

FAITH AND VICTORY

USPS184-660

Church of God Servant

Unto Him shall the gathering of the people be.

GOD IS LOVE

YE SHINE AS LIGHTS IN THE WORLD.

JESUS SAVES

The night cometh, when no man can work.

Volume 79, No. 5

78th Year

Guthrie, Oklahoma

\$3.00 Per Year

July, 2001

THE 23RD PSALM...

The Lord is my shepherd...
THAT'S RELATIONSHIP!

I shall not want...
THAT'S SUPPLY!

He maketh me to lie down in green pastures...
THAT'S REST!

He leadeth me beside the still waters...
THAT'S REFRESHMENT!

He restoreth my soul...
THAT'S HEALING!

He leadeth me in the paths of righteousness...
THAT'S GUIDANCE!

For His name's sake...
THAT'S PURPOSE!

Yea, though I walk through the valley of the shadow of death...
THAT'S CHALLENGE!

I will fear no evil...
THAT'S ASSURANCE!

For thou art with me...
THAT'S FAITHFULNESS!

Thy rod and thy staff they comfort me...
THAT'S SHELTER!

Thou preparest a table before me in the presence of mine enemies...
THAT'S HOPE!

Thou anointest my head with oil...
THAT'S CONSECRATION!

My cup runneth over...
THAT'S ABUNDANCE!

Surely goodness and mercy shall follow me all the days of my life...
THAT'S BLESSING!

And I will dwell in the house of the Lord...
THAT'S SECURITY!

For ever...
THAT'S ETERNITY!

—Selected by Bro. Randall Flynn



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You're Invited! National Camp Meeting Monark Springs, MO, July 20-29

QUESTION AND ANSWER
BY
BRO. OSTIS B. WILSON
Reprint

(Continued from April, 2001, *Faith and Victory*.)

QUESTION: Several questions have come in regarding sanctification: the need of this experience, the process of it, what it is and what it does, how it is done, what the conditions are for it, and when and how it is obtained, etc.

ANSWER: When one is born again, born of God, he does inherit from Him a righteous nature as the following scriptures will prove. "And have put on the new man, which is renewed in knowledge after the image of him that created him." Colossians 3:10. "And that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24. "...That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Colossians 1:12. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. See II Peter 1:1-4. Verse four says, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Romans 8:29. These scriptures all declare that for the twice-born soul, saints in light, sanctified, there is a special inheritance which consists of a conformity to His image which is declared to be "righteousness and true holiness," and being a "partaker of His divine nature." So we see that when one is born again of the righteous One, he does inherit a righteous nature. But we must not overlook the fact that everything checks back to Adam and Christ, who are the royal heads of the two races—natural and spiritual.

Once when I was discussing the native depravity before a class and spoke of it as corrupt, someone asked, "What do you mean by

corrupt? Do you mean vile, wicked, ungodly?" Now all these terms are all right when applied properly, but not in their common usage or as they are usually looked upon in their extreme form. All of these have varied degrees from the lesser to the greater as there are also degrees of holiness. When we think of these terms, we commonly think of them in their finished, extreme, exaggerated form and connect them with the drunken sot, the woman of the streets, the lascivious and unclean wretch and profane and vulgar persons, etc. Consequently we revolt at the idea of looking upon a child as in that class, and that is exactly right. The child is innocent. But at the same time, that child has deep within his being a nature which contains in an undeveloped and embryonic form the seed that may later on produce in his life any or all of these fruits of sin in their extreme form.

We see then that the entire human race was in a sad plight under the thralldom of sin and stood in need of redemption. Jesus Christ is declared to be our Redeemer. Galatians 4:4-5 says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Titus 2:14 says, "Who gave himself for us, that he might redeem us from all iniquity,..." Colossians 1:14 says, "In whom we have redemption through his blood, even the forgiveness of sins." Revelation 5:9 says, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

But redemption implies a restoration to a primitive or former state. For an example: Suppose you borrow \$1000 and make a note for that amount to be paid in twenty \$50 payments and secure it with a mortgage on your home. Then suppose you pay ten of those payments and go to the banker and tell him you would like to have the mortgage lifted off your property. He will check the record and find that you have only paid half of what is owing on the note and will tell you that the mortgage cannot be cleared until you have paid the full amount. Then suppose when you have paid nineteen of the twenty payments you go to him again and ask for the mortgage to be lifted. He will check his record again and note there is still one payment owing on it and inform you that it cannot be cleared until that payment is made. But when

you make the last payment, the full amount of the note is paid, and you can require him to clear the mortgage. If he should refuse, you could take him to court and compel him to. This makes it clear that in order for a thing to be redeemed, it must be just as free from debt as it was before any debt was made on it.

This is true of redeeming the soul also. As already observed, at some length, the transgression and consequent fall of Adam affected all of his posterity and plunged the entire human race into sin. Paul said in Romans 7:14, "...I am carnal, sold under sin." Our father, Adam, sold all of his posterity down the river and delivered us to be bondservants to another man. The devil held a blanket mortgage on the entire human race which God would not lift until a suitable sacrifice to satisfy His sense of justice was made. Jesus Christ made this sacrifice.

Mankind today is, in general, the same as he was created, and possesses the essential characteristics that he did then, except in one particular sense. He has undergone a change in his moral nature through the fall and has lost the moral likeness, purity, and holiness in the image of God which he possessed when he came fresh from the hand of God.

This is the full aspect of the redemptive plan as it affects man morally. The redemption of the body from death is also part of the plan and that will be realized in its fullness at the resurrection of the dead in the last day when death shall be destroyed and his dominion broken, and the body comes forth to live forevermore.

Since man in his unregenerate state is two steps below the state of moral purity and holiness (the image and likeness of God) in which he was created, and since those two steps are of a different nature consisting first of the native depravity (an inherent, corrupt nature in the child at birth, but which is not productive of guilt) and later on the committing of actual sin which produces a state of guilt and condemnation: it must be evident that there must also be two steps back to the original state; two parts to man's salvation, or two works of divine grace. It would surely be clear to anyone's mind and thinking that in any flight of stairs there are as

many steps going up as there are coming down. The two forms in which sin exists in the human soul must be dealt with in different ways to suit the nature of the case. The Bible throughout teaches this twofold salvation—saved, justified; then sanctified (heart cleansed), baptized with the Holy Ghost. This is what I believe in.

(I just received a letter from a party reminding me I had made a mistake earlier in saying that when one was born again he received the nature of his father (God). It is possible that paragraph may be a little misplaced, because the discussion had not reached the point of sanctification. But that paragraph should be read as an extension of the preceding paragraph regarding parents transmitting to their children some characteristics and natures like their own and especially in regard to the transmission of the corrupt nature of fallen Adam to their posterity. Then follows the paragraph regarding a person who is born again and receives the nature and likeness of his Father, God. All the scriptures in that paragraph refer to the finished work of salvation—

sanctification. It seems likely to me that when Jesus said to Nicodemus, "...Ye must be born again," (John 3:7.) He was referring to the transmission from nature to grace through a full salvation without breaking it down

"The two forms in which sin exists in the human soul must be dealt with in different ways to suit the nature of the case."

and dissecting the parts or steps in arriving at it and that being born again covered the whole ground to the finished product. For anything I have written in this case or any other that is confusing or not clear, I apologize and ask forgiveness for it.)

And now to go on. In II Corinthians 1:15 we read, "And in this confidence I was minded to come unto you before, that ye might have a second benefit." The margin here says "grace" in the place of "benefit." We believe in that. A person is saved from his sins, regenerated by a work of God's grace upon his heart and then he is sanctified—perfected in his experience—by a second definite work of God's grace upon his heart.

Again in I Thessalonians 3:9-10 we read, "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying

(Continued on page 14.)

FAITH AND VICTORY 16 PAGE HOLINESS MONTHLY



This non-sectarian paper is edited and published in the interest of the universal CHURCH OF GOD each month (except August of each year, and we omit an issue that month to attend camp meetings), by Wayne Murphey, and other consecrated workers at the FAITH PUBLISHING HOUSE, 4318 S. Division, Guthrie, OK 73044 (USPS 184-660).

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Notice to subscribers: When you move or change your address, please write us at once, giving your old and new address, and include your zip code number. The post office now charges 50¢ to notify us of each change of address.

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SUBSCRIPTION RATES



Single copy, one year \$3.00
 Package of 5 papers to one address, one year \$12.00
 Larger quantities are figured at the same rate.

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.

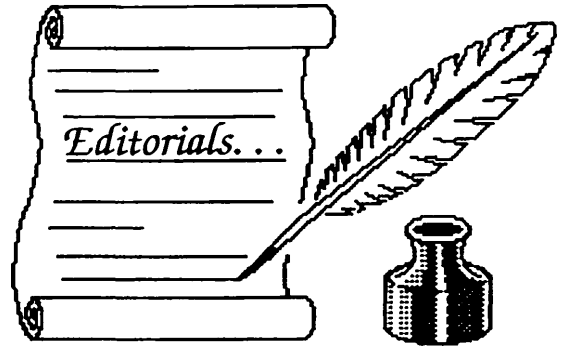
A separate Missionary Fund is maintained in order to relay missionary funds from our readers to the support of home and foreign missionaries and evangelists.

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

FAITH PUBLISHING HOUSE

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Mankind was created by a loving God for the purpose of praising Him, and we delight in doing just that. After tasting the mercies which are in His forgiving nature, it is not hard to sing His praise. And learning of the riches which He has in store for us causes great gladness of heart.

No matter the condition of life in which we find ourselves, we should maintain a spirit of adulation. Epictetus, a stoic philosopher who lived shortly after Christ's time, once said, "What else can I, a lame old man, do than sing hymns to God? If I were a nightingale, I would play the part of a nightingale. But I am a rational creature; and I ought to praise God. This is my work, I do it; nor will I desert this post so long as I am allowed to keep it. And I exhort you to join in the same song."

Today we praise God for the way He has blessed the work here at the Print Shop. During June we mailed out a large quantity of literature, much of which was purchased to be sold at various camp meetings throughout the country. This is possible because of those who have been willing to sponsor the spread of the gospel. We thank everyone who has been an instrument of God's grace to us and the work here. Your interest, prayers and words of encouragement have been a blessing.

As is our usual custom, we will not print an August edition of the Faith and Victory. This will lighten the work load so we can attend to other duties and operate the book store on the Monark Springs campground during the National Camp Meeting, which is scheduled for July 20-29. We invite everyone to visit the book store to see what is available.

—Bro. Wayne Murphey

PARTIAL LISTING OF BOOKS FOR SALE

Adam Clarke's One Volume Commentary of the Entire Bible 1356 pages. Abridged from original six-volume work. Actual words of Adam Clarke have not been changed, except in a few instances where a word has been inserted in brackets to complete the sense when taken from the original. Price, \$39.99.

Availing Prayer by Fay Martin. An excellent book on the subject of prayer. 120 pages in heavy paper cover. Price, \$3.00.

Bible Humility by J. W. Byers. 33 pages in a heavy paper cover. Price, \$1.00.

Choice Stories for Children contains 144 pages of character building stories compiled by Ernest Lloyd, bound in a heavy paper cover. Price, \$6.95.

Considering Marriage? by Margaretta Kennedy. 12 pages. 50¢.

Courtship and Marriage by Ostis B. Wilson. 12 pages. 50¢.

Cruden's Complete Concordance. Revised edition, clothbound, 783 pages, over 200,000 references. Price, \$18.99.

Egermeier's Bible Story Book for children, illustrated with beautiful colored pictures. 576 pages. Cloth binding. Standard Edition, \$19.95.

Evening Light Songs, 538 page hymnal with shaped notes, in cloth binding. Price, \$12.00. For orders of 12 or more, a discount of 10% is granted.

Food for Lambs by C. E. Orr in English. Excellent for all ages, especially for young Christians. 168 pages in a heavy paper cover. Price, \$4.00.

God's Gracious Dealings by Fred Pruitt and Lawrence Pruitt. History of this gospel publishing ministry in the past sixty years. 496 pages, including many pictures, in a nice cloth cover. Price, \$8.00.

How to Resist the Devil by F. J. Perryman. Biblical instruction in heavy paper cover, 48 pages. \$1.50.

How We Got Our Bible by E. E. Byrum. 46 pages. \$1.50.

Little People Sing Unto The Lord is a

songbook composed of 115 songs compiled by Patricia Bell. Although the songs are especially for children, they are favorites any age can enjoy. Bound in a heavy paper cover, the price is \$5.00 each.

Moral Law by Clifford Wilson. A 317 page book bound in a hard cover, Biblically documenting man's fall into sin and the journey that leads back to holiness before God. Price \$10.00.

Only a Servant by Kristiana Roy. The story of the glorious conversion of an aged Jew. 86 pages in a heavy paper cover. \$2.00.

Pasha (Greasy) Tichomirow, the Converted Robber is translated from German by Charles Lukesh. 32 pages, paperbound, \$1.00.

Past, Present, and Future of the Church by Fred Pruitt, 72 pages. \$2.00.

Samuel Morris by Lindley Baldwin. This is a moving story of a boy who was miraculously rescued from death in the wilds of Africa and made his way to the United States where his Christian experience was an inspiration to many. It consists of 94 pages bound in a heavy paper cover. Price, \$4.99.

Strong's Exhaustive Concordance of the Entire Bible, is the only complete concordance of the English Bible. Lists each word in the King James Version, and includes a dictionary of the Hebrew Bible and the Greek New Testament. Price, \$34.99.

The Church of God by D. S. Warner. 24 pages in heavy paper binding. 75¢.

The Problem of Sin is a 16-page sermon by Ostis B. Wilson. Price, 50¢.

Winning a Crown by C. W. Naylor. This is a book that lays out the plan of salvation and then branches into how to live victoriously in everyday life. 368 pages, bound in extra heavy paper cover. Price, \$6.00.

FOR POSTAGE AND HANDLING, add \$1.00 for the first dollar and 10¢ for each additional dollar of total order.

Send orders to:
Faith Publishing House
P. O. Box 518
Guthrie, OK 73044

PRAYER REQUESTS



OK—"Please remember me in your prayers. I want to get closer to God. I also have a health problem." —Mildred Hall

MO—"I have a son who is seriously ill, and he isn't saved. Please pray for him." —Sis. Nelva Stanley

MO—"I can hardly walk because of my left knee and I can hardly see to read. Pray the Lord to touch my afflictions." —Sis. Laura Jarvis

OK—Sis. Leoma Duvall has an unspoken prayer request.

CA—Bro. Charles Pierro has been afflicted and needs special prayer.

LA—Sis. Clarice Pruitt has suffered a stroke and is in need of the saints' prayers.



STANDING PRAYER REQUESTS

- Sis. Lydia Bennett
- Sis. Alscene Breckenridge
- Bro. Jon Busbee
- Sis. Mamie Butcher
- Bro. Nathan Carver
- Sis. Estelene Cramer
- Bro. Daniel Davis, Jr.
- Bro. Dale Doolittle
- Sis. Elaine Dunn
- Sis. Eleanor Fingerle
- Bro. Randall Flynn
- Sis. Pearlene Gerald
- Sis. Esther Gordon
- Bro. Huey Gordon, Jr.
- Bro. Ben Harrison
- Bro. Lee Hilton
- Sis. Mary Hughes
- Sis. Daisy Johnson
- Sis. Janice Johnston
- Sis. Earnestine Jordan
- Sis. Betty Lassché
- The Lounds sisters
- Bro. Jimmie McDonald
- Sis. Mattie McIntyre
- Sis. Bertha Miles
- Bro. Allan Miller
- Sis. Virginia Myers
- Sis. Dollie O'Neill

- Bro. O. C. Porter
- Sis. Melba Powell
- Bro. John Robinson
- Sis. Myrtle Savoie
- Bro. M. Agenemoh Sidi
- Sis. Violet Sinkhorn
- Sis. Kay Stover
- The Mitch Taylor family
- Sis. Anna Mae Thompson
- Bro. Preston Vulgamore
- Sis. Dorothy Wilkins
- Bro. Curtis Williams, Sr.
- Bro. Max Williamson
- Sis. Esther Wilson



- Loranger, LA—July 1-8
- National (Monark Springs, MO)—July 20-29
- Myrtle, MO—August 1-5
- Bakersfield, CA—August 8-12
- California State (Pacoima)—August 24-Sept. 2



MEETING REPORTS AND NOTICES

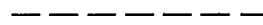
LOS ANGELES, CA, SPRING REVIVAL REPORT

The saints at Los Angeles, CA, have high praise and thanksgiving for the extraordinary blessings received in our spring revival. We were blessed with the presence of the Holy Spirit, anointed messages and precious, sweet fellowship. The saints were fed and souls were saved.

Bro. Charles Chandler's sacrifice was appreciated, and his burden for the saints here was acknowledged by the good attendance.

We are still benefiting from the blessings of this revival.

—Bro. Travis and Sis. Alice Johnson



LORANGER, LA, CAMP MEETING

Lord willing, this meeting will begin Sunday,

July 1st, with services daily through July 8th. Come for a blessing and please support this meeting in your prayers.

There is a dormitory for the sisters and one for the brothers. Please bring sheets and linens if possible. 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 Bro. Nelson Doolittle: 51367 Narretto Rd., Loranger, LA 70446. Phone: (504) 878-6111. The chapel phone is: (504) 878-2788.

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**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 20-29, 2001. All are cordially invited to come and bring others to enjoy the blessings 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 59.

If you travel to Neosho by bus, you may telephone the campground, (417) 472-6427, or Bro. Mike Hightower, (417) 451-3636, for transportation.

The camp meeting is conducted on a freewill offering basis. There is no charge for meals or lodging on the campgrounds. 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 and trailer spots are available on a first-come basis. Family units are also available.

The business managers are Randel Bradley (see address and telephone number below), and Mike Hightower, 13974 Newt Dr., Neosho, MO 64850. Phone, (417) 451-3636.

*Instructions For Making
Dormitory Reservations*

Call DeLoris Bradley (620-226-3390), if not at home, please leave a message on the answering machine, or e-mail <rdbradley@ckt.net> I will call or e-mail to confirm.

Please give the following information so I can accommodate each one better:

*Name and phone number

*Date of arrival

*Date of departure

*Number of adults and children in party

Things to keep in mind:

*Bring your own bedding if possible.

*If you leave after the weekend be sure to let me know even if you are returning the next weekend.

*No young people or children are to stay alone in cabins or family units.

*After Wednesday the rooms start clearing out, so you might want to keep that in mind.

*We have a boys and a girls dorm—if your child is staying in one of these we ask that you feel the responsibility of staying also for at least one night.

*There is a men's dorm, ladies' dorm and handicapped for ladies.

We want everyone to come and enjoy the fellowship of kindred hearts, while we worship the Lord together. Bear in mind we are at CAMP MEETING!!

Come praying that the Holy Spirit will have full reign in all that we as a group do, from the dorms to the kitchen, and in keeping our grounds orderly. Parents or guardians, please keep your children in services with you. I believe God would be pleased if we observe these things and will meet with us under the tabernacle in a greater way.

Love and prayers,

DeLoris and Randel Bradley
1540 2000 Rd
Bartlett, KS 67332

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MISSIONARY EFFORT

During the upcoming Monark Camp Meeting, a snack stand will be operated across the road from the campgrounds in an effort to raise offerings for the missionary efforts currently underway around the world. The stand will operate solely for the purpose of generating offerings for the mission fields, and will not result in any personal gain. Donations are being accepted for the purchase of supplies, and donations of labor will be needed to help operate the facility during the meeting. Anyone interested in supporting this effort may contact: Phillip and Cheryl Cole, P. O. Box 787, Granby, MO 64844. Phone: (417) 472-6331.

MYRTLE, MO, CAMP MEETING

The Myrtle, MO, Camp Meeting will begin, Lord willing, on Wednesday morning, Aug. 1, and continue through Sunday morning, Aug. 5, 2001. We, the Myrtle congregation, extend a hearty welcome to all to come join us in this meeting. Your presence would be greatly appreciated.

We plan to have two general services daily, 10:30 a.m., and 7:00 p.m. Afternoons will be left open for community outreach or services with a special focus. We plan to have the general services in the chapel, rather than under the tabernacle, since the chapel is now air-conditioned.

Some have asked if we are planning a gospel tent outreach again for this year. No, the Lord did not burden us in that way this year, but we do hope to give out many invitations to the general services held at the campground. Please pray much for the meeting and come be with us if possible. Provisions will be made to care for all who come.

For further information contact Bro. Harlan Sorrell, (417) 938-4336 or Sis. Carol Sorrell, (417) 938-4493. Sis. Carol is in charge of cabin reservations. If you own a cabin on the Myrtle campground, but do not plan to occupy it during this meeting, we would greatly appreciate it if you would contact us so we will know if your cabin can be made available to someone else who is coming. The campground phone number is (417) 938-4682. We hope to see you here. —Bro. Harlan Sorrell and the Myrtle Congregation

CALIFORNIA STATE CAMP MEETING

The annual California State camp meeting at 12312 Osborne Place, Pacoima, CA, will begin, Lord willing, Friday night, August 24, at 7:30 p.m., and go through September 2nd. There will be three general worship services daily: 10:30 a.m., 2:30 p.m. and 7:30 p.m.

We extend a hearty invitation to all to come and worship with us. For directions, accommodations or assistance, call Bro. Herbert Clay, (818) 897-1396 or the Sunset Guest Home, (818) 899-2022.

WICHITA, KS, FALL MEETING

The Wichita Fall Meeting has been set for

September 16-23 (8 days, Sunday to Sunday.) On both Sundays we will have three services. Monday through Saturday, we will have two services daily at 11:00 a.m. and 7:30 p.m. If you can't attend the meeting, please pray that the Lord will bless in every way. We will be looking to see people get saved, sanctified, blessed, encouraged and healed.

The church address is 1701 N. Ash, and the phone number is (316) 267-9582. You may contact Bro. Emmanuel Gracey at (316) 778-1848 or Bro. Paul Phillips at (316) 721-9557.

—Sis. Shirley Knight

**BALDY MESA/PHELAN, CA,
FALL REVIVAL ANNOUNCEMENT**

The saints here extend a sincere welcome for all to attend our fall revival which is planned for Friday, October 12th, thru Sunday, October 14th. Worship services will be Friday and Saturday at 7:30 p.m. On Sunday, service times will be 10:30 and 2:30.

For further information please call Bro. Travis or Sis. Alice Johnson, (760) 956-3432.

DURHAM, NC, BUILDING FUND PROJECT

Lord willing we are planning to construct a larger chapel, dining area, Sunday School rooms and restrooms. The total size will be approximately 3,000 sq. ft.

Our present chapel is about 850 sq. ft. We have a detached building that houses our dining area and bathrooms.

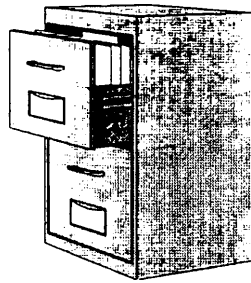
We have a small congregation, but we are looking for great things of the Lord. We want to have camp meetings once again, and we want to be able to accommodate all whom the Lord sends our way. Our facility now is too small to have a camp meeting or to conduct weddings and funerals. We are praying that the Lord will touch your hearts with a spirit of giving to help us in our need.

We thank you in advance for any contributions you might send. May God richly bless you for your help. You can send donations to: Church of God Building Fund, 6219 Kelvin Drive, Durham NC, 27712, (919) 471-1613 or Bro. Jerry Lennon, 3203 Apex Hwy., Durham NC, 27713, (919) 544-2203.



“Prayer is the gateway to heaven, but faith unlocks the door.”

LETTERS
FROM
OUR
FILES



LA—Dear ones: Greetings in Jesus' name. I was sorry to read about the electrical storm in Guthrie but am thankful that repairs to your telephone system have been made.

I do praise the Lord for His love, mercy and blessings to me. My heart has been stirred this morning concerning "zeal." The Lord does want us to be "zealous" for souls. Be of good courage and continue on until Jesus comes.

—Sis. Dorall Forbes

MO—Dear Bro. Wayne and Print Shop workers: We are so thankful for all the Lord's mercies to us.

The other day I read a quote that said, "If you have integrity, nothing else matters. If you don't have integrity, nothing else matters."

I have given much thought to this idea in relationship to our Christian walk. Surely it is true. It was that integrity, genuineness and wholesomeness of heart which Jesus sought in people. I believe that is what will be required for us to make it into His beautiful Kingdom. It is also the spark which makes one the light that reaches to the searching world. It is my desire to seek daily to have a greater integration of godly aims and qualities in my life. He is so worthy of all, and there is surely no other cause worth giving one's life to....

—Sis. Marilyn Cole

LA—Dear Bro. Wayne: Trust this finds all well with you and yours, and that all are encouraged in the Lord. We are surely living in a time when sin is raging. It seems that the influence of the devil is strong in the world today, but I am thankful that the Word of the Lord is forever fixed and settled in Heaven. The forces of evil cannot, do not, and will not affect the power and working of the Word; it is forever fixed. I am so very thankful that I have allowed it to work in my life....

It seems that my physical condition is slowly worsening. My physical activity is very

limited, and I have to go very slowly and stop frequently to catch my breath. Just talking very much gets me out of breath. I am so thankful that I have learned to trust God and I have no other thing in mind but to keep my faith and trust anchored in Him.

I know you surely must be enjoying the new facilities. I guess sometimes you just kind of have to stop and say, "Is this real?" I am thankful for all of you and trust it will stand as a lighthouse for guidance and encouragement for many souls for many years.

Please remember me in your prayers.

Yours in Christ, —Bro. Randall Flynn

IN—Dear Bro. Wayne: It has been a long, long time since I last contacted you dear people.

The Lord is keeping me saved and He keeps blessing my life in Christ Jesus. Oh, how good our great and loving Lord is.

I pray for you and the Print Shop. I know our Lord hears and answers our prayers....

Christian love to you and Mary,

—Sis. Ruby Blanchard

CT—I purchased a copy of *God's Gracious Dealings* in 1991, and read the whole book. Ten years have gone by now, and the Lord has put it on my heart to reread this wonderful book published by Faith Publishing House. I would encourage those who haven't read it to purchase a copy. I believe in this Evening Light on the Gospel which our Lord is still using to bring us to a holy sanctified life and to prepare us for meeting our Lord.

I was impressed to note the first edition of the *Faith and Victory* paper was put in the mail in March, 1923. Seventy-eight years have come and gone, and the Lord is still using the paper. Praise God....

Please offer to our Lord, as I'm sure you do, prayers for all of those who obtain subscriptions to grow hungry for the Word of God.

Your brother in Jesus Christ,

—Bro. Tom Stoliker

OH—I would like to take this opportunity to thank everyone for their prayers, cards, telephone calls, visits and every act of kindness shown to us during our loved one's illness and death. May God bless each one.

—Sis. Alberta Bruner and family



From the Philippines. . .

May 21, 2001—Dear Brother and Sister Murphey: Greetings in the name of Jesus! I hope this finds you and your dear ones in the best of health and happy in the service of the Lord.

We are most happy with the wonderful experience of fellowship with brothers and sisters from the U. S. A. at our camp meeting. You left a great encouragement to every one of us ringing in our hearts. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalm 133:1. Thank you so much for your love, concern and care for us. It is a great encouragement to us as we go along the battle of life and advance the message of salvation to the lost.

With God's help we are opening new places for the gospel work....

May the God of mercy pour special blessings for you from above.

Your brother in the mission field,
 —Matias Tangunan and family

From India. . .

June 22, 2001—Dear Bro. Wayne Murphey, saints in America and all over the world: Greetings to all of you dear ones again in the most Holy name of Jesus Christ. "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Psalm 73:23-24.

I believe the Oklahoma State Camp Meeting at Guthrie came to an end with many spiritual blessings and good results. May God bless all other camp meetings in the U. S. A. this year for the edification of the whole Church.

Monsoon rains have already started here, which may last for several months.

All of our congregations are going on fine. I visit all of them continuously. Recently one Orthodox church family, and a Hindu family,

were saved and added to our church at Anayam.

Please continue to pray for and support the needs of our 20 ministers. May God bless the saints all over the world.

With love and prayers, —Bro. John Varghese



Sis. Beverly Wise departed this life at the Golden Rule Home in Shawnee, OK, on May 8, 2001, to enter her eternal home. She fought a long and enduring battle with cancer and chronic pain.

Helen Beverly Crotzer was born April 14, 1921, in Punxsutawney, PA, to Floyd and Lottie Crotzer. At the age of 17 she married Dallas Wise. To this union of 56 years, three sons were born. In the 1940's the Wises moved to Oklahoma City. In the 1960's they met the saints and became a part of the family of God until the end of their lives.

Sis. Wise was a homemaker with many talents. She was also active in the congregation at the 23rd Street Church of God, teaching the Jr.'s Sunday School Class for a number of years.

Sis. Wise truly enjoyed the companionship of her family. She often said her daughter-in-law, Wendy, was a true daughter. She also claimed Sis. Vicki Wilson as an "adopted daughter."

Sis. Beverly was preceded in death by her parents, her husband, one son, Danny, and one brother, Milton. She is survived by two sons, Dallas and his wife, Wendalean, Larry and his wife, Marsha, six grandchildren, and a number of great-grandchildren.

A memorial service was held May 8, 2001, at Bill Eisenhower Funeral Home in Oklahoma City. The service was conducted by Bro. Michael Smith and Sis. Maxine Busbee.



CHARACTERISTICS OF THE APOSTLE PAUL

Acts 20:13-27

(Taken from writings by James Smith)

As Paul's company sailed into Assos, he arranged to meet them there, preferring himself to walk the distance, which was only a few miles; perhaps that he might have a quiet time of meditation by the way, or that he might have some further opportunity of preaching the Gospel.

To save time they passed by Ephesus and halted at Miletus, from whence Paul sent for the Ephesian elders, that he might leave with them his last parting message. His words to them were in the form of a personal testimony. It was no egotism that moved the apostle to give them this perfect photograph of his own spiritual character as a servant of Christ. We feel profoundly thankful to him for it, as it gives us a true picture of what every servant of the Lord Jesus Christ should be. Let us carefully look at it.

He was Humble. "Serving the Lord with all humility." (v. 19.) There is no room for pride, or selfish boasting where the Spirit of the "meek and lowly in heart" rules. The Lord can never be served in any other way but in "all humility of mind." Brokenness of spirit is an essential condition even of fellowship with Him, and there can be no real service for Him out of the communion of the Holy Ghost. His humility is

further seen in his working with his hands for the support of himself and those who were with him. (v. 34.) He was not ashamed to call himself "the least of the apostles" and to declare that it was "by the grace of God I am what I am."

He was Compassionate. He served the Lord "with many tears and temptations." (v. 19) "He ceased not to warn every one night and day with tears." (v. 31.) Paul's ministry was not a cold, formal, glass-eyed business. His words were moist with the heart-dew of divine love and tenderness. Many preachers use the words "I tell you," but how few can add, "even weeping." (Phil 3:18.) We might as well throw stones at the people, as heartless words of wisdom. The truth must be spoken in love. The man who cannot weep over the enemies of the cross of Christ fails to make full proof of his ministry. We can weep over our own sorrows and losses, and if the interest of Jesus Christ were as real to us we would also weep over His.

He was Faithful. "I kept back nothing that was profitable." (v. 20-21.) He taught from house to house, both Jews and Greeks, preaching repentance towards God, and faith towards our Lord, Jesus Christ, and shunned not to declare the whole counsel of God. (v. 27.) Paul had no theories of man to defend, he had a revelation of God to declare. It is a most lamentable fact that one of the most prominent doctrines of this great apostle—repentance toward God—has almost died out of the modern sermon. To seek popularity, and the praise of men, instead of to declare the whole counsel of God, is to become a traitor to Christ, and a stumbling block to the souls of men.

He was Devoted. "Neither count I my life dear unto myself, that I might finish the ministry... of the Gospel of the grace of God." (v. 24.) To publish the gospel of the grace of God was a thing more dear to Paul than his own life. It was his meat and drink to do the will of his Redeemer and Lord. He could say, "To me to live is Christ."

Why I Believe the Old Book

Do I believe the old Book? Do I really believe it? My heart answers that I do. The deepest consciousness of my soul testifies that it is true. I will tell you some of the reasons why I believe it.

The Oldest, and Still the Newest, of Books

God's Book written in the rocks is old, exceedingly old, but God's Book the Bible reaches back still farther. It goes back not only to the "beginning" of this terrestrial world, but into eternity; for the expression, "in the beginning," used by John, reaches back long before this world was. "In the beginning was the Word, and the Word was with God, and the Word was God." From past eternity its majestic sweep covers the whole range of being and reaches into the future eternity. It is, in fact, the Book of eternity, and within its folds lie the grandeur and sublimity of the great unknown future. It never gets out-of-date. Other books have their run of popularity and are forgotten, but the Bible never grows old; no matter how familiar we become with it, it is ever new. To the Christian it never grows stale, but is always fresh and always satisfying. It ever reveals new depths that we fail to fathom, new heights that we cannot scale, and new beauties that enrapture our vision.

We read it over and over, and ever and anon we see new jewels sparkling within its pages, jewels that delight the eye and reflect the light of God. From it refreshing waters break out where we least expect them, and our souls are refreshed like a thirsty man who suddenly finds water on the desert. We may have read a text a thousand times, yet when we look at it again it opens up and presents to us a vista of marvelous truth of which we were before entirely unconscious. What other book can do these things? When we read a book written by man, however interesting it may be, it soon loses its interest and its charm; we do not find new beauties in it as we do in the Bible. Its treasures are soon exhausted, but the Bible is ever new, and so I do not believe that the Bible is man's book nor that it could be man's book. Its depths are too deep to come from the heart or mind of man; its heights are too great for him to reach; and its wisdom is more than human. It can but be Divine.

The Most Loved of All Books

Wherever the Bible goes, people learn to love and to treasure it above all other books com-

bined. It is the one Book that people love; it is the treasure that people hold fast even at the risk of their lives. In past ages when wicked rulers tried to keep it from the people, they could not. At the peril of their lives people would have it. They underwent dangers and tortures, and shrank not from anything, that they might possess this wonderful Book. It is not for what it claims to be—though it claims much—nor for what men claim for it, but for what it is to the individual himself that it is so dearly loved. There is that in the Bible which endears itself to the human heart, and no other book has that quality. Other books are enjoyed and admired and praised and valued; but the Bible, in this respect, stands in a class by itself.

The educated and the ignorant, the high and the low, all races in all climes, when they learn to truly know the Bible, and when they submit themselves to the God of the Bible, learn to love it and to delight in it and are enriched and blessed by it; and because I too feel this deep love in my heart for the old Book, I believe it. I believe that, in some way, it was made for me by One who knew my needs, and that it corresponds to the very essence of my inner self; and I believe that I could not love it as I do if it were not God's Book and if it were not true.

The Most Hated of All Books

Not only is it the best-loved Book, but it is also the most-hated Book. No other book has had so many nor such bitter enemies. I suppose more books have been written against the Bible than against all other books combined. Men do not hate Shakespeare nor Milton nor Longfellow; they do not hate works on science nor philosophy; they do not hate books of travel or adventure or fiction; they do not hate the other sacred books of the world; they hate only the Bible. Why this hatred? It can be only because they find in the Bible something that they find nowhere else. What they find there is a true picture of themselves, and the picture is not pleasant to look upon, so they turn away their faces and will have nothing to do with it except to vilify and condemn it. They deliberately misrepresent it and write falsehoods about it; they satirize and

ridicule it, using all sorts of weapons and all sorts of methods to combat it, and for only the one reason—that its truth pricks them in their consciences and they can by no other means escape from it.

It is judged by a standard far more stringent than any other book, not excepting the other sacred books. No critic would think of treating any other book as he treats the Bible, nor of requiring of any other book what he requires of the Bible. The more men hate God, the more they hate His Word; and this has a deep, underlying reason, and that reason, I believe, is that the Bible is God's Book and that in it there is so much of God Himself.

It Has Withstood All Assaults

But though so bitterly assailed through all the ages, the Bible has withstood the assaults of all its enemies and stands victorious still. The Greek philosophers, with all their skill, were vanquished. The greatest intellects of modern times find themselves given pause before it. The sharpest arrows that unbelief could forge have not pierced it; the assaults made upon it have resulted only in the destruction of the weapons used. All through the ages countless theories—religious, philosophic, scientific, or other—have been used against the Bible, only to fall in ruins at last before it and to be rejected even by those who once advocated them. The Bible endures an amount of criticism that no other book could endure, and instead of being destroyed, it is only brightened and made better known. Could such a thing be truly said of error? Could error endure what the Bible has endured, and live? It is the law of nature that error is self-destructive, but that truth cannot be destroyed; and according to this law, the Bible must be true because of its indestructibility.

It Tells Me of Myself

My deepest emotions and longings, my highest thoughts and hopes, are mirrored there, and the more settled inner workings of conscience are there recorded. It speaks to me of my secret ambitions, of my dearest hopes, of my fears, of the love that burns within me. My desires are pictured in the Book just as I find them working in my heart. Whatever picture it draws of the human soul I find within myself, and whatever I find within myself I find within its pages, and thus I know that it is true. No man can know me as the Bible knows me nor picture my inner self as the Bible pictures me; and since no work of

man could correspond with my inner self as the Bible corresponds with me, I know that it did not come from man.

It is the Book of Conscience

It is as a mirror into which every man, when he looks, sees himself. It speaks to his conscience, not as a man speaks, yet with a potency unknown to any other book. It is preeminently the Book of the conscience. Other books appeal to men's consciences, but not with the appeal of this Book. Other books mirror men, but not like the Bible. In the silent watches of the night, in the lonely depths of the forest, upon the expanse of the sea, or wherever man may be, how frequently is it the case that this Book speaks into his conscience in a silent yet thundering voice, and before it he is awed and silenced and oftentimes terror-stricken. It speaks to the conscience as only God can speak, and therefore it must be God's Book.

It Gives Comfort and Hope

To what book do those in sorrow turn? To Voltaire? To Ingersoll? To Haeckel? Do they turn to science or philosophy or poetry or fiction? There is but one Book that is the Book of comfort. The sad and desolate heart turns to its pages, and as it reads, the consolation of the Holy Spirit, which fills the Book, comes into that heart, and it is comforted. It is as the balm of Gilead; it is as a letter from home to the wanderer; it is as a mother's voice to the child. Friends may speak words to comfort us, but they cannot comfort us as does the Book; its words seem to enter into our innermost sorrows with a healing touch. God is the God of all comfort, and it is the comforting God in this comforting Book that comforts the soul.

It is also the Book of hope. Sometimes man despairs, and he looks here and there for hope; finding none; but there is one Book in which hope may always be found. It always has something to offer him to inspire hope with new courage. Therefore it is the hope of the hopeless; since in the troubled soul it brings a calm, brightening dull eyes and causing them to look beyond. It lifts up the bowed head, strengthens the feeble knees, renews the courage, and takes the sadness out of the voice; it is therefore truly the Book of hope.

The Book of the Dying

A soldier, desperately wounded, lay in a trench. The shells were bursting around him; the bullets and shrapnel were whistling through

the air; the roar of the guns shook the ground. He was going down into the valley of the shadow of death. Knowing that he must pass over to the other side, he reached into his pocket with his little remaining strength and pulled therefrom a soldier's Testament. Handing it to a comrade he said, "Read to me." His comrade opened the Book and began to read—"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." A smile overspread the face of the dying soldier as he listened to the words amid that solemn and terrible scene. He closed his eyes and lay quite still smiling, then he murmured, "It is well." And with a smile still upon his face he passed across to the other side.

For what book do the dying call? For just any book? What words do they wish to hear in the final hour? There is but one Book for that hour; but one that can throw light into that shadowy valley. That is the Bible. It is the Book of the living and of the dying, the Book of the sorrowing and of the hopeless. It is just such a Book as the loving Father would give to the children whom He loves, and it meets their need in all the details of their lives as only God could meet it, and therefore I can but believe that it is the Book of God.

Only Answer to the Enigma of Life

The "why" of life is found nowhere else. Other books tell us many truths about life, yet its depths and meaning find expression and answer in only one Book. It interprets life; and he who reads the interpretation knows that it is

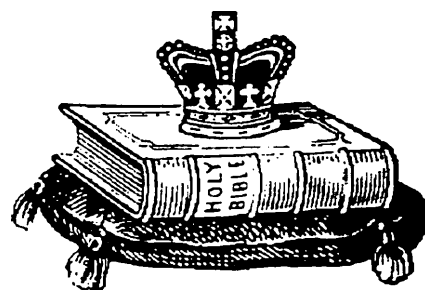
true because it is the story of himself, and in himself is the witness of its truth. Men have sought everywhere the secret of life and the things that pertain thereto, but everywhere, save in the Bible, they find only darkness and obscurity and uncertainty. The Bible, however, speaks in no uncertain terms. It speaks the language of Him who knows, and if we reject its voice we are left in a tangled maze, out of which we cannot find our way.

The Bible outlives all its critics and is triumphant when they are forgotten; it has many times been pronounced dead, but still it lives; it has been called "exploded," but its power is not dissipated; it has seen all antagonistic theories of the past, one by one, destroyed and rejected, but it still stands in spite of the critics, in spite of its enemies; and those who anchor their faith upon it need not fear what voice is raised against it.

It is adapted to all people of every race and clime, to the high and the low, the rich and the poor, the learned and the ignorant. Of no other book can this be said. It is the Book of books, the Book of God. In it God speaks, and my inmost heart knows that it is the voice of my Beloved, and leaps for joy.

—C. W. Naylor

(Taken from *Heart Talks*)



Question and Answer

(Continued from page 3.)

exceedingly that we might see your face, and might perfect that which is lacking in your faith?" We would judge from the first epistle to the Thessalonians all the way through that these people were truly saved and their condition was commendable. Yet there seems to have been a lack in their faith. Sanctification is a work of grace or experience that is entered into by faith the same as justification. If a person does not have sufficient faith to make the required consecration and then receive the sanctifying grace, he certainly has a defect in his

grace. Then, too, the faith which was once delivered to the saints involves a complete experience of full and uttermost salvation and if one is only saved, no matter how truly saved he is, and not sanctified, there is something lacking in his faith. Paul was anxious to see these folks that he might perfect that which was lacking in their faith, and he declared in I Thessalonians 4:3 that "...This is the will of God, even your sanctification,..." and goes on in that chapter and the next to describe the experience, the need, and to declare God's ability and faithfulness to do that for them.

Hebrews 10:14 says, "For by one offering he hath perfected for ever them that are sancti-

fied." This makes it clear that the perfecting of our experience is in our sanctification, and this is what Paul was anxious to see the Thessalonian brethren obtain.

In Jude, verse 3, we read, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." This does not mean to enter into strife of words and to contend physically and carnally. These things are all condemned in the Word of God. But we are to contend for that faith in its entirety—its doctrines, its personal regenerating and sanctifying experiences, its spiritual life, its holiness, its power, its gifts of the Spirit, its unity of believers, and its fruit. But first contend for it within yourself (don't settle for anything less in your own personal experience) against the devil and unbelief, and doubts and fears that you may possess within yourself about the fullness of the blessings of the gospel of Christ. This is to be done by all, and if we all do this we will find the entire Church in possession of all the provisions of the faith which was once delivered to the saints.

The early Church possessed this faith in its entirety and was able to produce its fruit, and as a part of it they were all filled with the Holy Ghost. It was a wholly sanctified Church, able to live victoriously and triumphantly over all opposition. The Jerusalem Church actually had power over all the power of the devil and was able to triumph over him in all his efforts to hinder their work for God. The emphasis with them was on the Holy Ghost. Jesus emphasized the Holy Ghost. In Luke 24:49 He said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." But He said again in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you:..." The baptism of the Holy Ghost was the promise of the Father. (See Joel 2:28; John 7:37-39; Acts 2:16-17.) Again in John 16:7 Jesus said, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Then in Acts 1:4-5 just before He was taken from them into heaven He, "...being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the

promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." All believers in the early Church were filled with the Holy Ghost. (See Acts 2:4; 4:31.)

It is the ultimate aim and objective of God's perfect plan of salvation to completely eradicate sin, both committed and inherited (the inherent depravity which all of us received from Adam) and to totally restore mankind to the likeness and image of God in which man was originally created, by the infilling of the Holy Spirit. There is an old, old song which in the first verse says: "All of self and none of God." This is the way of life of unsaved, unregenerate mankind. Then the second verse says, "Some of self and some of God." The third verse says, "Less of self and more of God." Then the last verse says, "None of self and all of God." Ah, folks, this is the ultimate; let us move on to it, for God has provided it for us. One of the songs which we sing often, says:

"If thou wouldst have the dear Savior from
heaven

Walk by thy side from the morn till the even,
There is a rule that each day you must follow:
Humble thyself to walk with God.

"Just as the Lord in the world's early ages
Walked and communed with the prophets
and sages,
He will come now if you meet the conditions:
Humble thyself to walk with God.

"Just as the stream finds a bed that is lowly,
So Jesus walks with the pure and the holy;
Cast out thy pride, and in heartfelt contrition
Humble thyself to walk with God."

Paul's first question to the disciples at Ephesus was, "...Have you received the Holy Ghost since you believed?" (Acts 19:1-2.) When the apostles at Jerusalem heard that Samaria had received the Word of God by the preaching of Philip, they sent Peter and John unto them to see to it that they received the Holy Ghost. (Acts 8:14-17.)

Surely that is the next thing in order after one is saved, and the sooner, the better and easier it is. When one is just in his first love and in possession of a brand-new experience with God and relationship with Christ, the burden of sin, guilt and condemnation has just been lifted off him and he is bubbling with zeal and spiri-

tual energy and feels well able to "run through a troop and jump over a wall," it would be really easy at that time to present his body a living sacrifice and complete his experience of salvation by receiving the Holy Ghost. Much of the difficulty in obtaining this experience and much of the confusion surrounding the doctrine comes from folks who halt too long in a justified state until they have some ups and downs, their zeal kind of cools off, their love kind of wanes and they actually need a renewal of their experience. Knowing they need something, they decide it is sanctification they need and they put in for that, when it is actually a renewing of their justified experience and covenant with God that they need. When such people receive a blessing upon their souls from God, they call it sanctification, when really it is just a renewing of their justification. Then, when it does not do for them all that they think it should, they become confused and begin to flounder around and sometimes never get really established.

Now let us return to the thought that man in his unregenerate state is two steps below the state of moral purity and holiness in which he was created. It must be evident unto all that there are just as many steps in a flight of stairs going up as there are coming down. Also that the last step coming down the stairs will be the first step going up, and that one cannot take the second step until he has taken the first one. And when one has taken the first step, it puts him in a natural position to take the second one in stride.

In this case the first step down is the fallen, depraved nature which we all partake of from Adam, and the second step is the actual sins committed in the life of the individual after he comes to the age of accountability before God which produces condemnation in his soul.

Since man is two steps below the plane of holiness and purity in which he was created, it must naturally be understood that there must be two steps to his redemption or restoration—two successive steps in bringing him back to the primitive state of purity and holiness in God's image and likeness—and he cannot be reckoned to be completely restored, to be perfect in purity and holiness, until both steps have been taken.

This thought has been objectionable to some on the grounds that they feel that the God whom they serve just does not do any halfway work. I agree to that point without reservation. But

what I am talking about here is not any halfway work. It is two complete entire works. When God saves a person from his sins and forgives his transgressions, He saves him from all sin and forgives him and all his transgressions—no halfway work here. It is the same when He sanctifies a person. He sanctifies him wholly, entirely, through and through—no halfway work here—and fills him full of the Holy Ghost and thoroughly purges his nature from all impurities.

It is sometimes argued that our God is not so puny that He has to take two efforts at anything to accomplish it, and certainly not with our salvation. I readily agree with this point that there is no weakness in God and that from God's end it would be very easy for Him to accomplish the entire thing in one operation. But the difficulty here lies in man's weakness and inability, not in any weakness or insufficiency on God's part.

(To be continued.)

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