

The GOSPEL TRUMPET™



VOL 20 ISSUE 1

“Cry aloud, spare not, lift up thy voice like a trumpet.” Isa. 58:1

JAN – FEB 2008

D. S. Warner on

Unity

In connection with His prayer for oneness, the Saviour prayed the Father to sanctify the disciples and all that would believe on Him through their word, which includes us.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one” (John 17:22-23).

Sanctification, perfection, or the glory of Christ, each relates to the same experience, and this makes God’s children one. “For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren” (Heb. 2:11).

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ”

(Ephesians 4:11-13).

The salvation of the Lord which qualifies us for heaven makes us one on earth. A religion of divisions will deceive the soul. The chief object of God’s ministers is to perfect the saints. And when perfected in love and holiness, they come into the unity of the faith once delivered unto the saints.

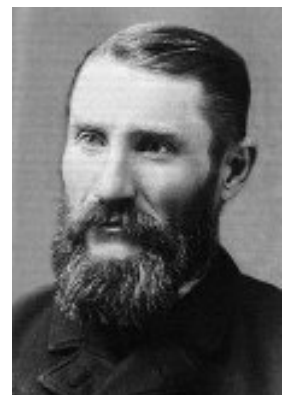
The blood of Christ not only purifies from all sin and all unrighteousness, but also sweeps away all erroneous doctrines. The Comforter guides into all truth, which involves the removal of all error.

It is true that cleansing from error is not as instantaneous as cleansing from sin. But the pure in heart have perfect fellowship even though all previously conceived errors have not yet disappeared.

There is therefore no real cause of division but sin. Therefore to cry against sects and divisions without first being wholly sanctified and then leading people into this precious paradise of holy love is nothing but confusion mocking confusion, or Satan buffeting Satan, as the devil flogged the sons of Sceva.

God’s Plan for True Unity

All efforts of union but that of God’s holiness is as pounding cold, crooked pieces of iron against each other to make them fit together. The more blows, the more crooks and differences. Put them into a furnace of white heat and they will lose their cold, stiff, crooked individuality, and flow into one mass. That is God’s way of uniting His people in the fire of the Holy Spirit. All tinkering up platforms of union is wasted time. Each effort only molds another sect calf for the people to worship and wrangle over. Freedom from sin knits together in love. But all merely strapped-up



(1842 – 1895)

Continued on Page 8

GOSPEL TRUMPET PUBLISHING CO.

Anti-Denominational Holiness Paper

Editor: Sis. Susan Mutch
Contributing Editor: Bro. Daniel Layne
German Dept.: Sis. Doreen Tovstiga
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This definite, radical, anti-sectarian holiness paper is published in the name of the Lord for the edification of the church of God. Its mission is to point souls to full salvation through Christ and to expose the errors of spiritual Babylon (false religion). We desire this paper to be used as a sharp instrument in the hands of the Lord, breaking the spiritual silence in this time of restoration.

The Bible teaches:

Godly Sorrow and Repentance Acts 3:19; 17:30, 2 Cor. 7:10
The New Birth—a Radical Conversion John 3:3-7
Freedom from Sin/A Holy Life 1 Jn. 5:18, Lk. 1:73-75, Tit. 2:11-12
Entire Sanctification—a Second Cleansing 1 Thess. 5:23, Acts 15:8-9
Unity of God's People/One Church John 17:21; Matt. 16:18
Divine Healing James 5:14-15, Isa. 53:5
Ordinances Mt. 28:19-20, Jn. 13:14-15, 1 Cor. 11:23-26, Rom. 16:16
Plain, Modest Dress Dt. 22:5, 1 Tim. 2:9-10, 1 Cor. 11:14-15
Sanctity of Marriage Mt. 19:5-6, Mk. 10:11-12, Lk. 16:18, Rom. 7:2-3
Non-Violence Luke 3:14; 6:27-29; 18:20
Restoration (Sounding 7th Trumpet) Rev. 10:7; 11:15
Eternal Punishment or Reward Matt. 25:46

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P.O. Box 1139, Greenville, Ohio 45331

Phone: (937) 548-9876
email: editor@thegospeltrumpet.com
www.churchofgod.net

Editorial

This world has been blessed with its shining stars down through history. Thank God for the Jeremiahs and Isaiahs, the Savonarolas, Wesleys and Warners given as a gift to wayward, darkened mankind—men of great vision who knew God and through whom the voice of God was able to thunder; men who were valiant enough to lift up a clarion voice against the sin and sinful systems of their day. God had spoken. They had heard. While they were musing the fire burned, and neither men nor devils could silence them.

While never popular in their own generation, they are now the heroes. All extol the prophets and apostles of old. Wonderful men of God! What vision!

People do not fear dead lions. The Pharisees of Jesus' day praised Jeremiah and Elijah, being at a safe enough distance away (Or were they?) to feel no threat from their burning words. "The children of them which killed the prophets" still don't mind building tombs for them (Matt. 23:29-31), and are still convinced that had they been in the days of these messengers of God, they would not have been partakers with those who opposed them.

But, in every generation, those who know the Lord will both know and obey the "voices of the prophets" (Acts 13:27).

It is wonderful and marvellous that God so loves mankind that He desires to communicate His truth, His warnings, His goodwill to His creation, that He has given this world the gift of His prophets down through time, and, thank God! even to our day. O earth, receive them! Heed them!

• • • • •

We glorify God for all of His manifold blessings upon the church throughout this past year. What a glorious time to be living in! His church is alive and well and is growing numerically, as well as in the grace and knowledge of Jesus Christ. God be praised for every soul whose name has been added to the Lamb's book of life, for every one who has been sanctified, for every child of God who has escaped Babylon and been unified with His one body, for every new minister He has raised up and for all of the open doors to spread the gospel.

We go forward this new year with great anticipation, for God is on the move, saying, "I will work, and who shall let it?" Isa. 43:13. Amen! Let the heavens drop down and the skies pour down righteousness. *sm*

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Getting Insight

I just want to say I am getting a lot of insight what this life is all about by reading this pdf file book (*How To Live a Holy Life*) by C.E. Orr. D. Mulholland, Website

Makes Me Grow Spiritual

Hello, thanks for sending me the *Gospel Trumpet*. May God bless all. I like to listen to the radio, too. I really like to read everything you send me. It makes me grow spiritual in the presence of God.

Say hello to Bro. Daniel and all the brothers and sisters in Christ.

Bro. Nivaldo
Brazil

An Encouragement

Dear Editor,

I have been reading your magazine for slightly over ten years now. It has been a blessing and encouragement to me.

In the service of the Lord,
Bro. Bedan Murau
Kenya

Remove Me

Please remove me from your mailing list. I have no interest in receiving the *Gospel Trumpet*, since your concept of God is so stunted and limited from what I believe that your newsletter is totally irrelevant.

C.C. Brown
New York, USA

Invaluable Work

Beloved Mutch,

A new year with new blessings for all the children of God. May the work of God grow more this year. May our God see all those who dedicate themselves to Him so that they work revived zeal. Please keep on sending your invaluable work to me. My regards to all the workers of the *Gospel Trumpet*.

Website

Out of Sect Babel

Praise the Lord. "This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118:24. I am so thankful to be living in this day, to be saved and sanctified, and in the one body where Christ is truly the head.

I am thankful that the Lord ever had

mercy on my soul and brought me out from sect babel, with all of its sinful cages of deception. I am thankful that we have true shepherds that we can trust our souls to, that watch for our souls like a shepherd watches over his sheep. They help us to know who we are, and where we are. Thank God for this blessed place, which is Mt. Zion.

Bro. Sam Miller
Wisconsin, USA

You are All Over the Place

I just received the Nov-Dec 2007 issue of the *Gospel Trumpet*, had a slow look through, scanned some of the articles, but must admit that the thing that excited me the most is that you folk are all over the place! That's glorious! It's so good to see a reviving in the midst of the years...as we edge ever closer to the Grand Finale. It was absolutely fantastic to see how many countries are represented in your testimonies/letters section.

Any trouble to your people in Kenya with all the violence there in recent times? What of opposition, etc. in such places as Nepal?...I hope you are well. Take care.

Gabriel Mancino
England

Happiest I Have Ever Been

I want to praise the Lord for such a wonderful divine, eternal salvation. I can truly say "I am in the Lord's sacred pavilion, sheltered securely from harm; with Him I'm in constant communion, I'm resting on His mighty arm."

I am thankful for the day Jesus saw me under the fig tree like He did Nathaniel. Only the fig tree I was under was not full of good figs. It was full of unclean and hateful birds (Rev. 18). But Jesus in His mercy sent an angel enlightened with the glory of God to take me by the hand and lead me out. He began to preach salvation by faith in the blood of Jesus. I was able to get a hold of it and obtain it. I was finally getting some experimental knowledge of salvation for the first time in my 56 years of life.

I had been born by natural birthright in the middle of full-blown spiritual silence. Imagine the shock of waking up in such a heavenly place! All of a sudden I was transformed from earth to glory! All of the

saints were leaping and shouting and praising God. I didn't want to spend much time crying over 46 wasted years. I had to start immediately redeeming the time I had wasted. I told my husband, my children, my brothers and sisters, my friends in Babylon that I left under the fig tree, what real Bible salvation is like. Even then I could not tell it like I felt it.

I was able to go on to perfection and be sanctified by fire. Now I feel like the burning bush that Moses saw—full of fire but never consumed! I am the happiest I have ever been in my life. The true church of God in this present restoration has everything I'll ever need. All the power in earth and heaven is in Jesus' majestic name!

I was anointed and prayed for by the elders of the church for pain I had in my legs, causing me to not be able to sleep at night and, bless God, I haven't had a pain since! We've had nothing but cold, icy weather since then but still no pain. I never found a vitamin, herb or mineral that could take the pain away. Glory to God, obedience to God's Word and faith in the blood of Jesus did it! Thank God for His ministers that have so great a faith.

I want to spend the rest of my life sitting at Jesus' glorified feet pouring out very costly ointment, with lots of tears, drying His feet with the hairs of my head.

Sis. Aquilla Sorrell
Oklahoma, USA

An Inspiration to Us

We appreciate receiving the *Gospel Trumpet*. It is an inspiration to us in our old age. It's the message we have believed since we were 25 and 27 years old.

Ed and Nettie Hampton
Missouri, USA

The Holy Kiss

I read with interest your article, "The Kiss of Charity." I am a member of the church of God. Years ago we greeted one another with a holy kiss. I very seldom see that demonstrated, especially among the brethren. I have often wondered why or how we got away from that. Of course, the sisters would kiss the sisters, and the brothers the brothers. Now, every now and then, I will kiss or will get a kiss from a sister on

the cheek. I believe that we should follow everything in the Bible, but I have never considered the kiss as a holy ordinance, such as baptism. And I am not all together sure that the proper method to kiss is on the lips. I feel that that is an opinion...

As you well know, there is racial prejudice among way too many brethren and sisters who call themselves chosen children of God. I am SO convinced that some would not dare kiss me because of the color of my skin! Let's be honest! How do you handle that in your assembly? Would you be willing to kiss a person who is of another race? This is a subject that has been brushed aside for too long, and I am not afraid to speak out against it!... I am very, very concerned about this. I deal with this quite often among some people of the universal church of God, more so than people that I come in contact, who do not have a confession.

My husband and I agree as much as we could understand on "Examining Loopholes for the Remarriage of Divorced Persons." It is the way I have been taught all my life. Many people are trapped in this, including several members of my immediate family. Thanks for the article. Christian love,
T. Yesrod, Website

Editor's Note: 1. We would agree that it is also acceptable to greet with a kiss on the cheek at times. But it would seem that in our North American culture, many professed Christians have an aversion to greeting with a holy kiss on the lips (or on the cheek!). Perhaps this is one reason many disregard this biblical practice. I wonder what else people are not comfortable with in the Word that they choose to disregard!

2. In God's true church, there is absolutely no racial prejudice. Pure, unfeigned love flows from heart to heart, with no cultural or racial distinctions made. "Come and see!"

Rejoicing in Glorious Liberty

It seems that even though the Word of God is so clear on the issue of holiness, there are still a tremendous amount of Pharisees today who will fight valiantly against almighty God to defend sin in the life of a "Christian." One would think that all peo-

ple should rejoice at the very prospect of freedom from the chains of sin that bind a poor soul and keep him captive against his will.

I simply would like to say that while these false prophets are so zealously propping up the works of the flesh and of the devil, we are rejoicing in glorious liberty in our souls! I personally am thrilled to have a clean mind, soul, and body, and a salvation that has been working effectively for over 11 years. It is beyond words to describe the wonderful feeling of "clean" in the depths of my mind and soul.

Perhaps Paul put it as good as anybody could when he said he had suffered the loss of all things for Christ and counted it but dung. Though some are so concerned with the price of what they would have to give up to live holy, I am delighted to have let it go! I care not any more for the pleasures of this world than I care for dung. Rather than mourning the loss, it is my great privilege and honor to let it go.

So let those sin-loving "Christians" keep their sins until they are tired of them, and may all those who are longing for liberty and happiness in their souls find true repentance and salvation in the mighty God who came and died to set the captives free.
Bro. Sebastian Strizu
Indiana, USA

The Music is Incredible

I would like to order the *Fountain is Full* CD. The music is incredible and I feel the anointing every time I listen to it! You guys will have a lot of fans here!

Darrell Manuel
Quebec, Canada

Appreciate Boldness

Let me begin this note with the appreciation I have for the boldness of the *Gospel Trumpet*. As you can tell, I am incarcerated in California...I chose to make a wrong decision, which I am answering for.

After reading your newsletter a few times, I realized how "timid" my faith was...Even though I am in prison, God uses us in our situations as an opportunity to grow and love in Jesus' name. I for one am learning patience, forgiveness, and as I grow in love and knowledge—boldness!

And it's this boldness I keep mentioning that attracts me to this inspiring newsletter.

...That all said, I hopefully wish to receive your newsletter. I am also including my beloved sister. Best wishes in our Lord and Saviour Christ Jesus.
T. Cannon
California, USA

Preach the Gospel in Haiti

Greetings to you in the precious name of our Lord Jesus. It has been a great blessing for me to surf on your church website by seeking for a new spiritual partner to work with in Haiti. I am pastor C. Wilfrid and have been preaching for eleven years in Church of God of Sanctified Christians. So, in my devotion to serve the Lord and enlarge His works in Haiti I feel honoured to address myself to you as a man of God in order to collaborate with us as a very committed group to preach the gospel and minister to God's people in Haiti. Thanks a lot and be immensely blessed in the Lord.

C. Wilfred
Haiti

Those Beautiful Voices

I greet you in the wonderful name of my Lord and personal Saviour Jesus Christ. I have been intending to send you a note of thanks and my warm, hearty greetings from South Africa.

I met with you on the internet when I was just googling/searching. I ordered your music CDs and you sent me two beautiful CDs (*Anointed* and I forgot the other one now) and a newsletter of your congregation. I was truly humbled at such a kind gesture. Indeed, God is good and every good gift is from above.

I love your music; it blesses me. I play it at home, in my office at work and on the road. I sometimes feel like I know you. I would love to pay you a visit one day; I have every reason to fellowship with you. Keep up the good work and spread the gospel by all means.

I love you dearly with the love of the Lord. Thank you so much and may God richly bless you. Those beautiful voices...may they reach to all the corners of the world and touch and change lives. Amen.

Nikelwa Goxo
South Africa



(1762–1832)

Adam Clarke on Being Saved from ALL Sin

Many tell us that no man can be saved from sin in this life. Will these persons permit us to ask, how much sin may we be saved from in this life? Something must be ascertained on this subject:

1. That the soul may have some determinate object in view;
2. That it may not lose its time, or employ its faith and energy, in praying for what is impossible to be attained.

Now, as He was manifested to take away our sins, 1 Jn. 3:5, to destroy the works of the devil, 1 Jn. 3:8; and as His blood cleanseth from all sin and unrighteousness, 1 Jn. 1:7, 9; is it not evident that God means that believers in Christ shall be saved from all sin? For if His blood cleanses from all sin, if He destroys the works of the devil (and sin is the work of the devil), and if he who is born of God does not commit sin, 1 Jn. 3:9, then he must be cleansed from all sin.

And, while he continues in that state he lives without sinning against God, for the seed of God remaineth in him, and he cannot sin because he is born, or begot-

ten, of God, 1 Jn. 3:9.

How strangely warped and blinded by prejudice and system must men be who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life, but must daily commit sin, in thought, word, and deed, as the Westminster divines have asserted. That is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does through his natural wickedness and malice; for even the devil himself can have no other way of sinning against God except by thought, word, and deed.

And yet, according to these, and others of the same creed, "even the most regenerate sin thus against God as long as they live." It is a miserable salvo to say, they do not sin so much as they used to do, and they do not sin habitually, only occasionally.

Alas for this system! Could not the grace that saved them partially save them perfectly? Could not that power of God that saved them from habitual sin, save them from occasional or accidental sin? Shall we suppose that sin, how potent soever it may be, is as potent as

the Spirit and grace of Christ? And may we not ask, If it was for God's glory and their good that they were partially saved, would it not have been more for God's glory and their good if they had been perfectly saved? But the letter and spirit of God's word, and the design and end of Christ's coming, is to save his people from their sins.

Dr. Macknight having stated that the Greek word for *purifieth* (1 Jn. 3:3), is in the present tense, most ridiculously draws this conclusion from it: "In this life no one can attain to perfect purity. By this text, therefore, as well as by 1 Jn. 1:8, those fanatics are condemned who imagine they are able to live without sin."

Yes, doctor, the men you call fanatics do most religiously believe that, by the grace of Christ cleansing and strengthening them, they can live without grieving the Spirit of God, and without sinning against their heavenly Father. And they believe that, if they are not thus saved, it is their own fault.

But a blind man must ever be a bad judge of colors. 📖

John Wesley on Mistakes

Q. Do you affirm that Christian perfection excludes all infirmities, ignorance, and mistake?

A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word, and work, be governed by pure love, and the man

be subject at the same time to ignorance and mistake?

A. I see no contradiction here: A man may be filled with pure love, and still be liable to mistake. Indeed I do not expect to be freed from actual mistakes, till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh

and blood. For we cannot now think at all, but by the mediation of those bodily organs which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong, till this corruptible shall have put on incorruption.

But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice. And a thousand such

instances there may be, even in those who are in the highest state of grace. Yet, where every word and action springs from love, such a mistake is not properly a sin.

Q. What was the judgment of all our brethren who met at Bristol in 1758, on this head?

A. It was expressed in these words: (1.) Every one may mistake as long as he lives. (2.) A mistake in opinion may occasion a mistake in practice... It follows, that the most perfect have continual need of the merits of Christ...

This easily accounts for what might otherwise seem to be utterly unaccountable; namely, that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin, if love is the sole principle of action.

Q. But still, if they live without sin, does not this exclude the necessity of a Mediator? At least, is it not plain that they stand no longer in need of Christ in his priestly office?

A. Far from it. None feel their need of Christ like these; none so entirely depend upon Him. For Christ does not give life to the soul separate from, but in and with Himself. Hence his words are equally true of all men, in whatsoever state of grace they are: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me: Without [or separate from] me ye can do nothing."

In every state we need Christ in the following respects (1.) Whatever grace we receive, it is a free gift from Him. (2.) We receive it as his purchase, merely in consideration of the price He paid. (3.) We have this grace, not only from Christ, but in Him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but, as was said before, like that of a branch which, united to the vine, bears fruit; but, severed from it, is dried up and withered.

Now, mistakes, and whatever infirmities

necessarily flow from the corruptible state of the body, are no way contrary to love; nor therefore, in the scripture sense, sin.

To explain myself a little farther on this head: (1.) Not only sin, properly so called, (that is, a voluntary transgression of a known law,) but sin, improperly so called, (that is, an involuntary transgression of a divine law, known or unknown,) needs the atoning blood. (2.) I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. (3.) Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. (4.) I believe a person filled with the love of God is still liable to these involuntary transgressions. (5.) Such transgressions you may call sins, if you please: I do not, for the reasons above-mentioned.

Q. What advice would you give to those that do call them so?

A. Let those who do call them so, beware how they confound these defects with sins, properly so called.

"But how will they avoid it? How will these be distinguished from those, if they are all promiscuously called sins?" I am much afraid, if we should allow any sins to be consistent with perfection, few would confine the idea to those defects concerning which only the assertion could be true.

Q. But how can a liability to mistake consist with perfect love? Is not a

person who is perfected in love every moment under its influence? And can any mistake flow from pure love?

A. I answer, (1.) Many mistakes may consist with pure love; (2.) Some may accidentally flow from it: I mean, love itself may incline us to mistake. The pure love of our neighbour, springing from the love of God, thinketh no evil, believeth and hopeth all things. Now, this very temper, unsuspecting, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are. Here then is a manifest mistake, accidentally flowing from pure love. 📖



(1703–1791)

Strange Things

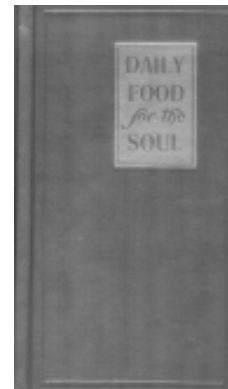
It is the melancholy remark of an excellent man, that he who now preaches the most essential duties of Christianity, runs the hazard of being esteemed, by a great part of his hearers, "a setter forth of new doctrines."

Most men have so lived away the substance of that religion, the profession whereof they still retain, that no sooner are any of those truths proposed which difference the Spirit of Christ from the spirit of the world, than they cry out, "Thou bringest strange things to our ears; we would know what these things mean"—Though he is only preaching to them "Jesus and the resurrection," with the necessary consequence of it—If Christ be risen, ye ought then to die unto the world, and to live wholly unto God.

A hard saying this to the natural man, who is alive unto the world, and dead unto God, and one that he will not readily be persuaded to receive as the truth of God.

—From a message by John Wesley

DAILY FOOD for the SOUL



This attractive, hard cover devotional book is a treasure to be enjoyed for years. This 1910 Gospel Trumpet reprint offers daily readings, using only the scriptures (KJV). There is an index in the back to search by subject headings.

\$12 US, plus shipping



(1729 – 1785)

John Fletcher on Self-Examination

Questions for Self-Examination for Christians

*Every moment Lord I need
the merit of thy death.
Still I'll hang upon my God,
till I thy perfect glory see,
till the sprinkling of thy blood
shall speak me up to thee?*

Do I find joy in being thus nothing, empty, undeserving, giving all the glory to Christ? Or do I wish that grace made me something, instead of God all?

1. Do I feel any pride, or am I a partaker of the meek and lowly mind that was in Jesus? Am I dead to all desire of praise? If any despise me, do I like them the worse for it? Or if they love and approve me, do I love them more on that account? Am I willing to be accounted useless, and of no consequence, glad to be made of no reputation? Do humiliations give me real pleasure, and is it the language of my heart to say: "Make me little, and unknown, loved and prized by God alone"?

2. Does God bear witness in my heart that it is purified—that in all things I please Him?

3. Is the life that I live "by the faith of the Son of God," so that "Christ live in me"? Is the Christ the life of all my affections and designs, as my soul is the life of my body? Is my eye single, and my soul full of light—all eye within and without—always watchful?

4. Do I have the presence of God? Does no cloud come between me and God and the eye of my faith? Can I "rejoice evermore, pray without ceasing, and in everything give thanks"?

5. Am I saved from the fear of man? Do I speak plainly to all, neither fearing their frowns nor seeking their favors? Have I no shame of my faith, and am always ready to confess Christ, to suffer with His people, and to die for His sake?

6. Do I deny myself at all times, and take up my cross as the Spirit of God leads me? Do I embrace the cross in every form it presents itself to me being willing to give

up my ease and convenience to oblige others? Or do I expect them to conform to my hours, ways and customs? Does the cross sit light on me, and am I willing to suffer all the will of God? Can I trample on pleasure and pain? Have I a soul inur'd to pain, to hardship, grief and loss; bold to take up, firm to sustain, the consecrated cross?

7. Are my bodily senses and outward things all sanctified to me? Do I not seek my own things, to please myself? Do I seek grace more for God than myself—preferring the glory of God to all in earth and heaven, preferring the Giver to the gift?

8. Am I poor in spirit? Do I take pleasure in infirmities, necessities, distresses, reproaches, so that out of weakness, want and danger I may cast myself on the Lord? Have I no false shame in approaching God? Do I seek to be saved as a poor sinner, by grace alone?

9. Do I lean not on my own understanding? Am I ready to give up the point when contradicted, unless conscience forbid, and am easy to be persuaded? Do I esteem everyone better than myself? Am I as willing to be a cypher as to be useful and does my zeal burn bright notwithstanding this willingness to be nothing?

10. Have I no false wisdom, goodness, strength, as if the grace I feel were my own? Do I never take that glory to myself which belongs to Christ? Do I feel my need of Christ as much as ever, to be my all? Do I draw near to God, as poor and needy, only presenting before Him His well beloved Son? Can I say:

11. Have I meekness? Does it bear rule over all my impulses, affections and desires, so that my hopes, fears, joy, zeal, love and hatred are duly balanced? Do I feel no disturbance from others, and do I desire to give none? If any offend me, do I still love them, and make it an occasion to pray for them? If condemned by the world, do I entreat? If condemned by the godly, am I the one in whose mouth there is no reproof, replying only as conscience, and not as impatient nature, dictates? If in the wrong, do I confess it? If in the right, do I submit (being content) to do well and suffer for it? It is the sin of superiors to be overbearing and of inferiors to be stubborn; if, then, I am a servant, do I yield not only to gentle persons but to to brash and pushy as well, committing my cause in silence to God. Or when a master, do I show all long suffering? The Lord of all was as one who serves. If I am the greatest, do I make myself least and the servant of all? If a teacher am I lowly, meek and patient, not conceited, self-willed or dogmatic? Am I ready to give up the claims of respect due to age, station, parent, master, etc., or do I rigidly exact those demands?

12. Do I possess resignation? Am I content with whatever is, or may be, feeling that God, the Author of all events, does and will do for all my good? Do I desire nothing but God, willing to part with all if the Lord manifests His will for my doing so? Do I know how to abound and yet to not gratify unnecessary appetites, but being content with things needful do I faithfully and freely dispose of all the rest for the assistance of others? Do I know how to suffer need? Is my confidence in God unshaken even while I feel the dis-

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unions are bundles bound together to be burned. Bible salvation is all that is needed. This obtained, both union of heart and soul and harmony in outward worship and life will follow as a result or fruit of the Spirit. When baptized by one Spirit into one body, and made to drink in the one divine Spirit in His fullness, there will be no trouble to “worship the Father in Spirit and in truth.” For “ye shall know the truth, and the truth shall make you free.” On the plane of Bible holiness no outward observances are made a test, in fact, nothing is made a test of fellowship. For holy men “judge not according to the appearance, but judge righteous judgment.” “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7).

Fellowship is of the Spirit (Phil. 2:1) and exists where heart-purity exists. It is the conscious blending of hearts filled with the same Holy Spirit. One may have been led into all truth; the other not. This does not interrupt fellowship. Nevertheless it is the duty of such as know the truth in meekness to instruct others who do not. Ignorance of some truth does not destroy fellowship, but resisting the truth does because it forfeits salvation. We must not sanction people’s errors, but if they are saved we must show our love and fellowship to them so long as we do not get the evidence that their wrong doctrines have become willful, or they have in some way lost salvation. Then fellowship ends, but love and kindness still continue in faithful efforts for their salvation. To ignore fellowship simply because of some doctrinal error is bigotry.

To know the truth is our privilege, to teach the truth, our duty. But to have fellowship with the pure and upright of heart is an involuntary and spontaneous fact. Sects are the result of carnality; nothing but perfect holiness destroys carnality and thus removes both sectism and its cause. The fire of God’s love saves the soul, harmonizes all hearts that receive it, leads them into perfect and uniform obedience to all truth, and drives afar all who refuse to pass through its purging fire and gain the plan of holy fellowship. 📖

William Law on Vain Apparel

1686–1761

Now what is the reason that when you think of a saint or eminent servant of God, you cannot admit of the vanity of apparel? Is it not because it is inconsistent with such a right state of heart, such true and exalted piety? And is not this therefore a demonstration that where such vanity is admitted, there a right state of heart, true and exalted piety must needs be wanted?

In like manner, the expensive finery of dress is not a crime because there is anything good or evil in clothes, but because the expensive ornaments of clothing shows a foolish and unreasonable state of heart that abuses the end of clothing and turns the necessities of life into so many instances of pride and folly.

All the world agree in owning that the use and manner of clothes is a mark of the state of a man’s mind, and consequently that it is a thing highly essential to religion.

In the matter of apparel there is no rule to be observed but such a right use

proper use of money. You are to consider it as an indulgence of proud and unreasonable tempers, as an offence against the humility and sobriety of the Christian spirit. You are to consider it as an offence against all those doctrines that require you to do all to the glory of God, that require you to make a right use of your talents, so that you must not deceive yourself with saying, “Where can be the harm of clothes?”

For the covetous man might as well say, “Where can be the harm of gold or silver?” But you must consider that it is a great deal of harm to want that wise, and reasonable, and humble state of heart which is according to the spirit of religion, and which no one can have in the manner that he ought to have it who indulges himself either in the vanity of dress, or the desire of riches.

There is therefore nothing right in the use of clothes, or in the use of anything else in the world, but the plainness and simplicity of the gospel. Every other use of things (however polite and fash-

Christians are to be so far from conforming to the fashions of this life that to have overcome the world is made an essential mark of Christianity.

of clothes as is strictly according to the doctrines and spirit of our religion. To pretend to make the way of the world our measure in these things is as weak and absurd as to make the way of the world the measure of our sobriety or humility. It is a pretense that is exceedingly absurd in the mouths of Christians who are to be so far from conforming to the fashions of this life that to have overcome the world is made an essential mark of Christianity.

This therefore is the way that you are to judge of the crime of vain apparel. You are to consider it as an offence against the proper use of clothes, as covetousness is an offence against the

ionable in the world) distracts and disorders the heart and is inconsistent with that inward state of piety, that purity of heart, that wisdom of mind and regularity of affection, which Christianity requireth.

As to this doctrine concerning the plainness and modesty of dress, it may perhaps be thought by some to be sufficiently confuted by asking whether all persons are to be clothed in the same manner. These questions are generally put by those who had rather perplex the plainest truths than be obliged to follow them.

Let everyone guard against the vanity of dress. 📖

George Fox on SIN

While I was in prison, diverse professors came to discourse with me. I had a sense, before they spoke, that they came to plead for sin and imperfection. I asked them whether they were believers and had faith.

They said, "Yes." I asked them, "In whom?" They said, "In Christ." I replied, "If ye are true believers in Christ, you are passed from death to life; and if passed from death, then from sin that bringeth death; and if your faith be true, it will give you victory over sin and the devil, purify your hearts and consciences (for the true faith is held in a pure conscience), and bring you to please God, and give you access to Him again."




(1624 – 1691)

But they could not endure to hear of purity, and of victory over sin and the devil. They said they could not believe any could be free from sin on this side of the grave. I bade them give over babbling about the Scriptures, which were holy men's words, whilst they pleaded for unholiness.

At another time a company of professors came, who also began to plead for sin. I asked them whether they had hope. They said, "Yes, God forbid but we should have hope."

I asked them, "What hope is it that you have? Is Christ in you the hope of your glory? Doth it purify you, as He is pure?" But they could not abide to hear of being made pure here.

Then I bade them forbear talking of the scriptures, which were the holy men's words, "for," said I, "the holy men that wrote the scriptures pleaded for holiness in heart, life, and conversation here, but since you plead for impurity and sin, which is of the devil, what have you to do with the holy men's words?" 

John Fletcher on Self Examination

Continued from Page 7

stress of poverty and have the prospect of future need while, humanly speaking, strangling would seem better than life? And in these circumstances, do I pity those who, having plenty, waste it in excess instead of helping me?

13. Am I just, doing in all things as I would others should do unto me? Do I render homage to those above me, not presuming on their leniency and graciousness? As a superior do I exercise no undue authority, taking no advantage of the timidity, respect or dependency of any person. Do I consider the great obligation superiority lays me under of being lowly and kind, and of setting a good example?

14. Am I temperate, using the world and not abusing it? Do I receive outward things in the order of God, making earth a ladder to heaven? Is the satisfaction I take in creation consistent with my being dead to everything below, and a means of leading me more to God? Is the turn of my mind and general disposition in due subjection, not leading me to any extreme either of too much silence or of too much talkativeness, of reserve or freedom?


15. Am I courteous, not severe, adapting myself to all with sweetness, striving to give no one pain, but to gain and win all for their good?

16. Am I vigilant—redeeming time, taking every opportunity of doing good—or do I spare myself, being careless about the souls and bodies to which I might do good? Can I do no more than I do? Do I perform the most servile offices, such as require and humiliation with cheerfulness? Is my conversation always seasoned with salt, at every time administering some kind of favor to those I am with?

17. Do I love God with all my heart? Do I constantly present myself, my time, substance, talents, and all that I have, a living sacrifice? Is every thought brought into subjection to Christ? Do I like or dislike only such things as are pleasing or displeasing to God?

18. Do I love God with all my strength and are my spiritual faculties always vigorous? Do I give way to sinful laziness? Am I always on my watch? Do business, worldly care, or conversation never dampen my fervor and zeal for God?

19. Do I love my neighbor as myself—every person for Christ's sake—and honor all persons as the image of God? Do I think no evil, listen to no groundless surmises, nor judge from appearances? Can I bridle my tongue, never speaking of the fault of another except with a view to do good, and when I am obliged to do this, have I the testimony that I sin not? Have I that which hopes, believes and endures all things?

20. Do I bear the infirmities of age or sickness without seeking to repair the decays of nature by strong sedatives, and do I make Christ my sole support, casting the burden of a feeble body into the arms of his mercy? 



(1615–1691)

Richard Baxter on Hating Sin

1. Labour to know God, and to be affected with His attributes, and always to live as in His sight. You can no further know what sin is than you know what God is, whom you sin against. The wicked have no practical, prevalent knowledge of the malignity of sin, because they have no such knowledge of God. *They that fear God will fear sinning.* They that in their hearts are bold irreverently with God, will, in heart and life, be bold with sin. The atheist, who thinks there is no God, thinks there is no sin against him. Nothing in the world will tell us so plainly and powerfully of the evil of sin as the knowledge of the greatness, wisdom, goodness, holiness, authority, justice, truth of God. The sense of His presence, therefore, will revive our sense of sin's malignity.

2. Consider well of the office, the bloodshed, and the holy life of Christ. His office is to expiate sin and to destroy it. His blood was shed for it. His life condemned it. Love Christ, and you will hate that which caused His death. Love Him, and you will love to be made like Him and hate that which is so contrary to Him. These two great lights will show the odiousness of darkness.

3. Think well both how holy the office and work of the Holy Ghost is, and how great a mercy it is to us. Shall God Himself, the heavenly light, come down into a sinful heart, to illuminate and purify it? And yet shall I keep my darkness and defilement, in opposition to such wonderful mercy?

4. Know and consider the wonderful love and mercy of God, and think what He has done for you, and you will hate sin and be ashamed of it. It is an

aggravation which makes sin odious even to common reason and ingenuity, that we should offend a God of infinite goodness, who has filled up our lives with mercy. It will grieve you if you have wronged an extraordinary friend. His love and kindness will come into your thoughts, and make you angry with your own unkindness. Here look over the catalogue of God's mercies to you, for soul and body. And here observe that Satan, in hiding the love of God from you, and tempting you under the pretence of humility to deny His greatest, special mercy, seeks to destroy your repentance and humiliation, also, by hiding the greatest aggravation of your sin.

5. Think what the soul of man is made for, and should be used to, even to love, obey, and glorify our Maker; and then you will see what sin is, which disables and

*They that fear God
will fear sinning.*

perverts it. How excellent and high and holy a work are we created for and called to! And should we defile the temple of God, and serve the devil in filthiness and folly, when we should receive and serve and magnify our Creator?

6. Think well what pure and sweet delights a holy soul may enjoy from God in His holy service, and then you will see what sin is, which robs Him of these delights and prefers fleshly lusts before them. O how happily might we perform every duty, and how fruitfully might we serve our Lord, and what delight should we find in His love and acceptance, and the foresight of everlasting blessedness, if it were not for sin, which brings down the soul

from the doors of heaven, to wallow with swine in a beloved dunghill!

7. Bethink you what a life it is which you must live forever, if you live in heaven, and what a life the holy ones there now live. Then think whether sin, which is so contrary to it, be not a vile and hateful thing. Either you would live in heaven, or not. If not, you are not those I speak to. If you would, you know that there is no sinning; no worldly mind, no pride, no passion, no fleshly lust or pleasures there. Oh, did you but see and hear one hour, how those blessed spirits are taken up in loving and magnifying the glorious God in purity and holiness, and how far they are from sin, it would make you loathe sin ever after, and look on sinners as on men in bedlam wallowing naked in their dung. Especially, to think that you hope yourselves to live forever like those holy spirits, and therefore sin does ill beseech you.

8. Look but to the state and torment of the damned, and think well of the difference betwixt angels and devils, and you may know what sin is. Angels are pure; devils are polluted. Holiness and sin do make the difference. Sin dwells in hell, and holiness in heaven. Remember that every temptation is from the devil, to make you like himself; as every holy motion is from Christ, to make you like Himself. Remember when you sin, that you are learning and imitating of the devil, and are like him (John 8:44). And the end of all is, that you may feel his pains. If hell-fire be not good, then sin is not good.

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Menno Simon On Sects

When I think of finding true teachers, such as are sent of God, quickened by the Holy Spirit; who sincerely seek the salvation of their brethren; who are not earthly minded, but preach the saving, wholesome word of our beloved Lord Jesus Christ in purity of heart, and who are quite unblamable in their doctrine and life, I find myself altogether mistaken.

But instead, I find all over the world and among most of the sects, nothing but robbers of the glory of God, and murderers of souls; deceivers, blind watchmen, mute dogs, masters of sects who are carnally, earthly and devilishly minded; enemies of the cross; serving their bellies instead of serving God; false prophets, idolaters, vain talkers, liars, and wizards.

If any person does not believe my words, let him prove their walk by the word of the Lord. Let him compare their doctrine, sacraments, spirit, object, walk and life with the doctrine, sacraments, spirit, object, walk and life of Christ, and common sense will teach you, without even the Word of God, of whom they are sent and what fruits their teachings bear.

When I think of finding an unblamable church without spot and blemish, which serves the Lord with all its power and which conforms itself to His Word—I verily find such an ungodly, abominable, corrupted and confused people; so carnal, idolatrous, whoring, cruel, ungodly, unbelieving, ignorant, blood-thirsty, unmerciful, drunken, pompous, luxurious, proud, avaricious, greedy, envious, adulterous, false, deceiving, sodomitic, refractory, disobedient, rebellious, vain, and so devilish, that a godfearing soul must stand dumb-founded and be ashamed thereof.

Yet they claim to be the true bride, the believing church of Christ. Oh no, dear reader, no. Christ Jesus does not own such a bride or church. But His bride is flesh of His flesh and bone of His bone (Eph. 5:30); she conforms to Him (Rom. 8:29); is created after His image (Col. 3:10); partakes of His

nature (2 Pet. 1:4); is minded as He is (Phil. 2:5). Yea in God's church nothing is heard, seen or found but the true doctrine of our beloved Lord Jesus Christ and His holy apostles, according to the Holy Scripture.

But in the beforementioned churches it is mostly doctrines, flatterings, comments, councils and commandments of men. Here is faith, truth, obedience, baptism of the believing, according to the Word of God, true fraternal love, and service of our neighbors.

Yonder is unbelief, falsehood, disobedience, infant baptism without God's Word, hatred, envy, tyranny, quarreling, backbiting, cheating, robbing and murdering.

Here is teaching, admonition, consolation, reproof in righteousness—there, mere corruption, heresy, upbraiding and slandering. Here, humility—there, pride.



(1496 – 1561)

Here, mercy—there, mercilessness.

Here, true religion—there, idolatry. Here, spirit and spiritual wisdom—there, flesh and foolishness. Here is prayer for the Lord's truth—there the righteousness of the Lord is persecuted.

In short, here is Christ and God—there, antichrist and the devil. Yea, most beloved

brethren, the pure, chaste and spotless bride of our Lord Jesus Christ (judge for yourselves) is quite different from this carnal, unclean, adulterous and shameful cause.

Verily, they are not the true church of Christ who merely boast of His name. But those are the true church of Christ, who were converted, who are born from above of God, who are of a regenerated mind and by the operation of the Holy Spirit from the hearing of the divine Word have become children of God; who obey Him, and live unblamably in His holy commandments and according to His holy will, all their days.

Inasmuch as the worldly church is no such amiable, obedient bride, but has left her lawful husband, Christ, and follows after strange adulteries, as may be plainly seen, and all this through blindness, ignorance and the deceit of their teachings—therefore I seek to accomplish nothing by my writing and teaching but to reclaim this adulterous bride, the erring church, from her adulterous actions and again to return her to her first husband, Christ Jesus, to whom she was so unfaithful, notwithstanding He did her such great service, showing and declaring to all sects, nations and individuals who desire to read or hear our doctrine, writings and admonitions, not by flatterings and my own opinion, but by the express Word of God, which alone avails, that there is no salvation on earth or in heaven otherwise than in Christ Jesus, that is, in His doctrine, faith, sacraments, obedience and walk. *All doctrine which is contrary to His Word or without His command is vain.*

Again, with the corrupted sects, the carnal kingdom; that they, not being comprised, expressed, nor commanded in His Word, but most of them being diametrically contrary to the Word, therefore we deem them, according to the sentence of the Holy Scriptures, as nothing else than false doctrine, deceit and fantasy; as false and garbled, idolatrous sacraments, as abominable idolatry, spiritual whoredom, degeneracy, and as carnal, earthly and deadly life, of which the Holy Spirit has so abundantly testified through Paul and John that those who commit these things shall not inherit the kingdom of God (Rom. 1:22, 1 Cor. 6:8, Gal. 5:21, Eph. 3:5, Rev. 22:5). ☞

Girolamo Savonarola on **The Prostitute Church**




(1452–1498)

O Lord, my Lord, they will allow no good to be done! And thus, O prostitute church, thou hast displayed thy foulness to the whole world, and stinkest unto heaven.

Thou hast multiplied thy fornications in Italy, in France, in Spain, and all other parts. Behold, I will put forth my hand, saith the Lord, I will smite thee, thou infamous wretch. My sword shall fall on thy children, on thy house of shame, on thy har-

lots, on thy palaces, and my justice shall be made known.

Earth and heaven, the angels, the good and the wicked, all shall accuse thee, and no man shall be with thee. I will give thee into thy enemy's hand...

O priests and friars, ye, whose evil example hath entombed this people in the sepulchre of ceremonial. I tell ye this sepulchre shall be burst asunder, for Christ will revive His church in His spirit. 

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Upland, California

The Gospel Restoration Academy

Warsaw, Indiana

The Church of God Restoration Academy

Greenville, Ohio

The Church of God Academy

Kidron, Ohio

Seventh Trumpet Academy

Oklahoma City, Oklahoma

Evening Light School

Honey Grove, Texas

The Church of God Restoration School

Bonduel, Wisconsin

Little Pilgrim Academy

Steinbach, Manitoba

Church of God Sunrise Academy

Aylmer, Ontario

Church of God Christian School

Germany

Christliche Schule der Gemeinde Gottes

Baja California, Mexico

Baja Church of God Mission School

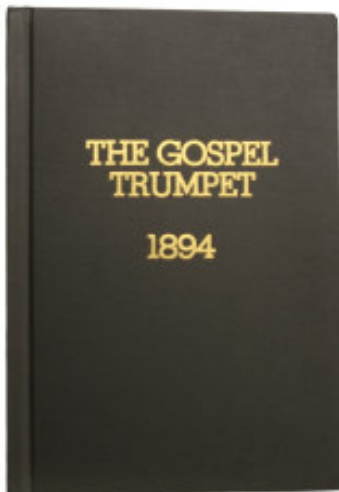
Chihuahua, Mexico

Evening Light Christian Academy

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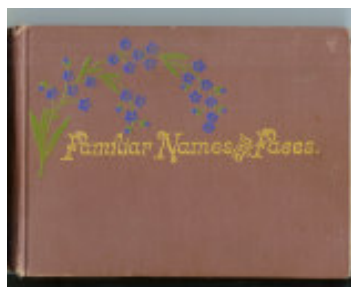
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Richard Baxter on Hating Sin

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9. Look always on sin as one that is ready to die, and consider how all men judge of it at the last. What do men in heaven say of it? And what do men in hell say of it? And what do men at death say of it? And what do converted souls, or awakened consciences, say of it? Is it then followed with delight and fearlessness as it is now? Is it then applauded? Will any of them speak well of it? Nay.

10. Look always on sin and judgment together. Remember that you must answer for it before God and angels.

11. Look now but upon sickness, poverty, shame, despair, death, and rottenness in the grave, and it may a little help you to know what sin is. These are things within your sight or feeling; you need not faith to tell you of them. And by such effects you might have some little knowledge of the cause.

12. Look but upon some eminent, holy persons upon earth, and upon the mad, profane, malignant world, and the difference may tell you in part what sin is. Is there not an amiableness in a holy, blameless

person, that lives in love to God and man, and in the joyful hopes of life eternal? Is not a beastly drunkard or whoremonger, and a raging swearer, and a malicious persecutor a loathsome creature? Is not the mad, confused, ignorant, ungodly state of the world a very pitiful sight? What then is the sin that all this consists in?

When you have found out your disease and danger, give up yourselves to Christ as the Saviour and Physician of souls, and to the Holy Ghost as your Sanctifier, remembering that He is sufficient and willing to do the work which He has undertaken. It is not you that are to be saviours and sanctifiers of yourselves (unless as you work under Christ). But he that has undertaken it, takes it for His glory to perform it. 

MEETING REPORTS

Madrid, Spain: On Nov. 6, 2007, a gospel company of 23 saints, traveling from Canada, Mexico, the U.S.A., and Germany met up in Madrid. Our dear brother from Spain, Bro. Miguel Martinez, met us at the airport and arranged transportation for us all to our hotel rooms.

We rested for a few hours and immediately thereafter prepared for our first service that evening. We had services every evening, from Tuesday through Saturday, and two services on Sunday. Every service was well attended by up to 13 visitors, several of them repeat visitors. The gospel was preached with much anointing by Bro. Henry Hildebrandt and Bro. Benjamin Tovstiga, with many frequently asked questions being answered.

We started most services by singing on the street in front of the hotel for an hour, handing out literature and invitations to the meetings. One night we estimated, by the amount of literature that was handed out in 1 hour that approximately 10,000 souls walked by on the street and saw the saints. We had all night prayer that night, praying for souls in Spain.

The response was very good, especially during the street meetings, where we got addresses from people all over the world. Several passersby stopped to tell us

they had seen the saints in Israel recently. Many were touched by the singing and outward standard, some expressing thankfulness that we would come to Spain with the gospel, saying that Spain needed us. Others shared their thoughts of how they could tell by looking at us that God was truly with us. One man begged us to come to London next. Oh, that this gospel could be brought to every city in the world!

During the day, the saints walked the streets, rode the buses, trains, and subways, stopping at parks to sing, and passing out literature and invitations on the way. Many souls were dealt with on a personal level, and crowds heard us sing and watched us pass by.

We found Bro. Miguel very encouraged in his soul, and left him refreshed in the things of God. He has a real burden for his native land, that God would establish a congregation in Madrid. Please pray earnestly for Spain, that God would continue to work there. Bro. Albert Wiebe

Germany: "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you." Hab. 1:5.

We thank the Lord with all our heart for

the meeting we had in southern Germany from Oct. 28 to Nov. 4 with Bros. Daniel Layne and Ray Tinsman. It is true, people don't believe that God is doing amazing and wonderful things in our time; they don't believe there are apostles anymore; they don't believe that we can live holy and without sin in the year 2007; that we can have unity, true unity, the unity which Jesus prayed for, amongst the people of God. And yet, thank God, it is all true!

The Lord came down with His grace, help, and blessings. We received messages from the Lord that were full of power and anointing, which purified His people like fire, and which were a great help in Zion. The Holy Ghost provoked us through His vessels to pray fervently for souls; to radical Christian service. We were exhorted to nourish our relationship with God and to die completely to self in order to be a help to others. We were challenged to take the fight to stay saved even more seriously; to search for a greater vision of Jesus and His body—the church; and we were encouraged to hide ourselves in Jesus, our Rock.

Thank the Lord for the work of the restoration and for that which God allows His children to taste on the heights of Zion!

We are in the time of preliminary judgment, shortly before the coming of the

Lord. The Lord is cleansing, preparing, and adorning His bride, for which He is soon coming. For that purpose these valuable meetings were held. Sis. Hilde Groetzinger

Oklahoma: “And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” Mark 13:27.

Once again the saints gathered for the annual meeting in Oklahoma City, Oklahoma, Nov. 19–25. The Lord truly blessed His people one more time. There were over 500 saints in attendance, with saints coming from several different states in the USA and also from Canada, Mexico and Germany.

Laboring in the Spirit with messages, prayer and song, the saints were richly blessed of the Lord with the holy anointing and power. This year the saints were especially blessed with more messages, because two morning meetings were held in succession of each other, with the Word of God being brought forth in clarity. Many souls sought help at an altar of prayer. There was much shouting and rejoicing in the Lord.

An ordination service was conducted, with Bro. Benjamin Tovstiga, of Chihuahua, Mexico, receiving ordination as a minister. A baptismal service was also held in which many saints, including several young people, followed Jesus’ example in water baptism.

There were numerous visitors that attended. We pray that the Word that was delivered by the hand of God will have the needed effect on all who were in attendance. All in all the meeting was a success. All glory goes to the Lord for the success of this meeting. It is wonderful to see the Lord move once more before His soon coming.

May all be encouraged to move ahead in the power of our Saviour. Amen. Bro. Gary Boevers

Kenya, Africa: The Lord afforded the saints opportunity to travel to Kenya, East Africa, for our eleventh annual gospel meeting. The first weekend was enjoyed in Nairobi where we participated in the Sunday morning worship service of Buruburu Community Centre Church of God where we preached on restoration glory.

We continued directly to the site of our annual meeting held Dec. 3 through Dec. 6 and dedicated to the upbuilding of the ministry with four daily sessions scheduled. Seventy-six of our resident ministers participated and six guests joined us by special invitation. Emphasis was on doctrinal teaching, delivered through myself and Bro. Ray Tinsman, which was well received and profitable. Subjects covered were What is a Minister?, Holiness, Salvation, the Name of the Church, and Dress. False doctrines of the millennium, antichrist and tongues were exposed through the teaching of the truth.

Following the ministers’ meeting, the small gospel company flew to Western Kenya, the saints’ first outreach into this area to which the church of God was introduced at the turn of the last century. Daily visitations from the hotel in the highly malarial city of Kisumu were made, Dec. 7 through 9, to our own congregations and others whose roots are in church of God doctrine, chiefly in and around Butere district.

Everywhere we exhorted the people to be established in holy living and restoration glory. We were warmly received as the first missionaries to visit a regular convention of one hundred ministers who expressed eagerness for the restoration of Bible doctrines.

Thank the Lord! He owned the whole trip. We beseech the saints to continue bearing a prayerful burden for souls in Kenya, a nation that broke into civil unrest soon after our departure—a small analogy of the desperate spiritual devastation that keeps calling the saints to return for the salvation of many souls.

Heartfelt greetings of love and thanksgiving have been sent to the saints around the world by their brethren in Kenya.

Bro. Daniel Layne

Alaska: We thank the Lord for the wonderful blessings we received in the meeting held December 14–16, 2007, in Wasilla, Alaska. Bro. John Strizu, from Ohio, held the meeting with Bro. Marcus Benion, from Indiana, attending in support.

The Lord blessed His Word and the church was built up by four messages entitled *Sin—Its Effects and Its Cure, No Fear in Love, The Defense of the Gospel* and *Keep Yourselves from Idols*. We were encouraged to overcome, admonished to trust the Lord,

and challenged to set our affections where they need to be.

The Spirit of the Lord was faithful to draw to repentance and there was great rejoicing as a soul, for whom the saints had labored much in prayer, was gloriously delivered from the awful burden of sin. Glory to God!

We thank the Lord for the help He has given to us as a result of this meeting. We were glad to have a few visiting families from the area. All heard the good Word of God which continues to bring forth fruit here as it does in all the world.

Sis. Roslyn Sims



Ministers in attendance at Kenya, Africa December 2007

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CONTACTS

Alaska, USA:	Bro. & Sis. Sims	(907) 376-7133
California, USA:	Bro. Daniel Layne	(909) 985-5759
Illinois and Wisconsin, USA:		
<i>Chicago:</i>	Bro. Patrick O'Shea Sr.	(262) 652-7517
<i>Sheboygan:</i>	Bro. Jeff Moser	(920) 627-2683
<i>Bonduel:</i>	Bro. Allen Bontrager	(715) 758-6748
Indiana, USA:	Bro. Steve Hargrave	(260) 456-4593
Ohio, USA:		
<i>Greenville:</i>	Bro. Ray Tinsman	(765) 468-7373
<i>Kidron:</i>	Bro. Lester Bontrager	(330) 857-2580
Oklahoma, USA:	Bro. Gary Boevers	(405) 396-9359
Texas, USA:	Bro. Johnny Friesen	(903) 378-3295
Manitoba, Canada:	Bro. & Sis. Wieler	(204) 320-9091
Ontario, Canada:	Bro. Henry Hildebrandt	(519) 765-2331
Germany:		
<i>Meinersen Kr. Gifhorn:</i>	Bro. Alexander Kahm	(05372) 67 66
<i>Bünde Kr. Herford:</i>	Bro. Waldemar Scheling	(05223) 4 23 88
<i>Königsbach-Stein Kr. Pforzheim:</i>	Bro. Viktor Dietrich	(07232) 66 12
<i>Neuenstadt-Stein Kr. Heilbronn:</i>	Bro. Karl Anselm	(07136) 2 04 01
Mexico:		
<i>Baja California:</i>	Mission House	(646) 173-6464
<i>Chihuahua:</i>	Bro. Ben Dyck	(625) 584-1250
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