord with our Heavenly Father's likeness for that is the very thing He does.

We recognize these very principles in action again when we read the declaration of the Apostle who said, "I will sing with the spirit and I will sing with the understanding also." I Cor. 14:15. This combination of Spirit and understanding when blended in song is presented as an effective implement in the accomplishment of worship. A moment's reflection will reveal why. Understanding is that faculty that renders one thoroughly aware and conscious of the present attitude and sentiment of the heart toward God. The Spirit he employs presents him acceptable in the presence of God who he is seeking to worship.

Thus singing in the Spirit with Spiritual understanding presents man in an ideal attitude of heart and mind to worship God in the medium where God is.

In order for humanity to attain to the level of spiritual excel-

*"In Gen. 1:27 we are told we were created in God's very image. When we accept this precept, then we will consider it no remarkable thing that we function and perform as we discover Him performing."*

lence that will afford him access to an absolutely Holy God, there must first be absolute honesty and complete sincerity of heart in the approaching candidate. When that degree of qualifying has been met in humanity and has been duly accepted at the throne of grace, the resulting emotional and intellectual stimulation will spontaneously produce in the candidate an outpouring of the gratitude and appreciation of his soul. He will seek every acceptable means at his disposal to express the elation and thanksgiving he feels in his heart for the blessing he has just received from his Blessed Lord. The avenue of song will be one of the means he will quite likely employ. Singing is one very efficient method of conveying the sentiments of the soul from the fleshly to the spirit realm. Psalms, hymns and spiritual songs are excellent vehicles for conveying human joy, pleasure, grief, sorrow, appreciation, thanksgiving and indeed the entire spectrum of human emotion and feeling. We are made to wonder if perhaps singing is an activity

(Continued on page 12)

## FAITH AND VICTORY

### 16 PAGE HOLINESS MONTHLY



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This publication teaches salvation from all sin, sanctification for believers, unity and oneness for which Jesus prayed as recorded in John 17:21, and manifested by the apostles and believers after Pentecost. By God's grace we teach, preach, and practice the gospel of the Lord Jesus Christ-the same gospel that Peter, John, and Paul preached, taught, and practiced, including divine healing for the body. James 5:14-15.

Its motto: Have faith in God. Its object: The glory of God and the salvation of men; the restoration and promulgation of the whole truth to the people in this "evening time" as it was in the morning Church of the first century; the unification of all true believers in one body by the love of God. Its standard: separation from the sinful world and entire devotion to the service and will of God. Its characteristics: No discipline but the Bible, no bond of union but the love of God, and no test of fellowship but the indwelling Spirit of Christ.

Through the Free Literature Fund thousands of gospel tracts are published and sent out free of charge as the Lord supplies. Cooperation of our readers is solicited, and will be appreciated in any way as the Bible and the Holy Spirit teach you to do or stir your heart. "Freely ye have received, freely give." Read Ex. 25:2; I Chron. 29:9; II Cor. 9:7; and Luke 6:38.

Freewill offerings sent in to the work will be thankfully received as from the Lord. Checks and money orders should be made payable to Faith Publishing House. All donations are tax deductible.

A separate Missionary Fund is maintained in order to relay missionary funds from our readers to the support of home and foreign missionaries and evangelists.

In order to comply with the Oklahoma laws as a non-profit religious work, the Faith Publishing House is incorporated thereunder.

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## Editorials

Many blessings from God are lost by people in their failure to recognize Him. The story of the two disciples on the road to Emmaus, who were joined on their journey by the resurrected Christ, is an exemplification of this truth. These two were disciples of Christ, and it seems they, of all men, should have recognized Him, yet they did not. Some seem to charge this to Christ purposely changing His visage, but the scriptures appear to indicate that the fault lay with the disciples, for their eyes were holden. (Luke 24:16).

One of the things which hindered their recognition of Christ, was doubt. To find Him alive and with them was the last thing they expected. Doubt has always built a wall between mankind and God through which blessings fail to pass. We are told that when we pray, we must believe that He is a rewarder of them that diligently seek Him, (Heb. 11:6) otherwise we will not receive the blessings for which we hope.

Another factor which dimmed their vision was grief. We cannot fault the disciples overly much on this count, for their great hope in Him is what caused their deepness of sorrow, and we know that when one is in the depths of lamenting, it is a real press to look above the problem. The beauty of their experience is that it teaches us there is a process by which we can see Jesus.

In order to recognize Christ's presence, we must search the Scriptures. The disciples had followed Christ and heard Him preach in the Synagogue, heal the sick, and give thanks in the breaking of bread. This was a key to their finally perceiving who Christ was. We don't have the privilege of following a man along the shores of Galilee or into the town of Jerusalem, but we have a wonderful heritage of the Scriptures left to us which we must just as diligently investigate as the disciples did Christ. Don't search the Scriptures as you would a biography. In the Scriptures you won't recognize the person of Christ, but the practices of Christ. His actions should give Him away to even the greatest of skeptics.

The two disciples had been content in their following of Christ to see Him as a prophet and teacher. It wasn't until He opened the light of God's word that they saw this man from Nazareth as the fulfillment of the promises of God. Many people don't recognize Christ because although

they welcome the idea that He can guide their lives as a great teacher in principles of honesty and charity, they fail to see their relationship with Him as one of commitment and discipleship. If your profession doesn't change your life, regardless of how good the law can make you, you haven't seen or recognized Christ.

The disciples saw Jesus when He broke the bread for them. At that point, something clicked in their minds. In the hands which broke the bread and the voice that gave thanks, there was something which they had seen and heard before. The breaking of bread and giving of thanks was no great manifestation. It was a common and ordinary act. If we are to recognize God's presence, it will be in the ordinary things of life. People thrive on big events; big cathedrals that stir the emotions; melodramatic services where there is much manifestation of excitement. People go from these experiences feeling they have seen God.

The test of a marriage is not the honeymoon. The test of an education is not the graduation exercise. The test of Christ isn't the grand affairs, but the daily life. Christ didn't show Himself in a theatrical display of coming forth from the tomb, but in a quiet garden to Mary and on a dusty road to the disciples. He comes to us quietly, wiping a tear, calming a troubled spirit, and softly opening a heart shut by sorrow. If we have studied the Scriptures, something will click within us, and we will recognize that that is the same thing He did when He walked among men, and that it is God who is near us.

After the disciples recognized Christ, they then, with great rejoicing, hurried back to Jerusalem where they told the other disciples of their blessing. Recognizing Christ in our everyday life is what brings the saints together in rejoicing and makes for a close spiritual bond.

We have been in recent communication with Bro. Josiah Pah, of Liberia, via telephone, and arrangements are in place for him to arrive in the United States on June 18. However, his wife, Sis. Florence, was unable to obtain a visa due to the Foreign Affairs Ministry being concerned that if both Bro. & Sis. Pah were to come to the U. S., they might not return to Liberia.

There had not been enough funds sent in for Sis. Pah's air fare, so what is left over from Bro. Pah's airline ticket will be used for other necessary expenses of his trip.

We are glad to once again have Bros. John Varghese and P. D. Mathunni with us. They are here in Guthrie attending the Oklahoma State Camp Meeting which is in progress. A further report of Bro. Varghese's trip here is in the Foreign Mission Reports of this issue.

For some time we have been out of stock of the book, Heart Talks. We now have them reprinted, and within the next few days will have all those backordered in the mail.

IL—"I have an urgent request. Please be in earnest prayer for the need." —Nina Champion

AR—"I'm not well. I desire prayer when you think of us." —Vera Dotson

TN—"We are going through a big battle, so I would like to request prayer." —Addie Gossard

OH—"Pray for Sheila Walters who has a problem with drugs." —Juanita Blankenship

TX—"I thank all the dear saints for their prayers. . . and still need them."

—Harvey Johnson

OH—"Please pray for me; also my wife, mother, brother and sister, that God would deliver us from all snares and deceptions of men that would blind us from the truth and cause us to be less than what God would have us be."

—Michael Payne

AR—Sis. Mary Foster desires prayer for a leg that is causing her much pain.

MA—"Pray for Raymond Knight, who had a stroke, and we covet your prayers."

—Wilma North

OH—Prayer has been requested for Sis. Essie Abbott who has had quite a bit of suffering.

## Meeting Reports and Notices

### Camp Meetings '92

**Tulsa, OK**—June 5-14

**Jefferson, OR**—June 12-21

**Green Bank, WV**—June 12-21

**Oakland, CA**—June 22-28

**Loranger, LA**—June 26-July 5

**Fresno, CA**—July 3-12

**National (Monark Springs, MO)**—July 17-26

**Bakersfield, CA**—August 7-16

**Duncannon, PA**—August 9-16

**Boley, OK**—August 23-30

**California State at Pacoima, CA**—Aug. 28-Sept. 6

**JEFFERSON, OR CAMP MEETING**

The annual camp meeting of the Church of God at Jefferson, OR will be held June 12-21. The first service will be Friday evening at 7:30. A hearty welcome is extended to all.

R. V. hook-ups and sleeping accommodations are available on the grounds. Those needing further information may contact Bro. Donald Sharp, (503) 327-3621, or Bro. Clifford Smith, (503) 581-4575.

**GREEN BANK, WV CAMP MEETING**

The Green Bank, WV Camp Meeting will begin, Lord willing, on Friday night at 7:15 p.m., June 12, and continue through June 21, with two services daily; 10:30 a.m. and 7:15 p.m. There will also be special services at other times. Meals will be served and all will be cared for who come. The meeting is supported by freewill offerings.

We did not get to have a revival this spring, so we are looking for one during our camp meeting. Come be with us, and be revived!

Green Bank, WV is located 57 miles north of White Sulphur Springs, WV, on Route 92. We will be looking for you, but if you cannot come, do pray for the meeting.

Your fellow servant, —Bro. Mart Samons, P. O. Box 127, Green Bank, WV 24944; phone (304) 456-4469, or (304) 456-4884. The chapel phone is (304) 456-4069.

**LORANGER, LA CAMP MEETING**

Mankind is in great need of God. As we come to Bible truth, we learn to do right, and our desire grows to share it with all. In God we find all that money cannot afford.

Lord willing, the meeting will start Friday night, June 26, and continue through July 5. We are depending on the Lord to send workers with the messages He can anoint for the need of each service. We desire your prayers and extend an invitation for you to come.

There is a dormitory for the sisters and one for the brothers. Power and water hookups are provided for those with campers. Meals will be served and expenses met by freewill offerings. From Loranger, go two miles south and about three and one-half miles east on Hwy. 40.

For those traveling I-55, the grounds are about 10 miles east of the Tickfaw exit (take Hwy. 442 east which runs into Hwy. 40).

For more information, write Nelson Doolittle, Rt. 1, Box 192, Loranger, LA 70446. The chapel phone is (504) 878-2788.

**NOTICE OF FRESNO, CA CAMP MEETING**

The Fresno, CA Camp Meeting of the Church of God will be held, Lord willing, July 3-12, at 388 N. First St., Fresno, CA.

A hearty welcome is extended to all to attend this meeting. Provisions will be made to care for all who come. All meeting expenses will be met by freewill offerings. Come praying that the anointing of God will rest upon the entire meeting and that souls will be saved, believers sanctified and bodies healed.

Directions to the meeting place are as follows. For those who are coming from the north on Hwy 99, take the Belmont exit; go east three miles to First St.; turn right, and go two blocks to Grant St. The chapel is on the corner of First and Grant. For those coming from the south, take the Venture exit; go east to First St.; turn left, and follow to Grant St. For further information contact Bro. Charles Taylor at 4776 N. Chestnut, Fresno, CA 93726, phone (209) 348-1016, or Bro. Charles Parrish at 2230 S. Lee, Fresno, CA 93706, phone (209) 485-3465.

—Sis. Gladys Foster

**55TH NATIONAL CAMP MEETING  
MONARK SPRINGS, MO**

The National Camp Meeting of the Church of God will be held, Lord willing, at Neosho (Monark Springs), MO, July 17-26, 1992. All are cordially invited to come and bring others to enjoy the blessings that we are expecting from the Lord.

The Monark Springs Campground is located approximately five miles east of Neosho, MO. It is one mile east and 3/4 mile south of the intersection of Highways 86 and 71 Alternate.

If you travel to Neosho by bus, you may telephone the campground (472-6427, Granby, MO) for transportation.

The camp meeting is conducted on a freewill offering basis. There is no charge for meals or lodging on the campground. You are welcome to come and enjoy the meeting. We are confident that God will supply every need. Meals will be served in the dining hall. Dormitory space, tents, and trailer spots are available on the campground on a first come, first served basis. Trailer spots include electricity, water, and sewer

hook-ups. Motels are available nearby, but reservations should be made in advance.

All correspondence about tents and dormitory spaces should be addressed to Sis. DeLoris Bradley, Rt. 1, Bartlett, KS 67332, phone (316) 226-3390. She will be coordinating requests for sleeping quarters on the campground.

Our scheduled work days are June 6, July 4, and July 11. We will be looking forward to working together.

—Business managers: Randel Bradley, (above address), or Ed Johnston, Rt. 2, Box 2180, Seymour, MO 65746; (417) 935-2520.

### WICHITA, KS MEETING REPORT

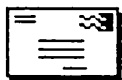
"Praise God from whom all blessings flow." He blessed us abundantly in our meeting and sent manna from heaven to feed our souls. The word was so clear and rich, and truly everyone could get what they needed if they were ready and willing to receive it. Different ones bowed at the altar to receive special strength or help as they felt inspired, and the Lord was so faithful to refresh and enrich each one.

We heard messages on faith, hope, the mind, hidden treasure, being satisfied, being crucified with Christ, the Great I AM, and the prince of this world. One message on the mind, made clear what a reprobate mind is, and that was so revealing, sobering and serious. May God help souls to submit to Him and refuse to allow themselves to get into such an awful condition. There was good attendance during the meeting. We appreciate all who came and for the ministers who were there to help, allowing God to use them as He saw fit. We thank God for the good meeting and rejoice because of His goodness and faithfulness to us.

—Submitted by Shirley Knight



## LETTERS



OK—To the mothers and families of broken homes, and saints: Greetings in Jesus' dear name. I want to say first that I sat where you sat, and I am still sitting. But I am learning to be still while I am sitting.

This morning the song, "What a Friend," came to my mind, and I can truly say that Jesus is my Friend and has been my friend in this trial. Many times I shed tears, but in our *Evening Light Songs* book # 104, verse four says, "I trust

in Him, tho' disasters grim Before me seem to be; He calms my fears and He dries my tears, And faithful is to me." I also like the song, "God answers prayer in the morning; God answers prayer at noon; God answers prayer in the evening, so keep your heart in tune."

It certainly has taken, and is taking, some humbling down before God. I have cast my burdens on the Lord, and I mean to leave it in His hands.

Mothers, I have often thought of you, and now I know better how to pray for you.

Your sister in Christ, —Eva Hardman



CA—Dear Bro. Murphey and saints: Greetings in the precious name of our Lord and Saviour, Jesus Christ. I am saved and sanctified, and by His grace I am determined to keep pressing on. I soon will be 85 years old, and the Lord is continually blessing me to be able to care for myself and do all of my work. I distribute the paper and tracts and witness for Him everywhere I go.

I just can't thank and praise Him enough for the *Faith and Victory* paper with its many testimonies and articles. I am always praying for you. Please pray for me and especially for my unsaved loved ones.

In Christian love, —Sis. Ruth Donnelly



CA—God bless you all in the name of the Lord. I was released from CCI Tehachapi, CA, on Mar. 9, 1992. As of yet I am not working, but the Lord shall provide. (Phil. 4:19).

Here in Los Angeles there is so much confusion over the Rodney King case. I am using this time to witness and spread the Word. . . .

Pray for me, as I for you. —Reginald Hughes



LA—Dear ones: Greetings of Christian love to all who read the *Faith and Victory*. It is easier to sit and read the good testimonies of others, but I don't want to fail my dear Saviour by not testifying of His wonderful mercies and blessings He daily bestows on me. Oh, He is so precious. I wonder how folks can go on and on, keeping Him shut out of their heart. He has nothing but good for us here in this life. Then, when it is ended, rest, peace and happiness through all eternity.

The Lord has been so very good to me; longsuffering and patient in my failures and shortcomings. I am so thankful this is a learning and growing way.



Jesus said that our Heavenly Father knows what things we have need of before we ask. (Matt. 6:8). I surely take this for *all* of our needs, spiritually as well as temporally. What a privilege to come before the great God of heaven, the Creator of all things, knowing He loves us, is interested in us, knows all of our needs, and is able to supply them. We can lay them all before Him, knowing of a truth He needs no explanations, instructions, advice, or suggestions from us helpless human beings of earth. All He wants us to do is love Him with our *whole* heart, obeying His commandments to the very best we know how. Then we can come in faith and confidence for any need, knowing it pleases Him for us to trust His wisdom, power, knowledge, love and mercy. What more could we ask for?

I could go on and on, writing of the goodness and greatness of our God. I just want to prove my love and appreciation to Him by living to all I know and understand.

I want to testify of the goodness of the Lord to me in taking care of a condition on my left cheek which had its beginning over 20 years ago. At that time, and on through the years, I felt it was the beginning of a cancer. Others were praying about it too. The Lord has caused it to loosen and come off.

I know not what the future holds concerning it, but I know who holds our future in His hands, and I'm thanking Him much for what He has recently done, and expect to continue to keep my trust in Him. He has been so faithful to me. I surely want to be faithful and true to Him, abiding daily in Him, which is the only safe place for anyone. Pray for me.

In Christian love, —Alta Flynn

LA—Greetings to all the saints at the Print Shop, and saints everywhere: I want to thank the Lord for what He did for me. When I stooped over and picked something off of the floor, I turned a little crooked and hurt my back. This was on the second day of April, and it was bad almost all the month. I was working and had to quit.

I am sure thankful the Lord has helped me as He has. I can do my housework now. . . .

Please remember my sister and her son who has cancer. —Sis. Velma Mancil

CA—Dear Bro. Wayne: I pray all is well with you, your loved ones, and all the saints at the Print Shop.

We here in the Valley are blessed with lovely weather. It has been from the mid 80's into the low 90's days, and cool at night.

The riots, looting and fires were within 10 to 15 miles of West Covina, but never in West Covina. The Lord was watching over us.

In Christ's name, —Helen Carson

OR—Dear Bro. Wayne Murphey: May God's richest blessings be upon the Print Shop. I am glad to know God is still getting the literature to the people. I enjoy reading the paper; it helps to stir up our pure minds. . . . May God ever keep you in His care.

Love to all the saints, —Mary M. Jones

NC—Dear Brother Murphey: Praise God for all that He is to me, you, and others! I am happy to say God blessed me by healing my body. Thank you for your concern, support, prayers, etc. When we bind together in praying to the Father, what wonders to behold!

Keep sending me the word in publication; because it is wonderful reading. Thank you.

Yours in Christ, —Sis. Angela Taylor

ID—Dear Brother Wayne and all: Greetings in the sweet name of Jesus. He has been so good to me, and how I do thank and praise Him.

How are things going down there? Everyone is getting ready for camp meeting, and how I would love to be there, but the Lord has not released me from here, so I will just commit it all to Him.

Wilma had a mild heart attack, or muscle spasms, don't know which, but both can take their toll. The Lord has undertaken for her, and she is feeling some better. We want to thank each one for praying for her, and us, as we do our best to help carry the load.

It has been real dry, and things don't look so good for us. Crops are doing well, but probably won't have water to take care of all for the year.

I sure do enjoy the *Faith and Victory*, and don't stop until I have read it all. Thank the Lord for it. Do keep encouraged, and the Lord bless each one is our prayer.

Yours for Christ, —Ruby Marken

LA—Dear Bro. Wayne: We remember the work there in our daily prayers.

We are both doing very well at present. The Lord is so good to us. We are thankful for His love and tender care.



We appreciate the prayers of God's people, for we know that is what keeps us going from day to day. Our strength is so limited, but with His help we can be strong. Praises be unto our Lord. —Bro. Max and Sis. Lula Williamson  
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OR—Dear Bro. Wayne, and all at the Print Shop: Greetings in Jesus' name. It is time to express our thanks to our Heavenly Father, and to all there, for the inspiration and encouragement that your tracts, books, and *Faith and Victory* provide for so many people.

The Lord is blessing us in so many ways, that we feel like the song which says, "If I had ten thousand lives in which to praise Him, I could not enough my blessed Lord adore."

Please pray that we may continue in His service as long as He permits us to live here on earth.

We remember all there constantly in our prayers that God will supply every need and bless all your labors in a special way.

With Christian love, —Bill and Doris Busch  
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## FOREIGN MISSION REPORTS



### India Report . . .

Dear Bro. Wayne Murphey, and dear saints in America: Greetings to you all in the precious name of Jesus Christ. God brought me back to America again on May 17, 1992. Bro. Richard Madden sent me the ticket and I reached the Tulsa airport on the 17th at midnight. May God bless the hands who contributed to the fund for my ticket fare. God kept me under His wings from the beginning to the end of my air travel.

The purpose of my visit in America is to attend some of the camp meetings of the Church of God, and to enjoy the fellowship with the saints. Another purpose is to share some of the burdens and urgent needs of the mission field in India. Trichur is a big city in our state where God opened a door for our church. We have a very nice congregation of 50 members in that city now. They need a place to worship there. Being a city, the cost of land is a little high there. Six thousand dollars are needed to build the chapel. Many from the Catholic church are coming to our services there; hence, a chapel is

an urgent need for which we need your prayers and contributions. Also, we urgently need to buy cemeteries in two places. Twenty ministers are to be supported every month. Please open your hands and hearts towards these needs.

Lord willing, I plan to go back home on Aug. 7, 1992. I appreciate the prayers and love of the saints to me and the mission field in India.

Yours in Him,

—John Varghese  
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### From Liberia . . .

May 4—Dear Bro. Wayne: Greetings in the mighty name of Christ, our King! I am making a progress report on the Church of God Mission in Liberia. Yesterday, Apr. 30, we had an all-night tarry at the Church of God chapel. Soul stirring messages from heaven were brought forth by our Church of God pastors. The downpouring of the Holy Ghost was great evidence of success from the night-long meeting. Testimonies from the saints were shared.

Five new souls are now added to the Church. On May 2, 1992, the morning of the tarry, ten precious souls were baptized by Evangelist Francis J. Yambasu, while the writer of this report preached the baptismal message at the creek.

On Monday, May 4, we will be receiving our official passports in preparation for our travel to the U.S.A., in order to attend your camp meetings. This same week, the Ministry of Foreign Affairs officials will be recommending us for visas at the U.S. Embassy. . . . Please pray for and with us.

May God bless you richly,

—Josiah K. Pah, Sr.  
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### From the Philippines . . .

April 23—My dear Brother and Sister Murphey: Greetings to all of you in the name of Jesus. I hope everyone is fighting the good fight of faith until the crown is won. . . .

We are busy every day in church activities. Yesterday I conducted a wedding ceremony in the Sibut chapel. She is the daughter of Brother Fidel Ricardo (elder). At the same hour the saints had a funeral service in Palestina, conducted by Brother Renato Galicia, our voluntary preacher there. After the service we visited a very sick sister and prayed for her. My wife and I also went to the owner of the lot where our small church building in Caridad was built. The owner told us to remove the church building;

because they need the lot. They gave us a grace period of one week from yesterday, April 22. Almost all of the saints there are very poor. They do not have a lot of their own. This is the second time for the church building there to be transferred.

Please continue to pray for us as we do for you.

With Christian love, —Matias S. Tangunan



## IN MEMORIAM

**Josephine Amelia Gilje** was born to Bernt and Taletta Gilje on Dec. 24, 1889, in Sandnes, Norway. She departed this life on Jan. 1, 1992, in Pacoima, CA, at the Church of God senior citizens' home. She was 102 years and eight days old. She was a member indeed of the Church of God (as described in Acts 20:28) formally of Pomona, CA.

Her greatest pleasure in life was spreading the gospel truth by passing out gospel literature such as the *Mission Trail* and *Faith and Victory* papers. She also lived in a dangerous apartment complex where she held periodic children's meetings, being very faithful to pass out gospel literature to all those she met.

Survivors include one sister, Jeanette Fruh, of Black Duck, MN, many cousins, nieces, nephews, saints, and dear friends.



**James P. Hightower**, age 61 years and eight months, of Lummie Island, WA, passed away on May 15 after a short illness.

Bro. Jim was born Sept. 17, 1930, in Oklahoma City, OK, to Alvin and Mabel Hightower. His parents taught him the way of salvation, and he was saved at an early age.

After moving to Oregon in 1944, the Lord directed his parents to the saints at Jefferson, OR. The family joyfully embraced the truth and remained true to it the remainder of their lives.

Bro. Jim was united in marriage to Esther Huskey, Sept. 25, 1960, in Orland, CA. Six children were born to this union.

After living in Batesville, AR about five years, they moved to Webb City, MO in 1965, then to Neosho, MO in 1968, where he worked at the water filtration plant. After a serious illness in 1985, he moved his family to Guthrie, OK. He worked at the Langston University Water Plant. In 1991 he went to live in Lummie, WA.

He and his wife worked together in the Christian school at Monark Springs, MO, and he fully supported his wife in her work at the Path of Life Christian School in Guthrie, OK.

His survivors include three sons, Jim Jr., of Nooksack, WA, Mike of Neosho, MO, and Brian of Guthrie, OK; two daughters, Julie Hightower, Edmond, OK and Christi Hightower, of the home. A son, Donald, preceded him in death. Also surviving are three sisters, Lois Davis, Guthrie, OK, Roberta Gaines, Thayer, MO and Charlotte Huskey, Lemon Grove, CA; six grandchildren, six nieces and nephews; and a host of relatives and friends.

Bro. Jim loved the Lord and was a good example as a father, teaching his children to love and fear the Lord.

Services were held at Webb City, MO, with Bros. T. V. McMillian, Austin McMillian and Carl Shaffer, with burial at the Webb City Cemetery.



## Question and Answer

by

Ostis B. Wilson

This is article ten in an ongoing series on the subject of sin, salvation from sin, and the scriptural method of obtaining this full and free salvation through justification and entire sanctification.

**REPENTENCE INVOLVES**—First: A forsaking of all sin. In Isaiah 55:7 it says, "Let the wicked forsake his way, and the unrighteous man his thoughts . . ." Again in Isaiah 1:16-17 we read, "Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil: Learn to do well . . ." Webster defines repentance as a turning away in heart and practice from that which is forbidden, to that which is required. This definition is sustained also in the Holy Scriptures. Ezek. 33:11 says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 18:30-32 says, ". . . Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make

you a new heart and a new spirit . . . For I have no pleasure in the death of him that dieth, saith the Lord God." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1:21. I Pet. 2:1-2 says, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." Eph. 4:22 says, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind." Read on through verse 32. Read also Col. 3:8-14. The reader will note in all these texts, the putting away of evil practices out of the life before one can receive the good things from God, given us through His salvation. He will also note that all the things mentioned here that are to be put away out of his life, refer to actual sinful practices and wrong doings which corrupt and defile the soul and bring condemnation upon the conscience. In no place does it mention the native depravity, the corrupt, depraved nature that we all inherited from Adam. It is evident, then, that REPENTENCE does not act upon that part of our inner being.

**REPENTENCE INVOLVES—Second:** A confession of sins. In I John 1:9 we read, "If we confess our sins, he is faithful and just to forgive us our sins . . ." Psalms 32:5 says, "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Prov. 28:13 says, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

**REPENTENCE INVOLVES—Third:** A making of restitution. In Ezek. 33:14-16 we read, "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Among other things that Zachaeus said to the Lord in Luke 19:8-9 were these words; . . . "If I have taken any thing from any man by false accusation, I restore him fourfold." In Matt. 5:23, Jesus taught

that if we bring our gift to the altar and remember there that our brother has aught against us, to leave our gift before the altar and first go and be reconciled with him. In other words, make our wrongs right and straighten up our past life with every person. This is very important, and many fail to obtain mercy and saving grace at this point.

**REPENTENCE INVOLVES—Fourth:** A forgiving of those who have wronged us. In Matt. 6:12, Jesus taught us to pray, "And forgive us our debts, as we forgive our debtors." And when He had finished teaching them to pray, He went back and picked up this thought again and said in Matt. 6:14-15, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Luke 17:3-6 says, "Take heed to yourselves; If thy brother trespass against thee. . . seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him . . ." Mark 11:25,26 says, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." In Matt. 18:21-35, we are taught by Jesus Himself the great importance of having mercy and forgiving all and that those who fail to do this are held under the bondage of their own sins—unforgiven because they fail to forgive. We are taught here that we are to forgive seventy times seven times, which surely would require that we be possessed of a spirit of mercy and forgiveness. This is so important to one seeking mercy and pardon from God, and many fail to obtain salvation for no other cause than failing to forgive another.

**BIBLE REPENTANCE** is predicated upon godly sorrow. 2 Cor. 7:10-11 says, "For godly sorrow worketh repentance to salvation not to be repented of . . . For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves . . ." This kind of repentance, plus a saving faith in Jesus Christ, brings about a complete absolution from guilt. It restores one to a state of complete innocence before God.

This produces an experience of entire justification before God which will be discussed in the next article, Lord willing.

## Music in the Church

(Continued from page 3)

indulged in by the human race alone especially when we realize that so far as we are able to determine, no mention of singing is made of any other beings in the scripture except by man and God himself as has been stated. Music is a medium that is readily adaptable to the sentiment and message of a song. The key, the time, etc. all help to express the mood being portrayed. But here, as in preaching, the primary and fundamental element of the song is the meaning its words express. Since song verse is usually written so that it will rhyme, then if it were read alone, it would still convey a degree of meaning. On the other hand, a tune, when associated with no words, conveys little more than a pleasing sound. It is the combination of both words and tune that seems to be most satisfactory. The New Testament does mention singing in different places but no where does it make any mention of instrumental accompaniment for the singing. An instrument can reflect nothing but melody.

Quite often the sentiment of one soul is comparable to the sentiment of other souls who have found the same source of blessing and so the feeling expressed by one becomes a blessing to others as they sing the words of the original song. The following stanza was written by William Cowper in 1779 and has been sung by other worshipping people for more than 200 years. It is still loved and appreciated today simply because it so beautifully expresses the sentiment of every saved human heart.

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

This candid expression of divine truth, when sung from the heart of those who have experienced what it describes, propels the soul into an attitude of worship. The reaction will be true whether it be sung by an individual or by a congregation of individuals. In the first three verses of Rev. Chapter 15, a description is given of all who have gained the victory and they are portrayed as singing the song of Moses and the Lamb. The expressed sentiment is that of absolute worship. Almost any human feeling or emotion may be expressed in song. About the only limit known is the capability of the composer to frame his feeling or emotion.

When human effort toward devotion to God is guided by Divine Inspiration, the end result reflects not only human approach but Divine response as well, even though it may all be presented in the same communication. Let us observe one example briefly. Notice carefully the expressions of anguish, fear, distress, grief, etc.

"When my soul is oppressed  
with the sorrows of life,  
And the tho't of the morrow alarms;  
With my care laden heart  
then I flee from the strife,  
And I weep out my woe in His arms."

How skillfully and beautifully human intellect has been able to phrase its distress and present its appeal, or indeed, is this human intellect or is it the result of Divine prompting so that Divine response could be more meaningful to the singer? With the essence of the verse new in our minds, let us notice now the response of the inspired chorus:

"Just to know that He knows  
that my Lord understands,  
And His look of compassion to see;  
Soothes the pain in my heart,  
is a balm for my wounds,  
Bringing comfort and peace unto me."

The entire effort is presented as the work of one author but who could deny or fail to see in the chorus the influence and response of the One to whom the verse was originally directed? Thus we can see that hymns and Spiritual songs are effectively able to convey communication both from us to God and from God to us. At the same time we are admiring the beauty and sentiment expressed in the words of the song, we who are familiar with the melody of the song, are also impressed by how appropriately the tune or music compliments and enhances the sentiments of the words. Together they present an altogether pleasing and inspiring combination. But here again we are faced with a fact already observed. The verse alone expresses meaning and conveys feeling but the music played alone would convey nothing except perhaps a recognition of a melancholy strain.

Under the Old Testament Law System, musical instruments were utilized profusely even on into the system for worship prescribed for them, for all of their religious activity was literal. It called for no response from the heart, for it required only the performance of acts. Thus, of

course, human dexterity would carry significant meaning in a setting like that. But in the New Testament situation, where the condition of the heart is the paramount concern, then something more than physical activity is necessary in order to reach the depth of the soul. We find this clearly expressed in the declaration of New Testament scripture.

When the apostle to the Gentiles found himself on Mars Hill, in Athens, with an opportunity to preach the

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“God is not so much interested in what we can do, He is looking for what we are willing to give of ourselves from the heart. . .”

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message of Salvation to an unlearned people, this is what he told them: “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither

is worshipped with men’s hands, as though he needed anything, seeing he giveth to all life, and breath, and all things.” Acts 17:24-25. This text states quite positively that human performance alone is not an acceptable medium of worship before the Lord. When we consider some of what we have already observed, then we can more easily understand why God cannot be worshipped with men’s hands or human skill alone. The human intellect is the crowning feature of all of God’s creation. It is also the faculty by which man is able to search his own heart and express his own findings. Man possesses the capability of acute personal examination. God comprehends man to the point that He declares He knows the thought and intent of the human heart. Then, it would seem a little presumptuous for man to come along and say, “I will play you a tune on my instrument and that will tell you how I feel in my heart.” It would seem much more satisfactory for man to pour out the inmost feeling of his soul in sincerity and honesty before his God with verbal expression. He may even set his feelings to music to help touch the heart of the God he worships but the primary element of the effort will be the sentiment and expression of his heart and soul to his God.

Now, here is another point that seems worthy of consideration: True worship, in order to be just and fair to all of its participants, would have to embrace a medium offering equal possibility to all of its subscribers. It would neither

be just nor fair to discredit or condemn one man for failing to possess an ability that another man has possessed from birth. In worship, it would not be fair to recognize quality or quantity of physical human performance as spirituality simply because all men are not able to perform with equal dexterity. The text states that God is not worshipped with human capability. All men are able to give of the devotion of their hearts. Obviously, God is not so much interested in what we can **do**, He is looking for what we are willing to **give** of ourselves from the heart and He requires every man to give of the fullness of his soul. The Word tells us we will find him in the day we seek Him with all our heart and soul. Deut. 4:29. Offering a pleasing musical recital does not seem to be a means by which to find our Lord. Isa. 2:8 presents this: “They worship the work of their own hands, that which their own fingers have made.” True devotion is religious fervor exercised in honest worship. To direct that worship toward esteem for our own human accomplishment will ultimately leave the Lord out and so we will be void of His Divine blessings.

A Gospel Meeting is basically a worship service. It is a place where worshipping men come to bring their souls into contact with the object of their devotion. Any individual who genuinely worships from the heart should have a right to come and sing in a true worship service even if he is off key, out of time, and cannot carry a tune. Though it may seem to us that he is disrupting the service and filling the place with discord, yet, if he is worshipping from the heart, his effort is accepted just as readily by the Lord as anyone else’s in the service. It is hard to believe that our Lord comes to meeting to observe and applaud the skill and perfection of human talent or capability, or that He ascribes spirituality to that activity. A fair God would not create an individual a monotone and then demand that he either perform skillfully or else forfeit deep spirituality. True justice would demand that all worshipping candidates be judged and rewarded from a basis on which all were equal. We can readily see how God would come to receive of the adoration and devotion of every honest heart. It is pure hearts blended together in love, unity, harmony, and Christian fellowship that pleases the Master. The blending of notes emitted from unclean hearts affords Him no pleasure or satisfaction at all. Read the first chapter of Isaiah. Some would ask, “Is it

wrong to use music in a worship service?" and there is usually an offering of reasons why instrumental accompaniment would be advantageous. We could stay together better; we could hold key better; we could keep time better; we could find the correct pitch better; our song service would be more attractive to outsiders; etc. All of this no one would attempt to deny from a human standpoint, but what of God's position? We want to designate our service a worship service, but the word clearly states that, "God cannot be worshipped with men's hands as though he needed anything." It seems quite obvious from this that any contribution based on human dexterity alone is not accepted by him as an act of worship. The question to be decided then in the matter is which do we want; a service that pleases Our Lord or one that is pleasing to us?

We would feel safe in stating that music becomes unacceptable to God when it begins to restrict and supplant the primary purpose a gospel service is designed to fill. Human performance, offered when devotion to God was expected, will automatically begin to affect spirituality wherever it appears in any of the gifts, for it attracts credit to itself and away from God. The gifts of the spirit, remember, are not meted out on the basis of human ability. They are issued by the Spirit to the candidate the Spirit elects to bestow them upon. People object to performance that does not please the crowd. It is people who want messages that please the ears. It is people who want song service that is skilled and correct. It is God who wants dedicated service rendered from the heart. This compels us to honestly examine the true purpose of the action that is rendered in a service.

We may feel our song service atrocious; utterly revolting; of very poor quality when considered from a musical standpoint; yet, if it is affording every participant an opportunity to worship his God to the best of his ability, it is fulfilling what the Lord had in mind even if it is not pleasing to us. To move away from this simplicity may improve service acceptability for the ears of the people, but it can also affect spirituality. Pleasing music can be presented by wicked hearts. Appealing speech can be given by minds that are actually filled with evil. Unsaved men can be trained into skillful performance, whether it be speaking, musical, or whatever. Deep spirituality is only achieved by sincere worship with heart-felt honesty. When

human intelligence sets itself in array to make a song service a pleasing musical recital, it will pay little heed to the spiritual condition of those participating. Its prime motive will not be deep spirituality, it will be pleasing musical presentation and so of course, it will seek and cultivate the talented voice and the skillful hands. It will tend to disregard spiritual condition or perhaps even ignore it altogether. Remember, the scripture says, "A corrupt tree cannot bring forth good fruit." Worship is service offered to please God. Then, service offered primarily to please human ears will be unfruitful so far as divine worship is concerned. The scripture instructs, "Have no fellowship with the unfruitful works of darkness." Eph. 5:11. "Be ye not unequally yoked together with unbelievers." II Cor. 6:14.

Man is given no authority in the Word to exclude some and promote others in a worship service solely on the basis of human talent. We are given no authority to plan and order a service in accord with what pleases us. What does the Word say? "But now hath God set the members everyone of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee: Nor again the

head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant come-

liness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. "I Cor. 12:18-25. "Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits." Rom. 12:16. "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of

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"We would feel safe in stating that music becomes unacceptable to God when it begins to restrict and supplant the primary purpose a gospel service is designed to fill."

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God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." I Cor. 1:29-31.

It is impossible to so exploit the potential of a musical instrument until it will pour out heart-felt praise and honor to an intelligent God. The instrument has no thinking ability, it has no soul, it possesses no volition, and without skilled manipulation, it is capable of nothing. At the best, its product reflects the talent and capability of the performer. What we are actually doing when we substitute mechanical performance for worship, is asking God to accept our works as worship, in lieu of our devotion. Were He to do that, we would be quick to recognize the transposition and would immediately begin to demand from our fellows, spiritual recognition for our performances. Our rea-

soning will be, if our performance is acceptable with God, there is no legitimate reason why it is not good enough for our fellow man. Thus, the individual may begin to heap credit upon himself for what he feels is commendable performance. If physical dexterity is acceptable in the field of music for spirituality, then there is no valid reason why physical effort is not satisfactory in any other field of endeavor as well. We would perhaps be reluctant to accept the man who felt his ability to repair automobiles should win him spiritual acclaim, yet his cause is just as valid as the musicians. Both reflect nothing more than the result of human skill. Neither could hope to better his spiritual condition by increasing the volume of his effort or improving the quality of his work. Spirituality is not won by this kind of activity.

(To be continued next month.)



## HOME LIFE

### Motherhood — A Parable

The young mother set her foot on the path of life. "Is the way long?" she asked.

And her guide said, "Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the

beginning. But the young mother was happy and she would not believe that anything could be better than these years. So she played with her children and gathered flowers for them along the way and bathed them in the clear streams; and the sun shone on them and life was good, and the young mother cried, "Nothing will ever be lovelier than this."

Then night came and the storm, and the path was dark and the children shook with fear and cold, and the mother drew them close and covered them with her mantle and the children said, "O Mother, we are not afraid, for you are near, and no harm can come." And the mother said, "This is better than the brightness of the day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary, but at all times she said to the children, "A little patience and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you, Mother." And the mother, when she lay down that night, looked up at the stars and said, "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strange clouds which darkened the earth — clouds of war and hate and evil — and the children groped and stumbled and the mother said, "Look up! Lift your eyes to the light." And the children looked and saw above the clouds an Everlasting Glory, and It guided them and brought them beyond the darkness. And





that night the mother said, "This is the best day of all, for I have shown my children God."

And the days went on, and the weeks and the months and the years, and the mother grew old; and she was old and bent. But her children were tall and strong and walked with courage. And when the way was rough they lifted her, for she was light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the mother said, "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said, "We cannot see her, but she is with us still. A mother like ours is more than a memory. She is a Living Presence."

—Selected

## Christ in Us

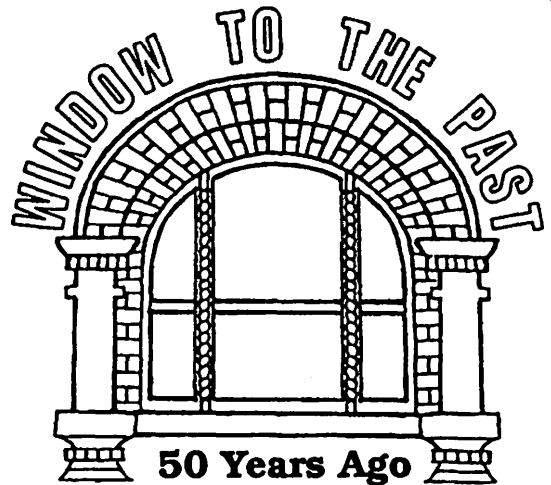
A. W. Tuttle

How often we ask God to use us to His glory and to make us a blessing to precious souls. Through our own efforts and by our own strength we are unable to accomplish anything, but with Jesus reigning in our hearts and working through us we can be of service to Him and a blessing and encouragement to souls.

Knowing it is Christ who works in us, how we should seek Him diligently that we might become filled with His grace! We need often to be in His presence that we might obtain more of His likeness, for it is the Christ-life that tells for God.

We may try to be an encouragement to someone, but how feeble are our own words to bring comfort and help to a sorrowing heart! But when Christ speaks through us, these little messages of love are like a balm and will find lodging just where they are needed. Should we not, then, seek to become more like Christ that His beauty may attract others?

Let the name of the Lord be exalted among His people; let Him be glorified, for He alone is worthy. —Taken from *The Gospel Trumpet*, 1911



## Excerpts Taken From June, 1942 Faith and Victory

"On May 16th, Bro. Darius Gibson, wife, and children, Sister Geneva Ray, and the writer made a trip to Honey Grove, Texas, near which place we held meeting Saturday night and Sunday. We found some precious souls there who really love the Lord, and have a heart to obey Him in all His word. The Lord blessed in the services in a very precious way, and the people that gathered in the meeting place were very attentive to the preaching of the gospel.

"In the afternoon on Sunday we all went to the water where Bro. Gibson baptized six souls who had given themselves to the Lord. It was blessed to see them follow the Lord Jesus in water baptism, giving out a picture to others that they had died to the world and in symbol were buried with Christ in the watery grave, resurrected to walk in newness of life."

—Fred Pruitt

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"I built a castle in the air;  
It seemed so very neat to me,  
Until one day a monsoon came  
And blew my castle out to sea.

"I built a bungalow on sand.  
Of charm and beauty fair to tell;  
Floods came, winds blew,  
Beat upon it, and it fell.

"I built a house upon a Rock.  
Built it so to long endure;  
Let rains descend and tempests smite,  
I know my house will stand secure."

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