

House of Prayer
CHRISTIAN CHURCHES
OF AMERICA, INC.

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Reaching the Lost Through the Power of Prayer

Prayer **FORCE**

VOLUME 9 † APRIL 2005

THE FAMILY MATTERS

FEATURE:
Letter from
the Editor

Children
of the Moon

The Shamrock
Preacher

THIS WE'LL DEFEND

House of Prayer Christian Churches of America, Inc.

General Board

God the Father

God the Son

God the Holy Ghost

OUR ★ MISSION

"De Oppresso Liber"

*Latin for "To Liberate the Oppressed."
The Lord has proclaimed it to us in the
clearest of terms:*

*"to preach the gospel to the poor,
to heal the brokenhearted,
to preach deliverance to the captives,
and recovering of sight to the blind,
to set at liberty them that are bruised,
to preach the acceptable year of the Lord."*

OUR ★ CREED

*Do All We Can NOW
Love all the souls we can NOW
Do all the good we can NOW
To all the people we can NOW
In all the ways we can NOW
In all the places we can NOW
At all the times we can NOW*

House of Prayer Good News

This is perhaps the most precious portion of the whole Prayer Force Magazine. In it we find real-life testimonies and accounts of what the Lord is doing in our midst! What we don't find is something that happened in the past or something we hope to happen, but rather the victorious results of God answering our prayers. We serve a right now God who is at work daily showing Himself strong on the behalf of those that are sincere with Him. Don't stop praying, because it's working! Thanks be to God!

The Good News is that the miracle of salvation is still being performed. During conference, a young man about eighteen years old, who has been in church many years but resisted the Spirit of God, came under conviction of sin. On the third day of the meeting he woke up and decided he was going to give his heart to God in the morning service. But as he thought on these things, he realized he should not delay any longer; and while in the shower, he gave his heart to Jesus. Praise God, as the prayers of God's people go up, the Holy Spirit's power comes down to save!

The Good News is that a sister in one of our churches went to a lady's house that was diagnosed with cancer. She prayed for the lady while she was visiting. The lady went to the doctor a couple of days later to be re-evaluated. The doctor said that the cancer was gone! Praise God! God is still a healing God.

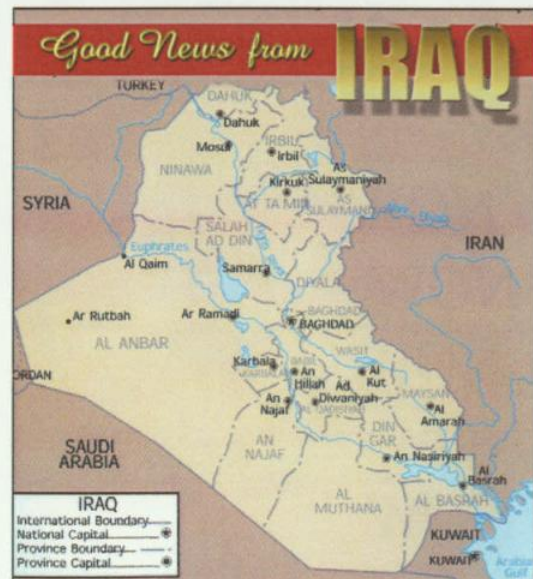
The Good News is that God is still in the business of delivering lost souls. One evening two brethren in one of our churches were out soulwinning. They saw a man standing on a bridge. As they drove past him, God dealt with their hearts to drive back and invite him out to church. They turned their car around and went to talk to the man. They found out that he was planning on committing suicide. They talked him out of this senseless act. The man came to church and got saved! Now he attends church on a regular basis!

The Good News is that God is still a healer. A sister's parents, who had not previously attended one of our churches, came with their daughter to conference. During the third night of the conference, the sister's father was healed of his spotted vision.

The Good News is that a people are still answering the call. A pastor and a brother were soulwinning on post. God dealt with the pastor's heart to visit a young lady in the military who use to attend church, but had not come for six months. God had been dealing with her heart about getting right with Him. That night, she went to church and prayed for salvation. The next evening she received the baptism of the Holy Ghost. She moved into the ladies home and has a desire to go to Bible Seminary.

The Good News is that effective Spring Conference 2005 we have begun a Distance Learning Bible Seminary in La Mesa, CA. There are several newly enrolled students that are excited about their new Seminary and the opportunity for this next victorious step in God! This expansion of the Kingdom on the west coast marks one more step in God's plan to reach the lost in that part of the nation and to raise up missionaries for the Spanish-speaking people of the Americas.

The Good News is that a new Bible Seminary is set to open in Killeen, TX. In Killeen, there are many new students who have long awaited an opportunity to attend Bible Seminary. God is calling men and women from the north, south, east and west to band together in this worldwide revival movement. Through these willing men and women throughout all of our Bible Seminaries and churches God has promised that He would bring revival and reach the lost. 🕊



The Good News is that God is saving new souls in Iraq! A brother deployed there has been witnessing to a fellow soldier in his platoon. Through his prayers and efforts this man has come to experience true salvation. In the workplace the new brother has demonstrated his faith boldly and has such a hunger for the word of God that he desires to enroll in the Bible Seminary's Distance Learning Program.

The Good News is of salvation abroad. A few brothers and sisters stationed together in a camp in Iraq have been getting together faithfully for prayer meeting every night, and soldiers that beforehand really weren't faithful to God have been attracted to the prayer meeting. The other night, a soldier attended and got saved! God hears *all* our soldiers' prayers! 🕊

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THE FAMILY MATTERS

The family has always been the cornerstone of American society. Our families nurture, preserve and pass on to each succeeding generation the values we share and cherish, values that are the foundation for our freedoms. In the family, we learn our first lessons of God and man, love and discipline, rights and responsibilities, human dignity and human frailty. Our families give us daily examples of these lessons being put into practice. In raising and instructing our children, in providing personal and compassionate care for the elderly, in maintaining the spiritual strength of religious commitment among our people—in these and other ways, America's families make immeasurable contributions to America's well-being. Today more than ever, it is essential that these contributions not be taken for granted and that each of us remember that the strength of our families is vital to the strength of our nation.

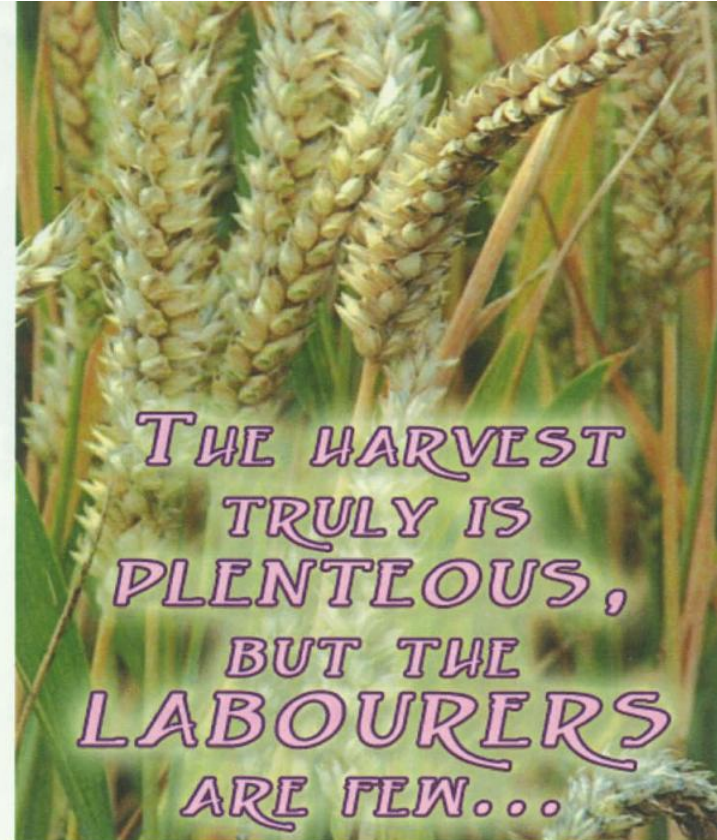
Increasing waves of declining morality are battering our nation's families. For several years now, social scientists have warned us that the family is disintegrating and will not survive this century. Several writers have criticized the family and stated that this process of disintegration ought to be encouraged. In a book titled *The Death of the Family*, a British physician suggests doing away with the family because it is a primary conditioning device for a Western, imperialistic worldview. In *Sexual Politics*, Kate Millett writes that the family must go because it oppresses and enslaves women. This idea is reflected in women's liberation literature. Is there danger that the American family will cease to exist? I do not think so. A larger percentage of Americans have children, and commit themselves to living in a family household than ever before. We do, however, have serious cause for concern—not that the family will disappear, but that certain trends prevalent today will incapacitate the family, destroy its integrity, and cause its members to suffer such crippling emotional conflicts that they will become an intolerable burden to society. Let's look at a few of these trends. The trend toward

quick and easy divorce and the ever-increasing divorce rate subject more and more children to physically and emotionally absent parents. The divorce rate has risen 700 percent in this century and continues to rise. There is now one divorce for every 1.8 marriages. Over a million children a year are involved in divorce cases and 13 million children under eighteen have one or both parents missing.

The escalating numbers of married women who have joined the labor force and work outside of the home (especially mothers with young children) have a profound effect on family life. In 1948, 18 percent of the nation's mothers worked outside of the home. In 1971 this figure jumped to 43 percent. Today it is over 50 percent. This phenomenon has increased marital stress and contributed to the high rate of divorce. What is most disturbing is that an increasing percentage of mothers who work have young children, nearly 6 million preschool children have working mothers. Only a small fraction of these mothers work because of economic necessity. Many colleges and universities convey the notion that the role of wife and mother is passe, and to settle for such a role in life is to settle for second-class citizenship. The women's liberation movement has had an impact here. Though it focuses on many legitimate grievances, it appears eager to deny the responsibility of being a wife and mother. Unless these women can pursue a career while raising a family, they consider their lives a failure. Clinical experience indicates clearly that no woman with young children can do both at the same time without sacrificing either the quality of work or the quality of child care.

The obtrusion of television into the home has affected the North American family in ways we have not yet begun to fathom. We are just beginning to fully experience the first generation brought up completely on television. Some studies have shown that the average viewing time of the American child from six to 16 years of age is between 20 and 24 hours per week. If he lives to be 80, and continues to watch TV at that rate, he will have spent 8 to 10 years of his life watching television. Or to put it another way, he lives about 20,000 days. One fifth of his waking life or about 4,000 days will have been spent watching television. This inundation of worldliness through the pipeline of Hollywood has become a catalyst for a new trend of uncontrolled behavior among today's youth. The family is also affected by the lack of impulse control in our culture today. The deep moral confusion we have observed over the past decade seems to have lifted all restraint. Aggression in the home has been increasing steadily. Since it has been required to report "battered child" cases, we have observed an alarming increase in this phenomenon. Authorities expect between 2 and 4 million cases to be reported this year. About 15,000 of these will suffer permanent brain damage; about 2,000 will die. Many more cases go unreported.

Continued on page 24



THE HARVEST
TRULY IS
PLENTEOUS,
BUT THE
LABOURERS
ARE FEW...

Harvest News Traveling the Land
A Report from the Field

Are You in God's Toolbox?

Staying available for God's use

A RECENT PRAYER FORCE MAGAZINE featured the House of Prayer Christian Seminaries. It is so exciting to see and hear about the many students who are ready to give their lives for the cause of the gospel. Many times when God calls an individual, there is a struggle with the call; not because they are unwilling, but because they feel unqualified. Moses said, "I cannot speak", and Jeremiah said, "God, I am only a child." It has been shared that when God created the heavens and the earth, He reached out and grabbed a handful of nothing and made something out of it. One man shared that maybe we should become nothing that God may do something with us.

In 1 Corinthians 1:26-29, Paul begins to deal with the tools which God uses. As a good machinist, mechanic, carpenter, etc. organizes his toolbox, there

are certain tools that are placed on the top shelf, that that they might be easily accessible. Paul gives us a look into the toolbox of God. He says that God has chosen the foolish things, the weak things, the base things, the despised things and the non-existent things. You see the call is not to those who are already wise and noble. The reason is simple: God knows what is in man and He knows that those who consider themselves something in this world are not fit for his toolbox, because the tool would try and take the glory and the credit for the work performed. God has said that He would have no flesh glory in His presence. The wise people of this world will take God's glory. Those who are strong would also take God's glory, but those who are weak and know that they are what they are by the grace of God, will give Him the glory due His name. God is pleased when the latter takes place.

We give God the glory for what He is doing in Killeen, Texas. We shout a great big "Welcome Home" to many of the soldiers of the cross that are stationed there. Pastor Pilkington shared that many of the brethren have returned from deployment ready to let God use them for His glory. Our Lord has provided a nice place of worship and has set it up as a soul-saving station for many of the broken lives in that city.

God is moving throughout the House of Prayer Christian Churches. Let us receive the word

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?"

1 Samuel 15:17

of the Lord to King Saul in 1 Samuel 15:17, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?" Brethren, some of the most expensive tools in wrong hands will accomplish nothing, because it is not always the tool that matters, but the hand that it is in.✕

Prayer



FORCE

QUALIFIED

Jeremiah

The Man Who Looked Like Christ

AT A CRISIS IN HIS MINISTRY, JESUS withdrew with his disciples into the lonely region of Caesarea Philippi. There he asked his disciples, "Whom do men say that I the Son of man am?" The disciples answered him, "Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets."

Christ was none of these with whom the popular associated Him, and who were named by the disciples. Yet so far as a comparison, rather than a reincarnation, was concerned, those who said that Christ was Jeremiah were nearer to the truth than those who said he was John the Baptist, or those who said he was Elijah. John and Elijah had his zeal, his courage, his obedience to the will of God, his power to denounce; but only Jeremiah had his tenderness, his solitariness, his sorrow, his compassion, and his spiritual thought for the Kingdom of God.

Isaiah's great portrait of the Suffering Servant of God in the fifty-third chapter of his prophecy, which both Christ and the evangelist Philip tell us was a prediction of Christ, was taken by some to be a portrait of the prophet Jeremiah. He indeed was "despised and rejected of men, a man of sorrows and acquainted with grief." It is by no means strange that some should have so misunderstood Isaiah, for it looks as if Jeremiah had sat for his portrait to Isaiah. Jeremiah is in many ways the saddest, loneliest, and grandest man in the Bible.

Nations produce their greatest men at the beginning of their history or at the end of their history, in the throes of birth or in the throes of dissolution. Jeremiah is the prophet of Israel's sunset. We behold him standing like an iron pillar amid the smoke and flames and darkness of Jerusalem's overthrow and destruction. Every great soul leaves to mankind a noble heritage, and Jeremiah was among the most noble. As a servant of God and as a friend of man, there are three things that mark and distinguish Jeremiah. The first is his courage. It fell to him during the years of the rise

*The potter's clay was soft and ductile;
the symbol of what God can do
with a repentent heart.*

of Babylon as a world power and its increasing aggression on Jerusalem to speak a message of judgment upon the people of God for their sins and apostasies, and to declare and predict the conquest of Jerusalem by Nebuchadnezzar and the captivity of the people in Babylon.

He spoke with words and also with signs. With poetic imagination, he describes Rachel rising out of her tomb on the way to Bethlehem and weeping over her children as she sees them pass by on the long road to exile. Jeremiah was the greatest of the illustrative preachers. Now we see him going away down to the river Euphrates and digging up a girdle that he had been commanded to bury there, and bringing this marred girdle to Jerusalem to display to the people as a sign of the nation's corruption. And then we find him getting his sermon at the

potter's house, where he asks his readers to watch the potter as he takes a marred vessel and fashions it anew, for the clay is still soft and ductile; the symbol of what God could yet have done with Israel if the people had repented.

Another day we find him at the potter's house again; this time selecting a bottle that had been finished, baked, and hardened, which cannot now be changed or worked anew, and carrying it down into the dark valley of Hinnom, and there breaking it to pieces before the people, a symbol of the irrevocableness of Israel's doom and judgment. Again we see him bringing the Rechabites,

whose ancient ancestors had pledged them to total abstinence, into the palace, and setting before them wine, which he knew they would refuse to drink. When they had refused to break the custom of their ancestors and drink the wine, Jeremiah used this as a sermon to contrast the fidelity of the Rechabites to the command of their ancestor with the infidelity of Jerusalem to the command and covenant of God. Another day we see him going up and down the streets of Jerusalem with a yoke on his shoulders, the yoke worn by the oxen in the fields, and on Jeremiah's shoulders the sign of Israel's subjugation. And even down in Egypt we see him hiding stones in the brick kiln at Tahpanhes, in the sight of the refugees from Israel, as a sign of the conquest of Egypt by Babylon.

Jeremiah was a man whose heart was tender and whose feelings were stirred within him. Well

he could say, "I am the man that hath seen affliction." It was this that made him cry out, "O that I had in the wilderness a lodging place of way-faring men that I might leave my people and go from them." It was this that made him lament, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Truly he could say, identifying himself with the fate of Jerusalem, "Is it nothing to you, all ye that pass by Behold, and

*"And they said, some say
that thou art... Jeremias..."*

Matthew 16:14

see if there be any sorrow like unto my sorrow."

Like all great souls, Jeremiah felt the sorrow and tragedy of a

nation or a city, or a single soul, frustrating the grace of God and falling short of its destiny. Like every noble soul, he felt the sorrow and tragedy of the triumph of wickedness. As Christ wept over Jerusalem while he pronounced her destruction, so Jeremiah wept over Jerusalem as he spoke the words of her doom.

We have not risen to Christ-like standards or proportions until we can feel the sorrow and pathos of a nation departing from God, as our nation is doing today, or of a soul sinning against its Creator and denying its Redeemer, as so many souls are doing today.

Would that I had Jeremiah's tenderness, compassion, faith and eloquence, as I now urge upon you to receive from God the blessings of the new covenant, the forgiveness of sins, the joy of fellowship with Christ, and the gift of Eternal Life.✠



The Word Of The Lord

WILL A LOVING GOD SEND A SINNER TO HELL?

And whosoever was not found written in the book of life was cast into the lake of fire (Revelation 20:15).

INTRODUCTION: Infidels, while trying to find fault with God and His word, will say that they, weak and sinful as they are, would not send their children to a place like hell, and if God loves His children, He would not condemn them to hell. The answer to this is simple: No one is a child of God until they have been born again. Jesus said to the Pharisees, "Ye are of *your father the devil*" (John 8:44). God's children never go to hell; only the devil's children go to hell. How foolish to blame God in the manner of all those that are hell-bound. Men and women go to hell because of sin, not because God hates them.

I. THE WAGES OF SIN IS DEATH

God said to Adam in the Garden of Eden, "for *in the day that thou eatest* thereof thou shalt surely die" (Genesis 2:17). When Adam sinned, he began to die physically, but he immediately died spiritually. He became a lost soul. Without the mercy of God and the provision of a sacrifice, he would have gone to hell. The second death, like the first, is caused by sin. Unless God changes all His laws, in the next world there will have to be a place where sin is punished.

II. IN THIS WORLD, SIN BRINGS SUFFERING – WHY NOT IN HELL ALSO?

Sin brings pain and suffering tragedy and ruin in this world.

- A lady came to the church; she looked about 18 years old. She was homeless, and was either demon-possessed or extremely high on drugs. She is suffering from her sin: is God to blame for that?
- A preacher tells of a blind man that came for prayer helped by his 9-year-old daughter. This father was a slave to drink, and told the preacher how he had lost his job. Drinking wood alcohol had turned him blind, and his wife took in washing to provide for the family, but he would steal the money to buy whisky. Was God to blame?
- Another lady never took time to bring her children to church. As I understood, when she finally started coming to church she had a 15 year old daughter that was pregnant, and two boys in prison. I went to see the youngest, who had turned 21 in prison and was sentenced to life without parole for 1st degree murder.

- SIN BROUGHT TRAGEDY
- SIN BROUGHT BROKEN HEARTS
- SIN BROUGHT TROUBLED MINDS
- SIN BROUGHT DEATH

WAS GOD TO BLAME FOR THAT?

III. MEN EARN THEIR OWN HELL

Any man who will not believe in hell will not face the facts and examine the evidence that God puts on every side of him. You, who say you cannot believe a loving God would send a sinner to hell, let me ask you some questions:

1. Do you believe a loving God will allow sin to put a man in the hospital with a diseased body?
2. Do you believe God will allow sin to put a man in jail, with his liberty taken away for months or years or even for life?
3. Doesn't God allow sin to break homes and hearts?
4. Doesn't God allow sin to bring war with all its horrors to nations that forget Him?

Now if the same God is running things just the other side of the thin wall we call death, then you can be sure that in the next world the sinner will reap what he sows—he will get his honest wages. There is a place of torment reserved for those who will not trust Christ and be saved. The man who does not believe in hell is a willful fool who does not want to believe what his eyes see. When you see the ruin brought by man's sin, tell me, is God to blame for that? In this world, trouble, tragedy, heartache, and then death are the fruits of sin; and in the next world, God's laws about sin have not changed. People go to hell because they have earned it, hell is the place for sinners.

IV. THERE MUST BE A HELL

A) Sinners would be miserable in heaven.

Suppose sinners should go to heaven, where there are millions of angels and the redeemed praising Christ; but the sinners despised Christ, and



The Word Of The Lord *continued*

some crucified Him; all turned Him down when He tried to save them. "We will not have this man to reign over us," they said. In heaven, there will be no room for lust, drunkenness, covetousness or lies. Sinners would be miserable in the presence of a God whom they did not love, living according to rules which only the good would enjoy.

B) Sinners would ruin heaven.

In fact, sinners would make heaven a hell. Sinners, let out of hell, would covet the golden paving of the heavenly city, the pearly gates, and the precious stones, which are the foundations of her walls.

C) If there were no hell...

I plan to make it to heaven, that blessed place of rest for God's children. Suppose one day I wake up in heaven, preparing to enjoy my mansion, but an angel comes to my door. The angel says, "get your Bible, the Lord wants you to go preach on the bad side of town." (If there are sinners, there will be a bad side of town). I take my Bible and follow the angel. He explains, "All the sinners, you know, are up in heaven; God was too good to send them to hell, so they need to be preached to." As we leave, the angel says, "Lock your door, every thief is here in heaven. Oh, and don't let your wife out alone, God was too kind to send any sinner to hell, so all those wicked sodomites who would have raped the angels are now on the streets of heaven, and every lustful man that ever seduced a woman is here, so tell her to be careful." As we head to the bad side of heaven we are interrupted by a funeral procession, for if there are sinners in heaven, there will be death. There are police on every corner, because sinners must be constantly watched. As we travel we pass a jail, for where sinners are, there must be jails. Soon I hear a newsboy cry, "Hitler's war, war in heaven, towns wiped out and now in flames, thousands dead, thousands more homeless." Of course, if God was too good to send sinners to hell, then Hitler would be in heaven, and with him would be war and murder and misery.

Is this possible? No! Thank God that is not a true picture of Heaven. I am sorry that sinners reject Christ, and I am sorry that they must go to hell. But with all my soul I thank God that there is a place where every wicked, Christ-rejecting sinner will be shut out and those who love God can, at last, have peace. If God did not send sinners to hell, then there could be no real heaven. But there is a heaven, so there must be a hell.

V. HELL: A MAD HOUSE

It is the providence of a wise and good God that those who refuse to enter into a place of joy and peace must be banished to the insane asylum of hell.

A preacher told a story that he was once entertained at a ranch home in west Texas. The hospitality was sincere and warm, as is normal among ranch people. Yet there was a soberness that hinted of some secret sorrow. Here is the sad story.

The rancher and his wife had a son, their youngest boy; but in the midst of a summer harvest, he lost his mind. With unfailing love, they tended him day by day like a baby. His unbalanced mind conceived a hatred for his mother. After the mother had worn herself gray in a few months caring for him, the demented lad took a knife and tried to kill her. It was the family physician who pressed on them their inescapable duty. "You cannot make the boy happy at home, give him back his mind, or even give him the proper care. There is only one place for him, and that is a padded cell, watched by trained keepers, given every attention, until death shall ease his suffering. There is no hope that he will ever be better; and you had better do it now before the boy kills his mother." Brokenhearted, they saw the wisdom of this advice. Arrangements were made, and the boy taken to an asylum. The mother and father did not send him there because they hated him. They were inconsolable in their loss. They simply did the only right thing, which was made necessary by hopeless insanity. The boy is no more miserable, for anywhere with him would be a madhouse. It was the only way the home would be made safe and have some measure of peace.

God is like that father: He has no choice. To do the right thing, He must provide for the safety of His own in Heaven. Incurably wicked sinners who reject every offer of mercy and trample the blood of Christ underfoot, scorning the Holy Spirit and hardening their hearts must be admitted to the madhouse of hell, created by their own sin.

A loving God gave His Son, Jesus Christ, to keep people out of hell. If men will not be saved, they must be lost. Those who will not go to heaven must go to hell.

To answer the question the title of this message asks, Will a loving God send a sinner to hell? MOST DEFINITELY YES!

If heaven is to be a place of joy, love, and rest, then all Christ-rejecters must be kept out. ✎

God's Chosen **FAST**

I INVITE YOU TO TAKE A JOURNEY with me as we examine the Word of God concerning the subject of fasting. I will not take offence if you are saying, "Great, another religious duty," because that was my attitude for many years. Thanks be to God I have learned a great lesson. I always knew that the Bible had much to say about fasting, but rather than study the subject I accepted the dogma of a very gifted and respected teacher who claimed if you have faith you don't need to fast. He even said, "if you tell me you are fasting, I am thinking 'why are you so unspiritual?'" Since the flesh loves the path of least resistance, I accepted this teaching not knowing that true Biblical fasting has many benefits both spiritual and physical.

First, we need a basic knowledge of fasting in the Bible. The word 'fast' comes from a Greek word, which means to *abstain* from food. There are three main types of fasts in the Bible:

The normal fast.

"Being forty days tempted of the devil. And in those days he did eat nothing; and when they were ended, he afterward hungered" (Luke 4:2). During this fast, only water is consumed. It did not say that He *drank* nothing; afterward He was hungry, but not thirsty. Satan tempted him to eat, not to drink. Therefore, this shows His fast was from food, not water. We believe that when Jesus fasted for forty days, it was a normal fast; otherwise, He would have had to have a miracle to sustain Him. He needed to show that a person filled with the Holy Ghost could overcome the devil even at their weakest point.

The Absolute Fast.

Abstaining from food and water seems to last no longer than three days. Without water the body will begin to shut down. There are a few cases of the absolute fast in the Bible, but when it was for long periods of time the people were sustained by a miracle from God. Moses fasted this way for 40 days two different times (Deut. 9:9, 18 and Ex. 34:28). Elijah also fasted for forty days (1 Ki. 19:8). An absolute fast is rare, and one must be very sure that God is leading them to go on this fast because it can be harmful to the body.

Partial Fast.

"I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Daniel 10:3). This is good for those not able to undertake a normal fast for whatever reason, perhaps due to weakness. This fast is a shunning of a certain food or foods. The common denominator in all types of fasts is that self-discipline is exercised; this is something greatly needed, especially in our world today where the name of the game is go, go, go.

Clearly we see that fasting is in the Word of God and we know that we should follow the example of those who fasted unto the Lord. Now let us look at two key statements by Jesus about fasting.

When, not if.

"Moreover *when* ye fast..." (Matthew 6:16). Before this, in verse 2, Jesus said, "*when* thou doest thine alms..." Beginning at verse 5, He taught "And *when* thou prayest..." Jesus did not say "*if* you give alms" (giving to the poor), nor did He say "*if* you pray," but He used the word *when*, meaning "as

my followers, you will do these things." We give and we pray, but do we fast? The Master taught that we should.

The time is now.

"Then came to him the disciples of John, saying, why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, *and then shall they fast!*" (Matthew 9:14-15).

The bridegroom has been taken away. Jesus is in heaven, and the Church and the wedding guests are here on earth waiting for His return. It is time to fast.

What will fasting profit me? Such a question is a sign that self is still enthroned upon our heart. Why must we be ruled by such self-centered statements like "what will I get out of it?" Our spiritual desires can even be selfish sometimes—oh, how much we need the cross of Christ to work in our life! Oh, that we might be able to say with the psalmist, "I humbled my soul with fasting" (Psalms 35:13).

There are some Christian groups where the spiritual exercise of fasting is accepted, but many times their motives are only personal—they want the gifts, Holy Ghost power, physical healing, or some special prayer answered. It is all right to ask for these things in prayer, but the first mention of fasting in the New Testament deals with our motives (Matthew 6:16-18). If our motives are wrong, then we will be in danger of being asked the question that God asked the people of old: "When ye fasted and mourned...did ye at all fast unto me, even to me?" (Zechariah 7:5) I encourage you to search the scriptures concerning fasting, and then humbly apply this spiritual exercise to your life. When done right with right motives, "thy Father, which seeth in secret, shall reward thee openly" (Matthew 6:18).✶



P*F

HELP WANTED

Heaven's Want Ads

Will you answer the call for help?

"THIS IS A TRUE SAYING, IF A MAN desire the office of a bishop, he desireth a good work. A bishop then must be... One that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Timothy 3:1-5)

If the Lord Jesus ran a want ad today, it may read something like this: "Help wanted: Men to guide the 21st century church." I could imagine some of the résumés that would come in, people would list all their talent, including musical ability, the number of people they preached to, all the building projects they have been involved in, and of course a list of degrees. I believe that God can use anything we surrender to Him, but as the Lord looks over the list of applicants from our generation, He must be saying as Samuel said to Jesse, "...The LORD hath not chosen these... Are here all *thy* children?" (1 Samuel 16:10-11)

"For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him..." (2 Chronicles 16:9)

God is searching for men and women that will answer the call to Bible seminary and begin to prepare for the task of reaching a lost and dying world for the cause of Christ before it is too late. At our Bible Seminaries, we realize that present

day theology with the focus on style and visitor friendly sermons is lacking the depth and the power to keep people on the straight and narrow path. So, let us open the Word of God and look at some requirements needed in those who will guide Christ's church out of the troubled waters of modernism and set a direct course for heaven no more to drift aimlessly without power.

In 1 Timothy 3:4, we are told that a bishop or a preaching elder such as a pastor must be one that "...ruleth well his own house..." He must be a good family man. This does not exclude a single preacher, for it appears that the Apostle Paul was single. However, it is saying that if a man desires to be used of God in the public (the church) then he must first be used of God in private (his own family). If a man cannot learn to allow the Holy Spirit to help him properly direct his family in the path of godliness and true holiness, then he cannot expect that the Spirit will be able to help him guide an entire church or a group of churches toward heaven's shore.

Some years ago, I saw in a newspaper a preacher receiving the "Clergy of the Year" award. How far we have come from "I must decrease that He may increase"! Then a few years later, I heard the same preacher's wife was filing for

divorce. How sad! I have personally seen many similar situations: a preacher tries to reach a city for God, but in the process loses his wife and kids. Brethren, these things ought not to be. At House of Prayer Christian Seminary, we promise to help those called of God to lay aside the show, the crowd-pleasing antics, and the selfish ambition to preach to get numbers as we teach God's qualifications for the ministry.

"One that ruleth well his own house..." In this Scripture text, there are no less than 16 qualifications listed, and they deal with inward character, not outward show. Unfortunately, today many preachers live a double life: one behind the pulpit and one at home. ("For if a man know not how to rule his own house, how shall he take care of the church of God?") If we are going to experience a strong move of God in this age, then we need a strong church. To have a strong church we need strong families. Our families will be strengthened as they see those called of God arise to the challenge of turning from popularity and fame to focus on what is paramount to the ministry: impeccable character, which will not only awe the crowds, but will cause our own families to realize that we have been with Jesus.✶

HOUSE OF PRAYER

Student Insight

featuring Bible seminary students

CHRISTIAN SEMINARY



Featuring Brother & Sister Reese

Fayetteville, North Carolina

MATTHEW REESE: First I'm thankful for the opportunity to serve God in a reality daily and not religiously. I came from a large church in California with a youth group that laid a foundation for a reality. There were "Sunday-Christians," "rich-Christians" and "everyday-Christians." I was troubled with the people that were my close friends that were "Sunday-Christians," and I did not want to be cliquish and arrogant like the "rich-Christians." I wanted to do more and be around church more, while they just wanted to have a fun time and do their own thing in life. I am thankful for them and I am not trashing them; but I did not fit in with either of them.

I did not want to be just like everybody else and go to college so, I joined the Army shortly after I had really given my life to God. I started to read my Bible and let God change me. I was thankful when someone came by and invited me to church because I was looking for one and knew that I needed to be in one. I was really glad about the amount of services there was a week, how young my Pastor was, how well I could relate to him, and how the people welcomed, accepted, and befriended me. I was really glad that my Pastor actually knew me, instead of being lost in the numbers in a huge church. I really had little direction as to what I wanted to do with my life, I had my own plans for success after the Army, and aspirations for all the "tabs" while I was in. After praying and seeing that all that stuff would really get me nowhere, I decided to give God fully everything that I had. I did not want a girlfriend anymore, or a crazy tab; I didn't want anything else at all—I just wanted to live every day completely for God. Shortly after that decision in my life, when I really got saved and after I got baptized again, God blessed me with my wife, Mansey Marie Reese.

God had laid it upon both of our hearts to go to Bible school while we were dating. We had heard a lot about it from our Pastor and both wanted to go. Since Bible Seminary started, it has helped me to be a better Christian. Two months after we began our studies, I deployed for three and a half months to Afghanistan. My major regret is that I became so proud over the Bible study that I had started, by the things that I said to the people, from the head

knowledge given to me in school. I know that someday I will have to give an account to God of what was said, and if the people at that time in their lives were ready to hear it. I wasn't living what I said sometimes. Since I've been back, I've had to come to grips about the ministry and how serious it really is; things are different looking at the crowd, instead of being one of them. I'm thankful for the opportunity to do something more for God, rather than just living out my own little life. I really don't have anything else to live for now, but for Christ.

MARIE REESE: It was late November 1999 when a close friend of mine invited me to church. Since the first time I went to this church, I knew something was different. These people did what the disciples did in the Bible. They paid close attention to the Bible so that they would follow God's commandments. It felt right, so I went back. We started changing, my friend and I. We found ourselves inviting people out to church and we even started reading the Bible.

Everything was great until I noticed an even bigger change in my friend. She stopped dressing in a seductive manner, and started devoting more time to God. She stopped making excuses for known sin. I looked at myself and saw that I wasn't changing. I still wanted to do those things that I knew wasn't right. There was this teaching that women should be submissive to their husbands. This was something I could not accept because my mother raised my sister and me by herself. We were to depend on ourselves. I was young and independent and I wanted to stay that way. This one disagreement led to other disagreements

with this church.

So, I left the church that I thought was so right. I went back into the world. It was almost two years into this life when I found myself searching. Searching for something I didn't have. The only problem was, I had no clue what it was I was missing. My friend was still going to that church. I missed her so much, but she wasn't the thing I was searching for. She would invite me out to church but I politely said no.

I went home to Texas to visit friends and family. These people were so proud of me for my accomplishments. I could not enjoy the praise because I was so unhappy. I couldn't understand why I was so unhappy. According to the world, I had it going on. Inside I was wasting away. I was driving on my way back to North Carolina when I yelled out to God. I told him how unhappy I was and that I wanted peace. I told him that if He could give me happiness I would serve Him. I told Him that I gave up on my way and that I would try it His way. I gave my life back to Him.

That was in June 2002. When I got back to North Carolina I went back to that church that I knew was right. I gave my life officially to God at the altar. I stopped doing those things that I knew were wrong. Being submissive to a man who loved God didn't sound so bad after all. I have been serving God ever since. I got deployed and even there God kept me.

Now I am married to Matthew John Reese, I have a year left in the Army, and I am still in the church. I am now also a Bible College student. God gave me all when he gave his Son on the cross. The least I can do is give my all by giving my life to Him.✠



The Power of Prayer and Fasting

By Ronnie W. Floyd Pages 7, 52, and 53

TRUE SPIRITUAL REVIVAL WILL TRANSCEND anything we have ever experienced. It will change the way we think about ourselves, our God, our present, and our future. It will alter the behavior of our neighbors and friends. True revival will come when God is taken seriously by those of us who call ourselves followers of the Way.

God wants to heal us from believing our own press releases—that somehow we have the inherent skills, training, and enough of a loyal following to do everything and anything in our own power. He wants to heal us spiritually, to draw us closer to Him, to keep us on solid ground, and to protect us from the influence of ideas that will push us off-center and away from the Father. He also wants to heal us emotionally, so that we no longer live the half-life of co-dependence, feeling we must meet the needs of

others at any cost, and thinking less of our selves than God thinks of us. He wants to do all this—and more—in our lives through the biblical discipline of prayer and fasting.

Fasting grows in value only as the discipline of fasting and prayer mirrors our devotion to God. Our culture conditions us to obey our every desire, which results in powerless bondage. But as Christians, God conditions us to obey His every desire, which leads us to freedom.

The self-denial and freedom of fasting and prayer provide a gateway for the supernatural power of God to come into our lives and minds, advancing the process of true freedom in Christ. God wants men and women of character, who are willing to pay the heavy price to experience His power, who come to Him not knowing the answers, and who approach His presence with the anticipation of being healed in body, soul, and spirit.✠



ABOUT THIS SECTION

■ These excerpts are selected from highly recommended books that were written in order to provide the searching Christian with information that will help them grow in God.



Food for your Soul

God's Mirror

What do you see?

WAITING UPON GOD IS NECESSARY IN ORDER to have a vision of Him. The time element in the vision is essential. Our hearts are like sensitive photographer's plates; and in order to have God revealed there, we must sit at His feet a long time. The troubled surface of a lake will not reflect an object. Our lives must be quiet and restful if we would see God. There is power in the sight of some things to affect one's life. A quiet sunset will bring peace to a troubled heart. Thus the vision of God always transforms human life.

Jacob saw God at Jabbok's ford, and became Israel. The vision of God transformed Gideon from a

*"Where there is no vision,
the people perish."
Proverbs 29:18*

coward into a valiant soldier. The vision of Christ changed Thomas from a doubting follower into a loyal, devout disciple.

Men have had visions of God since Bible times. William Carey saw God, so left his shoemaker's bench and went to India. David Livingstone saw God, and left all to follow Him through the jungles of dark Africa. Scores and hundreds have had visions of God, and are today in the uttermost parts of the earth working for the speedy evangelization of the heathen.

There is hardly ever a complete silence in the soul. God is whispering to us well-nigh incessantly. Whenever the sounds of the world die out in the soul, or sink low, then we hear the whisperings of God. He is always whispering to us, only we do not hear, because of the noise, hurry, and distraction which life causes as it rushes on.✠

Shepherd's Voice



Featuring Reverend and Sister Kuhns Clarksville, Tennessee

ability that the people come in, but that's a lie. If God's church was built by our ability, our great planning, programs, etc, then people wouldn't get saved at all. Jesus said, "I will build *my* church." Who is going to build His church? Jesus! We must realize that when a person enters God's church we were not the ones that had the initial contact with them. It was God, years and years ago. He talked to them when they were sinners and began to draw them, even while we were possibly still a sinner ourself. God draws multitudes of eternal women and men to bring into his fold. Jeremiah 23:1-4 says, "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

Even in my personal life, I remember being in guard school at Camp Lejune, NC in 1996. One night, while on post at the armory, I was singing a song in my head that said, "If God had a face, what would it look like? If God had a name, what would it be? Would He talk like one of us? Would He walk like one of us? What if God was one of us?" I was singing it over and over and over and then as I was standing there, unknown to me at that time, the very presence of God flooded my soul as I began to muse about Him. I remember the nights after that I would go to that post of duty in the armory and stand in the exact same spot and think the exact same things, trying to experience Him again. But that didn't happen again until He saved me in Camp Pendleton a year later. How many people have a similar testimony? No doubt there are multitudes that do!

Church, God is sending them in, as He promised.

GOD MUST REALLY get excited when He sees his children coming into the fold. Satan will lie and tell us that it was from our

This is truly a real movement of God. God has to be so excited watching his people that He has been drawing in for years finally come home! Even for me I can honestly say, because of past experience in an unfaithful establishment, most of my first seven years for God were more spiritually barren than spiritually fruitful. But now the spiritual famine is over. The true and living God is with us and doing marvelous things in the midst of us all, all over this nation, and soon to be all over the entire world!

Just like Elijah told his servant in 1 Kings 18:43-44, "Go up now, look toward the sea. And he went up, and looked, and said, There is nothing.

And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." Church, look! Look! The hand of God is upon the land. The famine is over. The latter rain has begun to fall, and right now we are only getting the pre-trickle of the down pour that God has promised will come. We don't have to starve any more. We don't have to fear any more. We don't have to be dismayed and we don't have to lack the spiritual things of God! We have been gathered together, and real, praying men and women of God are helping us so that God can increase fruitfulness in our lives and cities! *God is excited!*



The Clarksville
Servicemen's Home



The back of the chapel



Inside the chapel

TRANSFIGURATION

The Foundation of Redemptive Power

Excerpts from *Power through Prayer* by E.M. Bounds

A POWERFUL PREACHER, Christian, and author once wrote in one of his books that people must pray, and people must be prayed for. The Christian must pray for all things, of course, but prayers for people are infinitely more important, just as people are infinitely more important than things. Also, prayers for people are far more important than prayers for things because people more deeply involve God's will and the work of Jesus Christ. People are to be cared for, sympathized with, and prayed for, because sympathy, pity, compassion, and care accompany and precede prayer for people.

All this makes praying a real business, not child's play, not a secondary affair, not a trivial matter, but a serious business. The people who have made a success of praying have made a business of praying. It is a process demanding the time, thought, energy, and hearts of mankind. Prayer is business for time, business for eternity. It is our business to pray, transcending all other business and taking precedence over all other vocations, professions, or occupations. Our praying concerns not only ourselves, but all people and their greatest interests, and even the salvation of their immortal souls. Praying is a business that takes hold of eternity and the things beyond the grave. It is a business that involves earth and heaven. All worlds are touched by prayer, and all worlds

are influenced by prayer. It has to do with God and people, angels and devils.

Jesus was preeminently a leader in prayer, and His praying is an incentive to pray. How prominently prayer stands out in His life! The leading events of His earthly career are distinctly marked by prayer. The wonderful experience and glory of the Transfiguration was preceded by prayer, and it was the result of the praying of our Lord. (See Luke 9:28—35.) We do not

know what words He used as He prayed, nor do we know what He prayed for. But I believe it was night, and long into its hours the Master prayed. It was while He prayed that the darkness fled and His form was lit with unearthly splendor. Moses and Elijah came to yield to Him not only the palm of law and prophecy, but the palm of praying.

None other prayed as Jesus did, nor did any have such a glorious manifestation of the divine presence. None other heard so clearly the revealing voice of the Father: "This is my beloved Son: hear him" (Luke 9:35). Oh, to be with Christ in the school of prayer; then we would be happy disciples indeed!

How many of us have failed to come to this glorious Mount of Transfiguration because we were unacquainted with the transfiguring power of prayer! It is the going

apart to pray and the long, intense seasons of prayer that make the face shine, transfigure the character, and make even dull, earthly garments glisten with heavenly splendor. But more than this: it is real praying that makes eternal things real, close, and tangible, and real praying brings the glorified visitors and the heavenly visions. Transfigured lives would not be so

PRAYING CONCERNS NOT ONLY OURSELVES, BUT ALSO THE SALVATION OF IMMORTAL SOULS.

rare if there were more of this transfigured praying, and these heavenly visits would not be so few.

How difficult it seems to be for the church to understand that the whole scheme of redemption depends on people of prayer. The work of our Lord, while here on the earth, as well as the work of the apostle Paul, was to develop, by teaching and example, people of prayer, to whom the future of the church would be committed. How strange that instead of learning this simple and all-important lesson, the modern church has largely overlooked it.

We need to turn afresh to that wondrous leader of spiritual Israel, our Lord Jesus Christ, who by example and precept instructs us to pray. And we need to turn to the apostle Paul, who, by virtue of his praying habits and prayer lessons, is a model to God's people in every age and place. ✨

Remembering our Soldiers and Friends

Below are the names of our friends, family members, brothers and sisters that are deploying or are deployed to foreign fields. Please remember them daily in your prayers that they would stand for God and in faith, witnessing to their fellow soldiers.



PV2 Anthony Soliz
SPC Ben Wilkins
SPC Brandon Subia
SGT Bruce Brown
PFC Bruce Wyse
PFC Cathy Pierre-Louis
PFC Dante Hall
SGT Devon Bennet
PFC Dion Miniweather
PFC Edward Kiorie
SGT Elliford Christopher
SGT Gabriel Rodriguez
SPC George Hood

PFC Mike Best
PFC Neil Smith
Trini Nelson (Civ.)
SPC Obed Muniz
SFC Oscar Felder
PFC Patricia Mong
SPC Patricia Muniz
SPC Rafael Ramos
Matthew Rustebakke (Civ.)
SGT Shaun Rose
PFC Simon Chan
SPC Steven Coody
SPC Timothy Muckle
PFC Vernel Menzies

SGT Gilbert Young
SGT Greg Bellamy
SGT Jacques Joseph
PV2 Jason Hughes
PV2 Jason Santos
PFC John Rodriguez
SPC Johnson Steve
CPT Joshua Edwards
SSG Kekoa Fotu
SSG Kevin Banks
SPC Lekendric Lovett
SPC Lissy Jean-Pierre
SGT Michael Vergara

Prayer Requests and Special Thanks

We ask that you pray the Lord would open up an effectual door of witness during an upcoming missions trip to Russia. Please pray that God would move mightily, that souls would be saved, sick would be healed and that preachers would be raised up. Also, pray that God would, from this beginning, establish a Bible College to train Gospel workers to reach the people of Russia.

Please pray that the Conference spirit would continue to prevail throughout our churches and that the movement of God would go forward and we would rise to the commission given us at Conference.

Pray that God would open the door for a missions visit to the Dominican Republic this year and that a missionary movement would begin there: one that would see the salvation of many souls, including preachers and gospel workers, to reach the people of the Carribean.

United We Stand



The Shamrock Preacher
Saint Patrick, the apostle of Ireland

PATRICK, THE APOSTLE OF Ireland, is supposed to have been born about the year 372, on the banks of the Clyde. Kilpatrick is said to have taken its name from him. His parents were earnest Christians' his father was a deacon, and his grandfather was a presbyter. His mother, who sought to instill into his heart the doctrines of Christianity, was sister to the celebrated Martin, Archbishop of Tours. But the young Succath, for such was his original name, was not seriously inclined. Sometime after, his parents left Scotland and settled in Brittany. At the age of sixteen, when Succath and his two sisters were playing on the seashore, some Irish pirates, commanded by O'Neal, carried them all three off to their boats and sold them as captives in Ireland. For six years he was employed in keeping cattle.

During the period of his slavery he endured many great hardships. But his sin had found him out. He became serious and thoughtful. When about the age of fifteen, he had committed some great sin which

now pressed heavily on his conscience both day and night. He prayed often, and wept much; indeed, such was the inward fervor of his soul that he became insensible to the cold, the rain, and other inconveniences to which he was exposed. He now thought of home and his mother's tender words and earnest prayers; and God graciously used the remembrance of the Gospel to the blessing of his soul.

He was born again. "I was sixteen years old," he says, "and knew not the true God; but in the strange land the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children. The love of God increased more and more in me, with faith and the fear of His Name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in one day. And during the night, in the forests and on the mountains when I kept my flocks, the rain and snow and frost and sufferings which I endured excited me to seek after God. At the time I felt not the indifference which now I feel; the Spirit fermented my heart."

If these words can be relied upon as flowing from the lips of Succath, they present a much purer testimony to the truth of the Gospel than we ever find in the Church of Rome. They present an exercised soul in close quarters with God Himself. The forms and priesthood of Romanism destroy

this beautiful, personal, direct communion with God and with His Christ through the grace and power of the Holy Ghost. But such, no doubt, was the Christianity of these British Isles before it was corrupted by the papal emissaries. Surely his intimacy with God helped him form his famous teaching on the Trinity: he would pluck a shamrock and show its three leaves and single stem to explain to the pagans how the three are one.

In the course of time, Succath gained his liberty, and after traveling much and preaching, he returned to his family. In a dream Patrick heard the Irish pleading with him to return to them: "Holy boy, we are asking you to come home and walk among us again." He was, in his own words, "struck to the heart." Soon an irresistible desire was upon him to return to Ireland and preach the Gospel to the pagans, among whom he had found the Saviour. In vain did his parents and friends seek to detain him. He broke through all hindrances, and with a heart full of Christian zeal departed for Ireland. He was now over forty years of age, and according to some writers, had been ordained a presbyter, and was now consecrated bishop of the Irish.

After this, he is known as Saint Patrick, although some sources say he denied the title because of his deep knowledge of his past transgressions, and insisted on being known as "Patrick the sinner." He devoted the remainder of his life to the Irish, and labored among them with great effect, though amidst many difficulties and dangers. The conversion of Ireland is ascribed to his labors. ✧



Children of the Moon

Evangelizing the Yanomamo Indians

THE YANOMAMO live deep in the rain forests of South America, in a region

called Amazonia on the borders of northwestern Brazil and southern Venezuela. One of their legends says that long ago one of the first living creatures on earth shot the moon with an arrow. The blood of the moon fell to the earth and turned into the first people—the Yanomamo, "Children of the Moon." Since they believe they were born as a result of this battle with the moon,

they call themselves the Fierce People. The Yanomamo live up to this name. Villages are always fighting other villages, and people are always fighting each other, too. When they're raiding another village, the Yanomamo men cover themselves with charcoal and poison the tips of their arrows.

Although they're fierce, the Yanomamo are afraid of a lot of things: their enemies; evil spirits hiding in the jungle, in the water, or the dark; the jaguar living in the forest. They're even afraid to point at the moon in case their fingers rot and fall off. The medicine man asks the spirits to guard them and to give them help when anyone is sick. He also asks the spirits to hurt their enemies.

Since she learned to walk, Little Girl (she doesn't have a name) went out with her mother to get



firewood in a small basket on her back. She was always tired and her legs hurt, but no one noticed. Some girl babies are killed as soon as they're born. Little girls aren't worth much to the Yanomamo.

One day, when she was only four years old, a man from another village asked Little Girl's father if he could have her to be his wife, in exchange, he gave her father a dog. Now Little Girl has to look after the men in her new family, gather the firewood, cook and work in the gardens. She has to work hard, and she's often hungry.

A Yanomamo village is really like one big circular house with a big courtyard in the middle, and is called a shabano. Each family

collects trees, vines and thatch from the jungle to help build the shabano and cover the roof of their own section. The outside wall of the shabano separates the village from the jungle, but there aren't any inside walls. If a Yanomamo person sees that someone else doesn't want to be disturbed, he acts like a "ghost" (like he's not really there!) to give the other person privacy. People get in and out of the village through little holes left in the outside wall. Outside the village, the Yanomamo cut down the

jungle to make fields for their manioc, plantains, bananas, gourds and sweet potatoes. The men hunt wild pigs, tapir, armadillo and monkeys in the jungle for meat while the women work in the fields.

Until the 1940s the Yanomamo didn't have much contact with the outside world, but when they did, a lot of them died from catching "white man's" diseases. More than 1,000 Yanomamo died in the 1980s when mercury, which was used by illegal miners to find gold, poisoned their rivers. Since then, both Brazil and Venezuela have set aside huge areas of the rain forest especially for the Yanomamo so that other people can't hurt them. When the New Tribes Mission came in 1950 to tell the Yanomamo about Jesus, they found many people who were sick. The missionaries helped them, prayed with them and learned all they could about them. They also wrote down the difficult Yanomamo language, and now there's a Yanomamo New Testament. At first, only a few Yanomamo people seemed interested in hearing about God, the Great Spirit, who loves them. But God is changing lives, and now there are about 300 Yanomamo Christians in Venezuela and more than 100 in Brazil. Some Yanomamo Christians are being trained to teach the people in their villages to read and write, and they'll also be part of the government's program to help the Yanomamo. Other Yanomamo, like Maloco, want to tell others about Jesus. He was only eight years old when he decided to follow Jesus, "Don't laugh at me because I'm small," he said. "I want to tell everybody about Jesus." ✧



A shabano, or central courtyard.

Missionary Insight

A Brand Plucked From the Fire

The story of John Wesley and his zealous worldwide vision



"THE WORLD...MY PARISH." Visitors to Westminster Abbey in London often pause in the south choir aisle to look at a striking memorial. In the second bay approaching Poet's Corner is a sculptured medallion showing profiles of the two Wesley brothers. Below it are inscribed some words spoken by John on his deathbed: "The best of all is God with us." Another now well-known saying, "I look upon all the world as my parish," accompanies a reproduction of the scene when John preached on his father's tombstone at Epworth after being refused permission to use the church.

John Wesley was the son of Samuel and Susanna Wesley. He had ten other siblings including his brother Charles Wesley. The Wesleys were members of the established church and themselves took Anglican orders. Their father was staunch in his allegiance, but he, like his wife, had been brought up as a Nonconformist and that strain was to be reflected in John's independent outlook. The spartan discipline of the family home left its mark on the brothers.

A disastrous fire destroyed the Wesley's

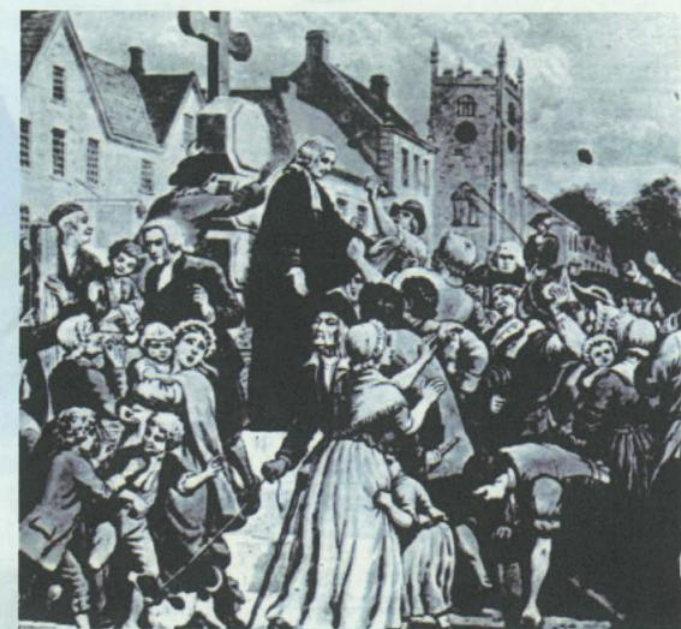
house in 1709 and endangered the lives of all the residents. John Wesley was the last to be snatched from the flames by two brave villagers, as his face was seen at an upstairs window. It was a scenario he never forgot. He thought of himself as "a brand plucked from the fire" (Zechariah 3:2). After his evangelical conversion he realized that he had been rescued spiritually in an even more crucial experience. Both brothers were aware that they had been spared for a purpose.

John studied at Oxford University with his brother Charles, and both were members of an earnest, questing group known as the Holy Club. The club met for Bible study, prayer, and self examination, as well as caring for the sick, the poor, and those in prison. John Wesley and his brother were soon to exchange the religion of a hermit for that of a frontiersman. In 1735 they sailed for the North American colony of Georgia. They left with high hopes of missionary success, but, after ten years, came back disappointed and disillusioned when they saw their own undoneness and need for salvation. "I went to America to convert the Indians," exclaimed John, "but, oh, who shall convert me?" Without an authentic experience of salvation by grace through personal faith in Christ, it was hardly expected that positive results would follow. The Georgia venture had brought the Wesleys into contact with some Christians, who challenged them concerning their lack of assurance of salvation.

Back in England, another Christian was instrumental in leading both John and Charles to not only an understanding of, but even more

importantly, to actual experience of justifying faith. It was in May 1738 that he and his brother received assurance of salvation in a momentous experience of evangelical conversion. It lit the fire of evangelistic zeal in their hearts and sent them out on a mission to Britain in which they were involved until toward the close of the eighteenth century. John kept going tirelessly to the end, but Charles' ministry dwindled after the 1750's.

Fired by their own experience of saving grace, the Wesleys were to travel the length and breadth of the land with unquenchable zeal to offer Christ to all. Their vision and goal was nothing less than a mission to the nation. The Wesley brothers saw the need to journey incessantly in order that God's message for the people might reach them where they were. And, as the churches were increasingly closed to John and his brother because their teaching was unfashionable, they resorted to the open air and preached in the fields, the market places, the parks, at the mines - indeed, wherever a congregation could be mustered. This was the beginning of John Wesley's remarkable preaching career, which extended over fifty years, and which took him on horseback in every kind of weather many times through England, Scotland, and Ireland. John did not possess dramatic power, but he was earnest, practical, and fearless. He stirred up much antagonism, and his preaching often caused mob action to be taken against him. The picture above shows him facing an angry mob after one of his messages angered some of the people he was preaching to.



John Wesley facing an angry mob, circa 1745

The Wesley brothers are also well-known here in America for the fruit produced from their second journey to this land, where they converted nearly the whole of the land to what we identify today as Methodism. The culture of the United States still retains much of this early Methodist influence.

In 1742 John Wesley visited Epworth after seven years' absence. Only his father's tomb remained - the family was gone. Not permitted by the curate to preach in his father's church, he stood on the tombstone and preached to "such a congregation as, I believe, Epworth never saw before." A week later he preached in the same spot, and exclaimed, "Nearly forty years did my father labor here - he saw little fruit of his labor; but now the fruit appeared..."

Biblical Truths

Divine Healing

What it is and how it works

THE PROBLEM OF SICKNESS and disease is intertwined with the problem of sin and death, the consequences of the fall. Whereas medical science views the causes of sickness and disease in physiological or psychosomatic terms, the Bible presents spiritual causes as the underlying or basic problem: sin, which has affected our spiritual and physical makeup (John 5:5, 14) and Satan (Acts 10:38; Mark 9:17, 20, 25; Luke 13:11; Acts 19:11-12).

God's provision in redemption is as extensive as the consequences of the fall. For sin, God provides forgiveness; for death, God provides eternal and resurrection life; and for sickness, God provides healing (Psalm 103:1-5; Luke 4:18; Luke 5:17-26; James 5:14-15). Thus, during Jesus' earthly life, His threefold ministry was teaching God's word, preaching repentance, the blessings of God's kingdom, and healing every kind of sickness, disease and infirmity among the people (Matthew 4:23-24 and Matthew 8:16-17).

God's will concerning healing is revealed four main ways in Scripture. The first way is by God's own pronouncement. In Exodus 15:26

it says, "If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." God promised health and healing for His people if they remained faithful to His covenant and commands. His pronouncement was twofold: "I will put none of these diseases upon thee [judgment], which I have brought upon the Egyptians" and "I am the LORD that healeth thee [Redeemer]." God continued to be the doctor, or healer, of His people whenever they earnestly sought His face and obeyed His word (2 Kings 20:5; Psalm 103:3).

Jesus, the incarnate Son of God, was and is the exact representation of God's nature and character (Hebrews 1:3; Colossians 1:15; Colossians 2:9). In His earthly ministry (Matthew 4:23-24; Matthew 8:14-16; Matthew 9:35; Matthew 15:28; Mark 1:32-34, 40-41; Luke 4:40; Acts 10:38), Jesus revealed God's will in action (John 6:38; John 14:10), and thus shows conclusively that it is in God's heart, nature and purpose to heal all who are sick and oppressed by the devil. Although Jesus did not heal every sick person in the Holy Land, the gospels often record that He healed individuals, groups of people, and all who were sick and brought to Him (Matthew 4:24; Mark 6:56; Luke 6:19; Luke 9:11).

Healing was a normal part of Jesus' proclamation of the kingdom of God. Jesus' atoning death was complete and adequate for redeeming the whole person-spirit, soul and body. (Isaiah 53:4-5; Matthew 8:16-17; 1 Peter 2:24) As sin and sickness have become the twin giants designed by Satan to destroy us, so forgiveness and healing are twin blessings designed by God to redeem us and make us whole (Psalm 103; James 5:14-16). The believer should press on in humility and faith to possess the full provision of Christ's atonement, including the healing of the body.

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Jesus commissioned His 12 disciples to heal the sick as part of their proclamation of God's kingdom (Luke 9:1-2, 6). Later He commissioned 70 disciples to do the same (Luke 10:1, 8-9, 19). After Pentecost, the early church carried on Jesus healing ministry as part of preaching the gospel (Acts 3:1-10; Acts 4:30; Acts 5:16; Acts 8:7; Acts 9:34; Acts 14:8-10; Acts 19:11-12; Mark 16:18; 1 Corinthians 12:9, 28, 30; James 5:14-16). The New Testament records three ways that God's healing power and faith were imparted through the church: the laying on of hands (Mark 16:15-18; Acts 9:17), confession of known sin, followed by anointing the sick with oil and the prayer of faith (James 5:14-16), and spiritual gifts of healings given to the church (1 Corinthians 12:9). Note that it is the elders who are to pray the prayer of faith.

Sometimes there are hindrances to receiving divine healing, such as, unconfessed sin (James 5:16), demonic oppression or bondage (Luke 13:11-13), fear or acute anxiety (Proverbs 3:5-8; Philippians 4:6-7), past disappointments that undermine present faith (Mark 5:26;

John 5:5-7), people (Mark 10:48), unbiblical teaching (Mark 3:1-5; Mark 7:13), failure of the elders to pray the prayer of faith (Mark 11:22-24; James 5:14-16), failure of the church to seek and obtain the gifts of miracles and healings as God intended (Acts 4:29-30; Acts 6:8; Acts 8:5-6; 1 Corinthians 12:9-10, 29-31; Hebrews 2:4), unbelief (Mark 6:3-6; Mark 9:19, 23-24), and self-centered behavior (1 Corinthians 11:29-30). At other times, the reason for the persistence of physical affliction in godly people is not readily apparent (Galatians 4:13; 1 Timothy 5:23; 2 Timothy 4:20). Still in other instances, God chooses to take His beloved saints to heaven during an illness (2 Kings 13:14).

What can you do when praying for and seeking God's healing of your body? Be sure you are in a right relationship with God and others (Matthew 6:33; 1 Corinthians 11:27-30; James 5:16; John 15:7). Seek the

presence of Jesus in your life, for it is He who will give your heart the faith you need (Romans 12:3; 1 Corinthians 12:9; Philippians 2:13; Matthew 17:20). Saturate your life with God's Word (John 15:7; Romans 10:17). God sends forth His Word to heal (Psalm 107:20). He also watches over the promises of His Word to fulfill them (Jeremiah 1:12; Isaiah 53:11).

Let God's promises about healing enter into your spirit as revelation. Active faith can then unite with God's Word (Hebrews 4:2) for a creative miracle. Call for the prayers of the elders of the church, as well as the prayers of family members and friends (James 5:14-16). Attend a service where a person with a respected healing ministry is present (Acts 5:15-16; Acts 8:5-7). Expect a miracle—trust in Christ's power (Matthew 7:8; Matthew 19:26). Rejoice if healing

comes this day. Rejoice even if it does not come in the present hour (Philippians 4:4, 11-13).

If you are not finding healing, continue to remain in Him (John 15:1-7). Examine your life to see what changes God may desire to work in you. Know that God's delays in answering prayers are not necessarily denials of those requests. Sometimes God has a larger purpose in mind that, when realized, results in His greater glory (John 9:3; John 11:4, 14-15, 45; 2 Corinthians 12:7-10) and in good for us (Romans 8:28).

Realize that if you are a committed Christian, God will never forsake you or forget you. He loves you so much that He has engraved you on the palms of His hands (Isaiah 49:15-16). Note: The Bible acknowledges the proper use of medical care (Matthew 9:12; Luke 10:34; Colossians 4:14).



1. What baby, a future Israelite leader, was placed in a basket in the Nile River?
2. Who cursed the day of his birth after suffering multiple attacks of Satan?
3. How many siblings, the natural children of Mary and Joseph, did Jesus have?
4. Biblically, How are husbands supposed to love their wives?
5. What little-known judge had 30 sons?
6. Who made a seven-day marriage feast, but never married the woman he intended?

Answers to last month's questions:

1. Hezekiah (2 Kings 20:1-11)
2. "Hallowed by thy name" (Matthew 6:9)
3. The Holy Spirit (Romans 8:26)
4. Noah (Genesis 8:20)
5. Paul (Acts 22:17-18)

questions

answers

Even more prevalent in society is the failure to control sexual impulses. The number of illegitimate births in this country continues to rise and more than one-quarter of a million occur each year. 21% of all births in the United States occur in the age group between 12 and 19; half of these girls are unmarried. Teenage pregnancies have increased by 33 percent within the past 5 years. Statistics for 1974 show more than one-half million teenage pregnancies, half of which terminated in abortion. That 50 percent of teenage marriages end in divorce within 5 years makes these findings no less disturbing. I have also noticed an increased incidence of homosexuality among young people and also much greater freedom in expressing it. These trends hurt the family because they contribute to a change in child rearing that has taken place in this country during the past few decades. Child care has shifted from parents to other agencies. A home in which both parents are available to the child emotionally as well as physically has become the exception rather than the rule.

What about the future? What can we expect if these trends continue? First, the quality of family life will continue to deteriorate, producing a society with a higher incidence of mental illness than ever before. Ninety-five percent of our hospital beds may be taken up by mentally ill patients. This illness will be characterized primarily by a lack of self-control. We can expect the assassination of people in authority to be a frequent occurrence, as well as events like the 16 year old girl who recently began shooting people "for the fun of it." Crimes of violence will increase, even those within the family. Because battered children (if they survive) tend to become parents who abuse their children, the amount of violence within the family will increase exponentially. The suicide rate will continue to rise—mostly among teenagers and those in midlife. In the past 20 years, however, the suicide rate in 10 to 14 year olds has tripled.

We already are producing an enormous number of angry, depressed, and suicidal kids. We will also continue to witness changes in the expression of sexual impulses. As sexuality becomes more unlimited, more separated from family and emotional commitment, the deadening effect will cause more bizarre experimenting and widespread perversion. Jean O'Leary has written in the National Organization for Women publication that lesbianism should be taught in our schools and that school counselors should take courses "to teach a positive view of lesbianism." And a group in Boston called the Boston Boise Committee has been trying to convince the public that there is nothing "inherently wrong with sex between men and boys," to lower the age of consent to 14, and to change the child molestation laws to reduce legal barriers against such relationships.

As a nation we appear to be more confused morally than at any time in our history. Perhaps we need to hear a little less about self-fulfillment and a little more about self denial. Could it be that denial is a key to fulfillment? We need to hear more about the infinite worth of a human being, that one child or one spouse transcends in time and significance all of our secular institutions put together. Parents today often resent children because they interfere with their "fulfillment." If a woman of 25 with two children, 2 years apart, gives full time to rearing them until they are eighteen, this leaves her with two-thirds of her adult life to follow whatever interest she desires, is this too great a sacrifice? We need to take time for our vertical relationship, and for relationships with members of the family, whether at home or away. Not only do they need us, but whether we realize it or not, we need them. In our day we are seeing an all-out assault on the family. It is coming from many different sources. We must become aware of these sources so that we can wisely build a spiritual "wall of protection" around the family and use the family as a strong base to turn our nation back to God. ✕

The Horizon

World Missions

World Missions beginnings in Russia soon

World Missions expansion into the Dominican

Republic this year

BIBLE SEMINARIES

Bible Seminary to open in Sierra Vista, AZ

House of Prayer

CHRISTIAN CHURCH

Doctrinal Statement

As Christian believers of the House of Prayer Christian Churches of America, Incorporated, we make the following declaration of the things which are "Believed Among Us" (Luke 1:1), so as, there will be no division or differences among us, and that all our churches preach, teach, and proclaim the following, doing so in love and by direction of the Holy Spirit, and by the Word of God.

I - THE SCRIPTURES

We believe that the Scriptures, (The Bible), are the inspired Word of God, and that they are to be taught and believed in their entirety - (II Timothy 3:15) (II Peter 1:21)

That the Scriptures will give us a complete revelation of God's divine plan of Salvation and His will toward man, and that this is to constitute the complete rule of Christian Faith and the practice of the same.

II - THE GODHEAD

Our God is a Trinity - manifested in three distinct Persons - the Father, the Son, and the Holy Spirit, being co-existent, co-equal, and co-eternal.

III - SALVATION

Salvation for man, (which is fallen from his perfect and sinless state through Adam), is attained by the grace of God, through Jesus Christ His Son, by His death upon the cross, through the Holy Spirit" conviction, by repentance, and through an experience of the New Birth. This is accomplished by grace, and is made effectual through faith in Jesus Christ by accepting Him as our Personal Savior. (Titus 2:11) (Romans 10:13-15)

(Luke 24:47) (Titus 3:5-7)

IV - THE CHURCH

We believe that the Church is the Body of Jesus Christ (Colossians 1:18) (Ephesians 4:15) and that Jesus is the Head. Its earthly members are made up of believers, born again by the Spirit (John 3:6) and by the Word. (I Peter 1:23).

To the Church is delegated authority, instructions, offices, and rules to govern it, and its members, so as to allow it to fulfill its mission in the fulfillment of Christ's great commission. (Matthew 28:19) (Mark 16:15-20)

V - MINISTRY

God, through the Holy Spirit, definitely calls and sets aside such as He desires to serve as Ministers of the Gospel. No one should under any circumstances be ordained to any office unless the calling is distinct and evident.

VI - WATER BAPTISM

Baptism in water is by immersion, and is a direct commandment of our Lord (Matthew 28:19) and is for believers only. (Romans 6:4) (Colossians 2:12) (Acts 8:36-39)

VII - BAPTISM OF THE HOLY SPIRIT

The Baptism of the Holy Spirit (Matthew 3:11) is a gift from God, as promised by the Lord Jesus Christ, to all believers in this dispensation, and is received subsequent to the New Birth. (John 14:16-17) (Acts 1:8, 2:4, 2:38-39).

The Baptism of the Holy Spirit is accompanied with the speaking in tongues as the Holy Spirit gives utterance, this being the initial physical sign and evidence. (Acts 2:4)

VIII - SANCTIFICATION

The Word of God (The Bible) teaches that without holiness no man can or shall see the Lord (Hebrews 12:14). We believe the Doctrine of Sanctification to be a definite, yet a progressive work of grace in the believer's life, starting at the time of the born again experience in the believer's life. (Hebrews 13:12) (II Thessalonians 2:13) (I Peter 1:2) (Ephesians 5:26) (John 17:17) (I Corinthians 6:11) (I Thessalonians 5:23)

IX - THE LORD'S SUPPER

We believe that the ordinance of The Lord's Supper is a commandment of our Savior, and that its time or frequency of observance is left to the discretion of each congregation. (I Corinthians 11:26)

X - DIVINE HEALING

Healing is for the physical ills of the human body. It is wrought by God, through the power of God, by the laying on of hands and by prayer, through faith. (Mark 16:18) (James 5:14-15)

XI - THE COMING OF THE LORD

We hold that the coming of the Lord is imminent and is the blessed hope of the Church. We also hold that the rapture is to occur prior to the tribulation.

XII - RESURRECTION OF THE JUST AND UNJUST

The Scriptures teach that the just (those born again, being justified by Jesus Christ) shall be raised by Jesus Christ unto eternal life and rewards.

The unjust, (those who have rejected Jesus and His plan of salvation), shall be raised to judgement and eternal punishment.

XIII - HELL

When one dies in his sins without Christ, he is hopelessly and eternally lost in the Lake of Fire, and therefore has no more opportunity of receiving Christ as Savior, being eternally lost. (Hebrews 9:27)

The Lake of Fire is literal, (Revelation 19:20) and the words eternal and everlasting describe the duration of the punishment of those that are lost.

XIV - RELATION TO WAR

We believe that our government was and is established by God, and whereas we are thankful to the government of the United States of America, for the freedom to worship God according to the dictates of our own conscience, and whereas we understand and believe that the Word of God does not command or teach, either by example or statement, that we should not protect or defend our way of life: be it resolved that during time of war or necessity, we will serve our government, bear arms, protect our citizens from enemies who try to overthrow our government and our country, and to serve in whatever role necessary.

XV - TITHES

We recognize the scriptural duty of all people, as well as ministers, to pay tithes unto the Lord. (Hebrews 7:8) Tithes should be used for the support of the active ministry and for the propagation of the Gospel and work of the Lord, and are not to be given to charity or used for other purposes. (Malachi 3:7-11) (Hebrews 7:2) (I Corinthians 9:7-11; 16:2)

XVI - PRAYER

The Word of God plainly teaches that men must pray everywhere without wrath and doubting. (I Tim. 2:8) We believe that prayer is a vital and necessary part of a believer's life, and, therefore should be exercised without restriction, according to Scripture. (Luke 6:12) (Luke 18:1) (I Thessalonians 5:17)