PRAY

REVIVING SOULS—GLORIFYING

ISSUE 25 † MAY & JUNE 2008

WHEN DRY

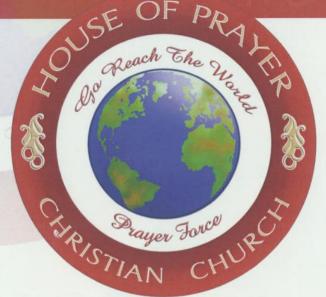
Potluck Article:

Would Jesus Christ Celebrate Easter?

THE CLOUD THE FIRE

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
OUR IFADERSHIP

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.

PRAYERFORCE





Promised Presence and Provision



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Bible Taught or Spirit Taught?



PROPHESY TO THE BONES

Prophesy to the Wind

EZEKIEL 37:4, 9

his is our double office, as servants of God. We are to prophesy to earth and heaven, to man and God. Some forget the second of these injunctions and their work fails of its highest result. When they speak, bones "come together, bone to bone"; there is a stir in the graves of death and corruption; a coming together of the people to hear the word; and in many cases all the appearance of a new life. The flesh comes up and skin covers them above; but (and how fatal is the admission which this but introduces) there is no breath in them. It is clear that no amount of human persuasiveness or oratory can secure the true regeneration of the soul. That which is born of the flesh may be galvanized by the energy of the flesh into the appearance of spiritual life, but it will always remain flesh.

When you have done your best, and have failed of the highest results, prophesy to the Spirit; cry to the four winds, because He may come in the icy north wind of tribulation, or the warm west wind of prosperity; but speak with the certain assurance of, "Thus saith the Lord God: Come!" There is a sense in which the believer has the privilege of commanding the Spirit of God. "Concerning the works of My hands, command ye Me." When you obey the law of a force, the force will obey you; and when you yield utterly and humbly to God, the power of God will answer the summons of your faith.

Even while you are speaking, let your heart be in the attitude of expectancy; and according to your faith, it shall be done unto you. If you cannot go forth to witness or prophesy, let your prayer arise to God like a fountain day and night, that his Spirit may breathe on the slain.



EACH GENERATION HAS TO LEARN ANEW

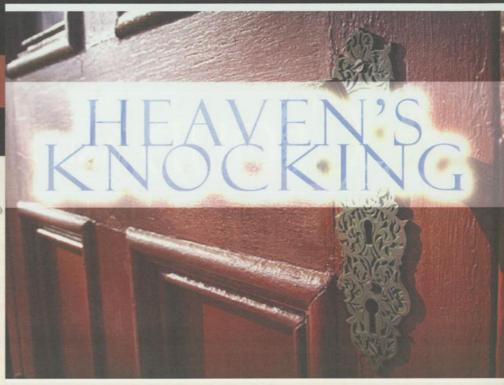
Ask Seek and Find

ach generation has to learn anew the secret and credibility of prayer. Bishop Winnington Ingram, in his helpful volume, Banners of the Christian Faith, illustrates the truth our Lord is expounding with spiritual insight and clarity:

When Queen Victoria was opening the Town Hall of Sheffield, she had put into her hand a little golden key, and she was told as she sat in her carriage that she

only had to turn the golden key and in a moment the Town Hall gates of Sheffield would fly open. In obedience to the authority of experts who gave her the directions, she turned the golden key, and in a moment, by the action of electric wires, the Town Hall gates of Sheffield flew open. Exactly in the same way Jesus Christ must know one thing, if he knows anything, and that is, what golden key it is that opens heaven's gates; and in his teaching he reiterated over and over again, as if he thought that this was one of the things we should find it hardest to believe: "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you." And I say that if we are justified in believing in the divinity of Christ, then we are justified in going a step further and saying that His authority is good enough to make us believe that key of prayer, if we use it, will open the gates of heaven.

If our knees are "Heaven's knockers," then may we keep them supple enough to knock long and hard. "Knock—keep on knocking — and it shall be opened unto you". The three laws governing our prayer life, three steps into the very heart of God are Ask, Seek, and Knock. As prayer is "making request with earnestness and zeal, as for something desired; making entreaty or supplication," the word ASK, made up of the first letter of these fixed laws, Ask, Seek, Knock, epitomizes the elements making up true prayer.



There are some who affirm that they have asked and sought for certain desired blessings, but prayer was not answered. The "asking," of course, is conditioned by sympathy with God's will and purpose (James 4:3; John 15:7; Psalm 37:4). Asking implies dependence upon God, the coming to Him as beggars. Seeking speaks of endeavor, an urgency constraining us to search until we find. Knocking carries the idea of importunity, the unwillingness to let God go until He blesses us. Our difficulty is the lack of simplicity of approach to God, of intense and purposeful praying, the lack of expectant waiting upon God.

We gather from our Lord's teaching that good things are given to men whether they ask God or not, He causes His sun to shine and His rain to fall no less upon the unjust than upon the just (7:11). Alas, no prayer of gratitude arises from the hearts of the godless blessed by God (Psalm 107:8). As the kindest of fathers, God is ever willing to bestow gifts upon His needy children (7:11). "Good things" are changed into "The Holy Spirit" (Matthew 7:11 with Luke 11:13). Goodness is His fruit (Galatians 5:22).



THE CLOUD AND THE FIRE

fter a sojourn in Egypt lasting 430 years, Israel was dismissed by Pharaoh and departed from their Egyptian bondage, some two million in number. We are told that "a mixed multitude went up also with Israel", but what the exact component elements of this mixed company were, we are not told. Perhaps there may have been some foreigners, captives from other countries, who, like the Israelites and believing Egyptians, were eager to escape from their masters. However, this mixed multitude then became a snare to Israel (Num 11:4).

Directions for the Passover, the sanctification of the first-born and the law of redemption were set before the marching host by Moses, yet it was made abundantly clear to Israel that God was to be their Deliverer and Guide. God led the people about, meaning, He took a circuitous route (Ex 13:18). Why this long way round? The divine answer to this question is stated, "The people would probably have repented when they saw war, and would have returned to Egypt." After four centuries of slavery, the Israelites were in no position to fight a war-like people like the Philistines; hence, God deflected their course as Moses led the host in military order.

Encamping at Etham, at the edge of the wilderness, an incident of a miraculous and abnormal character occurred, "The Lord went before them" (Ex 13:21), constituting Himself, thereby, the Generalissimo of the orderly army of two million souls as they commenced their march through the "great and terrible wilderness." Here they were without stores either of clothing or provisions, without knowledge of where bread and water for their sustenance was coming from. However, God, in His goodness, came to them in a pillar of cloud by day and of fire by night to protect them until they came to the promised land.

As the Creator of all solar light, He can use all kinds of light to manifest His presence and "the pillar", was the miraculous, visible manifestation of the divine presence; however, His glory was veiled. This "pillar", which cannot be rationally explained, had the appearance of smoke by day and would shelter the people from the heat of the sun (Ps 105:39; Is 4:5), and the appearance of fire by night; therefore, the people had no darkness at all. Thus, it guarded as well as guided them. Fire also symbolized God's

purity and glory (Ex 24:17), as well as His consuming wrath against transgressors (Lev 10:2; Num 16:35). While "the pillar gave protection, guidance, and light to the Israelites, it also interposed between them and the pursuing Egyptians, to whom "the pillar" was "a cloud and darkness."

Further, this "pillar" was both a signal and a guide. When it moved, the people moved; when it stopped, they encamped (Ex 40:36-38); where it went, they followed. When the congregation was at rest, the cloud abode on the Tabernacle over the mercy seat. When God wished to communicate His will and word to Moses, the cloud descended to the door of the tent of meeting (33:9-11; 34:5; Num 11:25; 12:5; Deut 31:15). At all times, the cloud was the manifestation of divine favor as well as divine presence. Later the Jews named it the Shekina (29:42-43).

This symbol of God's presence, protection, and provision remained with the people all through the wilderness until the death of Moses their leader and probably disappeared at Abel-Shittum (Num 9:16; 10:34; 33:49; Ex 40:38). Although His people proved to be "rebellious and stiff-necked", with every fresh trial calling forth a murmuring, discontented spirit, God revealed in exhaustible patience, unbounded kindness and matchless grace in that He bore with their manners during the forty years in the wilderness (Neh 9:16-19).

Reaching the land of promise, the people no longer required "the cloud." It had served its purpose and so it disappeared. Now the people must walk by faith and not by sight. It was not from want of faith, or from failure on the part of Israel, that in the days of Joshua the cloud was no longer their guide; as with other miraculous signs, it was no longer needed. The cloud overshadowing Israel is an emblem of a richer mercy (Is 4:5, 6). The Church of Jesus Christ has His promised presence and provision until her completion at His return for her: "Lo, I am with you always". Through the trackless desert of this world, He is ever near who said, "I will never leave thee, nor forsake thee".

Harvest News TRAVELING THE LAND - A REPORT FROM THE F

A REPORT FROM THE FIELDS

The Body's Parts

HERE HAS THE LORD CALLED YOU TO The question is not one of geographical location, but it is a question of position in the body of Christ. More appropriately, the question should be presented this way; what part of the body does God need you to function as for the present?

As these questions are asked, many scriptures come to

mind while we see the Lord's need and desire for individuals to function properly and efficiently in their place in the body of Christ. However, before we look at the first verse it must be said that it seems as though the average Christian today thinks that in order for them to know they are "really doing something" for the Lord, there has to be some type of recognition from others; that what they do has to be put to the public eye. Many seem to feel as though there has to be some tangible evidence that something is being accomplished, but what we must realize is the

presence of the Holy Spirit is all the evidence that any preacher, or teacher, or Christian laborer must have to gauge, not our effectiveness, but His effectiveness through us.

If the Holy Spirit is with us and helping us, THERE WILL BE RESULTS, whether it is preaching, teaching, church office work, cleaning the church, praying, or simply bringing a meal to a brother or sister who is ill and cleaning their house. So, would it be a stretch to say that if there are no results, the Holy Spirit is not in the mix of our individual lives, at the least in that endeavor? On top of that, what are the results we are to look for: a pat on the back or the praise of man? A thousand times NO, save that for the world and their prideful ways. The results we are looking for are that God was able to soften and minister to the heart of the one He directed us to help; for Jesus himself said in Matt 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

So again, the question is asked; where has the Lord called you to labor? What is your part? Where is your lot? Who is willing to do the menial tasks with a joyful heart, realizing they are just as needed as the preaching or any other work in

> the Church. This is why Paul told the church at Colossi in Col 3:23. "And whatsoever ye do, do it HEARTILY, as to the Lord, and not unto men." He continues in verse 24 "Knowing that of the Lord ye shall receive the reward of the inheritance: for ve SERVE the Lord Christ."

How are you to serve the Lord? You ought to pray and ask the Lord to show you your part, whatever it is, and He will.

Therefore, we will close with a command from our Lord himself to "Pray ve therefore

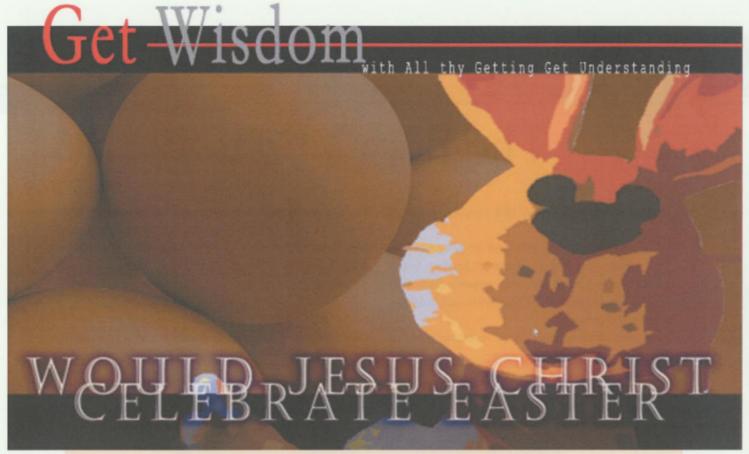
PLENTY OF WORK Although a junior herdsman may not feel the wieght of the entire flock on his shoulders, he still has a responsibility to the master shepherd and the entire flock. Let us likewise take up the crook of responsibility and not neglegently leave it to the cares and

labors of others.

the Lord of the harvest, that he will send forth laborers into his harvest."

The Lord of the harvest has hired you and me to do a specific job in this massive harvest field. Our paycheck is eternal life. Our benefits package is the lives the Lord will allow us to touch and help as we work in this field of souls. Our retirement package is the reward of those who will go behind us to continue in this glorious work; and in the end we will hear him say, "well done, thou good and faithful servant. Enter ye in to the joy of the Lord."

It is time to roll up our sleeves and work.



or millions of people Easter Sunday is the most important religious holiday of the year. However, if Jesus walked the dusty roads of Galilee today, would He observe Easter?

Each spring the excitement of Easter fills the air. Many churches prepare special Easter programs about the death and resurrection of Jesus Christ. At home, mothers color eggs, and parents hide the brightly colored symbols of Easter around the house and lawn so that, come Easter morning, their children can excitedly hunt for them.

Stuffed Easter bunnies and chocolate rabbits are seen everywhere in the weeks leading up to this major religious observance. Then there are the Easter sunrise services, where churchgoers gather to hear about Jesus' resurrection and honor that miraculous event by watching the sun come up in the east.

But what do colored eggs and the Easter Bunny have to do with Jesus Christ's resurrection? How did these seemingly irreligious symbols come to be associated with that event?

Can we find any historical or biblical record of Jesus or His disciples observing Easter or teaching parents and children to dye eggs and display bunnies on this holiday? Did Jesus or His apostles instruct any of His followers to meet to honor His resurrection at sunrise on Easter Sunday—or at any other time, for that matter?

If Easter was not sanctioned by Jesus or instituted by His apostles, then where did Easter come from? In other words, if Jesus were living among us as a flesh-and-blood human being,

would He celebrate Easter or encourage others to do so?

Answers to these questions are readily available, some may take a little research, but they become clear when we look into history and the Bible.

THE APOSTLES' RECORD ON EASTER

As surprising as this may sound, nowhere in the New Testament can you find any reference to Easter. In the King James Version of the Bible (in Acts 12:4), you do find the word Easter, but the original Greek word there "Pasch", is correctly translated as "Passover". It refers to the biblical Passover originally instituted when God freed the Israelites from slavery in Egypt (Ex. 12:1-14).

The original apostles, from the inception of the New Testament Church to near the end of the first century, when the apostle John died, left absolutely no record of observing Easter or teaching others to do so. From Jesus to John, not one of them gave even the slightest hint of celebrating or advocating the observance of what we know today as Easter Sunday.

However, that does not mean the early Church did not hold to specific religious observances. The apostle Paul, some 25 years after Jesus' death and resurrection, plainly told members of the church at Corinth that they should continue to observe the Passover Christ commanded.

Paul wrote, "For I received from the Lord that which I also delivered to you; that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner

I GIVE THANKS TO GOD for the mercy He's given me, knowing that without His goodness, I wouldn't have the strength to live for Him today.

When I was a young boy, I always felt that someone was praying for me, a godly conviction; though I was blinded by the sin of this world, I often wondered what the purpose of my life

was. Before my wife got saved, there was so much drama in our lives and our family; indeed, there were even times when Satan manipulated me like a puppet on a string.

My mind was so possessed with demons that, in one specific instance while driving my truck,

I felt another force trying to turn the steering wheel so I would have driven off the highway. I found myself crying when alone, wondering if anyone would ever miss me if I were dead. I thought God would see past my sins and look at all of my good deeds; however, I came to find out that my righteousness was as filthy rags.

Thanks be to God that He saved my soul from hell, as now I can rejoice like the

Ethiopian Eunuch!





MIKE HOLMES

DIANETTA HOLMES

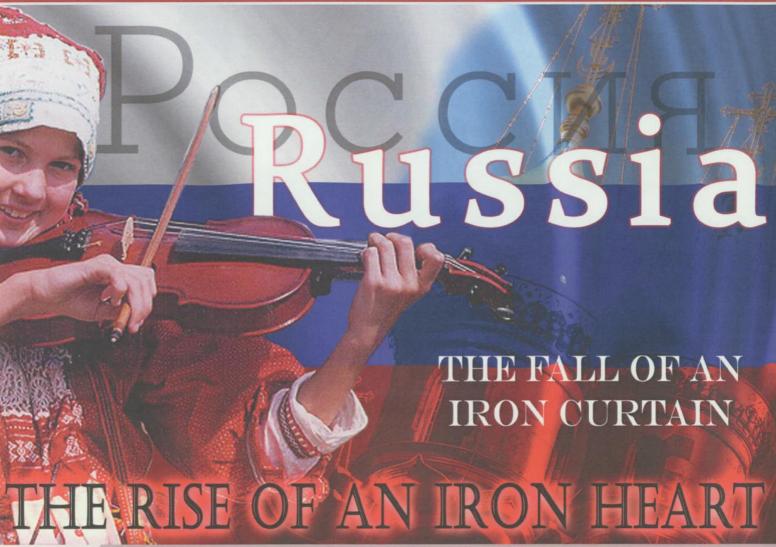


THANKS TO GOD FOR HIS GRACE and mercy on me, I was in a hole that I could not get out of. My parents did not go to church and rarely sent us, but growing up, I always wondered just who this "God" was. I used to think that God and Jesus were the same; he was a God of love and I knew nothing of the Holy Ghost. I was sinking deeper into a pit that I knew not how to escape. I did whatever felt good at that moment.

My husband went to church, so, one day I decided to go as well. I couldn't understand the preaching and it definitely wasn't helping my soul, so I stopped going.

My husband was eventually invited to another church; but I wasn't about to go just to experience another disappointment. When he got back, I asked him, "So how was it?" He said it was alright, so I began attending. As I heard the messages, I began to feel my soul moan, "O God, help me." It felt as though every service was about me; I was scared and felt alone. I knew I didn't want to go to Hell like it stated in Romans 6:23, "For the wages of sin is death..."

One day, we were invited to the Servicemen's Home and it was there that I began to understand what God really wanted from my life, straight from the Bible. I began to understand the messages and, by the grace of God, grow in Him, as well. Thanks are to Jesus Christ, my savior, for picking me up out of the pit. Now old things are passed away and all things are become new. God, by the Holy Ghost, has given me a new mind to think; a new heart to really love; and a soul longing to live for Him every day. 😲



ince the fall of the Soviet Union and communism in Russia, many things have changed. With the embrace of democracy and the freedoms it provides; many are left longing for the old rule of the "Iron Curtain".

Russia bolsters a whopping 140 million plus population, yet many are poor in wealth and spirit. In St. Petersburg, a reported three million homeless teens run the streets in gangs, young teenage girls give birth to children in the sewers, and hate is growing in the heart Russia's people.

During communist Russia, Christians bore the weight of persecution while enjoying the freedom and use of mass transportation to speed their flight and helped spread the gospel. However, even with the winds of freedom blowing across this country's landscape, her people are ever growing cold under the lull of religion, sloth, and corruption. Instead of more freedom and rights, her people are choking on the fumes of fascism, immorality, and hatred toward Christianity of any type.

Without being so upfront in policy and speech, the Russian Orthodox Church and the Russian government have tirelessly done all it can to prevent and discourage the proselytizing of Christian groups and aggressively put down any Protestant (Christian) worship.

The Orthodox Church has been turned into a de facto official religion, which is warding off other Christian denominations that seem to offer the most significant competition for worshippers. First come visits from agents of the F.S.B., a successor to the K.G.B, who evidently see a threat in the souls huddled in cramped apartments to read the Bible...Local

The country with the largest land mass...is also a country with a dwind-

leing population, soaring unemployment and poverty. With escalating numbers of crime and corruption; Russia is in desparate need of a Revival.

officials then label them a 'sect', and then they are shut down. In addition, individuals who are charged or cited are fined half a month's wages, which has kept many from fulfilling the call of God. Even the age old Salvation Army is even being pushed out, being called a "paramilitary organization".

Christian missionaries have expressed concerns about attacks on churches in Moscow which are apparently done by members and allies of the Nashi youth movement supporting the current Russian President. This group and others like it resemble the Hitler youths of the Second World War. At one not so distant attack upon Christians in Moscow, a bottle was found revealing the purpose for the vandalizing of the church and who did it. The note said, "Disrespected sectarians, you are not welcome here and we suggest you get out of our town. If you refuse, we'll help you leave...Get out of here you wretched American servants of Satan! Go pray to money—your imperialist god. This will be done to everyone like you...Merry Christmas!"

We are insulted and humiliated by your attitude towards the Orthodox faith. The Cross should not serve as a garland or billboard for your false religion. Get out of here you wretched American servants of Satan! Go pray to money—your imperialistic god! This will be done to everyone like you..."

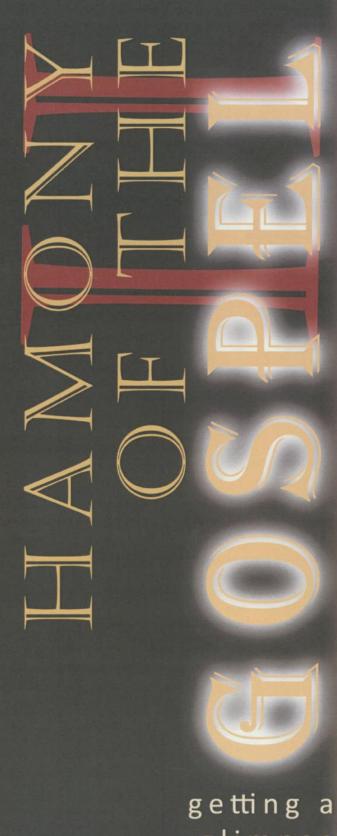
To hinder the advance of the Gospel, churches who hope to share the "Good News" to the people of Russia, must first be sponsored by an existing church organization that has already achieved recognition by the Russian government. Next, it must submit paperwork to be a recognized organization before it can have any legal assembly. Once the church has achieved this task, they must pay and resubmit yearly for reconsideration.

"Yet the more they were afflicted the more they grew..."

Even with all that has and is being done to frustrate, or even stop the Gospel's onward progression, reports of revival's fire have surfaced. The most recent are the reports of Christian revivals that have made it pass the governmental censorship of all internet traffic. A young 16-year-old boy was reported to have preached a message that brought many Russians in a rural town to God.

The Russian people have beauty, heritage and artistry, yet they are a people without the God of Israel. Prayers, offerings, and dedication to God are needed to further press the tenants of our great God and King to a people who seemingly have an "Iron Heart": Are you called?

"Go for souls and go for the worst!"
William Booth



getting a glimpse in the seminary class



In teaching this class, a Harmony of the Gospels, we discover that the central theme or focus of our study is the life of our Lord and Savior, As this class has progressed from His virgin birth through His early years, from the beginning of His earthly ministry, and then on to His death, burial and resurrection, we took notice of one amazing fact: that God is always in control.



n teaching this class, a Harmony of the Gospels, we discover that the central theme or focus of our study is the life of our Lord and Savior. Jesus Christ. As this class has progressed from His virgin birth through His early years, from the beginning of His earthly ministry, and then on to His death, burial and resurrection, we took notice of one amazing fact: that God is always in control. Whether Christ was a helpless baby in a manger, or the innocent sufferer upon the cross, God's plan of salvation would not be stopped by man or by Satan, for He said emphatically, "I will build my church and the gates of hell shall not prevail against it."

We must recognize in Jesus the only perfect man that walked the earth, or ever will. He alone was perfectly free from all human infirmities and sin. To study the life and ministry of Christ is profound, yet humbling; for He is the greatest Subject of all time, the most awesome of persons, and the centerpiece of the Gospel message. One writer that set out to write a commentary on the New Testament was so awed by the life and ministry of Christ that he started with the book of Revelation and worked backward to the gospels because he felt unqualified to write of such a perfect life. The hope of this class is not only for the greater understanding and sanctification of the students, but especially for a vision of the evangelization of the world. We are living in the last days, and we do not have time to preach anything but Jesus and His great salvation: "The Lord is nigh." We need millions of blood-washed and fire-baptized men and women to go to the ends of the earth, and preach the everlasting gospel, thus fulfilling the commission Jesus gave us before He ascended into heaven.

Great human learning about things in the world is not essential to the preacher, but an intimate knowledge of God's word is. Millions are perishing for want of the Bread of Life; it is our responsibility to look up to heaven, to bless it, and then to feed it to the hungry multitudes. The disciples' role was not to go in pride or arrogance, but to use their authority to serve.

We must recognize in Jesus the only absolutely perfect man that walked the earth, or ever will. He alone was perfectly free from all human infirmities and sin. To study the life and ministry of Christ is profound, vet humbling; for He is the greatest Subject of all time, the most awesome of persons, and the centerpiece of the Gospel message.

-Rev Adam Boles

David Pregibon

I cannot think of a better topic than that studied in Harmony of the Gospels II – our Lord and Savior Jesus Christ. During this class, we were able to get an insight into how He gave Himself completely to see mankind delivered from the clutches of sin. We looked at Christ's prayer life; how He relied greatly on the time He spent with His Father. We find Him in early Morning Prayer, in secret prayer, in intercessory prayer, agonizing in prayer to crush every ounce of self-will He may have had, prayer with His disciples, and closing the day in prayer. Before making decisions, He consulted with the Father and did not seek deliverance from the severest of sufferings, but sought God's glory in all things, through prayer.

We saw His sacrificial life; Christ never neglected a soul in need. He was never too tired or too troubled to help those who came to Him. Resorting with His disciples to a place of rest, He looked out and saw the multitude following Him. There was no way that He could have ignored their need for He saw them as sheep without a shepherd. He gave every bit of His tears, breath, and blood for the salvation of mankind.

We saw His betrayal: how one of the men that were closest to Him, who had walked with Him for three years, who had seen the miracles and heard the teachings, in the end betrayed Him. Surely, the Lord reached out to him and worked



PRAYERLINE God moving today ESTAMONIALS

"What does it mean to be saved?" asked the young female voice over the phone. Her tone was soft, but flat; not with the emotion of someone who has been wrestling with God. My first thought was that some teenagers were partying on a Saturday night and thought it would be funny to make a prank call to the prayer line, as sometimes happens; however, as we continued to talk, it was apparent that this was not the case.

"To be saved is just that, saved from the punishment of our sin." Still tentative that this was a prank call, I continued to tell her about receiving God's forgiveness for sin and how He will fill us with His love. She told me her name and said she was sixteen and lives in Columbus with both her parents; outwardly, her life is fine. So, being prompted by the Holy Ghost, I asked her straight up, "Then why are you calling the prayer line?" Perhaps taken by surprise, she hesitated and fumbled to say she didn't know. Then the Holy Spirit began to deal with her:

"Do you drink?"

"Yes."

"Do you do drugs?"

"Yes."

"What kind?"

"Cocaine."

"Is that what you want to be doing?"

"No."

"Let me ask you this, are you sexually active?" "Yes."

"Why? You don't even like it, do you!?!"

"No, actually it hurts."

"Then why do you?!?"

That's when she dropped the bomb; "My dad makes me."

...Silence

She began to tell me how her parents sell drugs and always have people in and out of the house. Her father keeps her and her mother stoned and he has his way with his daughter, every word evenly paced and flat.

"Does your mother know?"

"Yeah, but she don't care. I want something different, but I don't know how. I've tried reading the bible, but my parents got mad at me and took it away; I've even tried sneaking it by reading it online, but when they found out, they kicked me off the computer; even right now, I'm sitting in the bathroom calling you because everyone else is outside drinking."

With every word, my stomach lurched more and more in revulsion and contemn at the situation. I asked her if she wanted to be saved and upon her reply, we prayed together. As she prayed, her voice slowly began to take on texture and a slight wavering, which gave birth to sobbing, which eventually gave way to tears and crying. She begged God to forgive her for the things she had done voluntarily, and asked for help to change and to get out of the situation. What turned into almost twenty

minutes of prayer ended with thanksgiving. I asked her if there was a nearby church to attend the next morning and she stated there was a Seventh-Day Adventist Church a block away. I suggested finding another one and she said there was a Baptist church a mile away that she could walk to, since everyone else would be sleeping off a hangover. I told her to keep calling the prayer line, for there will always be someone waiting to answer her calls.

That was about four weeks before the time of this printing and I haven't heard from her since; but is this not the Macedonian Call, brethren? People are hurting all over the world, but how can we do anything if we don't submit our own will to God and change? How can God use a vessel that is still hesitant to be used, less the Master mar its fine lacquer coating; or worse, strip it bare and leave it that way? It's easy to pray emotionally to be usable because we see our own inability to be use, but when the test comes in order to break us, do we respond immediately with the same zeal and fervor? The world is waiting, brethren, but that includes your neighbor, classmate, and even the stranger in the grocery store and bus stop. As a husband impatiently waits on his wife, the Lord is asking His church, "How long will it take you to get ready?"

"And after he had seen the vision, immediately we endeavored togo into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:10

with him so he could be saved, but Judas never allowed God to have that place in his heart. His love for money was greater and resulted in a sorrowful ending. After the deed was done, Judas was left alone, so crossed up by sin that he could not find his way back to God.

Chirst's beating was merciless as Roman soldiers scourged Him, tearing away chunks of flesh with every blow and beating Him beyond recognition, but He willingly gave His life and chose this path. carried the cross to Golgotha where He would be crucified: bearing the reproach of our sin, their sin, and the sins of the whole world; however, it did not end there. Jesus took the keys of death and hell, crossed over that impassible gulf, and rose again victoriously with all power and authority. He has left it in the hands of his church to preach, teach and baptize in His authority. It is up to us to give ourselves so that all that men can come to know Christ, the one who laid down His life so we could live.

Meghan Ross

When you think of harmony, you think of things working together! In this class, we have learned a lot about the prayers of Jesus; whereby, we can learn to pray. Jesus first taught the disciples to pray by starting out with, "Our Father". Too many times, I have taken prayer for granted and put other things before it. Jesus teaches us that it is crucial to speak with the Father. Since Jesus, a sinless man, prayed, who am I to think I can surpass Him and live without prayer?

I also learned how Jesus taught in parables, which are earthly stories making a spiritual point. I personally love the parables because they help me understand things better. Using them, Jesus brought heavenly truths for the common people to understand. In the parable of the leaven, Jesus spoke of the leaven as a positive agent, and the application was as follows:

- 1) Leaven added to meal is a foreign element that is naturally different from the meal; so also is the grace of God something fundamentally different that what you find in man: it is from above.
- 2) Leaven is a moving and exciting agent; it moves and changes what it is added to.
- 3) Leaven has an assimilating nature, communicating its own nature to the meal it comes in contact with. The kingdom of heaven is Christ in us; it does not do away with any of the faculties of the soul, but rather God conforms us to the image of His Son, communicating

His nature into us.

We also learned about the miracles of Jesus, the greatest of which is the salvation of a soul, and of all that went into purchasing the souls sold to sin and Satan. Jesus undid the work of Adam and Eve in the Garden of Eden: they said "Not YOUR will, but mine!" Jesus turned it around in another garden called Gethsemane and said NOT MY WILL, BUT YOURS, and the souls of men and women were paid for by the blood of the spotless lamb, Jesus Christ.

Omar Garcia

As we studied Jesus' prayer life, we see it caused the disciples to ask, "Lord teach us to pray". In the "Lord's Prayer", each statement is significant: How the Father is in heaven, high and lifted up and His name is powerful and holy. HIS will must be accomplished before ours, regardless of the situation; that we must live daily of the bread He will supply, and how we must learn to forgive as He has forgiven us. If he orders our steps, we will not be led into situations where we cannot be delivered out of the hand of the enemy.

The greatest moment in this class was the last days of Jesus Christ. I realized and put into my heart all He went through for me! Christ in the garden of Gethsemane, the blood mixed with sweat dropping off His face because of anguish in soul and travail of prayer, while His disciples slept unaware, and the spiritual meaning of the betrayal of Christ, and the betrayer Judas, which led to the crucifixion.

The beatings and mocking, the false trials; the soldiers who stripped, scourged, clothed Him in a robe and mocked Him with fake worship: how my heart beat with emptiness because I deserved that punishment; yet, the one who is sinless and perfect took my place. In addition, the Cross was studied out, its creation, where He was pierced, how they lifted it up and dropped it into the hole; the cry of the forsaken Son when our sins separated Him from the Father for the first time; the triumphant, "It is finished," the splitting of the veil, the resurrection, and the great commission. No doubt this class showed me that "drops of grief can never repay the debt of love I owe", yet it showed me there is one who has all power in heaven and earth, and through Him all things are possible.

BETTY STAM

THE BLOOD OF THESE TWO MARTYRS, WERE A SEED TO CHINA'S CHURCH

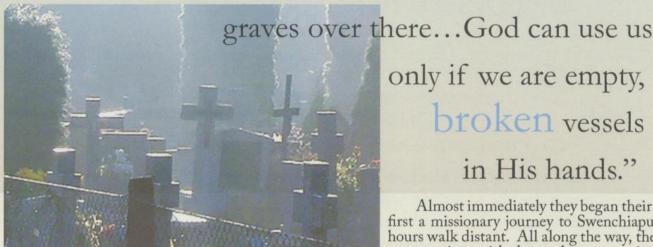
It has been said that

"God had only one Son, and He made Him a

missionary." Matthew 1:23 prophecies of Christ, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." This King of Glory humbled himself and took on Him the form of a man and dwelt with us, that He might be the prototype of all missionaries to follow. Many times we read the stories of the exploits and sacrifices of men and women who laid down their lives for the sake of this good news; following His example, paying the price He paid, and the sacrifice He made, that we might be made partakers of His riches in glory...



"A million a month pass into Christless



JOHN AND BETTY STAM; TRIUMPH

t has been said that the blood of martyrs is the seed Lof the church, from which spring forth lives that are indelibly etched with the power of God, which allows men to die with praise on their lips and glory shining in their eyes. Such was the end of John and Betty Stam,

missionaries to China in the early 1930s.

Betty Scott was born in Michigan, daughter of a notable scholar who turned his back on the acclaim of universities to answer the call to missions' work that led him to labor for the Master in China. His desire was for the men and women of that far-away country to hear about the one true God and His Son who died that they might have eternal life. The conditions were difficult and the work strenuous, but unlike Lot's wife, they never looked back. Raised in China some may have assumed that Betty would serve there as an adult; but she had to answer the call for herself as does every one who would offer themselves on this altar of service. As her life's motto she took the text found in Philippians 1:21 "For to me to live is Christ, and to die is gain.'

At Moody Bible Institute, she began her preparations for the work to which she was called. It was there at a prayer meeting for China that she met John Stam who had also been called of the Lord and set apart for work with the unreached in China. He wrote to his father, "a million a month pass into Christless graves over there...God can use us only if we are empty, broken vessels in His hands." Betty was a year ahead of John in school, and so left for China before they even knew if the China Inland Mission would accept him for service there. Willing to put any and all human relationships on hold for the good of the kingdom, they were rewarded by their Master almost two years later when they were joined in marriage at the Mission

station at Tsinan.

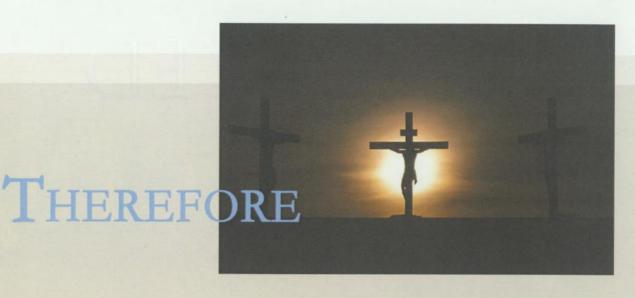
only if we are empty, broken vessels

in His hands."

Almost immediately they began their service; first a missionary journey to Swenchiapu, a four hours walk distant. All along the way, there were conversations with those who were curious about

the foreigners who spoke their language, and this good news they had come to deliver. Their next journey was about six times longer, traveling about 200 miles mostly by foot; they crossed mountain peaks that dropped them into the neighboring province, where there were more souls, other dialects spoken, and other villages where the gospel must be preached. In one of these villages, there was already a small indigenous church that had been planted by the hand of the Lord some thirty years earlier when the local schoolteacher, Cheng, bought some gospels and later a whole Bible from a traveling colporteur. Daily perusal convinced him that this was a message from the one true God. That is when old Mr. Cheng gave his heart to Christ, and began telling others from his village of the treasure he had found. When the Stams arrived, there were 18 ready for baptism, and this fledgling church was born from the testimony of one man who found life in the Eternal Word of

Shortly after their return from this journey, Betty happily discovered that a baby would be added to the little family, and on Sept.11, 1934, Helen Priscilla was born. The young father continued his travels for the Lord, telling men and women everywhere he went of the love of God for their souls. About this time a move was considered for John and Betty to the city of Tsingteh. The main concern of the Mission Board was that Communist forces were stronger in the area at this time than ever, and the Chinese government troops were in the vicinity to keep things under control: this put a great strain on the food supply that was already greatly limited due to several years of drought. An exploratory visit was made to size up the conditions, and the magistrates of the area gave their personal guarantee that the missionaries would be safe in the government buildings and private homes of government officials



I ENDURE ALL THINGS FOR THE ELECT SAKES,

THAT THEY MAY ALSO OBTAIN THE SALVATION WHICH IS
IN CHIRST JESUS WIITH ETERNAL GLORY...IF WE SUFFER
WE SHALL REIGN WITH HIM

II TIMOTHY 2:10, 12

if any threat were to come. After much prayer to seek the will of God in this endeavor, John felt it was time to make the move to their new sphere of labor, to advance the Kingdom of God. The 70-mile journey was completed by the end of November just as the

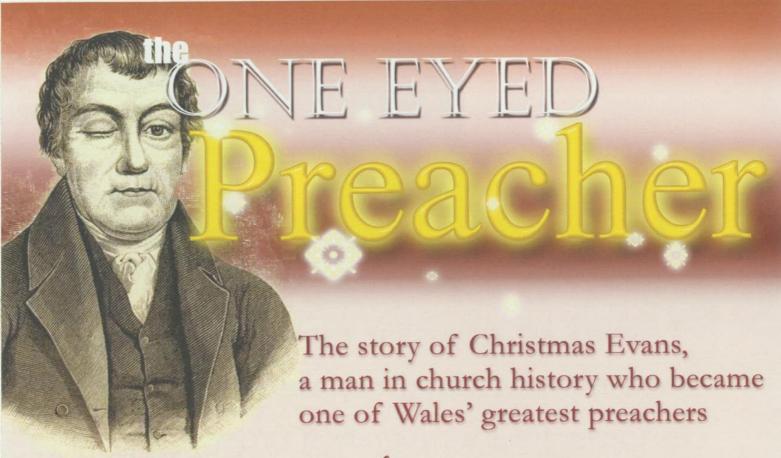
weather was turning very cold.

Betty had written her testimony earlier and in it, she said, "I want to invest this one life of mine as wisely as possible, in the place that yields the richest profits... Certainly, Paul never saw his vision of the man from Macedonia by looking in his own mirror. I know very well that I cannot realize the richest, most satisfying, life Christ meant for me if I am not giving my own life unselfishly for others. Christ said 'He that would find his life shall lose it..." John himself had written an article the previous Easter from the text found in John 12:24-28 "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, if bringeth forth much fruit." These two young people had committed themselves to the service of the Lord without looking back, seeking only the

advancement of the Heavenly Kingdom.

On December 6, Communist forces, taking everyone by surprise, overran the city of Tsingtao. John and Betty were taken captive, marched to a town about 12 miles away, and tied up overnight. The next morning they were marched to a little hill where the soldiers shouted disparaging remarks about them to those who came to witness the execution, and in a few moments, the work was done. Told to kneel, with one stroke, John's head was severed, and Betty followed his lead. These servants of the Lamb had made the supreme offering, that of their very lives. Let no one call this ending a tragedy, for in reality it is a triumph. It brings to mind the old seal of the Moravian Brotherhood consisting of a lamb upon a crimson background, together with the cross of resurrection and a banner of victory. Underneath all is the motto:

OUR LAMB HAS CONQUERED; LET US FOLLOW HIM.



CHRISTMAS EVANS.

25, 1766; so she and her husband, Samuel, sermons and prayers that he found in books. decided to name him Christmas. Their humble a land of wild scenery and fiery preaching. Little did they know that their boy would grow up to become one of ordained him in 1790 and sent him to an area where the greatest pulpit masters Wales would produce.

mother sent him to the farm of her brother, James Lewis. The preaching tradition in Wales is a very strong one. In Christmas remained there for six miserable years. Lewis those days, huge crowds of people attended preaching was a cruel man and a drunkard. Christmas received festivals to hear men declare the Word of God. These no education—at seventeen he could neither read nor annual gatherings would draw as many as twenty-five write—and had no moral or religious training. He was thousand people into the natural amphitheaters the repeatedly involved in fights; only the providence of God country provided. The Welsh people have poetry, song, kept him from being killed. Once he was stabbed, and and preaching in their blood. Moreover, the more his right eye; for the remainder of his life he had to daub they like it. Christmas Evans first came into prominence the empty socket with laudanum to ease the pain.

for the poorer people, and Evans used to occasionally to preach and took Colossians 1:21 as his text.

ohanna Evans gave birth to a son on December preach or pray. He later admitted that he memorized

As he studied his Bible, his religious convictions home was in Liandyssul, Cardigan-shire, Wales, changed, and in 1786, he joined the Baptist church. So effective was his ministry of the Word that the church the work was small and struggling. He took his bride Samuel died while Christmas was a child, so his to Lleyn, trusted God, and saw a time of rich blessing. once he nearly drowned. In one of these brawls, he lost dramatic and imaginative the preaching, the better at a Baptist Association preaching festival. The crowd When Christmas was seventeen, he left the farm was waiting for two of their spellbinding preachers to and went to work for a Presbyterian minister, where he show up when someone suggested that it would be was caught up in a revival in the church and was soundly a good thing to warm up the crowd so they would be converted. Within a short time, he learned to read and ready. One of the ministers suggested, "Why not ask write, and he even began to minister in a small way. In the one-eyed lad from the North? I hear he preaches those days, it was customary to hold cottage meetings quite wonderfully." Christmas Evans instantly agreed

One of the traditions of Welsh preaching is "catching the hwyl." I once discussed this subject with the late Dr. D. Martyn Lloyd-Jones, himself a Welshman and a master preacher. He explained that the Welsh word hwyl means "the canvas of a ship." In preaching it refers to "catching the wind of the Spirit" and being carried along with great spiritual power. Often the preacher would move the crowds by raising his voice to a high-pitched falsetto—"oratory on fire"—as he was caught up in the power and unction of the Spirit.

Christmas Evans caught the hwyl that day. The people began to move closer to the preacher, amazed that the tall, bony, ill-dressed farm youth had such power with words and over the people. He was the talk of the festival, the newest preaching sensation in Wales. In 1792, Evans and his wife moved to the Island of Angle Sea (or Anglesey) in Northwest Wales; there he ministered for twenty years. When he arrived, there were ten small Baptist societies meeting, some of them torn apart over religious controversies. Evans rode his horse from meeting to meeting and eventually developed twenty preaching places where people eagerly assembled to hear him. Within a few years, he saw more than six hundred people trust Christ and enter the family of God.

Twice in his long life, Christmas Evans made a special covenant with God. The first time was on April 10, 1802. It was a solemn covenant of dedication, with thirteen paragraphs spelling out his personal commitment to Jesus Christ. He signed each paragraph "Amen. C. E," it is touching to read this covenant and to realize that God honored his faith and dedication.

Christmas Evans was a self-taught man. He taught himself Hebrew and Greek, and he read the meaty works of men like John Owen and John Gill. Though he had but one eye, he was a constant reader, either in his simple home or while riding to a preaching appointment. He often preached daily and twice on Sunday, and while he was riding, he meditated and wrote his eloquent sermons.

Mrs. Evans died in 1823, and in 1826 Christmas

Evans remarried, resigned from the Anglesey ministry and accepted a small Baptist church in Tonyvelifl in Caernarvon. Unfortunately, the jealousy of younger ministers and the barbs of theological controversy were damaging the work in Anglesey, and Evans felt it was time to move. The problems are reflected in the second covenant that Evans made with the Lord on April 24, 1829. As he was returning home from a preaching mission, a spirit of prayer came upon him, and he stopped to commune with God, weep, and pray. He wrote fifteen requests of God and signed each one "Amen. C. E." Here are a few quotations:

Grant Thy blessing upon bitter things, to brighten and quicken me, more and more, and not to depress and make me lifeless.

Suffer me not to be trodden under the proud feet of members, or deacons, for the sake of Thy goodness.

Help me to wait silently and patiently upon Thee, for the fulfillment of these things, and not become enraged, angry, and speak unadvisedly with my lips, like Moses, the servant of the Lord. Sustain my heart from sinking, to wait for fresh strength from Zion.

God gave him a new experience of faith and power, even though the enemy opposed the preaching of the Word. In 1832, he made his final move and became pastor of a dying church at Caernarvon where thirty members were struggling under the weight of a debt they could not pay.

Evans wrote in his journal, "I have been thinking of the great goodness of the Lord unto me, throughout my unworthy ministry; and now, in my old age, I see the work prospering wonderfully in my hand, so that there is reason to think that I am, in some degree, a blessing to the Church."

When 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 ...

To be contined next issue...

Pharoah's





WHO, EXACTLY, was the new king over Egypt at the time of the birth of Moses we do not know. Conjectures have him as Aahames I or Rameses II, or Seti I. In like manner, what the name of his daughter was no one knows. This princess credited with a royal deed, without leaving her signature, has been made out to

be Thermutbis, Myrrina, or Mercis. Whatever name legend may give her, the Bible preserves her anonymity even though "she stands to the fortunes and fate of the Israelite nation, as its instrumental providence and contributory savior." Described as "the daughter of Pharaoh" suggests that she was the Egyptian ruler's only daughter. Our first impression of the princess is the contrast her character affords to the portrait of another Egyptian female, Potiphar's wife. Potiphar's wife manifests, "the undisciplined forces of womanhood in their most violent form — Pharaoh's daughter blots out that dark portrait and gives us one of a woman — kind, tender and compassionate."

Destined to be the woman who should save a baby from a terrible death, care for him although he was a Hebrew, Pharaoh's daughter was an Egyptian, an idolater who worshiped the sun. Yet in the mother-hood of the child whom she delivered from the Nile and named Moses, she revealed that she was above the pagan plane — even above the cruelty of her pagan parent. At the risk of jeopardizing her favor with her father who had decreed the drowning of all male Hebrew babies, she felt it too cruel to murder the precious bundle of humanity found in the bulrushes.

SHE HAD A HUMAN HEART

As an Egyptian woman, the princess enjoyed great liberty. Along with her female attendants, she came to a reserved part of the Nile to wash, seeing its waters were considered healthy and fructifying. Seeing the small basket, Pharaoh's daughter sent one of her maidens to fetch it. As soon as she opened it and saw the lovely child, she had compassion on him in spite of the fact that he was one of the Hebrew's children, whom her despot father had ordered to kill. The babe wept, and his tears opened a well of compassion in the heathen heart of the princess, and she exhibited a tender affection for children, with her love, she mingled concern for the baby's welfare, and, as we have seen, his own mother was secured as his nurse until he was weaned (compare Miriam). Pharaoh's daughter did not look upon little Moses as a delightful plaything for the palace, but as the foundling for whom she had risked her own life.

SHE BECAME THE FEMALE SAVIOR OF ISRAEL

Think of what would have happened if Pharaoh's daughter had not come down to the waters at the hour she did the babe might in some way been destroyed. Nevertheless, as God called a heathen ruler, Cyrus, "His servant," so He used the pagan princess to deliver the child who was to become one of God's greatest heroes. For 40 years, Moses was cared for and educated as the son of Pharaoh's daughter, having all the privileges of a son of the royal court. Stephen declared, "Moses, was learned," all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22).

POTIPHAR'S

WIFE

The sins against morality committed by women up to this point in the Bible were committed for dynastic reasons, or were due to the customs of the times. The immortal story of this ruler's wife's lust for Joseph is "a picture of a woman spoiled, rich and beautiful; the product of a luxurious and licentious civilization," coveting one of the holiest and most attractive men in Egypt. Joseph enjoyed the favor of God who prospered him in his service in the house of Potiphar, the chief of Pharaoh's bodyguard. That he had the confidence of his master is seen in that he "found grace in his sight, and the Lord blessed the Egyptian's house for Joseph's sake"

Nevertheless, temporal prosperity was a mixed blessing for Joseph. He was "a goodly person, and well favored," and his form and face were to bring him days of trial. His master had a godless wife whose character is revealed in her brief biography. If a wholly bad woman is Satan's masterpiece, then Potiphar's nameless wife takes the prize for diabolical cunning and dastardly wickedness. Joseph was a young man with natural instincts, but divine grace kept him from following youthful lusts, enabling him to resist the advances of the faithless wife of Potiphar to share her bed. This female wretch tempted him to commit adultery "day by day" (Gen 39:10). The more she persisted, the easier Joseph found it to say, No! Each victory helped him to win the battle. On one of the days of the severe conflict we read, "There was none of the men of the house there within.'

Amid all the fierce testing Joseph had a deep respect for Potiphar and could not sin against him. Never for one moment had he the shadow of doubt as to Joseph's integrity. That was the human side — the resolute determination not to betray his master who relied on him so fully. Then there was Joseph's estimation of what Potiphar's wife constantly tempted him to do. He called the suggested adultery, "great wickedness." In his old Hebrew home, he was taught that it was a grievous sin to disregard the sanctity of the marriage, and so Joseph chose to honor the claims of chastity. Joseph knew God to be the antagonist of all evil, and so sided with Him.

The last day of Joseph's period of temptation was the most fatal. Coming into the house on business, Joseph saw that he and the she-devil were alone and with one passionate outburst she cried as she laid hold of his clothes, "Lie

with me!" Disentangling himself from her grasp, Joseph fled, leaving some of his torn clothing in her hands. However, Joseph knew little that in fleeing from a woman's passion, he was fleeing into prison. The shreds of Joseph's garment in the woman's hand gave her a diabolical idea. Her desire for Joseph turned to hate, lust turned to lying, and adultery to accusation. Calling in the servants, she showed them the remnants of Joseph's garment, and with this piece of circumstantial evidence his effort to force her to share her bed with him. Contemptuously, she called Joseph a "Hebrew" which her husband had brought into the house to mock its inhabitants. She may have been the first woman, but she was certainly not the last "to exhibit the classic retaliation of the woman scorned."

When Potiphar returned, his wife displayed the pieces of Joseph's garment, which she had torn from him, and with added color repeated her slanderous lie. How deeply the holy heart of Joseph must have felt the foul accusation, as the master he respected charged him with a sin he abhorred and never committed! Potiphar's wrath, fed by the jealousy and falsehood of his wife, was kindled, and Joseph suffered the unjust punishment of imprisonment. However, even in prison Joseph knew that it was better to rot there with an unsullied conscience than to prosper in a palace, if prosperity meant degradation. We can imagine how Potiphar's wife had many a sleepless night as she thought of Joseph in his narrow cell all because of her. We do not know the end of this evil puppet in Satan's hand, but it would not be out of the realm of God's word that eventually the truth was found out and she reaped what she sowed!

Asa Gehazi QUALIFIED | DISQUALIFIED

Kings 15; II Chron. 14—16), and an ancestor of Jesus Christ (Matt. 1:7, 8),

he deposed his idolatrous mother—an astonishing act

Asa's heart toward God was like David and such a goodness or righteousness he could adapt to his own

we desire God's best. We can only be right with God and with one another when we are right about our little

Elisha, the man of God, Gehazi should have been a good

Elisha — living a vibrant spiritual life, the grand prayerlife and faith-life, and Gehazi— grubbing in the earth and seeking contentment in the dust. Moreover, these contrasts

Dinsdale T. Young enlarges upon the following features

I. He was familiar with sacred things, yet a stranger to their power. Gehazi was irreligious amid religion. He lived with good men and had knowledge of God, yet succumbed

early manhood. How his wrecked youth should warn the

story Gehazi concocted and told to Naaman was skillfully and gifts sell their birthright for a mess of pottage.

his health, for he became a leper, a judgment Gehazi himself felt to be just. Gehazi also brought blight upon his family. judgment likewise fell upon his seed. 🖇

BIBLICAL TRUTHS uncut · unadulterated · no spin · straight from kjv REATION

However many advocate the theory of evolution, the same find within themselves an inner strain of disquietedness. If they were to be impartial, they would admit that they find, especially in archaeology and

geology, many more evidences of the truth of the Bible than of any other system, or

science, of belief.

To believe that there is a Supreme Being, a God Almighty, is in itself not so difficult; however, believing this as a fundamental truth brings with it a chain of other probabilities and even certainties. If there is a self-existing God, and if the Bible is His divine authority, it raises the awesome question as to whether or not man is immortal. If so, there must be a destiny of the soul after death. In addition, if we accept these thoughts as facts it leads us deeper into the fear of the righteous judgments of God regarding good and evil. Moreover, this in turn sheds light on one's feelings of guilt.

By accepting the evolutionary theory, it is possible to circumvent all that is known as religion and redemption, leaving one free to think and do as he might please; nevertheless, in following this course some major problems continue: one feels uneasy—for if he should be wrong, then he most certainly would also be doomed.

In addition, he secretly questions the base and evidence on which the conclusion of the evolution theory rests. He sees the wide disagreement among evolutionists as to the meaning of their tests and discoveries, and continually sees last year's conclusions discarded in favor of some newly advanced supposition, only to see it in turn replaced by another idea.

What convincing answer can the evolutionist give to that part of man that is not substance, but spirit? From where did man receive that urge to look to and worship some all-great, all-capable power? In what other species do we find any vestige or any beginning of such a spirit? These inner feelings teach us that which the Bible says so simply: "...God created man in His own image...and man became a living soul" (Genesis 1:26; 2:7).

The person who impartially studies the views promoted by evolutionists finds that not only are those views often debatable and ambiguous, but also the premises on which those theories are built are sometimes unproven. The theory of evolution contends that life began in a very simple form by "spontaneous generation" and evolved into the more complex forms in which it is found today. This supposedly came about by adaptation to environment, mutations producing superior lines, and "natural selection" or survival of the fittest.

Scientists however have proven that the great majority of mutations are harmful or neutral. Since many of the changes that are observed in forms of life today are actually degenerative, this proves the theory of "natural selection" to be a very dubious

base for evolution.

Perhaps one of the strongest evidences of creation is the fossil record. The Cambrian strata of rock is the layer in which are found fossils of most all of the major kinds of animals. Those fossils are of animals that are just as developed and complex as any known today. Many had complicated respiratory, digestive and nervous systems.



Now, if evolution was a fact, the ancestral remains of these animals should be found in lower layers of rock, but such is not the case. The Precambrian rocks are almost devoid of fossils or other evidences of life. Charles Darwin admitted that this fossil record was a strong argument against his theory of evolution. He hoped that further searching would reveal the ancestors of these fully developed Cambrian animals. Over a hundred years spent in intensive search have not brought them to light. The "missing link" that is spoken about is really a mammoth sized, un-bridged gap in the evolution theory.

Scientists test fossils and other objects in the laboratories with chemicals and carbons to determine their age. However, these tests are of their own formula and design, and the calculations used are based again on theory. The carbon 14 test was widely heralded as an accurate method to determine the age of artifacts and fossils. The calculations used assumed that the amount of carbon 14 in the atmosphere had stabilized, but recent tests have found that more carbon 14 is being formed than is dissipating. Once more, accepted ideas had to

be discarded.

Could it be that the basic aim of the evolutionist is not so much a desire to know how or when our universe began, but rather an attempt to rid himself of any fear of a just and Holy God? By proving to himself that man is merely a higher or more civilized being or animal, and that he will die as such, he shall have no guilt complex, nor need he fear the final judgment and eternal reward.

That there are unanswerable mysteries concerning a living God is very true, but this is no ground to deny His existence.

"The fool hath said in his heart, there is no God" (Psalm 53:1).

UMILITY vs. PRI

Jonathan Absalom

N THE BIBLE WE READ about the remarkable example of humility demonstrated through the character of Jonathan, L the son of King Saul. He was the eldest of Saul's sons and the next in line to be the king of Israel. But God had a change of plans and later on chose David, "a man after God's own heart" to be the next king of Israel. Nowhere in the Bible do we read of Jonathan complaining, or becoming bitter and jealous of David. But rather we read of Jonathan becoming David's strongest supporter and closest friend. The Bible tells us in I Samuel 18:1, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

How did this happen? What caused Jonathan to behave himself this way? The answer is simple; he was a man of remarkable humility. He realized that the kingdom of Israel was not his kingdom or any man's kingdom, but that it was God's kingdom and God could run it and operate it the way he wanted to. In Jonathan's humility, he recognized the divine will and purpose of God and submitted to it. In humility the soul of a man is not driven by selfish ambition, striving for vain glory and competition, but is driven by a desire to please God. In Jonathan's humility he lost sight of himself and his heart became fixated on seeing the kingdom of God go forward and prosper. In this spirit of humility, he was able to develop a unique ministry to help David become the King of Israel; he guided and protected David from his father Saul. He would accomplish this through finding secret places to pray and commune with David and fight to keep the kingdom from being destroyed.

His humility was a demonstration of true brotherly love, "Greater love hath no man than this that he lay down his life for his friends." Jonathan could have easily been corrupted by pride and turned David over to Saul to be innocently killed. He could have thought in his heart that he deserved to be king more that David. "I have killed my share of Philistines, my father is King; it is my royal right and privilege to be the heir to the throne". His response was on the contrary; he must have had an experience with God somewhere in his life: maybe he was there when Samuel told Saul, "When thou was little in thine own sight, was thou not made the king of Israel?" Maybe here the Holy Spirit took these words straight to his heart to warn him of the destructive power of pride and Jonathan began to walk in humility and love.

To obey is betther than sacrifice, and to harken than he fat of

THEREAS JONATHAN WAS A REMARKABLE example of humility, there is another character in the Bible who displayed extreme pride and vicious contempt toward David the King of Israel. This man's name is Absolom. Absalom was one of the sons of David, and a prince of Israel. He was not chosen by God to be the next king of Israel, but rather his half-brother Solomon. Instead of submitting to the divine plan and accepting the divine purpose of God, he rejected it; and in his pride, he led a rebellion to overthrow David's kingdom.

The word of God opens up Absalom's prideful character and pinpoints certain traits that built up Absalom's pride. In II Samuel 14:25 the Bible tells, "But in all Israel there was none to be so much praised as Absolom for his beauty." Absalom was a handsome man and beautiful, but instead of giving glory to God and humbling himself, he grew in pride. Absalom grew his hair out long in order to draw more attention to himself as if he were trying to impress people and win their worship. Absalom enjoyed compliments and the praise and worship of man, thus becoming more vain and puffed up in his mind. Absalom thought that the outward man was all that was needed in life to be happy; he never looked at a picture of his inward man and how ugly and putrid it was. Absalom was a man that never faced his true self, he thought he could do no wrong and that he had no faults in his life. He let compliments and the praise of man elevate his self-esteem.

Absalom was very self-willed and took matters into his own hands. He was driven and controlled by selfish impulses and vain ambition. Because of his pride he became his own judge and set his own rules as he deemed right in his own eyes. Scripture tells us that he plotted his brother Ammon's murder as revenge for the rape of his sister Tamar. When Absalom returned back to Jerusalem he set Joab's barley fields on fire, because he grew impatient waiting for an audience with his father.

Absalom's pride kept getting worse and worse through the years. He became a mirror image of Lucifer, who was also lifted up because of his beauty and wanted to sit on the throne of God. Absalom became power hungry, bitter and jealous toward David because he was the King and not Absalom. He sowed discord among the brethren, and brought division within the kingdom of Israel. The Bible explains in I Sam 15:6, "So Absalom stole the hearts of the men of Israel." In the end of Absalom's life, he successfully rebelled against David, and took Jerusalem as his capital city. In Jerusalem Absalom committed a heinous, unclean sin, by committing adultery with David's concubines. Through pride, Absalom was led as in many cases, to sexual sin and adultery. Absalom was always right in his own eyes, but the Bible says in Proverbs 14:12 "There is a way which seemeth right unto a man, but the end thereof is the ways of death".

HEAVEN

JOHN KNOX, SCOTLAND'S GREAT REFORMER

he name John Knox is widely known throughout Christendom for his faith and prayer. He lived in the days of Queen Mary of Scotland, and she once stated that she feared the prayers of Knox "more than all the armies of Scotland."

The Roman Catholic Church, with all its corruption and degradation, had great power and influence in the British Isles, and the Queen of England (as well as many of the high officials in church and state), was nothing but a tool in the hands of the pope in persecuting and destroying the Protestants. In the jails and prisons, as well as at the stake, God's devoted children suffered beyond description. The whole land was a scene of desolation. Many were burned alive for their faith and devotion to the Protestant faith. The great heart of John Knox was deeply moved. Night and day he cried to God to save Scotland.

At one time Knox was so greatly burdened for Scotland that he retired for secret prayer, but was soon discovered by some of his friends, by his groans. They heard him groan out, "Give me Scotland or I die!" Then after a few moments, they heard him repeat these same words, "Give me Scotland or I die!" They heard him breath out the longings of his soul until he found relief. God gave him Scotland.

He died in 1572, at the age of 67. After commending the care of the church to Christ, he said, "I now commend my soul into Thy hands." A few moments after, he exclaimed, "Now it is come!" Who will doubt but that God sent a convoy of angels to carry him to Heaven?

The Earl of Morton pronounced at his grave, in the presence of many of the nobles of Scotland, "There lies he who never feared the face of man."

DYING WITHOUT GOD

youth at one of the large iron works in Sheffield was, some time ago, accidentally thrown on to a red-hot armor plate. When his fellow workers rolled off him, it was doubtful if he could live, as nearly his entire side was burned to the bone. His workmates cried, "Send for the doctor!" but the poor suffering youth cried, "Never mind sending for the doctor; is there anyone here who can tell me how to get saved? My soul has been neglected, and I'm dying without God; who can help me?"

Although there were three hundred men around him, there was no one who could tell him the way of salvation. After twenty minutes of untold agony, he died as he had lived.

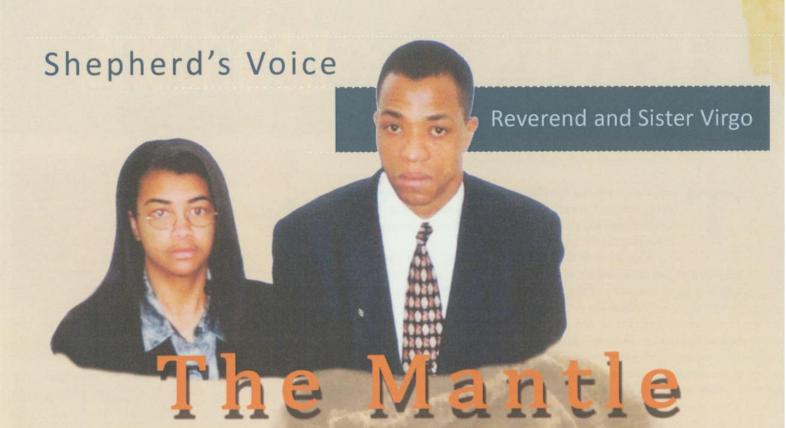
A man who saw the accident, and heard the cries of the dying youth, was a wretched backslider. When asked how he felt about the matter, he said, "I have heard his cries ever since. I wish I could have stooped down and pointed him to Jesus, but my life closed my lips."

Friend, does your life tell sinners that you are saved, or does it close your lips when those around hear your talk and witness your actions? 😲









the door closing on one of the great ministries of the Old Testament, and the opening of the door to another. This is in reference to the ministries of Elijah, the Tishbite, and Elisha, the son of the Shaphet.

Elijah was getting ready to be taken up by God, but before his departure, he spoke to Elisha saying, "Ask what I shall do for thee, before I be taken away from thee," Elisha responded, "Let a double portion of thy spirit be upon me.", Elijah said to him, "Thou hast asked a hard thing. Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." It is recorded in the Word of God that it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. In addition, Elisha saw it.

Elisha cried out at the departure of the Man of God, but when everything cleared, all he saw was the mantle of Elijah on the ground. He had no special instructions on how to pursue or confirm that his request and promise of a double portion was granted.

Elisha picked up the mantle, the only thing left to connect him with the prophet, and he walked over to the river Jordan, smote the waters, and said, "Where is the Lord God of Elijah?" The Bible says, when he smote the waters, "They parted hither and thither, and Elisha went over. In addition, when the sons of the prophet who were to view at Jericho saw him they said the Spirit of Elijah doth rest on Elisha. Elisha, by faith, being willing to take the only thing the prophet left behind, used it as the key to the manifestation of the power he needed for his ministry.

The power in the lives of those of the early church, those that experienced the great outpouring on the day of Pentecost, is a power for which many are now praying; however, to

this point, unlike the case of Elisha, we have none to say, "The Spirit of those of the early church doth rest upon the church today."

It would be a blessing if more was revealed concerning exactly what took place in the upperroom prior to the Holy Ghost's coming. However, since it has not all been revealed, it would be wise to do as Elisha did, and focus our attention on that which was left to us and use it as a step toward being honored with the portion of power that we need for our day and time.

In looking at the account as outlined in Acts chapters 1 and 2, something that could equal the mantle left to Elisha was left to us. Also, in Acts 1:13-14, the Bible says, "And when they were come in, they went up into an upper room, where

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abode both Peter, and James, and John, and Andrew, Phillip and Thomas, James the son of Alphæus, and Simeon Zelotes, and Judas the brother of James. And these all continued with one accord in prayer and supplication."

In Acts 2:1, the Bible says, "And when the day of Pentecost was fully come, they were all with one accord in one place."

The word for "accord" in the Greek is "homoth umadon" meaning unanimously or all being in complete agreement. We have prayed, but have we labored and repented towards that oneness of mind that is essential to the true unity?

Being in one place is not difficult to achieve but being in one accord requires much effort from every element of the body of Christ.

The Apostle Paul with a greater understanding of unity than most of us, made a plea to the church of Corinth. He said, "I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10)

In the closing of his second letter to them he said, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of Love and peace shall be with you." God does not just want to be with an arm or a leg, but rather he wants to be with the body. However, he needs the all of the joints to come together to form the body. He is not asking an eye to be an ear, or an arm to be a leg. He is asking that the eye, ear, arm, and leg walk in complete unity in the mind of Christ. God needs us to die to all that is not of the mind of Christ, or the Head; for all of us to use the Word of God to lead us into one accord; that even

> when we are not in one place, He can have us in complete agreement.

The results of II Kings 2:15 should be sufficient to put us all in pursuit of this much-needed element of unity. "And when the sons of the prophets which were to view at Jericho saw him and said, "The Spirit of Elijah doth rest on Elisha." Moreover, they came to meet

him, and bowed themselves to the ground before him.

They did not follow Elisha until the signs of approval came upon him. Furthermore, Elisha did not get the approval until he smote the waters with the mantle. The sign of approval is the power of God being upon us. We have been praying, but let us seek to be in one accord. If they joined themselves to Elisha, peradventure they will join themselves to us. As it is throughout the New Testament, people will follow when they see the power of God. Nevertheless, remember they were in one place, and in one accord.

He also took the cup after supper saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.'

"For as often as you eat this bread and drink this cup you proclaim the Lord's death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord" (I Cor. 11:23-27).

Paul was concerned that the Church members in Corinth observe the Passover in the right way, with reverence and proper comprehension of its meaning.

The writings of Paul and of Luke, his traveling companion and author of the book of Acts, regularly mention keeping the weekly Sabbath day and the biblical festivals listed in Leviticus 23; however, Easter is conspicuously absent (I Cor. 5:6-8; 16:8; Acts 2: 1-4, 13:42 & 44; 17:1-3;

18:4; 20:6 & 16).

Since Jesus or the apostles did not introduce Easter, where did it come from, and how did it come to be such an accepted part of traditional Christianity?

THE ORIGIN OF EASTER

The origins of Easter and what it represents are not difficult to trace. Many scholarly works show that Easter is a pre-Christian religious holiday, one that was created and

developed long before Jesus' time and carried forward to the modern era through such empires as Babylon, Persia, Greece and finally Rome.

Vines Complete Expository Dictionary of Old and New Testament Words notes: "The term 'Easter' is not of Christian origin, it is another form of Astarte, one of the titles of the Chaldean [Babylonian] goddess, the queen of heaven. The festival of Pasch [Passover] held by Christians in post-apostolic times was a continuation of the Jewish feast...From this Pasch the pagan festival of 'Easter' was quite distinct and was introduced into the apostate Western religion, as part of the attempt to adapt pagan festivals to Christianity" (WE. Vine, 1985, "Easter"). Alexander

Hislop, in his book The Two Babylons (1959), explores the origins of Easter. He discovered that a form of Easter was kept in many nations, not necessarily only those that professed Christianity: "What means the term Easter itself? It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name is pronounced by the people of Nineveh, was... Ishtar" (p. 103).

Easter and the practices associated with it can be traced back to various pagan rituals. Hislop explains that "the forty days' abstinence of Lent was directly borrowed from he worshippers of the Babylonian goddess" (p. 104); in Egypt a similar 40-day period of abstinence "was held expressly in commemoration of Adonis or Osiris, the great mediatorial god" (p. 105).

A PRE-CHRISTIAN SPRING FESTIVAL

How, then, did 40 days' abstinence come to be associated with a resurrection? Hislop continues: "Among the pagans this Lent seems to have been an indispensable preliminary to the great annual festival resurrection of was celebrated by alternate weeping and rejoicing" (p. 105). Tammuz was a chief Babylonian deity and husband of the goddess Ishtar.

in commemoration of the death and Tammuz, which

Worship of Tammuz was so widespread in ancient times that it even spread into Jerusalem. In Ezekiel 8:12-18, God describes that worship and calls it an abominationsomething repugnant and disgusting to Him.

The Babylonians held a great festival every spring to celebrate Tammuz's death and supposed resurrection many centuries before Christ walked the earth (see "The Resurrection Connection" on page 18). Hislop comprehensively documents evidence showing that Easter's origins precede the modem Christian holiday by more than 2,000 years! Hislop cites the fifth-century writings of Eassianus, a Catholic monk of Marseilles, France, on the subject of Easter as a pagan custom rather than a New



To what extremes do we go? Have you considered your motives?

Get Wisdom

Testament observance. "It ought to be known," the monk stated, "that the observance of the forty days [i.e., the observance of Lent] had no existence, so long as the perfection of that primitive Church remained inviolate" (p. 104).

Sir James Frazer describes Easter ceremonies entering into the established church. "When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis [Greek name for Tammuz], which was celebrated in Syria at the same season" (The Golden Bough, 1993, p. 345).

WHYEGGS AND RABBITS?

What about other customs associated with Easter? One Catholic writer explains how eggs and rabbits came to be connected with Easter. You will quickly notice an absence of any link or reference to the Holy Bible when it comes to these rituals:

"The egg has become a popular Easter symbol. Creation myths of many ancient peoples center in a cosmogenic egg from which the universe is born. In ancient Egypt and Persia friends exchanged decorated eggs at the spring equinox, the beginning of their New Year.

"These eggs were a symbol of fertility for them because the coming forth of a live creature from an egg was so surprising to people of ancient times. Christians of the Near East adopted this tradition, and the Easter egg became a religious symbol; it represented the tomb from which Jesus came forth to new life" (Greg Dues, Catholic Customs and Traditions, 1992. p. 101: emphasis added throughout).

Like eggs, rabbits came to be linked with Easter because they were potent symbols associated with ancient fertility rites. "Little children are usually told that the Easter eggs are brought by the Easter Bunny. Rabbits are part of pre-Christian fertility symbolism because of their reputation to reproduce rapidly; the Easter Bunny has never had a religious meaning" (p. 102).

Honest Bible scholars freely admit that Jesus never sanctioned this pre-Christian holiday, nor did His apostles. In the centuries to follow among those who called themselves Christian, Easter eventually supplanted the Passover, the biblical ceremony Jesus and the apostle Paul told Christians to observe.

This came to a head with the Emperor Constantine and the Council of Nicaea— almost three centuries after Jesus was killed and rose again.

Says, The Encyclopedia Britannic, "A final settlement of the dispute [over whether and when to observe Easter or Passover] was one among the other reasons which led Constantine to summon the council of Nicaea in 325. The decision of the council was unanimous that Easter was to be kept on Sunday, and on the same Sunday throughout the world, and 'that none should hereafter follow the blindness of the Jews" (11th edition. pp. 828-829, "Easter"). Constantine's decision was a fateful turning point for Christianity. Those who remained faithful to the instruction of Jesus and the apostles would be outcasts, a small and persecuted minority (John 15:18-20). A vastly different set of beliefs and practices—recycled from ancient pre-Christian religions but dressed in a Christian cloak—would take hold among the majority.

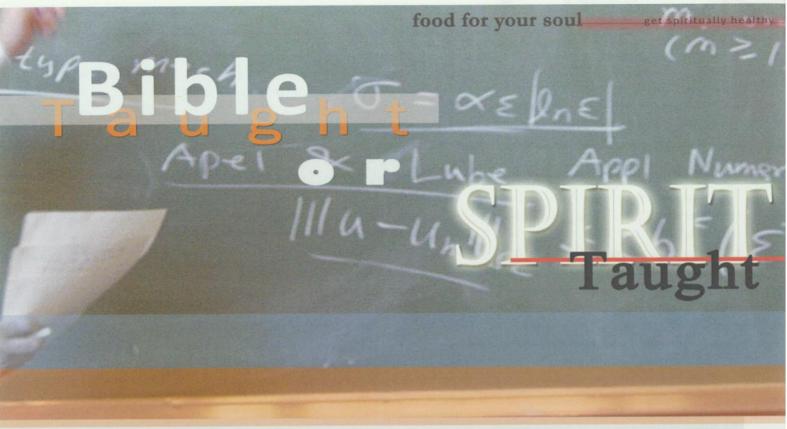
WHAT WOULD JESUS DO?

Since Easter (with all the pagan symbols that have come with it) was adopted by the Catholic Church centuries after Christ ascension, should Christians observe this holiday and encourage others to do so; to answer that question, let's go back to the title of this article, "Would Jesus Christ Celebrate Easter?"

He certainly could have told us to. So could the apostles, whose teaching and doctrine are in the book of Acts and the epistles written by Paul, Peter, James, Jude and John. However, nowhere do we find a hint of support for Easter or anything remotely resembling it. What we do find, as pointed out earlier, is clear instruction from Jesus and Paul to keep the Passover and other biblical—and truly Christian—observances.

Holy Scripture does not support this pre-Christian holiday and, in fact, condemns such celebrations. Because Scripture condemns pagan practices and the worship of false gods (Deuteronomy 12:29-32), we know that God the Father and Jesus His Son have no interest in Easter and do not approve of it. Jesus, in fact, is diametrically opposed to religious rituals that supposedly honor Him, but in reality are rooted in the worship of false gods. He makes clear the difference between pleasing God and pleasing men: "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honor Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men...All too well you reject the commandment of God, that you may keep your tradition" (Mark 7:6-9).

Easter is a tradition of men, not a commandment of God. However, it is more than that. It is a pagan tradition of men that, like other traditions involved in the worship of false gods.



T MAY SHOCK SOME READERS to suggest that there is a difference between being Bible taught and being Spirit taught. Nevertheless, it is so.

It is altogether possible to be instructed in the rudiments of the faith and still have no real understanding of the whole thing. Moreover, it is possible to go on to become expert in Bible doctrine and not have spiritual illumination, with the result that a veil remains over the mind, preventing it from apprehending

the truth in its spiritual essence.

Most of us are acquainted with churches that teach the Bible to their children from their tenderest years, give them long instruction in the catechism, drill them further in pastor's classes, and still never produce in them a living Christianity nor a virile godliness. Their members show no evidence of having passed from death unto life. None of the earmarks of salvation so plainly indicated in the Scriptures is found among them. Their religious lives are correct and reasonably moral, but wholly mechanical and altogether lacking in radiance. They wear their faith as persons in mourning once wore black armbands to show their love and respect for the departed.

Such persons cannot be dismissed as hypocrites as many of them are pathetically serious about it all. They are simply blind. From lack of the vital Spirit, they are forced to get along with the outward shell of faith, while thier deep hearts are starving for spiritual reality; yet, they do not know what is wrong with

them.

This difference between the religion of creed and the religion of the Spirit is well set forth by the saintly Thomas in a tender little prayer to his Lord: "The children of Israel in time past said unto Moses, 'Speak thou with us, and we will hear: but let not Cod speak with us, lest we die? Not so, Lord, not so, I beseech Thee; but rather with the prophet Samuel, I humbly and earnestly entreat, 'Speak, Lord; for thy servant heareth.' Let not Moses speak unto me, nor any of the prophets, but rather do Thou

speak, O Lord God, the inspirer, enlightener of all the prophets for Thou alone without them canst perfectly instruct me, but they without Thee can profit nothing. They indeed may utter words, but they cannot give the Spirit. Most beautifully do they speak, but if Thou be silent, they inflame not the heart. They teach the letter, but Thou openest the sense; they bring forth mysteries, but Thou unlockest the meaning of sealed things. They work only outwardly, but Thou instructs and enlightens the heart... They cry aloud with words, but Thou impart understanding to the hearing."

No one denies this, but even such a statement will go over the heads of those who hear it unless the Holy Spirit inflames

the heart.

The charge often made against us by Liberals, that we are "bibliolaters," is probably not true in the same sense as meant by our detractors; but candor and self-analysis will force us to admit that there is often too much truth in their charge. Among religious persons of unquestioned orthodoxy there is sometimes found a dull dependence upon the letter of the text without the faintest understanding of its spirit. That truth is, in its essence, spiritual, and this must constantly be kept before our minds if we would know the truth indeed. Jesus Christ is Himself the Truth, and He cannot be confined to mere words even though, as we ardently believe, He has Himself inspired the words. That which is spiritual cannot be shut in by ink or fenced in by type and paper. The best a book can do is to give us the letter of truth. If we ever receive more than this, it must be by the Holy Spirit who gives it.

The great need of the hour among persons spiritually hungry is twofold: First, to know the Scriptures, apart from which our Lord will vouchsafe no saving truth. Secondly, to be enlightened by the Spirit, apart from whom the Scriptures are

not understood. 😲

My Conversion C. S. Spurgeon

've heard men tell the stories of their conversions and of their spiritual lives in such a way that my heart loathed them and their stories, too. They have told of their sins as if they were boasting in the greatness of their crimes. They have mentioned the love of God, not With a tear of gratitude, not with a heart of thanksgiving, but as if they exalted themselves as much

as they exalted God Oh, when we tell the story of our own conversion, I would have it done different We Should tell it with great sorrow, remembering what we used to be. We should also tell it with great joy and gratitude, remembering how little we deserve these things.

I was once preaching on conversion and salvation, and I felt, as preachers often do, that it was dry work to tell this story. A dull, dull tale it was to me. Suddenly, the thought crossed my mind, "Why, you;

are a poor, lost, ruined sinner yourself. Tell it; tell it as you received it. Begin to tell of the grace of God as you trust you feel it yourself." Why, then my eyes began to be fountains of tears. Those hearers who had nodded' their heads began to wake tip. They listened because they were hearing something that the speaker himself felt and that they recognized as being true to him even if it was not true to them...

Can you not remember, dearly beloved, the day of your salvation? Can you not remember that day of days, that best and brightest of hours, when you first saw the Lord? It was the day you lost your burden, received the roll of promise, rejoiced in full salvation, and went on your way in peace.

My soul can never forget that day. Dying, all but dead, diseased, pained, chained, scourged, bound in

fetters of iron, in darkness and the shadow of death. Jesus appeared to me. My eyes looked to Him. The disease was healed, the pains removed, chains were snapped, prison doors were opened, and darkness gave place to light. What delight filled my soul! What mirth, what ecstasy, what sound of music and dancing, what soarings towards heaven, what heights and depths

of indescribable delight! 'Ever since then, I have hardly ever known joys that surpassed the rapture of that first hour.

It is a difficult thing describe the hour of conversion. It would be' easier for my lips to crowd entire poems into one word. It would be easier for my voice to distill hours of melody into a single syllable. It would be easier for my tongue to utter in

one letter the essence of the harmony of ages. For the hour of conversion is an hour that surpasses other days

of my life as much as gold surpasses dross.

Memory will drop from her full hand many a memento that she now cherishes; but she will never, even when she totters to the grave, unbind from her heart the token of the exceedingly happy hour of my redemption. The emancipated galley slave may forget the day that heard his broken shackles rattle on the ground. The pardoned traitor may fail to remember the moment when his life was spared by a pardon. The long- despairing sailor may not recollect the moment when a friendly hand snatched him from the hungry deep. But, the hour of forgiven sin, moment of perfect pardon, my soul will never forget you while she has life and being and immortality!

questions and answers

Can these bones live?

- 1. In Biblical history, whose dead bones traveled the farthest?
- Who's bones brought life to a falling dead man?
- What were the two names given to the place that a jawbone wrought a great victory?

Answers to Issue 24

- 1.) Pre-appearing of Christ
- 2.) When God transfered charge of the people from Moses to Joshua, Son of Nun (Duet 31:14-15)
- 3.) Solomon's dedication of the Temple. (1Ki 8:10-11 / 2Chr 5:13-14 and 2 Chr 7:1-3)
- 4.) John (Rev 1:10-17)

THE ROAD TO Eternal Life

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 COST 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 MADE A WAY

JOHN 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."

PLACE YOUR FAITH IN **JESUS CHRIST**

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."

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."

BE CONFIDENT YOU ARE ON YOUR WAY TO HEAVEN TODAY; THIS PRAYER, THIS MOMENT,

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.

NOW THAT YOU ARE A CHRISTIAN

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 PROVER 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

Doctrinal Statement

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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