

FAITH ^{AND} VICTORY

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Hope In Christ's Resurrection

When I consider how that I
Someday must come at last to die,
My soul is filled with dread and chill
At what might lie beyond the hill.

But when I think of Christ who gave
His life my dying soul to save,
And how He died on Calvary
To give me immortality,

I lift my heart in faith to Him
Whose strength fails not nor waxes dim;
From ev'ry evil do I turn
And for His holiness I yearn.

Because He conquered death and sin,
His risen life now lets us in
To share eternal riches here
And when at last He shall appear.

They laid Him in a borrowed tomb,
And left Him shrouded with the gloom;
They sealed the stone and set a guard:
All human aid from Him was barred.

But with the breaking of the day
Our Lord arose with mighty sway;
Death's prison bars He rent in twain,
Forevermore a King to reign.

Today we honour Him who died,
Who lives again all glorified;
We cherish His redeeming love
And treasures in that Home above.

Let death in all its dread appear,
I will no more its coming fear!
My hope in Christ foresees that day
When death itself shall pass away.

All praise and honour to our King
Who did this great Salvation bring!
Blest be His name forever more!
Let us Him worship and adore.

—Leslie C. Busbee

The General Resurrection

"There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15b). How many resurrections? One, "*a resurrection of the dead.*" And this one resurrection of the dead is to include both the just and the unjust. In this writing we shall see that those plain texts which are not involved in prophetic interpretations utterly preclude the idea of two literal resurrections in the future. In the present text it is simply "*a resurrection,*" which includes both just and unjust.

But this text does not state when it will take place. In Rev. 1:7 we have the time stated: "*Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.*" At his coming "*every eye shall see him.*" This proves the fact of a general resurrection; and that this resurrection includes the wicked also is shown by the statement that even those who "*pierced him*" will see Him when He comes. The idea of two literal resurrections—one of the righteous and the other of the wicked—is utterly demolished by this text; for when He comes, "*every eye*"—including the wicked who pierced Him—shall be awake and see Him.

That the resurrection is one, but includes both classes, is shown by the words of Christ Himself: "*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation*" (John 5:28, 29). Both classes—good and bad—come forth from their graves in the same "*hour*".

1 Thess. 4:16 is sometimes referred to as teaching two resurrections—the "*dead in Christ shall rise first.*" But it teaches no such thing, as even a hasty examination shows. The word "*first*" does not refer to other dead people at all. The text, with the context, simply shows that those who are living on the earth when Christ comes will not ascend to heaven *before* those who are dead in Christ, but that the dead in Christ shall rise *first*, and that then they will both ascend together.

So also Phil. 3:11—"If by any means I might attain unto the resurrection of the dead"—is sometimes perverted in order to sustain the false doctrine of two future literal resurrections of the dead; for, it is argued, if there were only one unconditional resurrection, Paul would not have sought to attain it. But the Bible represents the single resurrection of the dead as composed of *two classes*, the one receiving the resurrection unto eternal life, and the other a resurrection unto eternal damnation. The object and effort of Paul was to attain to this resurrection of life, which can be obtained only by proper effort; for it applies only to those who are the saved of earth. The context shows this application. In verse 19 he mentions one class "whose end is destruction"; while in the two following verses he speaks of the other class, to which he belonged, and says, "... We look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. . . ."

When Lazarus was dead, Jesus said to Martha, "Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day" (John 11:23, 24). Now, Lazarus was a good man, and his sister had the idea that his resurrection would take place at the *last day*. Does this accord with the idea of two literal resurrections? No. The millennial idea of two resurrections places the resurrection of the righteous first and the resurrection of the wicked last—one thousand years later. But Martha says, "I know that he shall rise again in the resurrection at the *last day*."

Where did Martha get this idea that the righteous would be raised at the last day? Evidently from the words of Christ Himself; for He affirms this four times in one chapter. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the *last day*" (John 6:39). "Every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the *last day*" (verse 40b). "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the *last day*" (verse 44). "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the *last day*" (verse 54).

—F. G. Smith

I Saw Christ Crucified!

I saw my Jesus crucified.

I saw His nail-pierced hands,
His riven side!

On Calvary's brow
Amidst the mob,

I saw Him writhe,
I heard Him sob.

O, Lord, how well I know

It's true, so true,

I am fully guilty, too!

—Edward M. Brandt

Christ Standing On the Mount of Olives

By Earl Langley

(Part I)

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zech. 14:4)

By way of recognizing a few basic principles of prophetic interpretation, let me remark at the very outset of this discussion, that it is possible, through the failure to grasp the spiritual significance of many O.T. prophecies, to interpret them according to the carnal Jewish mind and, of course, by similarly-minded modern teachers. But, as we admit this, let us ever keep before us that it was this false Jewish hope and carnally-minded expectation of Jewish worldwide national sovereignty that "pierced" the crucified King of Glory, for, it is the testimony of Scripture that, "they knew him not, nor yet the voices of the prophets." (Acts 13:27) Jesus also accused them of failure to know "the time of thy visitation." (Luke 19:44) His message and his mission were clearly incomprehensible to them because of the hardness of their hearts: "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament which vail is done away in Christ." (2 Cor. 3:14)

A very constructive clue which has a strong bearing on the subject we are now considering is to show how the apostles interpreted the prophets. In this regard, Peter's address to the crowd that gathered following the healing of the lame man at the gate of the temple called Beautiful is pointed, and attests to the whole range of O.T. prophecies. Quote: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3:24) "These days" needs emphasizing. The words represent a Scriptural sequence to Old Testament, oft-repeated, "in that day"; always referring to this present dispensation of Divine grace—"these days—even as many as have spoken." But to add weight and positiveness to the fact, Peter adds, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." And Peter is just as emphatic in his first epistle, where he says: "Unto whom it was revealed that, not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. 1:12) What is the message here? It is all about salvation, that mystery that prophets and angels have inquired into and searched diligently, "who prophesied of the grace that should come unto you" (v. 10), not unto a people

of a post-resurrection of which not one word in the Bible has anything to say. It seems to me that the whole significant import of the Scriptures—both Old and New—is to get the human family saved; “For if the word spoken by angels was steadfast [proved], and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?” (Heb. 2:2, 3)

Paul, too, had a similar testimony. Standing before King Agrippa in defense of the charges brought against him by his brethren, Paul spoke these concluding words: “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying”—not a new thing, a mystery never before revealed, but—“none other things than those which the prophets and Moses did say should come” (Acts 26:22), namely, “That Christ should suffer, and that he should be the first to rise from the dead, and show light unto the people, and to the Gentiles” (v. 23). Here is clear proof that there is nothing in the gospel that has not been foretold by the prophets and fulfilled in our day in regard to the plan of salvation.

We must also observe in our study of prophecy that we are not reading the plain-spoken, common events of history. Prophecy is future and often the prophets saw only very dimly the things to transpire. They “. . . spake as they were moved by the Holy Ghost” (2 Peter 1:21); “Searching what, or what manner of time the Spirit of Christ which was in them did signify . . .” (1 Pet. 1:11). As is true with the whole human family, they often saw things “through a glass darkly” (1 Cor. 13:12), and they used various means of expression to make known what they saw. So, too, in studying the prophets, as we deal with these modes of expression, we see and feel the music of their poets as of David and Solomon, and others; we run into metaphorical presentations, with symbolism or figurative representations of which there is considerable both in the Old and New Testaments, and we shall also find this true in our present study.

In our study, the prophet, Zechariah, five hundred and some odd years before Christ, catches a glimpse of things that are to be. He envisions the Messiah’s standing on the Mount of Olives and the many things that are to transpire. So, let us explore a few of these events that we may have a clearer concept of what this prophecy pertains to; also, that we may better realize its fulfillment.

From the summit of this historical Mount, Jesus gazed upon the city of Jerusalem, and wept over it as He predicted its downfall (Luke 19:41-44). It was here, too, that He began His Triumphal Entry into Jerusalem, going down the slopes of Olivet, across the Kidron and through the Golden Gate (Mark 11:1; Matt. 21:1; Luke 19:29). Teaching in the temple by day, “at night he went out, and abode in the mount that is called the mount of Olives” (Luke 21:37). Here, too, on the eastern slope of the Mount, lies Bethany, the home of Mary, Martha, and Lazarus where Jesus

often made his home when visiting in the vicinity of Jerusalem. Here, too, He performed that noted miracle of raising Lazarus from the dead after he had been in the grave four days. It was here, also, that the worshipful and loving Mary sat at Jesus’ feet.

As Jesus sat upon the Mount of Olives, His disciples asked Him the three great questions which drew forth from Jesus the Olivet Discourse, outlining the destruction of the temple and events leading up to His second coming (Matt. 24 and 25; Mark 13; Luke 21:5-35). Here the Passover took place in the upper room. And it was in the garden on Mount Olive that Jesus agonized in prayer while His disciples slept. Here He was betrayed by Judas Iscariot. It was upon this very Mount that Jesus gave His great promise of the Holy Spirit’s power, lifted up His hands and blessed His disciples, and was carried up from them into heaven from whence, He “shall so come in like manner” (Acts 1:11).

Ah, yes, these are only a few of the history-making events that transpired on the Mount in the life of Jesus. Zechariah catches a beautiful vision of the promising future, a time when “JESUS . . . shall save his people from their sins” (Matt. 1:21), and, not for “themselves” to whom it was revealed but, “TO US,” and “UNTO YOU,” right in this present here and now. Praise Him forevermore!

Zechariah had no problem in establishing the location or the time when the feet of the blessed Jesus should stand upon the Mount of Olives, and neither need we.

(To be continued and concluded in next issue)

—o— SPIRITUAL EXERCISE

Faith makes God real, and faith works by love. Faith increases by exercise. Make Jesus your constant companion by faith. It is blessed to have Jesus present with us every moment. Faith makes Him so. If we need anything we speak to Jesus about it, because He is right by our side and we need not go to any other. If you have lost an article, you have the privilege of asking Jesus to help you find it; if you have a pain, ask Him to take it away; have you a care? lay it upon Him; if someone has done you a wrong, tell it to Him and ask Him to forgive that one; if you are tried, ask Him to help you bear the trial; if something has gone wrong and you are tempted to speak impatiently, ask Him to help you. Faith makes Him present with you. Whatever might be your little needs of the day, turn to Him for help as to a visible person. This is living, moving, and having our being in God. We can exercise ourselves unto godliness in many ways. I shall speak of one and this will help you to understand others. Keeping dead to self is a splendid exercise. When you can see a wrong which is done to you more clearly than you can the same wrong if done to someone else, it is because self is not wholly dead. Then you may make a mistake or do wrong and thereby cause someone to say something about you. You can see plainly that they did wrong in speaking about you but you cannot see that you caused it. Too much self. Keeping dead to self is an exercise that will help us to be more godly.

—C. E. Orr

FAITH AND VICTORY

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This non-sectarian paper is edited and published in the interest of the universal CHURCH OF GOD each month (except August of each year, and we omit an issue that month to attend campmeetings) by Lawrence D. Pruitt, assisted by Marie Miles and other consecrated workers at the FAITH PUBLISHING HOUSE, 920 W. Mansur, Guthrie, Okla. 73044. (USPS184-660)

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

Through the Free Literature Fund thousands of gospel tracts are published and sent out free of charge as the Lord supplies. Co-operation of our readers is solicited, and will be appreciated in any way the Bible and the Holy Spirit teach you to do or stir your heart. "Freely ye have received, freely give." Read Exodus 25:2; 1 Chron. 29:9; 2 Cor. 9:7; and Luke 6:38.

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

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

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EDITORIALS



"Because I live, ye shall live also!" . . .

JESUS GAVE HIS DISCIPLES this exceeding great and precious promise when He informed them that He was going away and would come again to comfort them in the person of the Holy Spirit. In this same discourse Jesus also gave them this comforting promise: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2b, 3.

Soon after the above occasion, Jesus was arrested, given a mock trial, and condemned to death on that cruel cross where our precious Saviour paid the ransom price for the sins of the whole world. He "tasted death for every man." (Sinner friend, you can look and live!)

After Jesus shed His precious blood and died on Calvary's cross, kind friends took His body down from the cross, prepared it for burial, and laid it in a new, borrowed tomb in the garden near the place where He was crucified. (Jesus would not occupy the tomb very long.) Joseph, one of Jesus' disciples, rolled a great stone to the door of the sepulchre. Pilate, the governor, commanded the stone to be sealed, and guards to be set around the tomb. On the following third day, in fulfillment of Jesus' word, "as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there had been a great earthquake: for the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. **He is not here: for he is risen, as he said.** Come, see the place where the Lord lay." Matt. 28:1-6. Yes, truly Jesus came forth a conqueror over death, hell, and the grave. Because He lives, we shall live also. That is the blessed hope of the righteous which is an anchor to our soul. Praise the Lord!

The plan of salvation for mankind was not complete until Jesus was resurrected from the grave. Then and there He broke the power of sin and death for all mankind. True, Jesus forgave sins during His earthly ministry, but it was accomplished alone on the merits of His forthcoming death and resurrection. By divine inspiration the Apostle Paul argued for the essential element of Jesus' resurrection in these words, "And if Christ be not risen, then is our preaching vain, and your faith is also vain; . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the

dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." 1 Cor. 15:14, 17, 18, 20-23. To this agree Jesus' own words, "Because I live, ye shall live also." Thank the Lord!

One who obtains the experience of salvation must not only believe in Christ's sacrificial atonement for his sins, but he must also believe on the Father who raised Christ from the dead. It is not enough to believe only that Jesus died for his sins. The Apostle Paul writes that righteousness is imputed by faith, "if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Romans 4:24, 25. Again, the Apostle writes in Romans 10: 8, 9: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Believing with the heart that God raised Jesus from the dead is an essential requirement for one to obtain salvation. Without that ingredient one cannot be delivered from sin. A doubt on this point will bring defeat to one who is seeking God's salvation. Let us believe Christ's sacrificial atonement and His miraculous resurrection which is the cornerstone of our faith and hope for our future resurrection to eternal life.

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Occasionally we receive articles for publication that are unsigned and with no return address. Therefore, we have no way of acknowledging receipt of the article or contacting the author. It is our general policy not to print such new, unsigned articles written by present-day writers. If the article is scriptural and profitable for the work of the Lord, the author should sign his name to it. However, in a particular or isolated instance, there may be a good and valid reason why the author's name or identification should be withheld, and we would take such cases under consideration. Your kind co-operation is requested in such matters.

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Our attention has been called to some erroneous teaching in the book, "Secular Humanism," which we recently advertised. That book comes from an outside supplier, and I must admit that in my first hurried reading of a copy that I did not observe the errors. It was an oversight on my part. Our main object in advertising this book was to make available to our readers, especially to ministers and gospel workers, an exposition of the evil and dangerous religion of "secular humanism" which is so prevalent and widespread today.

Be it known to all that we are definitely opposed to all teachings in this book that are contrary to the proper interpretation of the Bible. This includes the reference on page 44 to the supposed future, literal reign of Christ on the earth, and the references on

page 53 to Christ literally coming from heaven riding on a white horse with the armies of heaven riding with Him, and all references to the battle of Armageddon as being a literal, earthly conflict, as well as all references to an earthly millennial reign. If a reader is able to digest the main thrust of the message against humanism, and able to discern and disregard the incidental false references, it would be well worth his time and effort to read the book. I beg your forbearance and tolerance in this matter. Perhaps in the future we can write and produce our own literature against the dangerous religion of "secular humanism."

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Bro. H. H. Hargrave of Goulds, Florida, began a revival meeting on Sunday, March 22, at the chapel of the Church of God on Northeast 23rd Street, Oklahoma City. The Lord is giving special anointing for preaching the Word in the services.

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All classes of domestic and international postage rates have increased drastically. The cost on first class mail has risen 20 percent, but rates on some other classes have increased more than 200 percent. Since practically all of our gospel literature goes out in the mail, this increase adds greatly to our cost of operation. However, we are confident that the Lord, to whom this gospel publishing work belongs and whom we serve, will provide the means to keep the gospel literature going out to this sin-sick world. Their only hope of salvation is to hear and believe the gospel. We would appreciate very much the continued prayers and co-operation of our readers. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." —L. D. Pruitt

In Memorial

Benjamin Harrison Blaine Capps, known as Ben, was born on March 14, 1891, in Neosho, Missouri, and departed this life on March 1, 1981, at the Golden Rule Home of Shawnee, Okla., at the age of 89 years, 11 months, and 13 days.

On April 16, 1916, he was united in marriage to Lelia Florence Payne at Collinsville, Okla. To this union four children were born: Cecil Venus, Mildred Juanita, Genevieve Hazel, and Edward Benjamin. The latter son preceded him in death in 1975.

Bro. and Sister Capps first met the Church of God saints of the Tulsa, Okla., congregation in 1932, after Sister Capps was healed of cancer of the uterus in answer to the prayer of one of the ministers, Bro. Will Barton. Bro. Capps believed only in this one faith from then on.

He leaves to mourn his passing: his wife, Sister Lelia F. Capps; their three children, other relatives, friends, and saints.

The funeral services were conducted by Bro. Charles Smith, assisted by Bro. Cecil Carver. Interment was in the Ridge Lawn Cemetery, Collinsville, Okla.

Campmeeting Dates for 1981

Following are the Church of God campmeeting dates for 1981, and a more complete announcement of each meeting will be printed in later issues:—

Oklahoma State Campmeeting at Guthrie, Okla. —
May 22 to 31.

Holly Hill, South Carolina—June 5 to 14.

Tulsa, Oklahoma—June 5 to 14.

(Tulsa meeting will be a revival, and not a campmeeting.)

Jefferson, Oregon—June 12 to 21.

Oakland, California—June 19 to 28.

Chilliwack, B. C., Canada—June 22 to 28.

Hammond, Louisiana—Saturday, June 27 to July 5.

Ojos Negros, B. Cfa., Mexico—June 29 to July 5.

Fresno, California—July 3 to 12.

Green Bank, West Virginia—July 3 to 12.

Akron, Ohio—July 11 to 19.

National Campmeeting at Neosho (Monark Springs),
Missouri—July 24 to August 2.

Missouri State Campmeeting at Myrtle, Missouri —
August 3 to 9.

Bakersfield, California—August 7 to 16.

Boley, Oklahoma—August 21 to 30.

California State Campmeeting at Pacoima, Calif. —
August 28 to Sept. 6.

CHANGE IN TYPE OF MEETING

We, the saints of Tulsa, Oklahoma, believe it will please the Lord for us to have a good, old-time revival meeting this year, rather than a campmeeting, on June 5 through 14, 1981. Lord willing, there will be services daily at noon and nightly at 7:30 p.m. Each weekend there will be all-day services.

We welcome all to attend the meeting. Places will be provided for all who come and camp with us. We are looking to the Lord to send Holy Ghost-filled ministers and workers to labor in this meeting. Pray for us.

—Maple Littlejohn

MEXICO CAMPMEETING

A campmeeting will be held, Lord willing, at the Church of God Mission in Ejido Patzcuaro, Baja Cfa., Mexico, on April 13 to 19 (Easter Sunday), 1981.

For further information, contact Sister Edith (Cole) Lara, whose mailing address is P.O. Box 1425, Calexico, Calif. 92231.

HE IS NOT HERE!

Christ arose in triumphant glory;

This is the truth we hold so dear.

Angels tell the wondrous story—

Jesus has risen; He is not here!

—Edward M. Brandt

MEETING NOTICES AND REPORTS

SPRING MEETING IN OKLAHOMA CITY

Our annual spring meeting at the Church of God chapel, 800 N.E. 3rd St., Okla. City, will be held on April 3 to 12, 1981, if the Lord wills. Bro. E. J. Trotter of Fresno, Calif., will be in these services. Pray that God will richly bless in this meeting, and that souls will find the provisions for their spiritual needs.

All are welcome to attend. Mid-day meals will be served each Sunday of the meeting. For further information, contact Bro. Herman Kelley, pastor, at phone (405) 427-7314.

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SPRING MEETING IN LOS ANGELES

Our annual spring meeting of Los Angeles, Ca. will convene Friday night, April 10, 1981, at 7:30 p.m., continuing nightly through Easter Sunday, April 19. Day services will be held at 10:30 a.m. and 2:30 p.m. on Sat., April 11, Fri, and Sat., April 17 and 18.

All are invited to attend these services.

For further information, contact Bro. A. Lucas, 918 W. 62nd Pl., L.A., 90044, phone (213) 759-3962, or Bro. T. R. Summers, 711 W. 85th St., L.A. 90044, phone (213) 752-1135, or Sis. I.C. Chandler, Bakersfield, Cal., phone (805) 327-0873.

—Submitted by Sis. Leon Phillips

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SINGING AND ALL-DAY ANNIVERSARY SERVICES

The annual anniversary services at the Golden Rule Home will be held at Shawnee, Oklahoma, Sunday, April 12, 1981. We will be praising the Lord for eighteen years of operation.

A singing will be Saturday night, the 11th, at 7:30 p.m. at the chapel. Everyone is invited to come and be with us both Saturday night and Sunday. Places for everyone to stay will be provided. Come praying.

For further information call numbers: (405) 273-7106 or (405) 275-6686.

—Janyce Porter

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BOLEY, OKLA., SPRING REVIVAL

Lord willing, the annual spring meeting of the Church of God at Boley, Okla., will be held April 26 to May 3, 1981.

We extend a warm welcome to all nations to attend this revival meeting. We are looking to the Lord to send ministers and workers of His own choice.

Come praying that the Lord will give a Holy Spirit-filled meeting—a meeting to glorify God and that souls will be saved.

For further information, contact Sis. Ora Spears, Route 1, Boley, Okla. 74829, phone no. (918) 667-3376, or Sis. Katherine Williams, 905 N.E. 15th St., Okla. City, Okla. 73104, phone no. (405) 235-2270.

WORK DAY ON GUTHRIE CAMPGROUND

Much maintenance work is needed on the buildings on the Oklahoma State Campground here at Guthrie, Okla. A special work day is set for Saturday, April 11, 1981, with an invitation to the brethren over the state to come in and help with the Lord's work. It is planned to put a shingled roof on the dining hall, and perhaps on the men's dormitory. There is much outside woodwork that needs painting, so bring your paint brushes and hammers. If possible, bring step ladders and long extension ladders. The women of the Guthrie Church will provide the noon meal for all.

Remember the date and plan to come on Saturday, April 11. If that day is too bad to work outside, the work day will be on Saturday, April 25.

—Editor

NOTICE OF INDEBTEDNESS

The saints at Myrtle, Mo., wish to inform all interested persons of the indebtedness on the tabernacle here on the Myrtle Campgrounds. As of now, we still owe \$3,000.00 on the debt.

Some have inquired about the selling of the existing cabins and the building of more cabins to sell. There have not been enough persons interested in buying cabins; therefore, the trustees have decided to pay off the debt on the tabernacle before going ahead with the building of more cabins.

—The Myrtle Congregation

(NOTE: Send your offering, as the Lord impresses you, to the secretary (Mrs.) Carol Sorrell, Rt. 1 Box 116, Myrtle, Mo. 65778.)

Prayer Requests



La.—Remember Sis. Rubye Quave in prayer. She has been in a trial of affliction with a sore on her foot that doesn't heal since she is a diabetic. God is able to heal her.

"I'm a lost sheep in the valley, filled with misery, pain and so cold. Please pray the good Shepherd's mercy will bring me back to the fold."

—Unsigned request

Grand Cayman, B.W.I.—I have arthritis all over my body. Please pray for me. I am old, but I know our Father will help us as long as we trust Him."

—Mrs. Olivale Jackson

Mo.—"I am feeling stronger, but still need prayer. I am also looking for God to heal my wrist."

—Sis. Goldie Knapp

Ohio—"Please pray for a young man who was raised Catholic but claims to have been saved recently. He is married and has one child. He has leukemia, and it is the mercy of God that he is still living. Pray that God will heal this young man of this condition, that he might know there is a God that does great things for His children. This young

man's name is Mark Farrier. I am sure he would be thankful for your prayers." —Bro. Earl Sharp

Okla.—"I have been suffering with my limbs. I have other afflictions that make my head dizzy. . . . I trust God fully."

—May Bell Williams

Let us pray for the different ones who are still under the hand of affliction. We must not become weary in praying. Jesus gives us a parable of the woman who continually kept coming to the unjust judge, asking for help. He kept refusing her, but finally, because of "her continual coming," he gave her the desire of her heart. Jesus ends by saying, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Luke 18:1-8. What wonderful words! We must do as Jesus has said, "Men ought always to pray and not to faint."

I desire prayer for an affliction upon my body. I have been in the furnace, but the Lord has been there with me. In many ways I am better, yet I desire complete healing. My trust is fully in the Lord, as I know He has healing for me. Praise the Lord! As we shout, the walls will fall down, as they did when the children of Israel marched around the walls of Jericho. I don't believe the walls would have fallen unless the people had shouted. So I am praising God for what He has done and for what He is going to do. Let us be encouraged in the Lord. —Sis. Marie Miles

A United Front Needed

There was a man who had worked hard, and as far as his family knew, he seemed to be in pretty good health. He fell and injured himself, and was put in the hospital. Of course, as is the usual procedure, tests were run. It was discovered that the man was full of cancer. The man was told about his condition. He was mentally shocked and in two weeks he was dead. The statement was made that he never should have been told that he had cancer and he might have lived a long time.

What does that word "cancer" do to a person? Well, there is one thing that most people of the world know—that there is not a cure for cancer in advanced stages. Another thing, it is a terrible disease. Naturally speaking, the thought of having cancer is an emotionally shaking fact to face. In the mind, there come many dark pictures, and the thought persists that you might as well get ready to die. Many just give in and give down to those dark pictures, and soon they are succumbing to the disease. To fight against those dark pictures becomes a severe battle. Most of the battle is in the mind. It is a mental battle that comes night or day against fears and doubts, and it's not easy to win. It's a tormenting, constant battle to stay above it all. Only those who have God to help them can win by standing on God's Word.

Cancer is the curse of the day, just as it seemed that leprosy was the curse of the day when Jesus

walked the shores of Galilee. People of all ages, races, and stations in life have cancer. It is not confined to any certain group of people. It hits those who are not saved from their sins as well as those who are saved and living a holy life. Cancer is no respecter of persons. The trend of most people's thinking is that it's just a matter of time for that person who has cancer.

Can Jesus heal cancer? Do we believe that He can? Did He heal leprosy when He was here on earth? Is cancer any worse than leprosy? When Jesus was here on earth He came into a "certain city." There came a "man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he [Jesus] put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him." Luke 5:12, 13. Is not Jesus the same yesterday, and today, and forever? That is what the Word of God tells us. He is the same today. He can heal cancer as well as leprosy. Oh, my God, have mercy upon us who are doubting! I feel that the Church should arise with a vehement rebuke against any doubt about God's healing cancer today. We need to recondition our thinking, and our faith needs to take in healing of all manner of diseases. We should not think as the world thinks. Nothing is impossible with our God. Let every child of God rebuke every thought that the devil brings to him that healing is not for those who have been struck with cancer. Let us arise with a united front against the spirit of doubt, and let our faith take in healing for our brothers and sisters who are fighting the good fight of faith. The Lord heals cancer today! Praise God! May the Church not let their faith waver on this line. Let us pray prayers of faith and put a united front against the devil who would like to bring every one under the spirit of doubt. The devil is a conquered foe, and we need not bow down under his tactics to hinder God from being glorified in our bodies.

—Sis. Marie Miles

FOREIGN FIELD REPORTS

MISSION REPORT FROM INDIA

S. India (Feb. 16)—Dear Bro. Pruitt, and saints scattered abroad: We greet you again in the glorious name of Jesus Christ, the Prince of peace, "who of God is made unto us wisdom and righteousness, and sanctification and redemption." 1 Cor. 1:30.

Thank you very much for your kind letter dated Feb. 2, 1981, and the enclosures were noted with heartfelt gratitude.

By the grace of God, the church activities in India are going well, and the believers get many blessings from the Word of God that is preached in the campmeetings. After our general convention or campmeeting, local meetings are being held in different localities. Our monthly paper *Evening Light* in Malayalam language, and tracts are being printed and distributed to all parts of India, and we are

getting good results from that work. We would like to print more copies of them if God would provide the money to meet the expenses of the printing and distribution.

I was very sorry to note our loss when a number of saints in America departed recently to be with the Lord, some of whom I knew very well. They are at rest now, and waiting for the resurrection day to receive their full reward. "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. My family, co-workers, and the church in India extend our sincere sympathy to all the bereaved relatives. May God touch many young ministers of the Church and help them to arise and carry on the responsibilities that are left.

The Church of God is a growing church, a glowing church, a grieving church, a giving church, and a going church. May many young people get the missionary spirit to go with the gospel to wherever the Holy Spirit may lead.

Yours in God's service, —John Varghese

NIGERIAN MISSION REPORT

River State, Nigeria (Feb. 22)—Dear Bro. Pruitt: Greetings to you and the saints in the precious name of Jesus Christ.

Thank you very much for your kind letter dated Feb. 2, and the enclosures were noted with many thanks and heartfelt gratitude. Also, I thank you for the extra money you added to help build the chapel in Port Harcourt. May the Lord abundantly bless each one who supports the work of the Church of God in Tombia and Port Harcourt.

We are very glad and thankful to the Lord for giving Bro. Robert Eckenwiler a safe return to the U.S.

We are still praying for your complete healing. Please pray for us, too, that we may be strong enough to work for God and reach more areas in River State.

Thank you for the *Faith and Victory* papers and tracts which you are still mailing to us.

Yours in Christ, —B. Ben Taylor

BRO. HAMMOND RETURNING TO THE PHILIPPINES

Bro. George Hammond, who was here at the office recently and is now in Kenosha, Wisconsin, wrote on March 15, 1981, that he had obtained his renewed passport and had applied for a one-year visa to the Philippines. The air fare will be 10 to 15% higher after April 1. He expects to get his airplane ticket by April 15. That depends on how soon he obtains the visa for which he has applied. Lord willing, he will return to the Philippines and labor several months in the gospel work with the native missionaries. Pray the Lord to give him a safe trip, and make his efforts very effective in establishing the believers in the Bible truth.

Presently his mailing address is 6726—14th Avenue, Kenosha, Wisc. 53140. In the Philippines his

mail will be received in care of M. S. Tangunan, Stall 26, Bldg. A, Public Market, San Jose City, N.E., Philippines 2331.

MEXICO MISSION REPORT

Ojos Negros, Baja Cfa., Mexico (March 13)—Dear brethren: I greet you with much love in the precious name of our Lord, Redeemer, and Savior, Jesus Christ, desiring that this finds you in good health, and with the victory over sin, which are my greatest desires and prayers.

I am very grateful to God that I feel so much better, or better said, "recovered," and I give honor and glory to God because He has healed me. I didn't go to a doctor that he might cure me; I only went to God who is the Doctor of all doctors, Lord of lords, and King of kings.

We praise Him with joy and all our strength because He conquered sin and death, and now He lives and reigns forever. Glory to God! It is for this that I am very happy, for I know you have prayed much for my physical condition, and more for my spiritual life. I much appreciate your love for me and my family, and especially for the love and burden you have for the work here in Mexico. God has blessed greatly the work here in Ojos Negros, and the sisters who have given their hearts to Him stay encouraged. Also, in La Huerta, which is an Indian reservation, there are some saved who love God and live for Him. I especially plead your prayers for the reservation, that God will bless in a special manner, now that they are serious about salvation. They have a disposition very distinct from ours. We do not understand them, but God does and this is the important thing. Pray also for each one who was baptized in the campmeeting last year, for instance: those from Valley of the Trinity, who are without a pastor, but God is with them, and our sister Amparo who has some problems and asks for prayer.

If God wills, we desire to have campmeeting here from June 29 to July 5, 1981.

Many thanks for the valuable offerings for the support of the work of God.

With much Christian love and exchange of prayers,
—Mayarino Escobar and family

PRECIOUS GRACE OF HUMILITY

Humility is the opposite of pride. It is lowliness. It is that grace which enables us to have faith in God. How can they have faith who are lifted up with pride? It is that grace which keeps love burning in our hearts. We can never see how much God loves us and how great is His goodness unless we see how dependent we are upon Him; consequently we cannot love Him as we should unless we are truly humble. It is humility that helps us to be patient amid the trying scenes of life. Without humility there is no true rest of the soul, no true contentment of mind, no true happiness of heart.

—C. E. Orr

From the Mailbox . . .

Ill.—Dear saints at the Faith Publishing House: I am always thanking God on your behalf for the encouraging paper I receive and the reprints of the books by our ministers who have broken the way for us.

Certainly the devil has been loosed upon a sick society. Our source of help still comes from above.

We always pray that God will guide and strengthen you in your efforts to keep the faith.

—Robert C. Burns

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

Texas—Greeting of love in the precious name of Jesus. Thanks for the tracts. I always enjoy them and the good letters you always write to me. I enjoy the *Faith and Victory* paper. . . . Yes, it's a wonderful thing to have faith to trust God all the way. So many people have never heard of it, or it hasn't even dawned on them while reading the Word of God.

I need your prayers that God will make me a light that people can see here in this dark world of deception. Not everyone that claims to be saved is saved. . . . I thank the good Lord that He reached down and lifted me out of sin and set my feet on the solid Rock—Jesus Christ, our Lord.

May the good Lord bless and keep you in the center of His will.

—Nellie Lovell

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

Calif.—Dear Sis. Marie: Greetings in the name of the Lord. We are truly thankful for salvation and the many blessings of the Lord. It is our desire to ever be faithful and obedient to His every command.

—Bro. and Sis. Robert L. Johnson, Jr.

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

Okla.—Dear saints: Our blessed Savior saves, sanctifies, heals, and keeps us from all sin. May God reward each of you who are laboring to get this truth to us and the world.

Saints, we are thinking of how good God is and how He wants us to identify ourselves with other true believers. When God saves us, we are no longer "I" or "me," but one family in Christ. Thank the Lord! . . .

—Lorene Hawkins

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

La.—Dear Sis. Marie: . . . Oh, praise the dear Lord for His love and mercy unto unworthy me! We surely are serving a mighty God. Just think how He made the sun, all the stars, and the earth. He hung them upon nothing. I read that the sun is over a million times larger than the earth. What a big God we serve! All the planets go round and round one way, except for one, and it goes in the opposite direction, but they never have a collision. That's more than our finite minds can comprehend.

I think how this Christian life is like a clock. You have to wind it to get it to run. I bought a clock and had it hung upon the wall. I had to wind it in two places. After I did that, it still would not run. When I balanced it, then it ran perfectly. That reminds me of this Christian race. We need to be justified and sanc-

tified, but we still won't run right if we are not properly balanced. We need the Word of God to balance us.

It takes sound wisdom to run this Christian race. My prayer is, "Please, Lord, help me to be pliable in Thy hands," and "Lord, help me to want what only you can give." Sometimes when a clock stops running, all one needs to do is move it to one side or the other. Then it goes to ticking at once. Sometimes we may be like that, and may need a few words of encouragement. Then all is well once more. I'm so thankful for the dear saints that have encouraged me along this pilgrim way.

—Sis. Effie Miller

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

New Mex.—Dear Sis. Marie: How we thank and praise God for this new year and the desire to please Him more with our lives! We are very thankful for all the blessings sent down from heaven. I am very grateful for my health. . . .

Christian love, —Sis. Ruth Doolittle

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

Ind.—Dear Sis. Marie: . . . I really enjoy the *Faith and Victory* paper. It's wonderful what our great God has done for so many! It helps me to read what God has done for each one.

God has been good to us this past year, and I know He will care for us this year if we stay true and do His will. I mean to do that. Sometimes we fail, but Jesus never fails.

Pray for us and our loved ones who don't know Jesus. . . . May God bless all of you who are working for the Lord. Keep it up. I know you will get a crown some day. . . .

—Fern Free

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

Mo.—Dear Sis. Marie and saints: May God bless all of you in soul and body. . . . I love to read my *Faith and Victory* papers. Remember us in your prayers.

—Jewell Lane

Testimonies and Answers to Prayer



Okla.—Dear readers: We thank the Lord for the blessed privilege to serve Jesus. He truly loves and cares for all His dear children.

Time has passed so swiftly since we moved to Guthrie from Michigan. Ralph and I have had many battles this past year, but thank the Lord, God has given us victory. By His help and grace our desire is to please Him in all we do or say. We surely want to go all the way with the Lord. The Word tells us, "He that endureth to the end shall be saved." Matt. 10:22b.

We decided to build our house and were anxious to get into it before cold weather, at least, in the basement. While Ralph was arranging his tools, he dropped a heavy steel chest filled with nuts, bolts, etc., on his foot. He felt that it was either fractured or broken. How dark it looked to us! But we called for prayer, and also we looked to the Lord. Praise God, it

was healed instantly! The next day he was up walking on it. About a week later, he was on a ladder, working on our garage door, and somehow he twisted the same foot. It then was broken, as one could feel a groove in his instep and the bones were separated. Again prayer was offered up. God came on the scene, touched and healed it. He hasn't been down with it one day. What a mighty God we serve!

For a couple of months our finances were low. We had several bills coming due. Looking to the Lord and knowing that God never fails His trusting children, we expected Him to supply the need. Just before these bills came due, we received a one hundred dollar check in the mail. Our bills were a little over ninety-nine dollars. Oh, how sweet it is to trust in Jesus!

We surely owe our all to the Lord. Please pray that God will help us to be a blessing to those around us.

—Bro. Ralph and Sis. Dorothy Wilkins

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

Mich.—Dear Sis. Marie: We pray you all are well and happy in the Lord's precious work. Thank you so much for your nice letter, tracts, and also the good *Faith and Victory* paper with all its wonderful soul food. It's so nice to read of all the great things that the Lord does for His children.

We thank our precious Lord for all His blessings He gives us from day to day. My parents are doing fairly well. We pray for daily strength to carry on in our place. We surely appreciate all your prayers. It helps to know someone cares and stands by us. It's so encouraging to have the Lord as our hope and refuge in this wicked world of sin. Bless His dear name! He takes all our burdens and cares upon Him and bears the heavy part of our load. Who could ask for more? His precious Word tells us of all His promises and the great reward He has for His trusting children. I'm so glad we can depend on such a faithful Friend. Praise His blessed name forever!

May God bless each and every one of you in soul and body.

—Sis. Olive Getterson and parents

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

S. Carolina—Dear Bro. Pruitt: I love the Lord with all my heart as one of His trusting children. I am in His hands to be used to His glory, and for His will to be done in me. I am asking Him to make me more like Him every day. He is the Potter and I am the clay. I want Him to keep me in His arms and carry my soul safely to heaven when He calls me from this world.

I have a hurting in my right hip. Please ask God to touch and heal it.

—Sister Corrine Russell

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

Honduras, C.A.—Dear saints everywhere: I count it a great privilege to give God praise and thanks for saving me. I was under conviction for a long time, but I did not want to yield to God. He did not leave me alone until I yielded to Him. Oh, His love for me is great!

I got saved at the age of 21 years, and I was just making up my mind to see what the pleasures of life

were. I thank God that I had Christian parents and I just could not get out and have my way. As I came to the age of 21, I thought to be my own boss: I just wanted to marry, so I could get out and have my way, and have what the world calls fun. . . . Jesus saw what my mind was set on, and He showed me I was still not my own boss. He stepped into my heart and put a stop to my plans before they began. Praise the Lord! What a wonderful God we serve!

I am 37 years old now, and still not my own but the Lord's. I want nothing but the will of the Lord to be done in my life. It was only Jesus that changed my heart. Although I am still single, God is giving me the grace to live for Him. I had several chances to marry, but I felt that they were not in the will of the Lord, and I will say as the psalmist said, "Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." We truly can trust in God for strength, power, and grace to see us through, as the song says, "God is still on the throne, He never forsaketh His own; His promise is true, He will not forget you. God is still on the throne." Praise His holy name!

Let us, dear saints of God, continue to see only Jesus and His great love for us, because we know someday, late or soon, we will leave this shore of time, and how wonderful it will be when we meet our great King who is still the King of kings and Lord of lords and rejoice with the dear saints who are awaiting us there. Praise His name!

I request the prayers of God's saints that He will give me that enduring grace to stand firm to the end. So many start out but fail to go through. We know it is only those who endure to the end that shall be saved. Thank God for His grace.

Oh, I find it so sweet to trust in Jesus, and He is so very good to me each day of my life. I cannot but thank Him and give Him the honor and praise for His goodness to me.

To any unsaved heart that should read this, please try Jesus. He will do for you what He has done and is still doing for me. He will be your dearest Friend, too.

Yours in Christ, —Sis. Phebe Merren
o—o—o—o—o—o—o—o

Mo.—Dear Sis. Marie Miles: I truly thank the dear Lord for what He is to me. He is my all in all. Praise His holy name!

I had an affliction on my body, and the dear Lord wonderfully healed me. I am glad to report victory in my soul, and I give all the praise and glory to His name!

I went to an eye doctor. He said I had had a stroke in my eye that had left blockage. He said that I had to be operated on, and that I would have to go to the hospital to have this done. I said, "No, my trust is in the Lord." . . . I went to the altar and laid everything on the altar. The minister anointed and prayed for me. The dear Lord healed me. I give Him all the praise, honor, and glory. I am thankful that the dear Lord moved all the blockage. It's all gone. It

is wonderful what the dear Lord can do for us if we put all our trust in Him. The Lord has healed me many, many times.

I truly thank the dear saints for their prayers. I am sending a prayer request for my brother who had a stroke. Pray earnestly for him, and also, for my loved ones.

—Sis. Edna Blacksher

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Kans.—Dear brothers and sisters in Christ: I give my testimony for the glory of the Lord. I had a very bad sore throat for about two weeks. One night I was praying. I said, "Lord, if you will heal my throat, I will surely send my testimony to the *Faith and Victory* paper." The next morning my throat was healed.

My back seemed to have been out of place, as it hurt so much. I could hardly stand up straight, and each day it was getting more painful. While at my aunt's home, Sister Mildred Sherman of Pacoima, California, called. She asked how I was, and I told her my back was giving me trouble, and also that my baby cousin was sick with a high fever. I asked her to remember us in prayer. She said that she would. About two hours later, the Lord touched my body and also touched the baby's body. I surely thank the Lord for His great love and mercy unto me.

—Sis. B. J. Gracey

o—o—o—o—o—o—o—o

Calif.—Some time ago, perhaps a year, a knot about as large as a walnut came on the back of my neck just below the hairline. It was sore, but never seemed to give me much trouble. I felt if we could go to the Pacoima, California, campmeeting and I would be anointed, the Lord would heal it. We did go, and in fact we spent six weeks in the Sunset Guest Home. On the day set aside for fasting and prayer for healing, I presented myself before the Lord and was anointed and prayed for. It didn't leave right away, but it did begin to go, and there is now only a trace of it. I am expecting that to go also. I surely thank the Lord for His healing power in His promises. He will never turn down faith. Praise the Lord!

—Sis. Loretta Harmon

o—o—o—o—o—o—o—o

Va.—Dear Sis. Marie: Today finds me pressing the battle on with a sincere desire to please the Lord. He is the dearest Friend I know. He has done so much for me. He gave His life to save me. He loved me even when I took my own way and refused to serve Him, yet He had mercy on me. How could we ever praise Him enough?

Two years ago I was in a battle. I lost sleep, only sleeping a few hours a night as my nerves were so bad. I sank deeper and deeper into depression and my nerves were about wrecked. I prayed several times a day, staying in prayer for an hour or more, but I couldn't get any help until one day I started believing God's promises and claiming them for myself. The Lord blessed my soul until I could hardly contain it. From that day I began to amend. I had to fight the devil for a long time, resisting him and

claiming God's promises, but today I'm free! My nerves are so much stronger. I feel like a new person. Thank the Lord! What a mighty God we serve! He has all power in heaven and earth. The devil is a defeated foe.
—Sis. Nancy Wagoner

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Calif.—Dear ones in Christ: I love to read the paper, as it is soul-food to my hungry soul. I was raised in this faith, and I am now eighty-eight years old. I still love it! I am almost blind and deaf, and can't get out much. I have arthritis of the spine very badly, but Jesus is so near to me and helps me at all times. . . . Nellie Poulos was my sister.

May God bless and supply your every need.

—Edith Sturgis

Question and Answer Column

By Ostis B. Wilson

Question: I would like for you to explain Isaiah 4:1, "And in that day seven women shall take hold of one man . . ."

Answer: The full text of Isaiah 4:1 reads thus: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

I will first refer to Adam Clarke on this text. He says that this verse belongs with the last two verses of Chapter 3 which reads, "Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground." He says that this is describing a great destruction and desolation in Jerusalem (her and she) and Judea with the number of slain in battle being so great that seven women shall be left to one man. He quotes from Kimchi who says that this took place in the days of Ahaz, when Pekah the son of Remaliah slew one hundred and twenty thousand men of Judea in one day (2 Chron. 28:6). Jeremiah describes such a situation in Jer. 15:8, "Their widows are increased to me above the sand of the seas, . . ." Adam Clarke's application of this text is totally literal.

However, there are many texts connected with the history of Israel which have a two-fold meaning applying first to Israel after the flesh and then finding a spiritual fulfillment in Israel after the Spirit (spiritual Israel, or New Testament saints; the Church). I feel that this is one of those prophetic texts which applies to both literal and spiritual Israel, and that we have a condition equivalent to this right before our eyes today in modern Christendom(?).

First, let us consider that we are looking at a very desperate situation here when the male population is so depleted by war that there are seven women to every man. But even so, it indicates a great depth of moral degeneracy when women are willing to share the rights of marriage with several other

women in order to take away their reproach of virginity or of widowhood, as the case may be, and just to have a man whose name they bear and refer to as their husband. They were willing to eat their own bread and wear their own apparel (work and support themselves) if they could just be called by a man's name as their husband. This is surely a low degree of moral degeneracy. Also, the women were willing to take the initiative and do the soliciting and courting in this case which was totally taboo in their society. This is a really desperate situation.

In the New Testament, the Church of God is referred to as a woman, and not only a woman but a bride, "the bride, the Lamb's wife" (Rev. 21:9). Rev. 21:10 refers to her as "that great city, the holy Jerusalem, descending out of heaven from God." This is that spiritual Jerusalem from above which Paul refers to in Gal. 4:26 as "the mother of us all." This holy Jerusalem is a woman, also a wife, also a mother with children—many of them. Read the following texts which confirm this: 2 Cor. 11:2, Eph. 5:22-33 (all), Rev. 19:7, 8, Rev. 21:2 and 9-10; also these texts speaking prophetically of the church: Isa. 61:10, 11, Isa. 54:5-10, Isa. 66:7-14. All of these texts refer to Christ and His love and blessings for the Church, His Bride.

But there are many human institutions in the world today called churches and they are depicted in the Scriptures as women also. In Rev. 17 we have a description of a woman which is called in verse 1, "the great whore that sitteth upon many waters:" in verses 3 and 4 she is called "a woman" and "the woman," and a description of her vileness is given. The description is given of her as riding upon a scarlet-colored beast having seven heads and ten horns (verse 3 and 7), and in verse 9 the seven heads are identified with seven mountains on which the woman sitteth; this all sums up to a description identifying the city of Rome. It was situated upon seven hills and it had seven kings or seven different forms of government as described in verse 10. Verse 12 identifies the ten horns as ten kings which had not yet received a kingdom, but these did receive kingdoms in the decline and fall of the Roman Empire when it broke up into ten minor kingdoms. The waters upon which the woman sat is described in verse 15 as "peoples, multitudes, and nations, and tongues." With all this description before us we have this woman clearly identified as the Roman Catholic Church. But that is not all; she was a mother of daughters who were harlots, too (verse 5). These daughters represent the multiplicity of Protestant denominations which have come out of but have their roots in the Mother Church of Rome.

It is a case of "like mother, like daughter," They are all (mother and daughters) human institutions governed by men through boards, synods, conferences, presbyters, etc., and all sailing under the banners of their own creeds, disciplines, and the like. There is not a single one of them which takes the whole Word of God for its creed, because to do so

would entirely destroy and obliterate its God-dishonoring sect. The Word of God lays a strong indictment against the entire sectarian, denominational system.

Wait a minute now. You say, "What does all of this have to do with Isa. 4:1 and how does it apply?" The answer to that question is easy and clear. All these women from the mother (Roman Catholicism) on down through the daughters (Protestant denominations) are nominally Christian and take hold on Christ and want to be called by His Name to take away the reproach of their spiritual fornication. They eat their own bread—their own doctrines of men which they mill out in their theological seminaries and their own beliefs whether Scriptural or not. One of our brethren asked a member of one denomination if they practiced feet-washing in that church. The answer was, "no." Then the brother asked why. The answer was "because it is not in our discipline." The brother read him the description and command for this ordinance from the Scriptures. He still insisted it was not in their manual so they did not practice it. Then the brother asked if they would practice the ordinance if it were in their manual. He agreed that they would in such a case. Shame, shame! They would do a thing if it were incorporated in their discipline, but it being spelled out in black and white in the Scriptures did not make it binding upon them to obey. This is a simple, isolated illustration of this point, but shows clearly how they "eat" their own "bread." This is true in many other points and doctrines which I do not have space here to go into.

They also wear their own apparel—self-righteousness, salvation through their own good works, church membership, and benevolent and charitable deeds, etc.

In the first 12 verses of Rev., chap. 11, we have a clear picture of God's two witnesses in the earth and their activities, their death, and their resurrection. These two witnesses are God's Word and God's Spirit. They are the two vicars of the Son of God in His church on earth. For 1260 years they are featured as having a limited prophecy in sack cloth. This was during the reign of the Mother (Catholicism), and it was true that the Word and Spirit had a limited operation during this time because there were many, many saints who did not identify with the human system of Catholicism but remained separate unto God and worshipped Him in Spirit and in Truth. They paid with their lives, but were true and faithful to the Word and Spirit anyway.

In verse 7 the Mother's daughters (Protestant denominations) came on the scene and took the prominent place in the religious world, and through them the two witnesses (Word and Spirit) were slain and put clear out of operation. This was true because under denominationalism in those early days there were great religious awakenings and "earth shaking" revivals and the true people of God who had been standing separate and clear during the reign of the Mother were now drawn into this system because

they saw the spiritual manifestations of it. But these were all human institutions, too, operating under their own programs and man-made doctrines instead of giving God's Word and Spirit free course among them. Consequently, during that time when there was no separate body of people who worshipped God in Spirit and in Truth only, the two witnesses are represented as being killed.

Note in verses 8 and 9, they let their dead bodies lie in the street and would not permit them to be buried in graves. Say to any of these people who exalt their disciplines above the plain Word of God, "Well, we don't go by the Bible anyway so let us just throw it away and go on with our disciplines." They will immediately remonstrate against that and class you as a reprobate for suggesting such a thing even though it does not mean all that much to them. In other words, they are saying, "We will eat our own bread and go by our own rules and creeds, but let us hold onto our Bibles to give a degree of credibility to what we are doing."

Then we see in verse 10 how the people made merry and sent gifts one to another while the two witnesses were dead. They could do this and feel comfortable and find pleasure in it because the Word was not condemning them and the Spirit could not convict them ("torment them") because He only works in conjunction with the Word. There is a great deal of having a form of godliness but denying the power thereof in these days. And this is manifest in people who are nominally Christian (holding onto Christ and naming His Name to take away their reproach), but are going on "eating" their own bread, wearing their own apparel, and doing their own thing in their own way nonetheless.

Instructions to Ministers



1. Preach the Word and not yourself. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4:5. Neither low-rate or try to belittle yourself. A preacher grows carnally fat who tries to act little. "Proud-to-be-humble" preachers blame themselves well that they may be highly praised.

2. Preach by divine inspiration, and avoid impersonating people as much as possible.

3. Be ye first a partaker of the fruits. 2 Tim. 2:6. Live what you preach, and preach what you live. A lived life is a sermon in itself.

4. Do not depend on your ability, but in humility depend on God's anointing. Learn from the mistakes of the past.

5. Composure of your spirit in avoiding all carnal expressions will be a source of strength in your delivery of the Word. Many well-meaning preachers have carnally thrashed Babylon to their own hurt.

6. Avoid "hobby horse" preaching. A good, all-sufficient sprinkling of gospel truth is better than a forceful downpour.

7. Do not sermonize, or use a skeleton outline, or a borrowed sermon. Let your messages be prayed down from heaven, and speak as moved by the Holy Ghost. 2 Pet. 1:21.

8. Be careful that dead flies do not cause the ointment of your message to send forth a stinking savour by using promiscuous illustrations. In a world bound by sex and carnal lust, avoid all thoughts that corrupt the mind to lustful thinking. Eccl. 10:1.

9. Weigh every word. Better the foot to slip than the tongue. Let it not be said, "He had that good form of doctrine, but not the true ring or the good Spirit of the gospel." 2 Cor. 3:6.

10. Avoid legalistic preaching, such as, "You got to, you better, or hell will be your doom!" Neither soft peddle nor ease the judgments of God to please men. A much too lenient and tolerant preacher can easily be influenced into compromising the truth. Positive preaching is carefully untying the strings that bind souls instead of trying to slash them off by a law of carnal commandment. Heb. 7:16.

11. Be pliable—be as clay in the hands of the Great Potter as He gradually turns the wheel of your message. Let your message at heart rest in the hand of the Lord that He may turn your thoughts as a river withersoever He will. "The King's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." Prov. 21:1; 16:1.

12. Be careful to watch against the greed for filthy lucre. One penny over each eye can blind a preacher to the heavenly vision. This weakness of seeking material support by putting up a poor mouth can greatly hinder a minister of the gospel. 1 Pet. 5:2; Heb. 13:5.

13. Avoid arguing over the Scriptures. In meekness instruct those who oppose the truth without trying to gain your point. Quarrels can ruin a minister of the gospel. 2 Tim. 2:24.

"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. Fare ye well."

—Bro. S. Didio

CHRIST IS RISEN!

Hallelujah, Thou triumphant King,

Your precious life You gave;

You paid the price on Calvary's cross,

And have risen from the grave!

Men and angels sing the victory,

The tomb could not imprison,

Who broke the bonds of death asunder,

Our glorious Christ is risen!

O Jesus, Master, our resurrected Lord,

In whom we live and draw each breath,

We laud and praise Thee evermore—

Thou mighty Victor over death!

—Edward M. Brandt

Standing Before the Judge

On September 20, 1980, my sister, Maxine Busbee, was involved in a terrible car accident in Oklahoma City which took the life of my niece, Janice, and our friend, Colleen Meek. Maxine came very close to losing her life, but God was good to her and us in sparing her. Her battle of recovery has been great, and we are thankful that God has been with her and her family.

On February 23, 1981, Maxine and I went to the Oklahoma County Court House, as the man, Billy Wilson, (who struck her car with his truck while drunk) was to be sentenced. This was not easy. We had seen this young, twenty-seven year old man, his wife, father, and other family members each of the three times we had been in court. The last time Billy Wilson had entered a guilty plea, so there was no trial, and the Judge asked for time to research the case. Billy looked like a fine young man, tall and handsome, and from a nice family. I'm sure when he started drinking for pleasure that he never dreamed where it would lead him in the future.

The judge had mixed emotions in trying to make a decision, as he had stayed in his chamber almost an hour going over and over the case. The lawyer from the district attorney's office, who was representing Maxine, told us that the judge was very torn up to have to sentence such a good young man, yet knowing that he had done something very wrong. Finally, the judge came in. Billy's lawyer said he had some witnesses who wished to speak. Billy took the witness stand crying. He said that day was his little boy's eighth birthday, and his daughter was eighteen months old. He looked at Maxine and me and said he was so sorry. He said he never wanted to kill those two beautiful girls. Then his father took the stand, and next his wife. They were earnestly pleading for him. Nearly everyone in the courtroom was in tears. Then Maxine was asked to take the stand, as the judge wanted to hear a little about Jan and Colleen. Maxine did not know she would have to do this. She was shaking so hard. I was thankful to be there so I could pray for her then. God really helped Maxine to give a good testimony, along with some information about the girls. She told the judge that our only comfort is that "we know where both of the girls are; they are with God, but they are so greatly missed."

The judge then called for Billy and both lawyers to come forward. He was a kind, compassionate judge. He held up a folder and said, "Billy, your life is in this folder. I have traced it back to grade school. You have been good, your teachers gave you a good report. You had no problems in school. Your boss says you are a good employee, one of his best, and that it would be hard to replace you. You work twelve to fourteen hours a day. Others I have checked with all say you are a good man; so this is a good folder on your life, Billy, except for one page. This one page shows you have a problem." The judge then read the various tickets and minor collisions he had had since 1976—all for drunken driving. The judge then held up

another folder and said, "This folder is on the lives of two beautiful girls, but they are dead, and, Billy, you must pay! If you will pray, Billy, I know God will forgive you, but you must pray. I do hope you will take my advice. The price you must pay is four years for each girl—a total of eight years." His wife cried out, and Billy was crying also. Another family was being torn up all because of liquor!

As I sat there listening, the thought came to me: "Oh, God, how will it be with each of us when we stand before our great Judge?" The Bible says that a "book of remembrance" is kept on each one of us (Mal. 3:16). Will He find a perfect book, or will there be one bad page hidden inside? One bad page will mean that we, too, must pay. But payment won't be just eight years. It will be forever in eternal hell. We won't have a hope in the future to be paroled. Hearing the judge say, "eight years in prison" sounded like a long time, and it was a sad thing to happen to a family because of sin, but it is only a short time compared to long eternity. God, too, will sentence each one for only one sin on a page in our record book. We must make sure now that all is clear between God and us. We do want to meet Him in peace. The Bible says, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5:24. Unless we open up our sins here before God, and through the blood of Jesus get the pages of life all clean and pure, they will meet us in the judgment day when we stand before the great Judge. It will be too late to pray in that day!

We are praying for this family that maybe some way they can find God through all of this experience. I am so thankful to know in my heart there is no bitter feeling. Our loss is great, as we miss Jan more than we can express, but our feelings for Billy and his family are of deep sorrow and concern. God has been good to us and we are thankful.

—Juanita Montgomery

The Invitation to Zion and All Nations

Isaiah 55:1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

4. Behold, I have given him for a witness to the people, a leader and commander to the people.

5. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye the Lord while he may be found, call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

This is God's holy Word and invitation to all nations. The end of time is near at hand. So let us all be thankful that we have a living God, who has all power in heaven and earth, over all nations and man-rule. Without God, we are helpless.

—Sis. Lydia Jantz

Sorrow Not, Even as Others Which Have No Hope

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

It's the time of year when we remember the resurrection of our Lord from the tomb. Let us think a moment about the despair the disciples and friends of Jesus must have felt at the time of His death.

Jesus had told His disciples several times that He would be killed and on the third day would rise again. His words were not understood, or did not sink into the comprehension of His disciples. Once Peter said unto Him, "Be it far from thee" (or, "This doesn't have to happen to YOU") Matt. 16:22. Jesus rebuked Peter, saying, "Get thee behind me, Satan: for thou savourest not the things that be of God, but those that be of man."

"Savour" is the British spelling of "savor," one meaning of which is "to enjoy with appreciation, or, to dwell on with delight." So, "for thou savourest not the things that be of God" could also be written thus: You do not have a particular taste or smell for "the things that be of God." Or, You do not enjoy with appreciation, or dwell on with delight "the things that be of God."

Peter fully believed that Jesus was the Christ. He could not perceive why the Son of God should have to

suffer such things as crucifixion and death. He did not understand that Jesus came to die; that He must die to redeem us from sin.

Aren't we like Peter, too? God saves us, and has given us the Bible to teach us the way; also, the Holy Ghost to guide us into all truth, and yet we do not understand the purposes of God, nor the necessity of suffering to perfect us for the kingdom of heaven. We still have a "story-book" expectation for ourselves and our loved ones. All the fairy tales have happy endings, you know. Well, the Christian life has a happy ending, too. But it is in death! The flesh draws back from death as being the happy ending of anything. If you rightly consider, death is a happy ending for those who are saved.

This life is full of trouble. Job said, "Man that is born of woman is born unto trouble as the sparks fly upward." It is natural for the sparks from a fire to fly upward. It is just as natural for man to have trouble.

We all read the Bible and know it teaches that trouble and death must come. Somehow, we draw a circle around ourselves and our loved ones, and we think those things will not touch us. "Be it far from thee [me]; this shall not be unto thee [me or mine]." We draw back from suffering of any kind. We don't want to suffer physically, spiritually, or mentally; and we don't want to see our loved ones suffer either.

I can picture the despair of the disciples. Before this, no one had ever been resurrected from the tomb and given a spiritual body to go to heaven. They did not know what was going to happen. They could not see why the Lord of life had to die. What He had told them didn't register as the way it was going to be. They expected a story-book ending; they saw their King Jesus reigning on a literal throne (some people are still expecting that), and all their enemies subject to the Jews. Jesus did come to put all our enemies under our feet. Are our enemies people? No, our enemies are sin, self, and death. We have to go through death to conquer our enemies. We die to sin, die to self, and then die physically and receive an immortal body to enter heaven. We work at keeping dead to sin and keeping the "old man" crucified, but it seems we draw back from physical death most intensely. I have seen folks who were saved and sanctified, and suffering under some great affliction, and even though they are full of years and old enough to die, it seems they want to live on and on. I look at them and think, "What a sweet relief death would bring to them," yet they do not want death. Often, in so many cases, death would be better than earthly life. When one is young there is a zest for life, a desire to live and grow older. When one is old, all one can hope for is to grow old and older, more feeble, more infirm: what purpose is there to living on and on in this world? Our future lies in heaven! Death will bring sweet relief from trouble. "There the wicked cease from troubling: there the weary be at rest" Job 3:17.

"Precious in the sight of the Lord is the death of his saints" Psalms 116:15. Why is the death of His saints "precious"? Because they are going to ever be

with the Lord. The sorrows and the troubles of this life are over; the saints are forevermore at rest. Their songs of victory and rejoicing blend with the songs of the angels and the multitudes of the faithful who have gone on before them.

This brings me to another thought. Loved ones who are left behind sometimes grieve and grieve for the departed one. If it is a child, (and all children go to heaven when they die. Jesus said, "For of such is the kingdom of heaven.") we grieve or sorrow every time we remember some favorite thing our loved one enjoyed. I remember a mother's testimony given some time after her little boy had drowned. The little son had loved bananas, so every time the mother saw bananas in the store, or when they had bananas, she sorrowed, thinking of all the bananas her son was missing. The mother said God gave her a dream. She saw her little boy sitting in a boat in the most beautiful blue water she had ever seen. He had the biggest and nicest stalk of bananas! The mother understood that what her son had in heaven was far better than any bananas he ever had on earth.

We lose a precious one who was genuinely saved, yet we grieve and sorrow. Why should we sorrow? That precious one is forever safe. It is only our loss, not theirs.

We lose a young person, and we keep thinking how that life has been cut off; what things that one is missing, etc. If it were possible to see into heaven and see that loved one there, I don't believe we'd ever want to call that dear one back, or sorrow again "as those who have no hope."

Parents, you who have lost a child, "Sorrow not as those who have no hope." Your little child is safe with Jesus. You miss it and grieve. Don't you trust your heavenly Father's wisdom about your child? I remember the illustration the minister used at my first little girl's funeral. He told the story of the artist who had painted the face of the most innocent child he could find. Years later, the artist found a man lying in the gutter in a deplorable condition. He discovered the man had been the child he had painted years before. That illustration comforted me at that time, even though I didn't know God. Mother, daddy, perhaps God looked ahead and knew what could happen to your child in the future, and He took it Home to heaven where it is forever safe and innocent. Sorrow not as those that have no hope (II Samuel 12:23).

We all draw back from suffering, but let us remember our Father's promises, such as 1 Cor. 10:13; Heb. 13:5, 6; Isa. 43:2; Rom. 8:28, and many others. We have nothing to fear: we are in Father's care. There will not be one temptation too strong, nor more pain than we can bear. Jesus will never leave us, the waters will not overflow us, nor the fire burn us. Whatever happens will work together for good. All we have to do is trust and obey. Let us "sorrow not as others which have no hope." —Thelma Sprague

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