

FAITH^{AND} VICTORY

Church of God Servant

At evening time
it shall be light.
—ZECHARIAH 14:7

GOD IS
LOVE

WE SHINE AS LIGHTS
IN THE WORLD.
—PHILIPPIANS 2:15

JESUS
SAVES

Unto Him shall
the gathering of
the people be.
—GENESIS 49:10

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Up From The Depth

Down in the depth of sin and woe,
Entombed in death lay a wretched soul,
Lost and sentenced to meet its doom,
Like a fly in the spider's loom.

Down in the depth a searching light
Penetrated the dismal night.
Hope brought light in obscurity,
By grace through faith He lifted me.

Like a ship that is lost at sea,
Tossed and sinking in misery,
Seeking a harbor of sweet rest,
Seeking a guiding hand to bless.

O'er the boisterous, restless wave,
A harbor light, a Hand to save—
Christ, the Pilot, o'er life's rough sea,
Brought home at last, one soul made free.

Such freedom that was wrought about,
Redeeming grace has brought me out—
Out of sin and its misery,
Up from the depth, I'm fully free!

—Donald W. Sharp

REDEMPTION

To redeem is to buy back; to rescue; to ransom; to liberate from captivity, or bondage; to deliver; to rescue; to save in any manner.

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" *Psa. 107:2*. The Lord wants us to extoll His name. The powers of hell quake when the redeemed of the Lord "say so." The enemy hates our testimony. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." *Rev. 12:11*.

The redeemed of the Lord are the happiest people on earth. The lost grope in darkness, stumbling

along from day unto day, not knowing where they are going, being led on by the power and passions of sin. But praise God, there is hope for their redemption, if they will turn to the Lord of all. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, unto them hath the light shined" *Isa. 9:2*.

Praise God for a great Redeemer! He has redeemed us with a stretched out arm. "I will redeem you with a stretched out arm" *Ex. 6:6*. The arm of the Lord is Christ Jesus, our Saviour. *Isa. 53:1* reads, "... to whom is the arm of the Lord revealed?" This arm of the Lord is stretched out long enough to reach every lost soul. He is able to save to the uttermost. "Wherefore he is able also to save them to the uttermost that come unto God by him." Hear him in *Isa. 43:1*, "... Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

It was impossible for Moses, the man of God, to redeem Israel out from bondage to the Egyptians within his own power. And today it is impossible for man to redeem fallen mankind from the bondage to sin and Satan. Many try to help the cause of the fallen, but all such effort comes far short. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" *Acts 4:12*.

A strong angel cried with a loud voice, "Who is worthy?" *Rev. 5:2, 3*. Heaven was searched to see if someone could be found there that was worthy; earth was searched to see if there was anyone living that was worthy. Not a worthy one was found, no, not one, even among all the faithful that had lived upon the earth and had died and had gone on to Glory. Nor in all the earth, among the living, could any be found. The search did not stop, but went on to search "under the earth" to see if a worthy one could be found. What does it mean to search "under the earth," to find one worthy? All heaven had been searched. All the living had been searched. Where else was there to look to see if a worthy one did exist, or that ever would exist that would be worthy to redeem fallen mankind? What about those who had not been born?

Could it be that some one in future ages would rise up and be able to redeem a fallen race? David said, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" *Psa.* 139:15, 16. David knew that God knew him before he was born, while he was in the lowest part of the earth, or "under the earth" and that all his members were written in God's book, "when as yet there was none of them." Our substance, our body, is composed of the elements of the earth. And it can be said that we are "under the earth" before we are born.

God is the only one who can speak of the things that are not as if they were. *Rom.* 4:17. God does not consider time as we do. The past, present, and future are ever before Him; He knew us before we were born.

No wonder that the beloved man of God wept much when no one of all God's creatures was found that was worthy to redeem man from his fallen state, bound in the clutches of Satan, carried away in divers lusts, without any hope of ever being redeemed—because there was not one worthy to be found. But, praise God for the words, "Weep not: behold, the Lion of the tribe of Juda, the root of David hath prevailed to open the book, and to loose the seals thereof."

Praise our God, Christ Jesus was worthy, because "God was in Christ, reconciling the world unto himself" *2 Cor.* 5:19. —H. P. Huskey

Not A New Movement

By Charles E. Orr

A brother writes us reprimanding us for leaving the reformation. A sister writes asking us if we are trying to start a new movement or only endeavoring to uphold the old movement. Let us have a short, earnest talk over this matter. Let us be honest, fair, candid, and reasonable. We all recognize D. S. Warner as one of the principal agents used of God in bringing about this reformation, or of originating this present movement. We will all agree on this.

He was one of the holiest men in modern times. To come into his presence was to feel the awe of God. A heavenly atmosphere surrounded him; he constantly lived and moved in a holy solemnity. It was my privilege to be very closely associated with him for a few years. We occupied the same room and bed together many nights. The room he occupied always seemed to be filled with holy presence. You felt you dare not utter a word of lightness. All frivolity and foolishness died in his presence. In the early morning all was hushed and still. His soul would be in silent communion with God, and such an holy, heavenly solemnity rested upon us, forbidding us to break the silence by uttering a single word. Heaven filled the room. God was there. We felt like if we put out our hand we would touch

Him. The consciousness of that man's holy presence would linger with me throughout the day. It lingers with me yet. He was a reformer in every sense of the term. It was he and a few of his associates that God used in establishing this present reformation movement. It was my privilege to be with him in a number of campmeetings, and other meetings. I sat under his preaching for more than a year in a school building where I taught school. He lived in my home for several months while he was building a home for himself and family near Grand Junction, Mich. Few men have had greater opportunity for knowing the life and teaching of this holy man than we have had. The truthfulness of what we shall now say about his belief and teaching cannot honestly be denied. His writings through the paper he published will verify all we say.

He did advise the teaching of young men and women the doctrines of the Bible. He advised that young men and women who were called of God to the ministry to accompany some older and better established minister, but that he advocated, that he advised the establishing of a seminary for the educating and training of preachers, we deny. No writings of his can be produced that teach that he advocated such a Seminary, but on the contrary he did denounce such seminaries in strong terms, often calling them, "Preacher Factories." He denounced as a great evil the building of costly meeting houses, with their fine carved work, their colored windows and expensive furniture. He taught plainly and forcibly against the use of musical instruments in the worship of God. None of the congregations used them in his day. Often have we heard him denounce the organ, the pipe organ and the orchestra. All who heard him well remember his scathing words against such honorary titles as Rev., D.D., L.L.D., etc. He told us where they got the initials D. D. How would some of the present D.D.'s, claiming to be representatives of this movement, feel to have this holy man come and preach on such a subject in their "First Church of God"? His teaching, both preaching and writing, abounded in denunciation of worldliness in dress. While women in those days did not wear the short skirts and sleeveless waists as worn today, they did wear the big flouncing sleeve, and other extravagances which he denounced. They did not bob and marcelle their hair as today, yet they did "bang" their hair and wear "rats," which he abominated.

He taught against the wearing of flowers and plumes on the hat, or wearing beads, bracelets, rings, earrings, etc. He taught plainly and forcibly against the sin of sectarianism, of the joining of Y.M.C.A.'s and ministerial alliances. He taught against the use of tobacco, tea, coffee. He taught emphatically against the shamefulfulness of a salaried ministry. He classed a hireling ministry with the false prophets. Some attempt to make a distinction between a salaried ministry and a hireling ministry. In any vocation in life to arrange for a certain sum as a salary is to become a hireling. To receive a salary is to receive a hire. There is no difference. This holy man

taught pointedly against the use of medicine, the surgeon's knife, etc. He denounced all money begging, fairs, shows, picnics, festivals, bazaars, theaters, dancing, ball games, horse races, chicken and box suppers, etc. He opposed the marriage of a saint with a sinner and the re-marriage of any divorced person. We could go on to greater length, but this will answer our present purpose.

The above are some of the things he opposed both in teaching and practice. He lived what he preached. Now I believe, teach and practice all those things I heard him teach. I cannot call to mind one single thing which I heard him preach that I do not believe and practice today. The question then is, Have I left the reformation? We will let every fair, honest, candid man answer the question. We are not starting a new movement, but keeping right on in the one that those early reformers brought in. No man can gainsay this. No honest, fair-minded man will attempt it. If Brother Warner were to be resurrected from the grave on a certain day and he were again to preach as he did preach, and I knew the day of his resurrection, I certainly would make an honest and earnest attempt to have some one at the graveside with an invitation for him to come hold a series of meetings in our house of worship. Would all you preachers who claim to be of this movement open your pulpits to him for a month? Oh, what a clearing there would be if you would do it! Can you be fair and still say that I have left this reformation? We are not starting a new movement, but in the love of Jesus are doing what we can to perpetuate the old movement that was brought in by D. S. Warner and his associates. We love these old time truths today. They are clear Bible teachings.

Satan is doing what he can to bring the world into this movement. It is only to look around a little to know how he is succeeding in many places. We are not warring and fighting, but praying and pleading, and teaching in the love of Jesus the good old-time truths of this reformation that brought us out of sin, sectarianism and the world. We love this reformation. We love it in its old-time teaching. We do not want it dressed up in some new style of dress that you cannot tell it from the world. And now we appeal to all honest saints, all who love the old-time truths of this reformation to join us in endeavoring to preserve the simplicity and purity of this glorious reform. There are many who are not willing to bow to the goddess of this world. There are many precious saints in this movement who are groaning in spirit because of the worldliness of some others and a number of the preachers. They do not want these worldly innovations brought into this pure movement. They love God, they love His Word, they love those dear reformers who sacrificed and gave their lives for the pure, plain, simple teaching of this blessed reformation. Let us unite our efforts in upholding those glorious truths and keep this reformation moving on in her purity and power. —C. E. Orr

(The above article is available in tract form at this Office.)

TEMPTATIONS

We, as children of God, know that the enemy of our souls seeks constantly to gain entrance into our lives with temptations of all kinds. We also know that a temptation conquered and withstood is a source of increased power in our experience; but those to which we fall, bring death to the soul.

It is God's will that we triumph over the enemy in EVERY temptation. He does not desire that we yield to the devil in any way, and has given us exceedingly great and precious promises to help us conquer in His name. We are told that God tempts no man, but man is tempted when he is drawn away of his own lust and enticed. The enemy will entice us to do wrong by promise of pleasure or gain, but he is the greatest of liars. We can turn the strongest temptation into an advantage for our souls if we meet the devil with a Spirit-filled, prayed-up life. We are told to "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Many times, we may begin to feel our temptations are a little greater than those that come to others and that surely we cannot stand. God's Word tells us, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13) We have the assurance in our hearts by His promises that God in His wisdom will not allow more to tempt us than we are able to bear. It is Christ's desire not that we always be free from temptation, but that we will triumph over temptation in every form and come forth stronger in spirit, wiser unto the enemy and more dependent on God. Let us therefore put on the whole armor of God that we may be able to stand against the wiles of the devil.

—Mrs. K. R. Hand

IN CHRIST WE HAVE—

A LOVE that can never be fathomed;
A LIFE that can never die;
A RIGHTEOUSNESS that can never be tarnished;
A PEACE that can never be understood;
A REST that can never be disturbed;
A HOPE that can never be disappointed;
A JOY that can never be diminished;
A GLORY that can never be clouded;
A LIGHT that can never be darkened;
A PURITY that can never be defiled;
A WISDOM that can never be baffled;
RESOURCES that can never be exhausted.

WHEN this paper was partly printed, the following telegram was received at this Office from Bro. Ostis Wilson at 2:10 p.m., Sept. 19: "Opal very sick, needs prayer urgently." LET THE CHURCH EVERYWHERE PRE-VAIL IN FERVENT PRAYER FOR SISTER WILSON.

"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, which is campmeeting month, and we omit an issue that month to attend these meetings) by Lawrence D. Pruitt, assisted by Marie Miles and other consecrated workers at the FAITH PUBLISHING HOUSE, 920 W. Mansur, Guthrie, Okla. 73044.

Dated copy for publication must be received by the 13th of the month prior to the month of issue.

Notice to subscribers: Whenever 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 charges 10c to notify us of each change of address.

(Second class postage paid at Guthrie, Okla.)

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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 which Peter, John, and Paul preached, taught, and practiced, including the divine healing of the body. James 5:14, 15.

Its motto: Have faith in God. Its object: The glory of God and the salvation of men; the promulgation and restoration 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 the Bible and the Holy Spirit teaches you to do or stirs your heart. "Freely ye have received, freely give." Read Exodus 24:2; 1st Chron. 29:9; 2 Cor. 9:7; and Luke 6:38.

Free-will offerings sent in to the work will be thankfully received as from the Lord. All personal checks and Post Office Money Orders should be made payable to Faith Publishing House.

A separate Misisonary 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

P. O. Box 713, 920 W. Mansur Ave., Guthrie, Okla. 73044
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Special Subscription Offer—**Ten Names, Three Months for \$1.00**

Unfold the enclosed self-addressed envelope and you will find spaces for ten names and addresses of friends and neighbors whom you want to receive the "Faith and Victory" paper for three months beginning with the January, 1965 issue. Write the names and addresses VERY PLAINLY on the lines prepared, write the name or title of the premium you desire in the proper blank, enclose a dollar bill, check or postal money order, then refold the envelope as it was, seal and stamp. Send in the names as soon as possible. This offer will expire December 8, 1964. Request more order blank envelopes, if needed, and send in all the names and addresses possible. A premium will be given for each group of ten names and \$1.00 remittance. This liberal offer is made possible by the free-will offerings of the saints and lovers of the real truth. This is your opportunity to be a missionary, aiding in your part of the Great Commission to the Church to carry the whole gospel to the whole world.

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- The Sabbath and the Lord's Day by H. M. Riggall. Paper-bound, 160 pages. Price 50 cents.
- The Plan of Salvation by Ostis B. Wilson. Paper-bound, 64 pages. Price 25 cents.
- The Christian Home Wall Calendar for 1965. The pictures are beautifully colored. There is a scripture text for each day of 1965 and daily thoughts for meditation. Retail price, 45 cents each.

(The above listed retail prices are for the information of those who may want to purchase any of these items separate from this special offer.)

Are We Taking the Gospel World-wide?

According to the reliable "Population Bulletin" there were 3,180,000,000 people in this world by the middle of 1963. It is also said, by those who claim to know, that more than half of that number of people are hearing about Marx, Lenin, Khrushchev, and not about Jesus Christ. How alarming this is! Communism is making its way of thinking attrac-

tive. We are told that in regions where people cannot read nor write they are being given pictures of the glories of Communism which are leading people away from God. They do not believe in God. How sad, but true!

Are we doing all we can to get the gospel to souls? Can we do more? What will our answer be when we stand before God in that day when asked if we did all we could to help souls know the way to heaven? These are stirring questions. Let us not just answer them and forget them, but let us do something about it. Let us preach the gospel, tell the gospel, send the gospel, print the gospel, take the gospel to all we can. If we cannot go ourselves, we can help others to go. —Marie Miles.

EDITORIALS

With this issue we are making another special gospel literature extension effort with the aim to reach many more thousands of people with the gospel. Use the enclosed folded order blank envelope to list 10 names and addresses of your relatives, friends and neighbors, select the premium offered on page four, enclose \$1.00 and mail to this office. This gospel paper will be sent to these addresses for three months beginning with January, 1965. You can do no greater favor for a person, as these Bible truths deal especially with man's inner being—the soul and its eternal destiny. May you discharge your duties before God in such a way that you will never hear these pathetic words, "No man cared for my soul!"

If your subscription has expired, you will find an expiration notice and blank stitched on the inside of the wrapper of your paper. Please fill in the blank for renewal and mail to us promptly, so you will not miss a copy.

Lord willing, we plan to reprint more of the old books written by the pioneer ministers of this Reformation. Many of them have been out-of-print for years, but those Bible truths are still essential for the continuation of a clean and pure work for God. We solicit your prayers and co-operation in the effort to lift up the Bible standard of truth to the people.

Our niece, Kathleen Murphey, of Guthrie, and Sister Opal Kelly of Oklahoma City have recently returned to the mission field in Mexico. Pray for them and all the gospel workers in that needy region.

The new Spanish song book, "Himnos de Gloria" (Hymns of Glory) is off the press and about ready for use. It consists of 137 songs in words only in a heavy paper binding.

After getting the Spanish song book project well on the way to completion, Bro. Clifford Smith returned recently to the home of his father, Bro. Harland Smith, at Pomona, Calif. We pray the Lord to

bless our young Brother for his labors of love in the gospel publishing work, and may the Holy Spirit direct him clearly in all his future work in the Lord's service.

My sister, Marie Miles, has been away from the office about three weeks on a trip with her husband. She attended part of the California State campmeeting at Pacoima, and visited saints and relatives in that state and Arizona. She is expected to return home on Sept. 19.

In the religious world there is no question receiving more consideration than that of Church unity. Most all will agree that the Church should be one, that it was God's will and design that she be one. Furthermore, most all will agree that schism or division is a grievous sin. But from this point on, there is obviously great confusion and much disagreement as to what constitutes unity, as to what is the nature of unity, and as to how unity is to be obtained and preserved. It would take a book to list the many divergent views.

The New Testament teaches that the unity of the Spirit is an inherent characteristic in the experience of every true believer. The initial process of regeneration, or being "born again," inducts the believer into the one spiritual Body of Christ, the Church, in which he is in oneness and unity with every other "born again" believer. The Apostle Paul describes it thus: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13. Again he writes: "So we, being many, are one body in Christ, and every one members one of another." Rom. 12:5. The same experience that makes one "in Christ" also produces the unity of the Spirit with every other member "in Christ." Believers are not only members of Christ's spiritual body, but also "members one of another." One cannot be true without the other. Independence in this respect is not in God's plan for His spiritual body. Just as in a physical body, an independent attitude among its members would work havoc and a waste of effort.

Since the unity of the Spirit is inherent in the experience of the "new birth" the Apostle Paul writes to the Ephesian church in these words: "I, therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, . . . endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1, 3. They already had this unity. They were not to produce it and add it on. The exhortation was for them to maintain or "keep" this unity of the Spirit which was so essential in the process of their coming into the "unity of the faith."

The majority view in Christendom holds that the way to produce unity is not to discuss and consider doctrine, but rather to work together and to pray together. The slogans are that "doctrine divides," but that as we "work together" and "pray together" we

shall arrive at unity. Doctrine is being discounted in the interests of supposed unity.

The fact is, however, that there is no unity apart from truth and doctrine, and it is departure from this that causes division and breaks unity. The New Testament everywhere insists upon true doctrine, and that doctrine can be defined. If this were not so, Paul would never have written his Epistle to the Romans. He had been unable to visit them, so he writes them a summary of his teaching. It is a great doctrinal statement of the cardinal doctrines.

For instance, is it immaterial or unimportant whether we believe in the physical resurrection of Christ? The apostle says in 1 Cor. 15 that if that did not take place, "then is our preaching vain, and your faith is also vain . . . ye are yet in your sins." But the whole tendency today is to say that it does not matter whether a person believes in the physical resurrection or not. The Apostle Paul says it is an absolute and that there is no gospel apart from it—"You are yet in your sins!"

Christ and his apostles repeatedly denounced false teachers in strong terms in order to preserve the unity of the church. In the matter of washing Peter's feet, Jesus made Peter's consent to this ordinance a test of fellowship in no uncertain terms. How does the religious world regard this ordinance today?

It is enlightening to contrast the ecumenical councils of the first century of the Christian era with the World Council of Churches today. The great concern of the former was doctrine—definitions of doctrine and denunciation of error and heresy. The chief characteristic of the modern movement is to discard doctrine as offensive and exalt a spirit of "live and let live."

OBITUARIES

Sister Syndia Rilla Cade was born June 11, 1895 at Craighead, Arkansas and departed this life August 9, 1964 at Shawnee, Oklahoma at the age of 69 years, 2 months and 28 days.

She was united in holy matrimony May 19, 1912 to Bro. Roy Cade at Cherry Valley, Arkansas. To this union 10 children were born, two having preceded her in death.

Sister Cade heard and embraced the Church of God teachings several years ago and was faithful to the end. She was a wonderful wife and mother. The saints were surely her people and she is greatly missed by those who knew her.

Those surviving her departure are her husband, Bro. Roy Cade, six daughters, Sylvia Hovey, Hazel Miller, Winnie Byers, Lois Colbert, Maxine Bollenbach, and Barbara Mitchell; 2 sons, Byrum and Kenneth Cade; one sister, Bessie Lear and one brother, John Lovejoy, 30 grandchildren, 19 great-grandchildren and 1 great-great grandchild, besides a host of other relatives and friends.

Funeral services and interment were in Shawnee, Oklahoma, conducted by Bro. Charles R. Smith.

Bro. Henry Albert Decocq, son of Paul and Amelia Decocq, was born near Purdy, Missouri June 21, 1898 and

departed this life Sept. 3, 1964 at the age of 66 years, 2 months and 12 days.

He was united in holy matrimony to Ethel Bucklin, March 5, 1922. To this union 5 children were born. Sister Decocq was called to her eternal rest in December, 1959. On August 4, 1963 he was united in marriage to Sister Mildred Detwiler in Anthony, Kansas.

He embraced this truth when but a young man and remained faithful until death. He worshipped with the saints at Neosho, Mo. Bro. Decocq was a kind, patient, and faithful brother.

He is survived by his wife, Sister Mildred of the home, 1 daughter, Mrs. Helen Leak; 4 sons, Warren, Cecil, Fred and Norman Decocq; 2 brothers, Louie and Lafay Decocq; 4 sisters, Emma Whipple, Eunice Cole, Faye Harrell and Tressa Leonard, and 12 grandchildren, besides a host of other relatives and friends.

Funeral services were conducted in Wheaton, Mo. by Bro. Charles R. Smith, assisted by Bro. Vada McMillian.

Meeting Notices

HAMMOND, LA. ASSEMBLY MEETING

The fall assembly meeting of the Church of God at Hammond, La. will be in session eight days, Nov. 22 to 29, inclusive.

We are expecting the Lord to send ministers of His choosing. The saints and all others are welcome. Pray that the Lord will bless in this meeting to His glory.

—M. F. Williamson

JEFFERSON, OREGON ASSEMBLY MEETING

The Assembly Meeting of the Church of God at Jefferson, Oregon will be held, the Lord willing, November 6 to November 17, 1964, inclusive. This meeting will be run on the free-will offering plan as usual. All are welcome to come. Cabins and bedding are furnished. We are glad to report that we have five new cabins and a large dormitory which we have not had before at the assembly meeting.

God blessed here in our campmeeting this summer, and we are looking for the Lord to give another feast at Father's table. We urge everyone to attend this meeting. God is blessing His work here in the Northwest. Come and get a blessing.

We are expecting our God to send His Spirit-filled and Holy Ghost-led ministers to be with us to preach the truth of His precious Word. For further information, write or call Sister Hilda Neilsen, P. O. Box 34, Jefferson, Ore., telephone 327-2564, or Sister Nedra Watkins, Rt. 1, Box 320, Turner, Oregon, telephone 362-4384. These sisters have cars and can meet those coming by train or bus in Salem or Albany, Oregon. —Sis. Bea Spaur, Pastor Phone 327-2855.

GOSPEL SINGING AT OKLAHOMA CITY

The congregation of the Church of God at N. E. Third St. and Phillips in Oklahoma City welcomes you to a gospel singing to be held at their chapel on Friday night, Oct. 9, 1964. Bring your songbooks and come to sing praises unto the Lord. For further information, contact the pastor, Bro. Herman Kelley, 2304 N. Everest, Okla. City, Okla.

GREEN PASTURES, OKLA. ALL-DAY MEETINGS

The Green Pastures, Okla. congregation will have all-day meetings every first Sunday beginning Oct. 4,

1964. Everyone is welcome to come. Pray that the Lord will send Holy Ghost-filled ministers.

We are having these meetings to help with the indebtedness on our chapel which we have not quite completed. Anyone desiring to send a contribution, please mail it to Sister Clara White, Rt. 2, Box 65, Spencer, Okla.
—Bro. E. W. Sanders, Pastor

ALL-DAY MEETINGS AT DAYTON, OHIO

Lord willing, the all-day meeting at Dayton, Ohio will be held on the second Sunday of each month. The next one will be on Oct. 11. The chapel is located at 622 Tryon Ave., phone number 233-5393. Everyone is welcome to these services. —Bro. W. M. McCoy, Pastor
24 Belpre Pl., Dayton, Ohio 45403

Meeting Reports

JEFFERSON, OREGON CAMPMEETING REPORT

The annual campmeeting of the Church of God at Jefferson, Oregon was held June 26 to July 5.

On May 14, Bro. and Sister Gene Harmon and Sister Dorothy Keiser arrived from California. Along with others, they began work to build new cabins on the campground. The old ones had to be torn down. It was a busy time right up to and on through the meeting. Two carloads of saints came early from Calif., as did also Bro. Dallas Hepler from Idaho. With their help the cabins and dormitory were ready for use in time for the meeting. Sweet love and fellowship prevailed among the workers.

All through the meeting the sweet spirit of unity was manifested, and at most every service someone was at the altar for help. There was a real outpouring of the Spirit from the first day until the last. God's ministers preached the Word with anointing. Some who attended were transients who were working in the fields picking strawberries. Others were here for the first time and we invite them all to come back. Seven were baptized, and the New Testament ordinances of the Lord's Supper and foot-washing were observed, which were very sacred services.

We thank the Lord for the beautiful weather He gave us—it was ideal for the meeting. Saints came from Oklahoma, California, Idaho, Montana, Washington, and many parts of Oregon.

The building of the new cabins and dormitory was quite expensive, but the Lord has promised to supply our needs. Though we do not press people to tithe, neither do we beg or pass the collection plate, yet the Lord is wonderfully supplying funds to meet these expenses. The Lord can and does tell His people where and what to give. To the glory of God I will say that one party gave a thousand dollars.

The 1964 campmeeting is history, and eternity alone will reveal the good that was done. We pray that we will all meet again on this campground next year if the Lord tarries. Our lives are in His hands, so, brother and sister, let us work while it is day, keeping our faces steadfast toward heaven, knowing that in due season we shall reap if we faint not.

We thank God for our dear Brother and Sister Gene Harmon who stayed with us until August 3. Also, we appreciate all the dear ministers and saints who were able to attend, and may God bless each one.

Your sister in Christ,

—Beatrice Spaur

MISSOURI STATE CAMPMEETING REPORT

The Missouri State Campmeeting of the Church of God at Myrtle, Mo. has gone down in history as one of the best we have ever attended. Although there were few in number, the Lord was there and worked in marvelous ways.

Six ministers, sent of the Lord, brought forth the Word of God with power and victory. Several persons were at the altar of prayer seeking help at various times. Five went down in the watery grave of baptism. Several were healed of different ailments, for which we do thank the dear Lord. Forty-four took part in the ordinances of the Lord's Supper and foot-washing, which was precious. It was just marvelous how the dear Lord drove back the powers of the enemy and gave free course for the Holy Spirit to have the pre-eminence.

Several projects that were brought up last year were taken care of and an indebtedness of over \$500.00 was paid, with about \$100 in the treasury. The financial needs of the meeting were well supplied in a marvelous way, for which we are thankful. We want to thank all for their cooperation and presence at this meeting, and hope to see each one there next year, the Lord willing.

—Evodna Marler.

CALIFORNIA STATE CAMPMEETING REPORT

The California State Campmeeting at Pacoima, Calif. has come and gone. In our judgment it was an extra good meeting, well attended, and good attention to the gospel. Time after time souls were seeking help at the altar. We believe the preaching was of the Lord. The Lord gave us cool weather for most of the meeting.

This camp ground is a nice place with 48 cabins which are usually full, besides other places to stay. Outside ministers were Bro. Carver of La., Bro. Huskey of Orland, Calif., Bro. R. F. Wilson, Yuba City, Calif., Sister Beatrice Spaur of Jefferson, Oregon, Bro. Trotter, Fresno, Calif., Bro. Chandler, Bakersfield, Calif., besides the home ministers.

I would like to report that there was a definite move toward closer unity. I believe we could see it on the increase. There were also several healings. There were 149 who took part in the ordinance services. Toward the last I was impressed with a verse of song which I have heard only a few times. A part of it is, "Maybe it's you, and then maybe it's me." On Sunday night there was a heavy sadness among the saints it seemed, but also joy—sadness because of separating and something following. On Monday morning Bro. Carver called me to say that Sister Holden of San Diego had suddenly passed, just fell over while dressing. During the ordinance service she was very happy, going about from sister to sister, greeting them. It seemed the Lord was pouring out His love on her to give as a last gift to the saints. We are reminded, as we often say, "You never know who will be next," so let us be ready.

Yours in Him,

—A. E. Harmon

WORK DAYS ON NATIONAL CAMPGROUND

We take this opportunity to inform the saints of the progress on the caretaker's cabin on the National campground at Monark Springs, Mo. At the date of this writing (Sept. 5) there is approximately \$350.00 in the fund which was set aside for this need. We are setting the second and the fourth Saturdays of each month as work days for this project, beginning with September,

and trust to get the building enclosed by the time of cold weather.

The first project will, of course, be the demolition of the existing building, removal of two trees and preparations for the foundation. We will endeavor to proceed with this project as the Lord supplies finances and help. The estimated cost was stated in the business meeting as somewhere between \$3,000 and \$3,500. This should erect a block building of suitable size for completely modern living quarters for a couple.

We trust each will do his individual best in the project as the Lord directs.

Yours for the furtherance of the Gospel,

Brother Kenneth Probst

(Please send your contributions for this project directly to Bro. Kenneth Probst, the business manager, whose address is Rt. 4, Box 172, Carthage, Mo. 64836.)

The tallest man in the world is the one who stays on his knees.—Bro. Curtis Williams



Bro. and Sister Ostis B. Wilson in Nigeria, Africa standing with Bro. B. U. Etuk, the native minister.

MISSIONARY REPORT FROM NIGERIA, AFRICA

The letter dated Aug. 25 was the first received from Bro. B. U. Etuk, native minister in Nigeria, since Bro. and Sister Ostis Wilson arrived there on Aug. 13, and he enclosed the above picture. He writes: "Bro. and Sister Wilson arrived here on the 13th . . . and we all have been

very happy indeed. You will never realize our joy . . . That they will be a blessing to us and to the Lord's vineyard here has been demonstrated by their keen interest in us and our work and their willingness to unfold to us the true light in the Gospel of our Lord. I have no doubt that their continued stay, guidance, advice and leadership will save many more souls which would otherwise be lost. Praise His name! They feel happy and seem to love their lodgings. They are looking after themselves and love it that way. I wish they could stay longer than their visas can allow them, but the Lord knows more than we do."

Under date of Sept. 2 Bro. Etuk wrote us another letter and enclosed the August report of the mission activities written by Bro. Friday Ekpo, the mission secretary. In this letter Bro. Etuk is again rejoicing in the arrival of Bro. and Sister Wilson, which, as he says, "is adding more blessings to us than ever before." He continues: "Bro. and Sister Wilson have already won the confidence of all the congregations and their presence is helping a lot to spread the Gospel—the purpose for which they came."

The secretary's report covers the activities for August, mainly the complete typewritten minutes of the welcoming service accorded the Wilsons on their first Sunday in Nigeria on Aug. 16 at the new headquarters' chapel, at which place all the outlying stations were represented, numbering perhaps 300 to 400. In the welcoming address on behalf of the Nigerian Church of God a petition listing eight projects or ways to advance the cause of Christ was handed to the Wilsons. They in turn were expected to certify these financial needs to the Church in the U. S. A. Through an interpreter, Bro. Wilson responded to the welcoming address, his entire response being recorded.

On Sunday, Aug. 23, the regular monthly combined service was held at Ikot Ebak, a congregation about eight miles from where the Wilsons live. Bro. Wilson preached through an interpreter to this large gathering, the full text of his sermon being typewritten in the reports. A new convert, the village chief of Ikot Ebak, came up to be introduced, and he thanked Bro. and Sister Wilson for coming and assured them of his and his subjects' cooperation.

On Aug. 27, the regular monthly sisters' meeting was held and Sister Opal Wilson was asked to address the meeting, which she did. The full text of her sermon is also typewritten in the reports.

We have also been receiving encouraging reports of the work direct from Bro. Wilson. Two of these letters were dated Sept. 1 and the two most recent were dated Sept. 6, just received today (Sept. 16). He writes: "We are both quite well, for which we are thankful to God and to the saints for their prayers. Your prayers on this behalf are working fine, so just keep the good work up. We also need prayer for divine wisdom and guidance in our entering in unto these people, and we are sure we have that, too."

"They requested an adult school, and also a domestic science center. Now that adult school seems to be a common request among all of them, and Bro. Etuk and Bro. Friday Ekpo are just real urgent about that and do not want to delay longer. They are anxious for their people to be able to read the Scriptures in Efik. They realize that will give them additional inspiration when they can read the Scriptures for themselves and not have to depend on just what others tell them. We know that is true, and Opal and I are real interested in getting that going also."

He pointed out that these classes for adult members would be held to teach them to read and write, using the Efik Bibles as textbooks. That would involve the purchase of a number of Efik Bibles at \$1.00 each, and which are available there. An Efik teacher can be secured at \$22.40 per month. Bro. Wilson had proposed that classes be started at various stations in the area so that no one would have to go too far to attend classes. The first class was held at the Mission's headquarters' chapel on Friday evening, Sept. 4, with all of the native preachers and workers present. It was a short session, perhaps only an introduction to their class work. All of the preachers and workers can read Efik, so they will be able to help the teachers in the classes. About seven of the workers can read English. The natives tell Bro. Wilson that there are no Efik Bibles with references, so these seven workers would like to have English Bibles with references. The Wilsons were planning to go to their postoffice city, some twelve miles away, where there is a gospel literature book store and see if they have English Bibles with references.

Bro. Wilson writes: "The domestic science center would be valuable, also. It would involve the purchase of some sewing machines, yardage materials, scissors, needles, thread, buttons, and other accessories to sewing. We were in Uyo [20 miles away] this morning and priced some machines. A treadle machine in a stand costs \$84.00. They have a portable hand-turned machine for \$61.20. Opal plans to start a sewing class with the women at one of the stations tomorrow morning (Sept. 7). We do not have any sewing machine yet but they did not want to wait longer, so Opal told them they could start with hand-sewing and work at that until some machines were available. So we . . . bought some needles, thread, and other sewing accessories and they plan to have the first class tomorrow. They want two classes each week. But, of course, when it starts, it will soon spread to other stations around here."

"It is our idea that the most effective way to reach these people is through the native workers. Having to do everything through an interpreter makes us more or less ineffective in that capacity. Also we do not know the people and their background, and customs and manner of thinking like the natives do. We feel that our principal work is to teach the natives the doctrines of the truth and get them established in those things, and then let them go to their brethren with the message of salvation."

Let us all continue to pray the Lord to bless Bro. and Sister Wilson, along with all the native workers, and give them special Divine wisdom and courage to meet and solve the many problems which confront them in the process of establishing a permanent mission work for God that will spread throughout Nigeria.

Let us also remember the financial needs involved in purchasing Bibles for the adult classes, salaries for Efik teachers, sewing machines and sewing accessories for the sewing classes, and to increase the monthly allowances for the 14 native workers, some of whom are only receiving a very few dollars per month. At least one preacher at an outlying station has no transportation at all. On the Friday of the first Bible study at the headquarters' chapel he walked the 14 miles, and arrived too late. The Wilsons met him just leaving their house as they were coming back from the Bible class. They were favorably impressed with his spirit and attitude, and feel burdened to get him a bicycle.

Your free-will offerings for the Nigerian missionary work may be sent to that special fund here at the office, and it will be used for the purpose designated. This ser-

vice we are glad to render to our readers for the advancement of the missionary cause.

"While a soul remains in darkness,
And in idleness we dwell,
Selfishly the truth enjoying,
Brethren dear, we do not well."

—Lawrence D. Pruitt

REPORT OF TENT EVANGELISTIC SERVICES

Dear Brothers and Sisters in the Lord, greetings to you each one in the name of our Lord:

We are happy to report victory in our souls and to know the love and mercy of the Lord endureth forever.

We are back home at this writing after being out with the evangelistic tent this summer. Our first meeting was at Coffeyville, Kansas which began the 19th of June. Bro. Lewis Williams was anointed for the preaching and Sister Kathryn Williams and Sister Hardman were faithful to help out. Saints from Wichita and Tulsa were faithful to come in and help out. Surely the Lord did bless. The Word went forth with much holy anointing. One dear soul accepted the call and was saved from her sins, thus opening the door for cottage prayer meetings. We feel that lasting good was accomplished there.

Next we took the tent to Huntsville, Arkansas. Bro. Eddie Wilson accompanied us. The meeting began the 3rd of July and closed the 12th. Bro. Charles Smith and family, Bro. and Sister Herbert Probst, Bro. Clifford Wilson and Sister Janyce Porter were there for most of the meeting. Others from Shawnee, Tulsa, Neosho, and Kansas City came in on week ends to help. Also the nearby saints attended the meeting. There was good interest in this meeting and the Lord surely did bless. Conviction rested heavily on precious souls. Three women and two young boys turned to the Lord. Truly our hearts rejoiced to see new ones born into the kingdom of God. We learned to love these dear saints and the people were so nice to us. May the Lord continue to deal with the ones that did not yield to Him.

Bro. and Sister Ostis Wilson came by the Huntsville meeting on their way to New York where they sailed for Africa. As they drove off and we bid them goodbye, we could not help shedding tears, knowing they were leaving the states and realizing what a sacrifice it must be for them. May the Father tenderly care for them and use them to His glory.

July 12 to 26 was our next meeting at Sheldon, Mo. The Lord gave a very nice place in the city park to place the tent and trailer. Bro. Royal Taylor joined us in this meeting. We had never met Bro. Taylor before, but we enjoyed having him and he surely proved a blessing to us. The Lord sent Sister Bula Classen, Sister Patsy Wilson, Bro. and Sis. Loren Busbee, Bro. Curtis Williams and young people from Kansas City. Also the saints from Webb City were so faithful to help in this meeting and different saints and ministers came in from the Monark campmeeting. We surely did appreciate every one. The Word of God was preached and God did work even though the attendance from the town was not many. One aged man got saved the last night of the meeting. He said his mother was a saint and he had attended campmeetings in Carthage, Mo. years ago. How faithful God is to hear the prayers of His children. No doubt his mother prayed for his salvation before she passed on and God remembered her prayers and saved his soul. Some of the Webb City saints have visited him and his wife and others since the meeting and also have had meetings in a little school house. They received a warm

welcome and another precious soul bowed at an altar of prayer seeking help the last time they went. The Lord is still working. Praise His dear name!

After this meeting we all attended the Monark campmeeting. Truly our hearts were blessed and especially so the night so many young people got saved and sanctified. Oh, how it did bless our souls! We pray for these dear young people that they will have grace to go all the way and never look back to this old sinful world.

On Wednesday after the campmeeting closed, we left the camp grounds for Grubbs, Ark. where only a few saints live and they seldom get to be in meetings. We got there about dark and parked near the city hall. As it is a rice and cotton country and they do much irrigating, we soon noticed we were going to have a battle with the mosquitoes. We didn't rest much that night so we were up early and began to get the tent set up. The saints had a very nice place under some big shade trees for the trailer and tent. Bro. Taylor didn't attend this meeting as he went to the Guthrie campmeeting. The Lord blessed us by sending Sister Janyce Porter and Sister Lynda Weir along. We surely have appreciated all the young people that have had a desire to work in the Lord's vineyard. Bro. and Sister Glen Inman from Kansas City had also hoped to come, but after we got there and saw how bad the mosquitoes were, we prayed the Lord to not permit them to come with their two little ones and the Lord answered prayer. We had to hold services with the curtains down each evening so as to keep the mosquitoes out. But the meeting was well attended and we had the P. A. system on and the Word was carried into many homes that way. Bro. Charles Smith had wanted to come to this meeting but was hindered by sickness and a death in his congregation. We had no outside help until Wednesday evening when the Lord sent Bro. and Sister Probst. We felt like Paul when we saw the brethren, we took courage. Sister Della Anshultz's husband was saved and two teenage boys and a smaller boy and girl. Others were deeply convicted, but didn't yield. We surely enjoyed having the saints from the nearby congregations come in. We do pray the Lord will bless each one. It is so pitiful for the saints in these parts having no minister near by. Let us remember them in prayer.

We left Grubbs and moved to Fairview, Oklahoma. There we found everything in readiness. The saints are few in number there but they had surely put forth a great effort for the meeting. Bro. Taylor again joined us and they got the tent and everything ready to start on August 17. Again the saints were so faithful to come in from Okeene, Enid, Guthrie, and Oklahoma City. We do trust God will bless each one. Bro. Herbert Probst and Bro. Murphy Allen did most of the preaching and the Lord truly blessed them. Although no one yielded to God, the Word will witness against the lost at the Judgment. The saints there seemed much encouraged.

We are surely living in the last days. Everywhere we go we can see people are getting harder and so unconcerned about their souls. We firmly believe the television has much to do with it. Even if they do come and are convicted, they go home and watch the television and soon have forgotten the Word they heard. Ministers, let us cry out against this evil thing for truly it is damning many precious souls.

May the Lord bless the work of God everywhere. Pray for us to be guided by the Holy Spirit and our lives to be useful in His vineyard. Yours in Christ,

—Bro. and Sister Albert Eck and DeLoris

TESTIMONIES

Okla.—Dear Sister Marie and all the saints, greetings in the precious name of Jesus: We give thanks unto God for the Gospel tent meeting that was held here at Fairview, Okla. We thank the saints for the way they stood by us. God sent His ministers, whom He willed to send, by the Holy Ghost. The Bread of Life has been cast upon the waters. The forenoon prayer-meeting was very good and refreshing to the soul.

Before the meeting started, God let me read in 1 Chron. 19:13, "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the Lord do that which is good in his sight."

The Holy Ghost, through the mouth of the ministers of God, preached the Word. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned" Mark 16:15, 16. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14.

Your sister washed in the precious blood of Jesus,
—Eva Penner

Alabama—Dear Sirs: I have been receiving your "Faith and Victory" paper some months now and really get a blessing from it. I have a special request for healing for both my sister and sister-in-law, also that my husband might be saved. The Lord saved me thirteen months ago, and I've found much joy in serving Him. Since then my mother, sister, brother-in-law, and three of my four children have claimed my Saviour for their own. The Lord has blessed me so many ways that I could never tell it all. He has healed me many times. Before I was saved I had been plagued with doctor and drug bills for myself and my children. The only time I've been to one since I was saved, he gave me a complete check and admitted the only thing wrong with me was a tendency to over-eat. (I've been praying about that.) Praise God, He is able to do all things. If we will just trust Him.

Please send me the sample tracts advertised and as many of "Television on Trial" and "A Husband's Challenge" as you can for one dollar.

A Sister in Christ,
—Edna McCombs

Colo.—Dear Saints, I want to send in my testimony how the Lord heard and answered prayer again for me.

My husband called there at the office and requested prayer for me. I was very sick. Others had been praying for me. I was better, but still wasn't delivered completely, so after he called and you said you would call the workers and all pray, we went to prayer again and He delivered me from my sickness. I knew it was gone. I was weak for a week or so, but am feeling good now, for which we thank the Lord and you dear ones for your prayers.

The Lord has been my Healer for over 30 years. I have taken one aspirin tablet in that time. He has healed of many things, such as tonsillitis, cancer, and many ailments. I am glad I ever learned He could heal our bodies as well as save our souls.

We just got home from a ten-day campmeeting. There was a man and wife at the altar. They both drink, etc. She is an alcoholic. It will take the mighty power of God to set her free. I wish you would put this family on your prayer list. There was a young girl, 12 or 13 years old, that said the Lord saved her out of a family

of 14 children. The parents are unsaved so please remember her. The Bible says that a little child shall lead them. We know our God is able to help each one.

I'm glad that one day God got to my heart. I want to serve Him better and do His will at all times.

I have a special request for prayer. I'm glad we found some people that still believe the Bible and prayer. We love the old-fashioned way and want Heaven to be our home when through here.

Your Bro. and Sis. in Christ, —E. R. McEndree

Okla.—Dear Brother Pruitt and Sister Marie: This leaves me saved to all I know and understand.

I attended the Boley, Okla. meeting and got much good out of it. On a Saturday night I came down with some kind of sickness. I was sick all night, trusting the dear Lord for help, for I knew He was a present help in trouble. I was able to get up and dress and go to breakfast. I was very weak all day. I ate dinner, still trusting in God. I came home sick. My daughter called one of the saints for prayer. I was sick for four days with a virus. I was still holding on to the Lord. I told Him if He would heal my body I would write my testimony. On the fifth day the good Lord came to my rescue. Praise His name! I mean to serve Him while here on earth I stay. Your blood-washed sister, —Tempie M. Crisp

Ohio—As a subscriber of your "Faith and Victory" paper, I want you to know how much I enjoy reading the testimonies of the Church of God saints each month. It is good to know there are so many faithful ones in these troublesome times.

I am 72 years old, and gave my heart to God when I was 16 years old. I am still giving Him praise for guiding and keeping me all down through the years.

—Mrs. Ethel Dillbeck

Okla.—Dear Sister Marie and Bro. Lawrence Pruitt, greetings in Jesus' dear name: I truly thank the dear Lord for what He is to me. He is my all and in all. Praise His holy name!

The good Lord wonderfully healed me of asthma. I suffered untold misery, but our God knew all about it. He touched my body with His mighty power and I don't suffer any more as I did. The Lord says in His Word that if any are sick, let them call for the elders of the church and the prayer of faith shall save the sick and the Lord shall raise them up. Praise the good Lord, I know this to be true as it is written. He has been my healer and keeper for soul and body ever since 1918. I have not taken any medicine. Oh, the dear Lord has all power in His hand, and can do all things. He is everywhere. Praise His name forever. Pray for me.

Your sister in Christ, —Lillie Hood

Okla.—To the dear Saints everywhere in Jesus' dear name: I felt led by the Lord to testify to the many blessings He has bestowed upon us. First of all I thank Him for His saving, sanctifying grace and healing power, for He has healed me many times. I am much encouraged in this holy way. I have had an infection for some time in my body but the Lord has healed me. To Him I give all the praise.

Your brother in the Lord, —George Rhodes

Ohio—Dear saints of God: It is with a grateful heart that I send in my testimony of salvation to the paper—grateful that God was merciful enough to me to forgive me again, although I had failed him. Perhaps

many of you that know me wonder how I could have backslidden with all of the faith I seemed to have. Well, I will do my best to explain it with God's help.

One of the Ten Commandments God gave to Moses for the children of Israel was, "Thou shalt have none other gods before me." This is the commandment I disobeyed. You may wonder how a saint's child, who had been brought up in the truth could possibly disobey this commandment. I will explain it. My mother was the God I put before God. Ever since I can remember, I have seen God answer Mother's prayers. Sometimes it looked impossible, but God never failed her. Many are the times that I came to my mother with problems that I would not tell anyone else, and she would pray and my problems would be solved. I remember one time in particular I had received a very good-paying job shortly after I got married and I went rather heavily into debt to buy the most modern furniture I could find. (I was unsaved at this time.) Needless to say it cost quite a bit of money. There was a foreman on my job who took a dislike to me and he did everything in his power to have me fired, and he was on the verge of succeeding when I told Mother about it. She prayed and it was just a short time that the foreman was moved to another job and all charges against me were dropped. I was very happy, of course, but I gave my mother the praise inwardly instead of God. This is only one out of many, many times that I came to Mother with my problems that seemed unworkable and through her prayers my problems were solved.

I remember another time when a neighbor came to our house for refuge when her husband tried to kill her. He had set the house afire and when she went home to get her clothes, he stabbed her a number of times before she could get away. She ran to our house, bleeding, and my sister took her in. My mother was not home at the time, but she came soon afterwards. When she came, the neighbor's husband started over to our house and got as far as the front walk. Naturally, with all of that excitement, there was a large crowd around. There were a number of men in the crowd, but when they saw this man coming with a knife to kill his wife, they were afraid and got out of his way. My mother went outside and stood on the porch and said, "In the name of Jesus, don't take another step." The man was paralyzed until the police came and carried him away. The crowd all praised my mother for her courage and naturally I went along with the crowd.

There are many, many other incidents I could relate to give you an idea why I revered Mother, but space does not permit. But for each succeeding event my esteem of my mother would be increased until I came to the point that whenever I thought of God I would think of my mother. I worshipped her. This carried over even after I got saved but I didn't realize what I was doing until just recently.

When my mother passed away, if God hadn't had mercy, I surely would have died, too, but God, in His mercy, spared my life. After my mother was buried, I found I wasn't as interested in going to services as I had been before. Every time I would go I would find myself looking at the spot where my mother sat, and wishing her back with me. This went on until I quit going to church services altogether and backslid, drifting away from God. I tried two other times to get saved again, but I soon would be back in sin again because of this adoration I had for my mother. I couldn't worship God because my mother had taken God's place in my heart.

But, thank the Lord, God knew I wanted to be saved. He talked to me and showed me what I had been doing. I had to pray for Him to help me to give up my mother and to see her as He saw her, as just another saved person. Praise God, He delivered me!

My mother didn't realize the effect her life had on me. She would point me to Christ, but I was so wrapped up in her I couldn't see. But thank God, I'm free at last!

I felt led of God to write this testimony so that parents could make more of an effort than ever before to point their children to God. It's wonderful for children to have confidence in their parents' prayers, but, oh parents, point your children to Christ who taketh away the sins of the world. For there is no other name given among men whereby we must be saved, except the name Christ Jesus.

I am teaching my children every day that every good and perfect gift comes from above. The graces within are not mine. I surely desire the prayers of every born-again Christian, because even though God delivered me from that, Satan is busy, and if I am not watchful and prayerful, he will give me something else to look at, and I won't be able to see Jesus.

I would like to add in closing that it wasn't any reason on God's part why I could not hold an experience after my mother died. I could not hold an experience because my (GOD) mother was dead. But now I know that my God lives, because He is living daily in my heart. Pray for me that I might stay true all the days of my life.

It may not be your mother, it may be a preacher or someone else you place before God. I am a living witness that anyone placed before God will separate you from God. Your blood-washed brother, —Robert L. Jones

Old Testament Shadows Fulfilled

"After these things did King Ahasuerus promote Haman the son of Hammedatha the Agagite and advanced him and set his seat above all the princes that were with him" Esther 3:17, 18. Haman was a descendant of the Amalekites, of whom Agag was king.

Saul, the first king of Israel, was rejected of God because he spared King Agag and the best of the flocks and cattle contrary to God's command. (1 Sam. 15:9.) King Saul died by his own sword because he obeyed not the voice of the Lord.

Isaac had two sons, Jacob and Esau. Jacob represents the spiritual and Esau the flesh, or the carnal nature. Amalek was a grandson of Esau and the father of the Amalekites. Gen. 36:12.

The children of Israel were murmuring and complaining in the wilderness because they had no water to drink. God said to Moses, "Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink" Ex. 17:6. This first smiting of the rock is typical of the grace of justification. Jesus, in speaking of the Samaritan woman, said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" St. John 4:14.

In Ex. 17:8 we read, "Then came Amalek and fought with Israel." This was right after the smit-

ing of the rock, and they drank of the water. It is in the justified state that we have trouble with the carnal nature. Here it was that Joshua and Hur held up Moses' hands, and as long as his hands were held aloft Israel prevailed. "And Joshua discomfited Amalek and his people with the edge of the sword" Ex. 17:13. Then Moses said, "Because the hand of Amalek is against the throne of the Lord [marginal reading] the Lord will have war with Amalek from generation to generation." But we have this promise of God in the 14th verse, "I will utterly put out the remembrance of Amalek from under heaven." Thank God, that old man, that carnal nature, has to be destroyed. "For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor" 1 Thessalonians 4:3, 4.

In Balaam's prophecy concerning Israel (Num. 24:7) we read, "He shall pour water out of his buckets and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." Then in verse 20, "And when he looked on Amalek, he took up his parable and said, Amalek, was the first of the nations; [that warred against Israel, margin] but his latter end shall be that he perish forever." This happens in the second work of grace, which is sanctification. The Apostle Paul, in Rom. 6:6 says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

After the children of Israel drank of the water the second time they said (Num. 20:17), "We will not pass through thy fields or through thy vineyards, neither will we drink of the water of thy wells: we will go by the king's highway. We will not turn to the right hand or to the left until we have passed thy borders." Sanctification settles us on the highway of holiness, rooted and grounded in the truth. It is the grace wherein we stand (Rom. 5:2).

The conflict between Haman and Mordecai represents the flesh and the spirit (Gal. 5:17). The carnal nature will destroy us if left alive, and this was Haman's design for all the Jews (Esther 3:8-15). By the king's command, all the Jews (God's people) would have been destroyed, and this included Queen Esther, for the king sealed it with his ring and the law could not be changed. Vashti represented the old covenant, the law; Queen Esther, the new testament, in which we come boldly unto the throne of grace that we may obtain mercy, and find grace to help in every time of need. Heb. 4:16, also see Heb. 8:6-10; and 10:16-22. "And it was so, when the king saw Esther the queen standing in the court, she obtained favor in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre." This is God's mercy when we come to him as sinners, being drawn unto Christ by the Holy Spirit (Mordecai).

Now Queen Esther could have made known her petition to the king at that time, but God had a reason in causing it to be as recorded in the Bible. She

invited the king and Haman to a banquet of wine. It was also necessary for Haman to be present in order to properly typify the carnal nature that is retained in justification. Still at the banquet, Esther did not reveal to the king the desire of her heart. There was to be another banquet. In Rev. 3:20 Jesus says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him and will sup with him, and he with me." This is a justified experience and is typified by the first banquet of wine (Esther 5:6).

At the second banquet of wine (Esther 7:1-15), the queen unburdened her heart and her desire was made known to the king who had promised to grant her wish even to the half of the kingdom. "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). It was here that Haman (the carnal nature) received his death sentence and was hanged upon the gallows that was prepared for Mordecai. This is definitely a type of the second work of grace in the heart, when the carnal nature is eradicated and the heart is made pure.

Jesus said in John 16:7, "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." Please read Esther 8:1-6. Mordecai (the Holy Spirit) is exalted to a place of honor in the kingdom since Haman (the carnal nature) is put to death. Read the rest of the chapter. The king crossed his own royal law of death and gave another law that brought life to the Jews. They were at liberty to fight for their lives and overcome their enemies. "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" Rev. 3:21.

"Oh, second grace, I find it sweet;
God's holy will is now complete.
The Father, Son and Spirit reign—
All inward foes are surely slain."

—Max F. Williamson

FAITH

"Now faith is the substance of things hoped for, the evidence of things not seen" Heb. 11:1.

In other words, faith gives real substance to those things for which we hope—makes them real to our hearts and minds because through faith we actually believe and realize fully that those unseen things do exist exactly as spoken of in God's holy eternal Word; as heaven, hell, eternity, judgment, reward, etc.

"If in this life only we have hope in Christ, we are of all men most miserable" 1 Cor. 15:19. In other words, if our Christian life were based upon hope only, we would not possess the substantial, living, active power that is found in faith. Hope is absolutely necessary in the Christian experience, for

without it a soul cannot make a good start toward salvation. But, hope without faith just stands idle and does nothing substantial; whereas faith, when it takes hold on the heart through that existing hope, reaches out in full confidence and expectancy, thus bringing the substance to pass and laying hold upon that which hope had been only hoping for and day-dreaming about.

One might say to another, "Are you a Christian?" And he might answer, "I hope so." Such an answer would indicate that he had not advanced very far from the idle hope condition. Whereas a real Christian would have answered: "Yes, thanks to God, I am a Christian. I have faith in all the Word and works of God and I am walking daily in all the light He gives me with full assurance in my soul that every unseen thing in His glorious kingdom is of an enduring, eternal, substance." (Heb. 10:34). Thus, faith is (creates) the substance of things hoped for in the believer's soul. In other words, faith creates full assurance in the heart of the hopeful one, implanting in that hopeful heart the very evidence of things that are not seen; for where true faith reigns, there is full assurance that all the invisible things pertaining to God's holy kingdom are the only enduring things, and worthy of his efforts and struggles to obtain in this life and of the world to come.

Therefore, faith is the very substance for hope—the activating, motivating power that follows after hope has taken hold in man's heart, and makes realities of those invisible things existing in the spiritual realm to the heart of those who have hoped, and believed they exist.

Hope is absolutely essential to the salvation of man's soul, for the man, without hope, has no incentive to seek God, even though he believes He exists. Hope and faith are absolutely dependent one upon the other, even as man and woman are dependent upon each other for their existence. In other words, no hope, no faith; no faith, no hope; and no man, no woman; no woman, no man. (1 Cor. 11:11).

Therefore, it truly behooves the redeemed soul to search diligently and thoroughly to see if he is by any chance walking and thinking more in hope than by living, active faith. The redeemed soul never loses that hope as long as he stands true; but, he must always be sure his Christian walk is motivated by faith. If he conducts his walk principally by hope, he will soon be walking by sight and feelings instead of living, active faith and such a walk leads one directly out of the kingdom of God.

Wherefore brethren, dearly beloved and sincere, let us all bear in mind the text as revealed in Heb. 11:6, "But without faith it is impossible to please him." Remember also that the only kind of faith pleasing to God is that active, living, steadfast faith as spoken of throughout the entire eleventh chapter of Hebrews; which is altogether possible for us to attain as well as they, for they were all subject to like passions (temptations) as we.

Without the slightest doubt, there are many souls worshipping among the saints who just walk in hope of making heaven their home because of the holy environment in which they worship. May God have mercy upon any such deluded soul is my earnest prayer, for this is an individual faith walk, and those who walk principally in hope have not yet laid hold on the one simple, vital necessity which leads one to eternal life beyond the veil, for truly, "**Faith is the substance** of things hoped for, the evidence of things not seen" and without which no man can meet God in peace. Amen. —Bro. Trimble

Jesus, Our Redeemer

The entire human race stood in need of redemption. Jesus Christ is declared to be our Redeemer. Gal. 4:4, 5 says, "But when the fullness 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." Col. 1:14 says, "In whom we have redemption through his blood, even the forgiveness of sins." Rev. 5:9, "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 \$1,000 and make a note for that amount to be paid in twenty \$50.00 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 and the full amount of the note is paid, you can require him to clear the mortgage. 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. The transgression and consequent fall of Adam affected all of his posterity and plunged the entire human race into sin. Paul said in Rom. 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 could not be lifted until a suitable sacrifice to satisfy

God's justice could be made. Jesus Christ made this sacrifice. In Isaiah 53:11 it is said: "He shall see the travail of his soul and shall be satisfied." The sacrifice of Christ fully satisfied the justice of God and the demands of His just law and constituted a full and complete redemption for the soul. When it is obtained in the soul and carried through to its completion, it fully restores the soul to the original state of righteousness and true holiness in which it was created.

Man, today, is in general, the same as he was created, possessing now 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 that moral likeness, purity, 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 immortal and glorious to live forevermore. —Ostis B. Wilson

More Beautiful Than a Song

Again I woke in the night and heard
The beautiful singing of a mocking bird.
I thought of the sparrow I did not hear,
Singing at night, though he knows no fear.

I remembered I'd seen the sparrow stand
Against large numbers of a destructive band,
Who suddenly came swooping down,
To take his kingdom and wear his crown;
But the fearless sparrow stood his ground.
He kept his home and preserved his crown.
The sparrow stood firm to give his all.
No wonder God marks the sparrow's fall.

'Tis good to hear a singing bird.
How beautiful his singing voice is heard.
Then I thought how beautiful the narrow way!
How beautiful the feet that walk today,
Up the path that pleases Him,
The way that's bright and never dim.
How beautiful the way men may trod,
When they walk the path of eternal God.

—R. H. Douglas

BIBLE STUDY

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

October 4, 1964

THE PASTORAL EPISTLES

Printed Portion 1 Timothy 1:1-11

1 Tim. 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

Memory Verse: Now the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned. 1 Timothy 1:5.

Practical Truth: There is a true and a false doctrine.

COMMENTS AND APPLICATION

Paul considered Timothy as his son in the gospel. We can today benefit from the good instructions that Paul gave to Timothy, concerning the duties of those who are in the church of God. After Paul had established the church of God in Ephesus he did not leave that group to be led astray but he "besought" Timothy to stay there and see that they stayed with the doctrine of the Bible that Paul had taught them. He knew that through their discussions they would get off into questions that would not be profitable and that would give the devil a chance to bring in false doctrines. God wants his people to "rightly divide the word of truth." Paul pointed out that there would be those who would bring in doctrines that would be contrary to "sound doctrine." Verse seven tells us that they do not understand what they say.

We notice that Paul teaches that there is a right way to give out truth. It should be given with charity from a pure heart (ver. 5, 6). A Bible truth can be given with harshness and no love and it will not be accepted. The same truth can be given with a love for souls and a heavy burden and it will find lodging in honest hearts. Charity is the "more excellent way." (1 Cor. 12, 13).

Today we face the fact that there are many false teachers. They teach false, misleading doctrines. We must beware of them. Don't tamper with false theories and try to understand them. They will "minister questions."

October 11, 1964

PAUL, THE PATTERN OF SALVATION FOR SINNERS

Printed Portion 1 Timothy 1:12-17; 2:1-7

1 Tim. 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1 Tim. 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Memory Verse: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Timothy 1:15.

Practical Truth: We want to be a good pattern for others in this world.

COMMENTS AND APPLICATION

Paul's heart was full of thanksgiving to the Lord for saving his soul from sin. He felt that he had gone to the depths of sin. He felt that no one else had gone any deeper and that the Lord had mercy upon him and saved him. He felt that if the Lord, who he says is all-wise, eternal and immortal, would look down upon him and save him, he would save others. We notice that Paul calls himself a "pattern to them which should hereafter believe on him to life everlasting." Praise the Lord for that wonderful love of Christ. He was willing to leave that wonderful home in heaven and come here to this sin-cursed world to live, die, and be raised again for our salvation. Our hearts are full of praises to our Lord and Saviour for His great love. He paid the ransom for our souls. Man could not save himself but the innocent blood of Jesus can cover every sin. When we believe on Jesus he becomes a mediator between us and God. A mediator is one that settles differences between persons. God could not look upon sin. Sin kept us from God. Jesus takes the sin from those who will believe on Him and that brings God and man together through Christ.

Our lesson teaches us that we should pray for those who are in authority that we might lead a "quiet and peaceable life in all godliness and honesty." If we ever lived in a time in these United States when prayer is needed for our rulers, it is now. Pray earnestly for them.

October 18, 1964

OFFICES IN THE BODY OF CHRIST

Printed Portion 1 Timothy 3:1-13

1 Tim. 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon will purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Memory Verse: Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Timothy 5:17.

Practical Truth: Those who labor for God must be examples and "first partakers of the fruit."

COMMENTS AND APPLICATION

When we are saved then God places us in the body of Christ as it pleases Him. (1 Cor. 12:18) There is only one Spirit but there are different manifestations of that Spirit. God gives gifts to each one. We cannot work effectively for God unless He, by His Spirit, gives us a gift to work. There are many gifts mentioned in 1 Cor. chapter 12.

Our lesson deals with the gift of God given to one who is to be a bishop or a deacon. There are qualifications for each one.

Under the law which the saints in Paul's time were coming out from under they were permitted to have more than one wife. But when they chose a bishop he was to be the husband of one wife. He was to be careful in his living and have a good report from the world which would mean that there would not be anything proved by witnesses that would be crooked. Hearsay would not be against him. He would be one who did not preach for money and would have his children under subjection. He should have some ability to rule which would be proven by the way he handled his home problems. He should not be a novice. The dictionary says a novice is one who is "new, beginner." That one would get "lifted up" in pride and fall, therefore bring reproach on the church. It is also a serious thing to be a deacon. God wants a person who is a perfect example to carry on His work.

October 25, 1964

DISCIPLINED CHRISTIAN LIVING

Printed Portion 1 Tim. 3:14-16; 4:4-12, 16

1 Tim. 3:14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and then that hear thee.

Memory Verse: For bodily exercise profiteth little: but godliness is profitable unto all things. 1 Tim. 4:8

Practical Truth: Be an example of Christian living.

COMMENTS AND APPLICATION

We have a high calling. We are to live righteously in this ungodly world. We are to "behave" ourselves as one that is "born again." We are born into the church of God and we become the supporting pillar of the Truth in the world. A whole hour or more could be taken to get truths out of 1 Tim. 3:16. God came here in the flesh through Jesus Christ. God sent His Holy Spirit, when He was baptized, upon Him in the form of a dove as an outward sign. The angels announced His birth and ministered unto Him. Jesus preached to the Samaritan woman at the well and other Gentiles. Many believed on Him and saw Him arise up and be taken away in the clouds. "Great is the mystery of godliness."

Verse four is the continuation of instructions Paul gave concerning false teachers who taught "forbidding to marry [Catholic nuns, priests are forbidden] and commanding to abstain from meats, which God hath created to be received with thanksgiving." 1 Tim. 4:3. Meats are good because they are "sanctified by the word of God and prayer."

It is not the one who can jump the highest or jabber in some false jabber who is the most godly. "Bodily exercise profiteth little." It is the life of holiness that counts with God. He wants us to be examples that others may see Christ in our lives. As we watch our own life and live carefully we not only save our souls, but others also will be saved.

—Sister Marie Miles