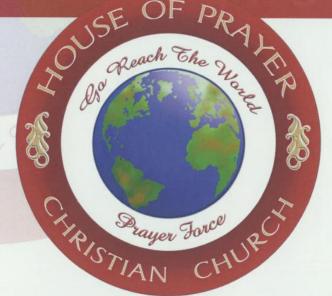
PRAYER REVIVING SOULS—GLORIFYING GOD ISSUE 26 † JULY & AUGUST 2008 CHAT

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD.

abouthouse of Prayer



■ general board

God the Father,
God the Son,
God the Holy Ghost

the 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,
and to preach the acceptable year of the Lord."

the creed

Do all 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**, Love all the souls we can **now**.

OUR CREED

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

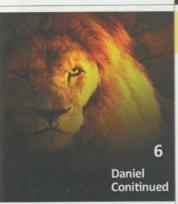
2 Chronicles 7:14

...before honor is humility.

Proverbs 15:33

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PRAYERFORCE









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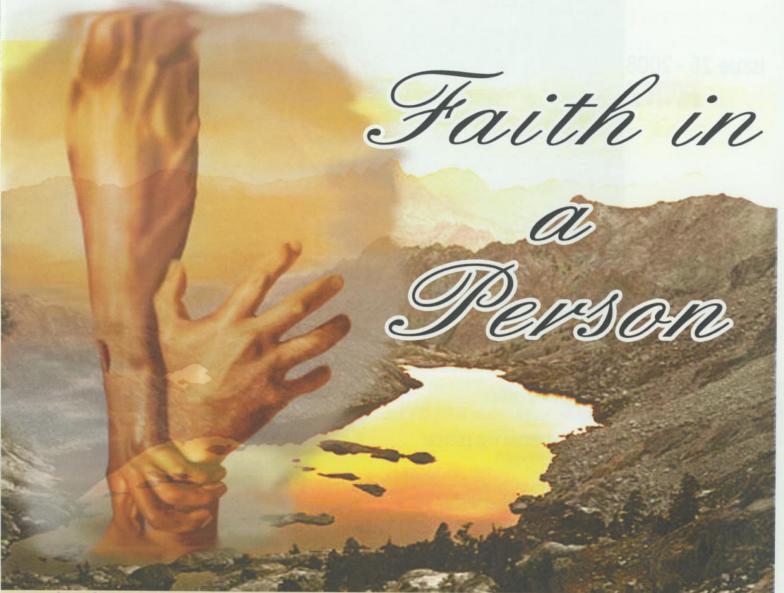
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he Christian's assurance concerning divine certainties lies not in a code; not even in a formal creed. It lies in a simple, living faith in the true character and person of God himself. Because God is who He is, we can rely upon Him. He cannot lie and He cannot fail. He loves us with an everlasting love; therefore we will trust Him.

Abraham, the pioneer of faith, went out in his day not knowing where he went. But he knew who had sent him -- the eternal God. The man of faith went forward without detailed blueprints in his hands, for they were in the mind of his God.

Life itself brings shattering experiences to us all, experiences that have a way of leading us to the foundations that abide. The providences of God often upset our schematic views. In an ancient day Job felt the blows of disaster in rapid-fire succession -- resources taken away suddenly, loved ones snatched away by death, and be-

rating and betrayal by false friends and a fickle wife. But he hung on in faith, declaring, "Though he slay me, yet will I trust in him." Even in the darkest hour, when God seemed to elude him, he insisted, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

Our light is clearer and brighter than that of either of these patriarchs, but the terrors of comparable soul-shaking experiences are ours in this atomic age. Also, we have the added light and reassurance of Calvary's message and deliverance. Its message declares that "God was in Christ, reconciling the world unto himself." Our deliverance is here and now, for the promise is that we may be "more than conquerors" through Him that loved us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32.)

Our faith today must rest in a personal God. We must trust Him where we cannot see!



Prayer in a tight Corner

"Then the king said unto me, for what dost thou make request? So I prayed to the God of heaven."

(Nehemiah 2:4)

ehemiah had no time to shut his eyes and bend his knees to spend a prolonged season of prayer. There was only time for a tight-corner prayer. His countenance was sad, whether designed to attract notice or to mirror his burdened soul, we are not told. Regardless, the king observed Nehemiah's countenance and enquired as to its sadness. Up went a sentence prayer to God for direction, which was rewarded with a bountiful answer. God impressed the heart of the heathen king to grant Nehemiah leave of absence to repair the damaged gates, and he went forth, certain that God would prosper him (2:20).

In the habit of regular prayer, Nehemiah found it only natural to adopt this method of emergency prayer — a sky-telegram — "a way to escape" (I Corinthians 10:13). Silent prayers are offered when a spoken one would have been impossible. Doubtless Nehemiah had sent up many a swift and silent prayer to God, seeing prayer was the Cod-ward aspect of his life. Nehemiah lifted up his heart in a secret ejaculation to the God who understands the language of the heart- prayer. What a vivid view of Nehemiah's inner life we

get from this brief prayer. What an illustration of that presence of mind which may be described as the sense and practice of the Presence of God.

In the New Testament, we see the apostles make use of the "dart-prayer" in times of physical danger (Mat.8:25; 14:30) and so did those who came to Christ in need and distress (Mat. 9:27; 15:25; John 4:49). Even so, we, too, should make frequent use of ejaculatory prayer, which, although it is no sufficient substitute for regular seasons of prayer, yet fills the gap between. Ejaculatory comes from a Latin word for the swift darts used in ancient warfare. The best way to counteract "the fiery darts" of the enemy is by the fervent darts of secret prayer (Ephesians 5:15-18). Sincere ejaculation should be cultivated, not only on particular occasions, but at all times. Wherever we are, we have a way opened towards heaven. Active in business or at home, traveling here and there, or taken up

with a hundred and one things, we can silently express our needs and desires a thousand times

a day. 💍

Saras Conception

or a woman to give birth to a baby when she is 90 years old is nothing else but a miracle. It was one in the case of Sarah, for she was long past the natural age of conception when Isaac was born. The key to this wonderful miracle in the realm of natural genera-

tion is the Lord's own question to doubting Sarah, "Is any thing too hard for the Lord?" (Gen. 18:14. See Luke 1:37; Jer. 32:17). The phrase she used, "After I am waxed old," actually means, "To be worn out like an old garment."

Alas, the continual barrenness of Sarah caused her to stagger at the promise of God regarding an heir, and so she resorted to an unworthy method—a carnal policy—to fulfill the divine purpose. Impatient over God's apparent delay, she gave Hagar her maid to Abraham, and she bore him Ishmael. The bitter fruit of unholy offspring survives in the religion of Mohammed.

As with Jesus, who came from the line of Isaac, the name of the child Sarah was to bear was given by God before his birth (Genesis 17:19; Mat. 1:21). "Isaac," meaning "laughter," perpetuated the laughter of his father and of his mother (Gen. 17:17; 18:12) and was "a standing memorial that his birth was contrary to nature, and one of which the promise was

provocation of ridicule in the sight even of his parents." Sarah gave utterance to her surprise and mingled emotions in her little poem:

"Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age." (Gen. 21:7)

The fourfold repetition of Sarah's name in three verses (Gen. 21:1-3) is emphatic and impresses us with the fact that Sarah was, without doubt, the mother of this miracu-

lously conceived child.

An interesting sidebar, it is but fitting to observe that Sarah is one of the very few women of the Bible whose exact age is given (Gen. 17:17). We have the approximate age of Anna, the prophetess (Lu. 2:36,

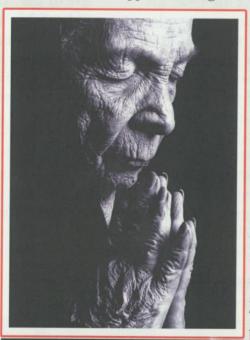
37). The daughter of Jairus was "about twelve years of age" (Lu. 8). Therefore, even in Biblical times, as it is now, it was custom to suppress the knowledge of a womens age; however, God wanted Sarah's age published so that all may know the greatness of His might and give Him glory throught the ages.

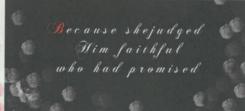
In any consideration of Sarah, the prophetic touch must not be neglected. It was said of her that she should grow into nations and that kings of people should spring from her (Genesis 17:16). Then the offering up of her son by his own father foreshadowed the love of God to mankind in the sacrifice of His only begotten Son (Gen. 22:3-10; comp. with John 3:16).

As to the truth of the sacred narrative of Sarah's life, the veracity of it appears in the faith-

ful record of her faults as well as her faith. Dausset reminds us that it was her motherly affection that so won Isaac that none but Rebekah could comfort him after his mother's death (Gen. 24:67). Sarah was 127 years old when she died at Hebron, 28 years before Abraham's death. She was buried in the cave of Machpelah, which Abraham bought from Ephron the Hittite. Today her shrine is shown opposite Abraham's with Isaac's and Rebekah's on one side, Jacob's and Leah's on the other.

God of Wonders is continued on page 27 >>





God...Avenge me for my eyes

a personal level; and was used mightily by the help of Samson; a young man, to hold his hand and guide him Gods Spirit in the operation of his calling as a Judge to his one last endeavor for God. Samson prayed, "O and Deliverer for Gods people. Samson had favorable Lord GOD, remember me, I pray thee, and strengthen beginnings with God and man; he started well. But me, I pray thee, only this once, O God, that I may be at somewhere in his endeavors he lost the intimacy of his once avenged of the Philistines for my two eyes."

relationship with God; HIS OWN VINEYARD HE DID NOT KEEP!!! We know this because he began to sin against God mightily! Somewhere Samson's heart began to get dirty. In 16:1-3, we see that he ripped off the gates of a city that had to weigh multiple tons and then carried them from that city to Hebron which was 38 miles away...

However, it did not seem to bother Samson at all that he had just slept with a prostitute. Then after the miracle with the gates, he got him another prostitute. What happened to this man who had been so

usable to God? His personal relationship with God was compromised. He wanted sin more than he wanted God's closeness and favor. It didn't only affect him; because he was a chosen vessel by God to help God's people, the entire nation of Israel, suffered because of Samson's sins. Moreover, it ended up costing Samson the loss of his eyes in 16:21. Samson played with God and the call of God, and he lost both because of his actions.

However, the story does not end sadly; God is very merciful. In verse 22, the bible says, "Howbeit (regardless of all the mess), the hair of his head began to

n Judges 13-16 we have a Man of God like we grow again..." What did that mean? GOD WANTED have never seen paralleled in any other book of HIM RESTORED!!! As He was abused by the enemy Lethe bible. A man that knew God intimately on in the prison house God sent some help for tough old

s God is showing the seriousness of reaching lost humanity the most important thing we can do as an individual in order to "Reap" a fresh harvest of saved souls is to make sure we are right with God ourselves.

What about the people God is trying to use us to reach in our city? We cannot get to them until we first get to God ourselves... Do we need to pray like Samson, "God, remember me...remember when I use to pray so much and you would visit me...Remember me God! When I use to long with fervor to go on that base and compel those GI's to come to the church to be saved...Remember me God! When I could not wait to get home and spend that precious time in your Word reading and studying and being fed by Your Spirit..."?

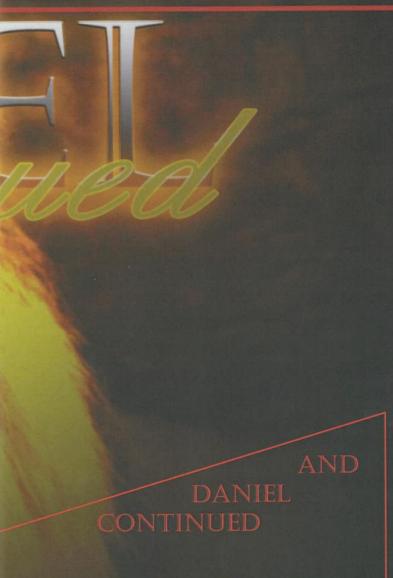
God is able to give great

victories in life of a Christian, as well as the Church. When we prayed together and ironed out the differences, we can come together in the same spirit. Then will we see services that God's Spirit will be able to move in much stronger; the faithful people will have a new energy breathed upon them... But only after we humble ourselves. Christ made himself of no reputation and we must do likewise. Then, and only then will we be avenged of our own blindness.

future; but the great and notable mome contained in this short statement, "And Daniel or

This statement tells us much about the character of this man of by saying God moved in a great way, but this statement tells us why God modern Jerusalem was destroyed; Daniel continued when friends and loved ones died; Daniel exalted as a president in the land of captivity. The list goes on as this man experienced the bles could change his devotion to God on the inside.

The first thing we notice is that Daniel continued in holiness. The word translated holiness is which speak of devotion to God and a separation from the world and all that is opposed to Go us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the holiness (consecration to God and separation from the world), but that he lived it. In chapt undoubtedly had been offered to idols, and alcoholic wine. Though he was a captive and had so something he knew God forbade. Do you see why God was with this man? Jesus said it this was there shall also my servant be: if any man serve me, him will my Father honor." (Jn. 12:26) We we like Daniel who continued in holiness even when his life was in danger and it would have be



The second things Daniel continued in was humility.

heaven. 🌕

"And Daniel continued even unto the first year of King

Daniel 1:21

Panama

A land of color A LAND WITHOUT CHRIST

ince its political inception, the people of what is now called Panama have been quite accustomed to political, ethnic and religious interaction and mixture. A country made up of and embracing various cultures, it has come to rely on this mixing and cohabitation as a way of life.

As a result of the Spanish Conquistadors and centuries of missionaries, Panama is seasoned with Christian flavor; although, like the rest of Latin America, the Catholic beliefs of the conquest have "modified" aspects of indigenous, African and other beliefs were acculturated in the church. Statistics are unclear as to the exact percentage of Panama's population that is Christian, though it seems to be approximately 77 percent Catholic (the proportion that practices are smaller) and 12% Protestant, however, Evangelicalism, Methodism, and Mormonism are making increasingly significant inroads. The rest of the population is about 4% Muslim, with the

remainder being composed of religious minorities who adhere to Buddhism, Judaism, and indigenous religions. The constitution does not specifically separate church and state but guarantees freedom of worship. Religious faith and practice have not created conflict in Panama.

Because of this strong Catholic background, Panamanians celebrate "Carnaval", the celebration analogous to Mardi A country with beautiful shorelines and friendly people, but as with every other place on Earth, it is also a nation filled with all the horrific effects of sin.

Gras and Brazil's Carnival that occurs before the Catholic season of Lent. Carnaval includes parades, street dancing, parties at private clubs, and special religious services. Towns and regions have their own festivals at different parts of the year. The most famous of these is the festival of the Cristo Negro, the Black Jesus Christ, in the town of Portobelo in the Colón Province on October 21. In Las Tablas and Herrera provinces, festivals are held for the Jesus Cristo de Azuero, named after the peninsula.

In a country of 3.2 million (in relation to New York City's 8.1 million), there is an ever free flowing, easy-going spirit among the people. By virtue of the Panama Canal, there is affluence and job opportunities for all classes in its southern portion and crime is not nearly the issue that it is in its similarly sized neighboring countries. Yet, poverty has been a large issue and slums are a blight on Panama, especially in some of the major cities like Colón. Fighting and striving has had its place throughout its political history, yet it is not a virtue desired. Thus, there has been no standard-bearer for God's Church in Panama; but where are the praying people to do their part? Much can be said about the unbalanced political pyramid of the upper, middle and lower classes, but this does not take away at all from the large responsibility God's people have been ignoring in Panama. The nation's visage is long stretches of beach, sunshine, and carefree fun; but to the North are indigenous tribes without Christ and to the south are money hungry politicians and entrepreneurs seeking to acquire more of what they already have, to their own discontent.

Yes, Panama is a country with beautiful shorelines and friendly people, but as with every other place on Earth, it is also a nation filled with all the horrific effects of sin. Who will intercede for it? Better yet, who will put on their feet with the preparation of the Gospel of peace. Who will fast and who will go? 5

PEACE,

BE SIILL

And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

MARK 4:39-41

Bible Seminary General Epistles III

"The Word of God well understood and religiously obeyed is the shortest route to spiritual perfection. And

we must

not select a few favorite passages to the exclusion of others. Nothing less than a whole Bible can make a whole Christian."

Rev. J.S. Derby

fight worth dying for!

A. W. Tozar

eneral Epistles II is a class covering the books of I, II, III John and Jude, which

were written in the latter half of the first century. The church was under attack with false doctrines and heresies, which attempted to undermine the truth of what salvation does in someone's life. Satan does not want people to

believe in the power of God to keep them from sin and live according to the Bible!

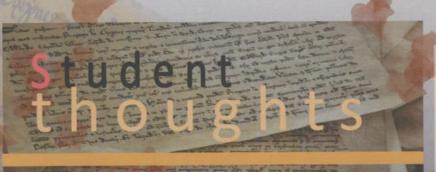
In this class, there were four tests to prove if someone was really born again. These are the test of righteousness, obedience, love, and truth. As we began to focus on I John, we saw how Christians ought to love one another. It highlights that the devil attacks love to eliminate it from the Christian's soul. God unveiled that absence of love is a large problem in the church. This class helped to show why Christians need to cultivate love and

how preachers need to keep love flowing in their hearts: which ended with God stirring up the class to "pray in" a fighting spirit to contend for the faith.

We also saw Jude was a fired up preacher

engaged in spiritual warfare against Satan. He urged the church of his day to fight for the truth of the gospel and dedicate themselves to a holy life. Jude gave many examples of people and groups that stopped fighting, only to go back to sin and destruction. This portion of the class reminded us that, if it was such a fight back then, it is still a fight-howbeit, a fight worth dying for!





asonia Friyar

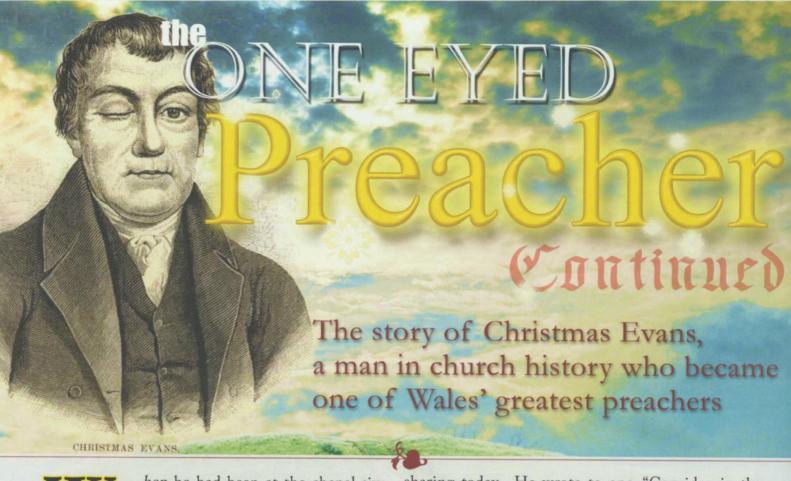
hile in General Epistles II class, the power of love really stood out to me. Love, as defined in class is "an affection of the heart that comes from within. It consists of cords within the heart on which God or Satan can pull". Love was further broken down into two parts: natural love and agape love. Natural love is human love shown towards friends, family and a spouse. All of these are good in their place but can and often have been exploited by the devil. However, there is a love that Satan cannot taint, if we chose to dwell in it. It is the highest, greatest love of all. It is the agape love of God. It is expressed in John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." It is the love a Christian is to have towards God. It is pure and strengthens the other types of love. It causes the once rebellious to obey the commandments of God, the one who stumbled blindly in darkness to see the true light of God, and the spiritually adulterous heart to love and be faithful to the One who redeemed and gave His all for it. This unsurpassable love is manifested outwardly in its reaching out to saint and sinner alike. It has the power to deliver the sinner from darkness and to root the saints in the truth. Love rebukes, reproves, restores and teaches us to walk in righteousness. It wrestles and warns against the wiles of Satan and the ways of his false teachers. We learned that this perfect love brings boldness, spiritual maturity, the assurance of salvation and confidence in the day of judgment.

Jody Emmanuel

The aged apostle John wrote to the church at Ephesus an ageless message warning against seducing and lying spirits that creep into the fold attempting to deceive those not watching and praying. These spirits attack the divine love of God and break down unity in the church. We must search our hearts to be sure we are not a conductor through which a false or contrary spirit may enter. I was challenged to examine myself, to see whether I was really saved and keeping myself unspotted from the world. "If there is no love of Christ in us for the family of God, there is no Christ." Lack of love, discord among brethren, murmuring and complaining shut God's church down.

The book of I John also deals with different levels of spiritual maturity. Three categories of spiritual growth were addressed in the class: little children, young men, and fathers. The challenge was made to honestly answer the question: at which level are you?

In his short epistle, Jude humbly introduces himself as the "servant of Jesus Christ." A short vet powerful book written to illustrate the spiritual warfare Christians are engaged in, both then and now. We are to "earnestly contend for the faith" meaning we must fight against and do what we can to defeat the devil, so we may keep our faith pure, holy, clean, and righteous. Jude reminds us that we have been called into a fight. We must stir ourselves up; wake up and realize there is a real spiritual warfare going on. The battle can be won through prayer, righteousness, obedience, love, and truth, while trusting in God, pushing out pride, and guarding our hearts. The message of these books is clear: we must stand fast, for surely the day of the Lord draws near.



hen he had been at the chapel six years, Evans, his wife, and a young pastor set out on a preaching mission to raise funds to pay off the crippling debt. He put a notice in the Welsh Magazine asking his brethren to pray for and support this special endeavor. "This is my last sacrifice for the Redeemer's cause," he wrote, and it was. However, God prospered the mission and great crowds heard him preach; even when the meetinghouse was filled crowds stood outside and listened.

Nevertheless, the undertaking was too difficult for the old preacher. On Sunday, July 15, he preached two sermons in Swansea, in the morning on the Prodigal Son, and in the evening on Romans 1:16. He preached again on Monday on a favorite text, "and beginning at Jerusalem." When he concluded the message, he said in a quiet voice, "This is my last sermon." He became ill the next day; and on Friday, July 20, 1838, Christmas Evans was called to Glory. His last words were, "Good bye! Drive on!"

Christmas Evans often counseled younger pastors, and his philosophy of ministry is worth

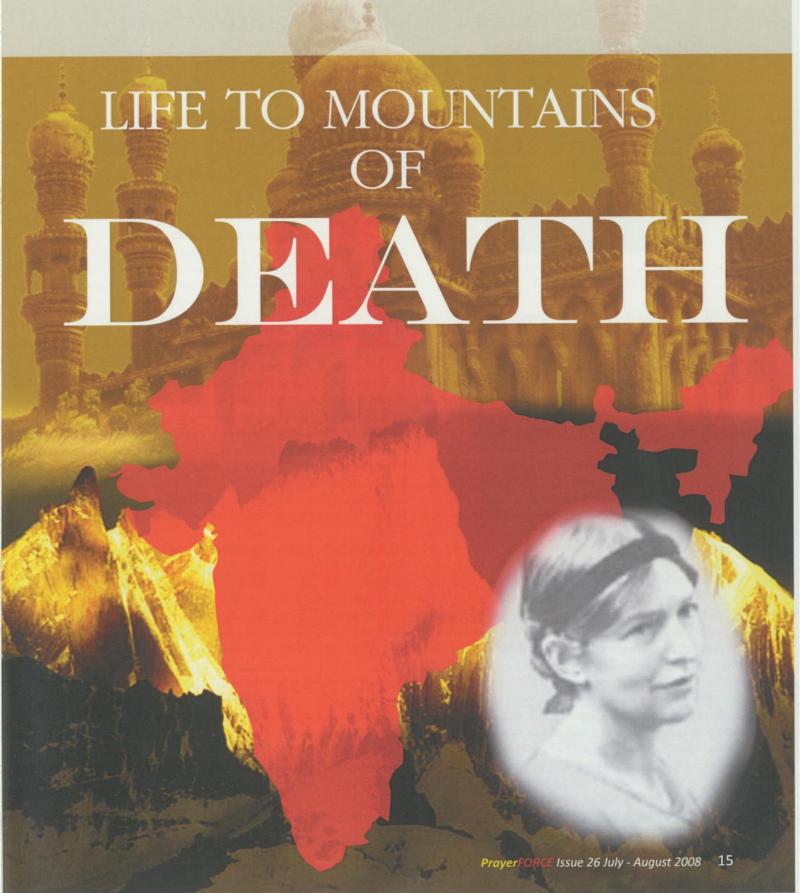
sharing today. He wrote to one, "Consider, in the first place, the great importance, to a preacher, of a blameless life." Then he added, "I remember the words of Luther, that reading, prayer, and temptation are necessary to strengthen, and to purify the talents of a minister."

We expect him to give this advice, "Always have books to read, instead of indulging in vain conversations. Strive to learn English.... Remember this, that you cannot commit some loved sin in private, and perform the work of the ministry in public, with facility and acceptance."

Evans could preach with power in both English and Welsh; and in both languages, his aim was to honor Christ. "The gospel, as a glass, should be kept clean and clear in the pulpit," he wrote, "that the hearers may see the glory of Christ and be changed to the same image."

When asked about style and delivery, Evans said, "Preach the Gospel of the grace of God intelligently, affectionately, and without shame— all the contents of the great box, from predestination to glorification... (continued on page 19)

SHE KNEW THAT HE WHOM SHE TRUSTED WOULD BRING TRIUMPH THROUGH HER WILLING OBEDIENCE.



"And they that be wise shall SHINE

as the brightness of the firmament;



Trust and Triumph

GRANNY BRAND rom her conversion and baptism at age 11, till her death in Southern India nearly 84 years later,

Evelyn Brand served her Lord with all of her heart and strength. It took nearly 19 years to establish the will of God for her life, but at the age of 30 this chosen and willing vessel left the comforts of England, the warmth of a loving and prosperous family, and offered up her life as a sweet savor to her Lord, and never took it off the altar!

Evelyn Constance Harris, born in 1879, the ninth of eleven children, lived a life of comfort and privilege, yet the family altar was the milk of her Christian experience, and the lives and devotion of her mother and father set the tone of the life she was to give for her Lord. Her grandfather had refused to do business on the Sabbath and was rewarded by the Lord as his business prospered. Her mother was known to have taken her own dress off to give to one in need. These foundation stones lay deep in Evelyn's soul, and the nominal life lived in London was not fulfilling the call in her heart. She searched in good deeds done, in painting and the arts, as these were acceptable outlets for young, well-to-do ladies of the day; but there was no true satisfaction. On a ship returning from Australia she met a missionary who spoke to her of devoting her life to reaching the lost in India, where the women had few if any conveniences, and no one to tell them of the Christ, who died that they might have eternal life. From this encounter, something began to stir within her that the life of a missionary was one that God was choosing for her, but where was she to go and what was she to do? One need not ask the Lord that question long before the

and they that turn many to righteousness as the 'ARS forever and ever"

answer will come.

One evening at chapel she heard a young missionary speak of work being done in India among the hill people. Jesse Mann Brand spoke of the filth and disease, the poverty and need; his call was for those who were willing to forsake all to follow the Master into this field of labor. Earlier she had read a booklet written by young Brand which detailed a short trip undertaken from his mission station into a mountain range called by the natives "The Mountains of Death", for the malarial fever that claimed so many lives there. As Evie listened, it was as if the voice of the Spirit said "Who will go for us?" And the answer of her heart was "I will go; I will answer the call to lay my life down for these people and for Christ." Before her departure for India, her sister Stella was married, and Evie was there in her silk and lace; thinking it was the end of any hope for her own marriage or children she felt the thrust of envy, but only for a moment. Husband, children and domestic bliss were all treasures to be gladly resigned by one who had found the pearl of great price.

Upon her arrival in Madras, India, the true preparation began. The language must be learned; so rising before day to escape the fierceness of the 100 plus degree temperature, made only more torturous by the long-sleeved bodices and multi-layered skirts of the century, the students applied themselves in earnest. What a surprise she had to find that Jesse Brand was there in Madras also. During this time, they found the common bond that would bind their hearts together in marriage and labor for the Lord. The earnest desire of their hearts was to take the Gospel to those in the Mountains of Death, which consisted of five ranges. Tens of thousands of people lived there, bound by ignorance of the Truth of God's word that God so loved the world that He gave His only begotten Son that they should have eternal life. Married in the summer of 1913, they left immediately for the foothills of these ranges. The Mission Board feeling that the area was too dangerous to risk the lives of those called

AND I SOUGHT FOR A MAN

AMONG THEM, THAT SHOULD MAKE UP THE HEDGE,

AND STAND IN THE GAP
BEFORE ME FOR THE LAND,
THAT I SHOULD NOT
DESTROY IT:

BUT I FOUND NONE

EZIKIEL 22:30



to labor there, would not allow them to enter the heart of the Kolli Malai, but between themselves they vowed that someday they would carry the gospel there also.

From their base, camping trips were made to reach into the surrounding areas to minister to the sick and begin telling them of Christ who gave His life that others may live. Not camping as we might imagine, but usually staying in thatched huts and doorless sheds. Hungrily the people listened to the preaching of the Son of God who loved them, not an evil spirit to be appeased. And yet six long years went by without a single convert. It was time for their own furlough back to England to rest and visit family, but should they go? Seemingly if they left now the Mission Board would close the work down, as there was not as yet any fruit; so they requested a year delay for their furlough and received it. During this time a flu epidemic struck and the terrified villagers fled to the mountains to escape. The native priest, who had so hindered the work of the gospel, and his wife, were stricken; and as they lay dying asked the Missionary to adopt his children and teach them of Jesus. How the villagers

marveled at the kind of God this was, for their custom was to allow the orphaned children to die of neglect and starvation. Soon after this, at a camp in Puthuvallavu, the first convert to Christ was won, and from that point others came to know and receive the love of God for them.

It was 1923, ten years after they began work in the hills, before they went home on their first furlough. The children would be left with loving aunties and grandmother to further their schooling, and Jesse and Evie would return to the work to which God had called them. All went well for a few years and communities were built and touched with the grace and love of God; but in 1929 Jesse died from black water fever, leaving many grieving Indians and a mourning wife. She would go home of course, the Mission Board demanded it, but God was not through with Evie. She was only 51 years old, and the vow to reach the Mountains of Death was not yet fulfilled! How would the Lord bring this to pass? Evie did not know, but she knew that He whom she Trusted would bring Triumph through her willing obedience.

Faith is a Perturbing thing

od's hand was the sole instrument in Martin Luther's rediscovery of the doctrine of justification by faith. Luther's emphasis upon faith as the only way into peace of heart and deliverance from sin gave a new impulse of life to the decadent Roman Church and brought about the Reformation. It is not a matter of opinion but of simple fact, anyone can check it; but something has happened to the doctrine of justification by faith as Luther taught it. What has happened is not so easily discovered. It is not a matter of simple fact, a plain yes or no, an obvious black or white. It is more elusive than that and even more difficult to come at; but what has happened is so serious and so vital that it has changed, or is in the process of changing the entire evangelical outlook. If it continues it may well turn Christianity inside out and put for the faith of our fathers something else entirely. Moreover, the entire spiritual revolution will be so gradual and appear so innocent that it will hardly be noticed. Anyone who fights it will be accused of jousting against windmills, like Don Quixote.

The faith of men like Paul and Luther was revolutionary, it upset the whole life of the individual and made him into another person altogether. It took hold on the life and brought it under obedience to Christ. It took up its cross and followed after Jesus with no intention of going back; saying good-bye to its old friends as certainly as Elijah when he stepped into the fiery chariot and went away in the whirlwind. It had a finality that snapped shut on a man's heart like a trap; it captured the man and made him from that moment on a happy servant of his Lord; placing its possessor on a pinnacle of truth from which spiritual vantage point he viewed everything that came into his field of experience. Furthermore, it made him little and God big and Christ unspeakably dear. This and more happened and will happen to a man when he receives the faith that justifies.

Faith, today, means no more than passive moral acquiescence in the Word of God and the cross of Jesus. To exercise it we have only to rest on one knee and nod our heads in agreement with the instructions of a personal worker intent upon saving our soul. The general effect is much the same as that which men feel after a visit to a

good and wise doctor. They come back from such a visit feeling extra good, withal smiling just a little sheepishly to think how many fears they had entertained about their health when actually there was nothing wrong with them, except they just needed a rest.

Such a faith as this does not perturb people, it comforts them. It does not put their hip out of joint so that they halt upon their thigh; rather it teaches them deep breathing exercises and improves their posture. The face of their ego is washed and their self- confidence is rescued from discouragement. All this they gain, but they do not get a new name as Jacob did, nor do they limp into the eternal sunlight, "And as he passed over Penuel the sun rose upon him" (Gen. 32:31)

This generation of Christians must hear again the doctrine of the perturbing quality of faith. People must be told that the Christian religion is not something they can trifle with. The faith of Christ will command or it will have nothing to do with a man. It will not yield to experimentation, or reach any man who is secretly keeping an escape route open in case things get too tough for him. The only man who can be sure he has true Bible faith is the one who has put himself in a position where he cannot go back. \bigcirc

"Lord to whom shall we go? thou hast the words of eternal life." (John 6:68)



Preacher Continued

... Let the preacher influence himself; let him reach his own heart, if he would reach the hearts of others; if he would have others feel, he must feel himself."

Evans liked to compare the ministry of the Word to the work of a miner, who takes the ore from the earth, melts it, and puts it into the mold. "The Gospel is like a form, or mold, and sinners are to be melted, as it were, and cast into it." He urged younger preachers

to be faithful to "the form of sound words" that Paul wrote about (II Tim. 1:13).

With all of his reputation for pulpit eloquence and evangelistic zeal, Evans should perhaps be remembered most as a man of prayer. He never worried about the theology or philosophy of prayer; he simply prayed, and God answered. He had three stated times for prayer during the day, and he

regularly arose at midnight to seek the face of God. He enjoyed the solitude of his long journeys, when he could pray and meditate on the deep things of God. The passion in his preaching arose from the burning in his heart.

From a human point of view, Christmas Evans seemed an unlikely candidate for becoming a spiritual giant. Born and raised in poverty, subjected to brutality, deprived of formal education, lacking in the physical graces that usually attract others, this child of Wales

was certainly a trophy of the grace of God. Deaf to the slander of his enemies and blind to the obstacles around him, he courageously and sacrificially carried the Gospel throughout the land, and many found salvation because of his ministry.

During his long and difficult ministry, he never received large salaries. He could have carved out a religious empire for himself, but he preferred to follow the Lord into the small and difficult places

where men needed the bread of life. Instead of embroiling himself in the hairsplitting theological discussions and controversies of the day, he gave himself to the preaching of the Gospel and the great truths that undergird that saving message.

In short, Christmas Evans was a man of God who gave himself unsparingly to the work of the ministry.

God used him to bring life to dead sinners, to dead churches, and to Christians whose spiritual experience was dead.

"Life is the only cure for death," he said, "Not the prescriptions of duty, not the threats of punishment and damnation, not the arts and refinements of education, but new, spiritual, Divine Life."

Perhaps that is the prescription we need today.



The Heritage: he Bible Women in the Bible

eter's nameless wife, attention is focused upon her equally nameless mother. From Paul we learn that Peter's wife accompanied her husband on some of his missionary journeys, caring for his many needs (I Cor 9:5). We do not know why the name of this noble woman who was a faithful partner of Peter during the days he fished for a living, and then during the long years of his apostleship, is hidden from us. Peter's writings in the New Testament were written after his surrender to the claims of Christ, but behind him, as behind many men attaining eminence, is a sympathetic, discreet and understanding woman.

Naturally, Peter was an impulsive man, and had a tendency to become emotional when things went against him. Coming home in such a mood we can imagine how his wife would reason with him, caution him to go slowly, and encourage him to rise above trials and disappointments. In sickness, she would be his comfort, as she was when her mother was stricken with fever. We are not told whether there were any children in their Capernaum home. If there were, we are sure that Peter's wife was the best of mothers. When the Apostle came to write his two epistles, and described in I Peter 3:1-12 the ideal of womanhood and wifehood, did he have before him the example of his wife, as one who was subject to her husband, and worthy of all honor as the weaker vessel? Did she inspire Peter's description of a modestly dressed woman who thought more of the ornament of a meek and quiet spirit than gaudy apparel? We feel that she was a most worthy wife who was willing to be hidden in order that the cause of the Master to whom Peter and she were dedicated, might be advanced and adorned.

There is a touching legend concerning Christians in Rome who ceased not to urge Peter to escape when seized and cast into prison so that he might continue to be of service to the church at large. The Apostle yielded to their entreaties and somehow escaped, but when free on the open road he was arrested by a vision of Christ walking into the city, and he asked Him, "Whither art Thou going?" The glorified One replied, "I am come to Rome to be crucified a second time." Peter, humiliated, turned back to prison. When death came, his wife was martyred first, and as she was led out to die, Peter comforted her with the words, "Remember the Lord." When Peter's turn came he begged his crucifiers to crucify him head downward, feeling he was unworthy to die in exactly the same way as his Lord. In heaven, Peter and his loyal wife surely shine together as stars for having turned many to righteousness.

J Wife

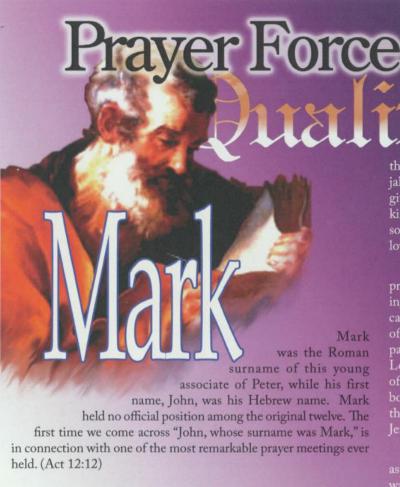
dentified by only ten words, which she uttered to her husband as she saw him suffering from so much bodily pain and discomfort, "Dost thou still retain thine integrity? Curse God, and die." or "Curse God and die by your own hand. End your suffering by taking your own life." She urged him to commit suicide and thus relieve himself of further anguish. There was also the diabolical suggestion that he should relinquish his faith in God, seeing He was permitting him to endure such terrible physical torment and material loss. It is because she allowed Satan to use her as an instrument to grieve rather than comfort her husband that commentators have spoken ill of her character. Augustine referred to her as "The Devils Accomplice," and Calvin wrote of her as "An Instrument of Satan" and as a "Diabolical Fury." The little she said to her husband whose heart was at the breaking point was enough to crush him altogether. The one closer to him than all others should have encouraged him and offered him human sympathy. Job's wife, however, was the female foe in his household and reminds us that "the worst trial of all is when those nearest us, instead of strengthening our hand in God and confirming our faith, conspire to destroy it" (Micah 7:6; Matthew 10:36).

Job's triumphant faith is seen in his most appropriate answer to his wife: What, emancipate myself from God, and take my own life? Sitting on his ashheap, he replied, "Thou speakest as one of the foolish women speaketh." He was not biting, bitter or condemnatory in his rebuke, but gave vent to a question that multitudes of perplexed hearts, throughout the ages, have found consolation in, "What? Shall we receive good at the hand of God, and shall we not receive evil?"

Job
was determined not to sin with
his lips as his thoughtless wife
had done. What a sublime contrast there
is between the testing of Job and that of Jesus (Matthew 26:39-42; Hebrews 5:8). God has given woman an
affectionate heart, and a large capacity for sympathy and
compassion. It is incumbent upon women who profess faith
in Christ, to bind their husbands closer to Christ and persist
in encouraging them in times of great trial and tragedy. It is
only thus that a woman functions as God meant her to, as a
"helpmeet."

Who can find a virtuous woman? for her price is far above rubies.

Proverbs 31:10



We are not told how or when Mark became a disciple of Christ, but it is evident that he owed his conversion to Peter, since the apostle speaks of him as 'Marcus, my son' (1 Pet 5:18). Thereafter he became a close companion of Peter for about twelve years. Doubtless Mark had heard and seen Christ, and tradition even identifies Mark as "the certain young man," who followed Christ when all His disciples forsook Him and fled (Mk. 14:51).

In the early years of his service, Mark began to vacillate (Acts 13:13; 15:38); the ploughman looked back. The fear of what lay ahead in arduous missionary enterprise moved Mark to retrace his steps (Act 13:13; 15:38).

Although the Bible is not specific, we know that it was because of his repentant heart that God restored his place in apostolic esteem, as well as the years the locusts had eaten, making him a valued colleague of Paul (Col. 4:10, 11; Phm. 24). A further impressive testimony to Mark's reinstatement is found in Paul's tribute to Mark's usefulness (2 Tim. 4:1). Tradition says that Mark became a bishop and a martyr and that his body was moved to Venice and buried there.

As the ministry of Mark was peculiarly a Gentile one, he is recognized by his Gentle name. Writing specifically for Romans, who stood for power, Mark manifests Christ's power in service. Accustomed as Mark was to the might of Rome's legions, he exhibits the soldier's rapidity of movement and readiness to repel attack, and gives us in the shortest and simplest gospel, a progressive series of victorious conflicts. Vividness, compactness, direction and circumstantial evidence characterize his gospel.

The dreadful description of Jeroboam associated to his name is that "he made Israel to sin." We are familiar with the incident of Ahijah taking Jeroboam's new garment and tearing it into twelve pieces, giving Jeroboam ten pieces and prophesying the rending of Solomon's kingdom, and its passing into Jeroboam's hands. No wonder Solomon sought to kill him, but after death and the refusal of Rehoboam to follow good advice, the kingdom split and ten tribes went with Jeroboam.

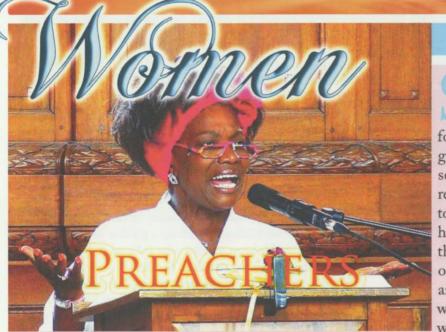
Solomon had lost his kingdom because of idolatry, and Jeroboam proposed to keep his ten-tribe kingdom by idolatry, therefore abandoning the commandments and promises of God. Jeroboam set up golden calves, one in Bethel and the other in Dan. People must have religion of some sort, Jeroboam reasoned, as he made the worship of the calves a part of the constitution of his kingdom. How sad it is to read that the Lord gave Israel up because of the sins of Jeroboam! The consequences of national idolatry continued, for eighteen kings reigned after Jeroboam's death, but not one of them gave up the golden calves. As with the kings, so with the people who continued to walk in all the sins of Jeroboam which he did (11 Kings 17:22, 25).

There is no need to linger over what befell Jeroboam himself. The aspect of commanding interest in Jeroboam's age, when materialism was in the saddle, was the appearance of a man with a message. Amid the shallow optimism possessing king and people alike, was the voice of Amos, the herdsman of Tekoa, saying: "The grass withereth, the flower fadeth, but the word of our God shall stand forever." Warned by the man of God, but to no avail, his son fell sick and died, and his enemies defeated Jeroboam. Then the Lord struck him and he died. Israel's prosperity ended with the death of this Jeroboam. A period of anarchy followed. His son Zachariah, after a reign of only six months, was murdered by Shallum who took the throne and,

in turn, was assassinated one month later, succeeded him. Think of it, three kings sat on Israel's throne in seven months, and four out of the six kings succeeding Jeroboam died violent deaths. In less than fifteen years, four of Israel's kings were murdered.

Yet his name lives on with the terrible mark against it, "He made Israel to sin."

BIBLICA I TRUIT Spin Straight from kin



hould women preach? Does God call women to be pastors? Evangelists? What about song leaders and bible teachers for mixed classes of men and women? The great preponderance of Christian churches still seldom call a woman preacher as pastor and relatively few seminaries ever employ a woman to teach theology. In addition, most churches have men to conduct evangelistic meetings, if they have such meetings. Hence, the majorities' opinion seemingly decides *for* men preachers and *against* women preachers; however, opinions would vary, for there is a rising popularity of women preaching in pulpits across America. The

followers of Aimee Semple McPherson; many large Pentecostal and Holiness groups; the Volunteers of America, led by Maud Ballington Booth; The Salvation Army and many others would insist on the right of women to preach and do the work of an Evangelist, Pastor, or Bible teacher.

The matter cannot be settled by opinion, observation, or logic. There is only one place to settle this question: the Word of God. The Bible is the place to find what God wants people to do and how it is to be done; for there is no other authority of the slightest value in this matter except as it derives from the Bible and coincides with other Bible teaching.

Many women have said that they feel called to preach. Sometimes they say that the Holy Spirit has told them plainly they should preach; however, we must remember to follow up with the divine Word of God to support or refute any claim, for every false doctrine in the world is supported by the same argument. Some people feel led by the Spirit of God to preach salvation by grace, while others say they feel led by the same Spirit to preach salvation by works; some feel led to be sprinkled for baptism, and others to be immersed. Some feel led to persecute the Jews and start unscriptural cults with false doctrines – that is, they honestly believe themselves so led; however, the answer to all this is very simple: the Holy Spirit of God dictated the Bible. "Holy men of God spoke as they were moved by the Holy Ghost" and the Holy Spirit will never contradict His own Word. Any leading that is thought to be of the Holy Spirit should be checked by the Bible. Any leading that does not coincide with the plain teaching of the Word of God is false and therefore not from God's Spirit.

Since the motives and actions of man, woman, and God have not changed, we will find that what God intended women to do in Bible times; He intends them to do now, also. God absolutely desires His word to be propagated the world over; however, God is also equally concerned with how His excellent and perfect will is done. If it is God's desire to have women fulfill any or every office under Him, let us not hinder in any fashion, for we know there is more than enough work to go around in reaching the lost; but if not, let each soul work within the bounds the Lord has set before us, that we may please Him and receive even greater blessings for obedience. Let every reader, with prayerful heart, ask the Holy Spirit for wisdom, and then search out in the Scriptures as we go deeper into what God has to say about women preaching the gospel. \bigcirc



John the Bapist

Nebuchadnezzar
"Is this not Babylon that I have built"

which the appearance of John the Baptist, we have the burial of the Old Dispensation and the emergence of the New. We seem to see his rugged figure standing with arms outstretched, as with one hand he takes the Old Testament, and with the other holds the New. He was the foreclosure of the old and the forerunner of the new. Perhaps we can gather the witness of John around these salient features:

His parents were of priestly descent. His ascetic affinities – John, as a man of the desert, knew what it was to practice self-denial. A Nazarite from his birth, he developed self-reliance and spiritual strength as he communed with God in the desert solitudes he loved.

He dressed simply, his raiment consisting of camel's hair, that is, either a robe of camel's skin or cloth woven from camel's hair. What a humble habit compared with the luxurious robes of soft wool worn by the fashionable and great of his time! No sumptuous dishes for this Elijah-like prophet, it was on rough food he thrived. Vegetable honey exuding from fig trees and palms, and edible locusts (classed among the flying, creeping things the Israelites were allowed to eat) formed his diet. John the Baptist could subscribe to the words of a devout Englishman of a past century:

"I shall be spare of sleep, sparer of diet, and sparest of time that, when the days for eating, drinking, clothing, and sleeping shall be no more, I may eat of my Savior's hidden manna, drink of the new wine in my Father's kingdom, and inherit that rest which remaineth for the people of my God for ever and ever."

Living near to nature, he heard God's voice in solitude as well as in Scripture. Familiar with the Old Testament, he made frequent use of its picturesque language. After his sojourn in the desert, brooding over the need and peril of his time, he came forth to speak of barren trees fit only for burning—vipers fleeing before the flaming scrub. John saw in his desert surroundings much that symbolized his nation's calamity, and lent color to his solemn warnings of impending doom.

There is a great deal we would like to say about this man sent from God who had the privilege of acting as the forerunner and then as the baptizer of Jesus; who said of him that he was greater than a prophet was. But spend some time examining the following features: his self-denial; courage; powerful preaching; humility; holiness; burning zeal; honor; ministry of witness; preparatory work; testimony; death.

his first Gentile monarch was the one who captured Jerusalem and destroyed both city and temple. The inhabitants were carried into Babylon as slaves. Nebuchadnezzar set up a golden image in Dun, and the three Hebrew youths who refused to bow down to the image were thrown into the fiery furnace and divinely preserved. Drunk with pride, Nebuchadnezzar had dreams Daniel interpreted. Driven out for a time from men, and living among oxen, he became a new man and turned from his humiliation to honor God.

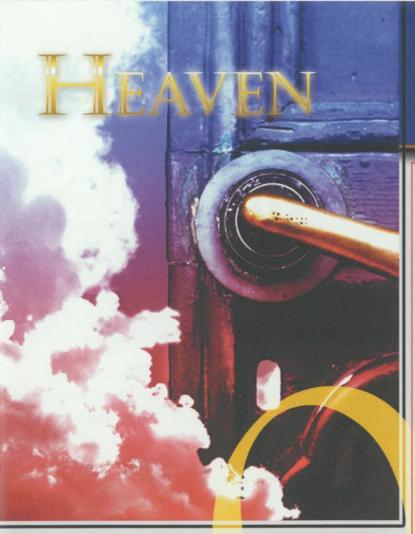
The encyclical letter written for Nebuchadnezzar was "a king of kings," reaches far and wide in the lesson it teaches to all Gentile powers, until the times of the Gentiles shall be fulfilled (Dan. 4: 34—37; Rev. 11:15-17). In this letter, we have:

The dream of a tree reaching in its height to heaven, and seen by the entire world. This related to the king himself, who swayed the scepter of a universal empire, and whose power led to pride (Prov. 16:5—18).

The wise advice received from Spirit-anointed Daniel made clear how the king's error could be healed. God has been speaking to the Gentile nations ever since he gave them dominion, but a deaf ear has been turned to divine entreaties. In the face of appalling perils, the Gentile monarchy is crumbling today.

The patience of God is manifest in that twelve months had elapsed before the threatened judgment overtook the proud monarch. How long-suffering God is!

Sore punishment led to deep humiliation and to a noble confession in the presence of the world. God abased Nebuchadnezzar, and the day is coming when He will likewise abase the Gentile nations of earth, when the mightiest of all monarchs returns. He will lay hold of Gentile governments, introduce His own world, and reign as the King of all Gentile kings. The scepter of universal dominion will forever rest in His pierced hands.



TOO LATE

ILLIAM POPE, who died in 1797, is said to have been the leader of a company of infidels who ridiculed everything religious. One of their exercises was to kick the Bible about the floor or tear it up. Friends who were present in his death chamber spoke of it as a scene of terror as he died crying:

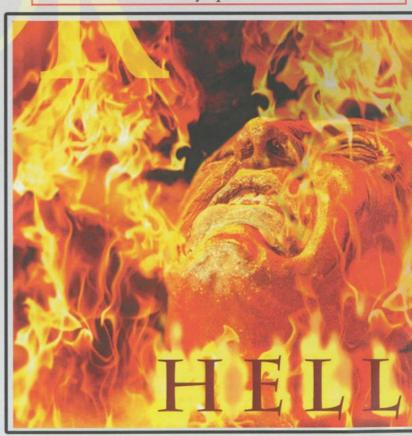
"I have no contrition. I cannot repent. God will damn me. I know the day of grace is past . . . You see one who is damned forever. Oh, Eternity! Eternity! . . . Nothing for me but hell. Come, eternal torments . . . I hate everything God has made, only I have no hatred for the devil — I wish to be with him. I long to be in hell. Do you not see? Do you not see him? He is coming for me."

A testimony of two lives

SCOTLAND'S FIRST MARTYR

PATRICK HAMILTON, Scotland's first martyr was condemned to burn for advocating the doctrines of the Reformation; principally, agreeing it was proper for poor people to read God's Word, and the uselessness of masses for the dead. Hamilton boldly defended his doctrine, but a people before whom an open Bible is spread will soon test by it the lives and teachings of their pastors, and to abolish masses for the dead was to cut off a chief source of the revenues of Rome's priesthood. Hamilton was quickly condemned, and within hours, the stake was prepared before the gate of St. Salvador College.

His agony was prolonged by a slow fire, lasting six hours. His last words were, "How long, O Lord, shall darkness brood over this realm? How long wilt thou suffer this tyranny of man? Lord Jesus, receive my spirit."



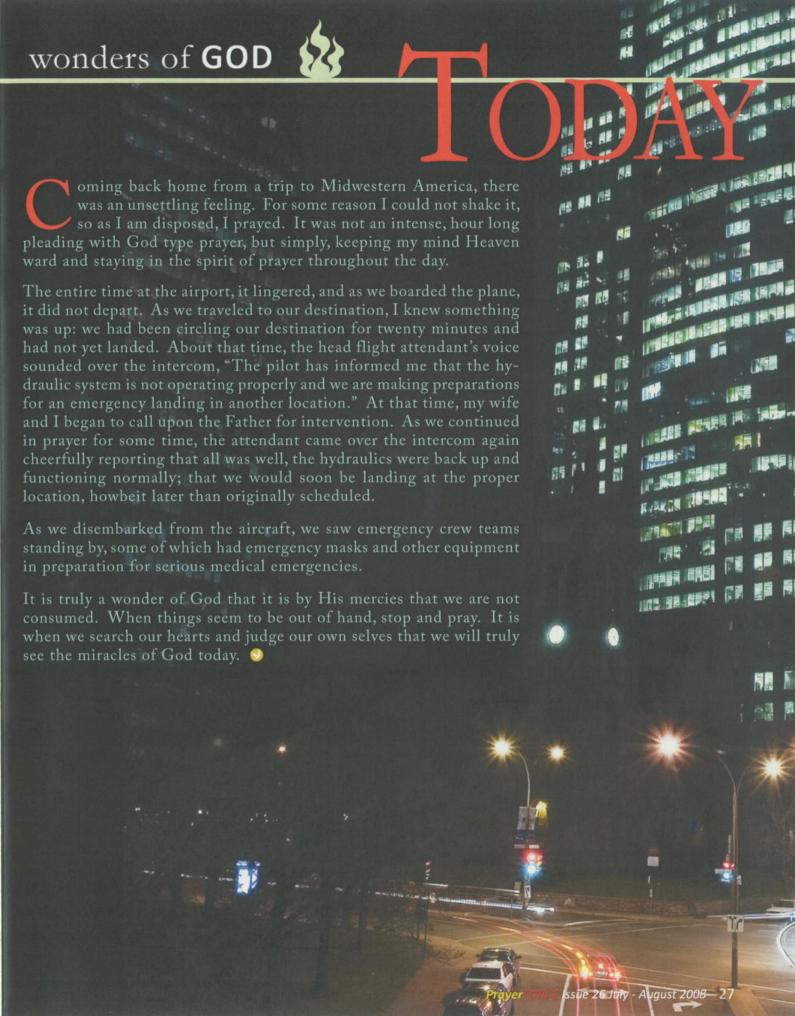
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their nature.

ne of the most important things we have learned while working with souls is to allow the Holy Ghost the guide the growth of a soul. Many times in our impatience, we end up getting ahead of the Holy Spirit, which always causes a mess. We have learned that we must allow souls to have their opportunity to grow in God; if not, we are just educating sinners how to play the part of a Christian.

I recall one particular lesson I had learned from a brother who was a cow and goat herder in Africa. He told me herding cattle is a quite an arduous task: many times one of them will go astray and, in chasing one, the others follow, which causes them to graze instead of allowing you to feed them. The result of this is that they cannot produce milk. The brother taught me that I have to find ways of working with all these souls differently, because many times they are just going to do their own thing. He went on to say that he used to get so frustrated and impatient with the animals that he would end up beating them at the end of the day without his parents knowing. One day, he was complaining to his father of how they do not listen and continue doing their own thing. His father replied, "Son, that is why they are cows!" Finally, he understood why God used many shepherds in the bible: because they are very patient people that understand each of their cattle, that many times they were just going to act true to

This is the same lesson I have learned to apply with souls. Aside from loving and praying for them, you must be patient with them; otherwise, you end up beating them at the end of the night. I have learned that many times cows are just going to be cows, sinners are going to be sinners, young Christians are going to be young Christians and preachers are going to be preachers. Aside from Charity and Faith, a fruit of the spirit we often lack in our walk with God is patience for all, or longsuffering. "Charity suffereth long, and is kind..." I Corinthians



STUIDENT

Then asked to write a testimony of what God has done in my life, I began to realize the greatness of God's love and his mercy. I grew up in church but I never had a relationship with Christ. I actually prayed for salvation several times because I never felt saved. I grew up believing that if you said the prayer of salvation that you would go to Heaven no matter what. Even though I didn't feel saved I convinced myself that I was and I tried to be a Christian the best way I knew how.

Of course as life rolled along, sin crept in. I remember justifying my sin and thinking that my sin was no worse than anyone else's. I got married young and we lived life the way we wanted to. Pride of life: that's the best way to describe it; I wanted the perfect marriage, children, career, etc. I did things my way and I wanted to get the most out of life. However, as we know, life without Christ only brings happiness for a season. I knew I needed to get my heart right with God but I was too stubborn.

Thankfully, God never gave up on me. As I look back, I see many times that I could have lost my marriage, my family, and even my life. However, God, in his mercy kept me from this. I remember when God lead my family to House of Prayer. I knew that the preaching was right, but once again, I was stubborn. My husband gave

EMILY MCKINNON



his heart to God right away and I noticed an immediate change in him. I, however, did not want to admit that I was lost. I held onto the "once saved, always saved" doctrine, even though I knew in my heart that I had never really surrendered to Christ.

After a few months of coming to church, prayer, and reading my Bible, God opened my eyes and I realized just how lost I really was. I am so thankful for that experience. I was saddened at what I saw in myself, but so thankful that God didn't leave me in that condition! I surrendered my life to Jesus

and I am grateful for the work that He has done in my life.

Since I have been a Christian, life hasn't been free of hard times for my family. In September of last year, our three-year-old son was diagnosed with cancer and he went to be with our Lord and Savior in March. It was the most difficult thing we have ever faced, but we saw God's hand in it all. We didn't get the outcome that we hoped for but we know that all things work together for good to them that love God, to them who are called according to his purpose. Romans 8:28. And now when the troubles of life come my way I hold on to Job 13:15, "Though he slay me, yet will I trust in him". We will never know, this side of Heaven, the reason that things happen the way they do, but I do know one thing- His grace is sufficient for me.

INSIGHT

was raised being taught about the Bible and had even prayed for salvation a few times in church. Afterward I would feel better, but I always ended up buried in a pile of sin with no strength to dig my way out. At age 25, my last attempt to live without God found me in more than just a pile of sin. There

was a prison in the bottom of a cold, gray pit. A prison with bars made of my own ways. The ways I had chosen to serve myself. And the worst part about the prison was the cold, dark, Godless reality I faced daily. Behind these bars I watched helplessly as one thing after another was being stolen from my life. Relationships with family members, friends, and coworkers were being destroyed. My life was almost over and my soul was locked away, awaiting the fiery judgment of God. My wife and I decided to "try" going to church again as a last-ditch effort to save our marriage. God had a bigger plan in mind. That day He had a plan to save my soul.



NOAH MCKINNON

The people were friendly. I enjoyed the music... But the preaching...

In I Corinthians 1:21, Paul said that it pleased God by the foolishness of preaching to save them which believe. As the preacher began to preach, I felt as if my jacket had gotten a little thicker. I seemed to be the only one around that couldn't get comfortable. The same God that had been dealing with me, calling me out of that prison from which! thought there was no escape, the same God met me there by the power of the Holy Ghost. The truth, the conviction, the gospel, the grace. My Lord Jesus Christ met me there that day with an offer I could not refuse. He met me with truth I could not deny. There were a few other scriptures God used to deal with my heart also. Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev.3:20) This was amazing to me because prior to this time in my life, I thought I had gone too far. I was convinced there was no more hope for me. I had failed every attempt I ever made to serve God. After every failure, my heart seemed harder than before, but that day, the Holy Spirit moved on my heart and allowed me to repent of my ways. He allowed me to ask God for forgiveness for my sin. He allowed me to accept the grace Jesus bought for me. I have since heard the grace of God described as the hand of God.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:" (Isaiah 59:1)

Mighty is the grace of God to save. If anyone did not deserve salvation, it was me.

"But God commendeth his love toward us in that, while we were yet sinners, Christ died for us." (Romans 5:8)

I thank God for His love toward us. I thank God for the keeping power of the Holy Ghost. When I think of that day, I can't help but to sing...

"Mercy there was great and grace was free, Pardon there was multiplied to me, There my burdened soul found liberty at Calvary...."

food for the Soul

The notion that hostile persons or unfavorable circumstances can prevent the will of God from being fulfilled in a human life is altogether erroneous. Nothing, no one, can hinder God.

It is one of the glories of the Christian faith - that it can be present in effective power regardless of whether or not the moral and political environment is favorable to it. I once heard a Catholic priest lament the plight of another priest who had been thrown into jail in Nazi Germany "and forbidden to practice his religion." It sounded oddly humorous at the time; yet I can understand how a religion that lay mostly in external observances could be forbidden. If true religion consisted in outward practices, then laws forbidding those practices could destroy it, but if the true worshiper is one who worships God in spirit and in truth, how can laws, jails, abuses, or even depravities—prevent the spiritual man from worshiping?

Let a man set his heart only on the will of God and he is instantly free and no one can hinder him. If we understand that our first and sole duty consists of loving God supremely and loving everyone, even our enemies, for God's dear sake, then we can enjoy spiritual tranquility under every circumstance. Even when tribulations harrow our souls, still we can rest in the deep assurance that we are doing the will of God and that He is accepting our very sufferings as a sweet sacrifice, and well pleasing in His sight. It is only when we introduce our own will into our relation to God that we get into trouble; and when we weave into the pattern of our lives threads of our own selfish desires we instantly become subject to hindrances from the outside. Then I begin to blame whoever stands in my way and excuse my spiritual breakdowns as being caused by someone or something working to "hinder" me.

The essence of spiritual worship is to love supremely, to trust confidently, to pray without

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hinder that kind of "practice." As soon as our normal churchgoing religion is interdicted by government decree or made for the time impossible by circumstances, we can retire to the sanctuary of our own hearts and worship God acceptably till He changes the circumstances and allow us to resume the outward practice of our faith. Nevertheless, the fire has not gone out on the altar of our heart in the meantime; and we have learned the sweet secret of submission and trust, a lesson we could not have learned any other way.

If we find ourselves irked by external hindrances, be sure we are victims of our own self-will. Nothing can hinder the heart that is fully surrendered and quietly trusting, because nothing can hinder God.



FROM THE LIBRARY

PRAYER GRASPS ETERNITY

an excerpt by Leonard Ravenhill

o man is greater than his prayer life. The pastor who is not praying is playing; the people who are not praying are straying. The pulpit can be a shop window to display one's talents; the prayer closet allows no showing off.

Poverty-stricken as the Church is today in many things, she is most stricken here, in the place of prayer. We have many organizers, but few agonizers; many players and payers, few prayers; many singers, few clingers; lots of pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, but few fighters. Failing here, we fail everywhere.

The ministry of preaching is open to few; the ministry of prayer-the highest ministry of all human offices-is open to all. Spiritual adolescents say, "I'll not go tonight, it's only the prayer meeting." It may be that Satan has little to fear most preaching. Yet past experiences sting him to rally all his infernal army to fight against God's people praying. God is not prodigal with

His power; but to be much for God, we must be much with God.

This world hits the trail for hell with a speed that makes our fastest plane look like a tortoise; yet alas, few of us can remember the last time we missed our bed for a night of waiting upon God for a world-shaking revival. Present-day preaching, with its pale interpretation of divine truths, causes us to mistake action for unction, commotion for creation, and rattles for revivals.

Isaiah had a vision when Uzziah died! Maybe there is some person in your way blotting out the full vision of the Lord. Spiritual expansion is expensive and at times excruciating. Are you prepared for vision at this top-price demand, the loss of a friend or a career? There are no reduced rates for revolution of soul.

If you only want to be saved, sanctified, and satisfied, then the Lord's battle hath no need of thee.

questions and answers

The victory that overcomes the World!

- In what book does the Lord come in as the captain of the hosts of Israel?
- 2. In what chapter and verse of Isaiah, does victory triumph over death, rebuke, and tears?
- 3. In Biblical history, who was instrucmental in restoring victory to the hosts of God at Shochoh?

Answers to Issue 25

- 1.) Joseph, (Gen. 50:25; Ex 13:19; Jos. 24:32)
- 2.) Elisha(2Ki. 13:20-21)
- 3.) Ramath-lehi, En-hakkore (Jud. 15:17,19)

THE ROAD T

Lives changed. Hopes restored. Minds made right; hearts made whole. Jesus has been proven as the one remedy for all this world's infirmities throughout the ages. Sounds too good to be true? It isn't - if you're fed up with life, coming to Jesus may be easier than you think.

WHO IS GOOD?

ROMANS 3:10-12. "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

WHO HAS SINNED?

ROMANS 3:23. "For all have sinned, and come short of the glory of God."

THE ETERNAL COS OF YOUR SIN

ROMANS 6:23a. "For the wages of sin is death..." ROMANS 1:18a. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men..."

NOTHING YOU CAN DO CAN SAVE YOU

ROMANS 3:20a. "Therefore by the deeds of the law there shall no flesh be justified in his sight..."

GOD'S LOVE HAS

IOHN 3:16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

ROMANS 5:8-9. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

IN JESUS CHRIS

ROMANS 4:21. "And being fully persuaded that, what he had promised, he was able also to perform."

JESUS CHRIST ALONE can save you

ACTS 4:12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

...THEN PRAY AND ASK HIM

ROMANS 10:13. "For whosoever shall call upon the name of the Lord shall be saved." ROMANS 10:11. "For the scripture saith, Whosoever believeth on him shall not be ashamed."

Lord Jesus, I know I am a sinner. If I died today, I would not go to Heaven. Forgive my sins, come into my heart and be my Savior. Help me live for you from this day forward. In Jesus name, Amen.

Your everlasting life has begun! To continue in the Christian way, get a King James Bible and study to build your life on a strong foundation. Find a church nearby that teaches sound doctrine, and make prayer a daily habit!

House of Praye

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)

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