



AMERICA'S

CHRISTIAN NEWSPAPER

July-August 2019

OUR GOAL:

REACHING FOR LOST SOULS FOR CHRIST WHILE THERE IS TIME

WHEN THE BOTTOM DROPS OUT



THE EVERLASTING ARMS

Are you sunk in depths of sorrow
Where no arm can reach so low;
There is One whose arms
almighty
Reach beyond thy deepest woe.
God the Eternal is thy refuge,
Let Him still thy wild alarms;
Underneath thy deepest sorrow
Are the everlasting arms.
Other arms grow faint and weary,
These can never faint nor fail;
Others reach our mounts of
blessing,
These our lowest, loneliest vale.
Oh, that all might know His
friendship!
Oh, that all might see His charms!
Oh, that all might have beneath
them
Jesus' everlasting arms.
Underneath us - oh, how easy!

We have not to mount on high,
But to sink into His fullness
And in trustful weakness lie;
And we find our humbling
failures
Save us from the strength that
harms;
We may fail, but underneath us
Are the everlasting arms.
Arms of Jesus, fold me closer
To Thy strong and loving breast,
Till my spirit on Thy bosom
Finds it's everlasting rest;
And when time's last sands are
sinking,
Shield my heart from all alarms,
Softly whispering, "Underneath
thee
Are the everlasting arms."

By A. B. Simpson

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**CHRIST IS
THE ANSWER**

Greetings to the Saints of God!



Greetings again in the Wonderful name of Jesus.

We have so much to be thankful for and excited about today. We just ended a great Youth Conference with a group of young people that are on fire to live for God. This was a great year we heard such great preaching and enjoyed heavenly worship to the Lord. Each year we are awed at the way the Lord works in these services. We were greatly edified as the many ministers testified. Now we are working and planning on the next Youth Conference in 2020, make your plans now to attend you won't be sorry you did. Our goal is to try and reach souls for Christ, We had a tremendous crowd what an answer to prayer it would be if we could preach this great Apostolic message to the multitudes, "Today there are still millions of people who do not know our dear Lord Jesus Christ and who are in desperate need of His redeeming grace." "There are many people around the world that have never heard this great message of truth our greatest example surely is the Man of Sorrows...I think our Lord's life was

saturated in tears. Here Paul's heart is broken in a myriad of splinters for lost Israel - there are so many applications we could bring, but here's one surely: Paul didn't believe in annihilation. He didn't believe in conditional immortality, that when you die, you're done for and your life is blown out like a candle, and you die like a dog. He didn't believe that, he believed that whosoever was not found written in the book of life was cast into the lake of fire. We the church have a great responsibility to reach the lost, dry eyes and silent prayers are not the answer. Please pray with us and for us as we continue to publish the truth from the word of God and preach the truth from our pulpits. Thank you for your loyal and faithful support. God bless you. As we stand on the edge of a new year and look back on the one we have completed there is so much to celebrate about what God has done! And there is so much to look forward to in the year ahead.

Brother Junior Tingle

The Christian Tabernacle Church



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Service Schedule:

Sunday Morning	Sunday Evening	Tuesday Evening	Thursday
Word & Worship	Word & Worship	Bible Study	Evening
10:00 a.m.	6:00 p.m.	7:30 p.m.	Youth Service 7:30 p.m.

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Pentecost, Must We Die?

"Does history teach an inevitable cooling of zeal with the passing of time?"

By T. F. Tenney DeRidder,
Louisiana

THE lamentable wailing voice of King David echoed through Hebron. "Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters" (II Samuel 3:33, 34). Mighty Abner, cousin of Saul, commander of his army, and recently deserted to David, lay dead. Had he remained in the safe confines of the city of refuge, Hebron, he would have lived.

But, for some unknown reason he yielded to subtle Joab and went aside with him out of the gate for a quiet talk. The unfortunate events that preceded the tragedy are recorded in II Samuel 2. Abner, against his will, had slain Asahel, Joab's younger brother.

Consequently, Joab became the avenger of blood and was determined to slay mighty Abner. Joab well knew that Abner was safe as long as he remained behind the secure walls of the city of refuge. It was for that reason that he called Abner outside the gate of the city, apparently under the guise of discussing some unrelated situation.

Abner must have known the chance he was taking. Undoubtedly he was aware of the law of Moses concerning the cities of refuge. He knew he was safe there as long as the High Priest lived, and at his death he would be emancipated.

Yet knowing all this, he took the chance of folly and left the city limits. He was not the first man, and certainly not the last who has left the

safety of the city limits of this spiritual Jerusalem, the mother of it all, to live in the cold suburbs of the soul, only to find out too late that there is death there.

The consequence of this moment of indecision is plainly spelled out in the Book of God: Joab "smote him there under the fifth rib, that he died, for the blood of Asahel his brother" (II Samuel 3:27). Undoubtedly Joab pressured him to come aside, and at last there was that compromise of conviction within that caused Abner to follow the path that led to his death. The story is the same today—pressure from without, compromise from within, and death lying at the door.

It is no wonder that King David lamented. There lay a mighty warrior, equipped for life, yet cold and still in death. His hands were not bound, his feet were not in fetters, his sword was strapped to his side, and his spear was possibly still in his hand, yet he was dead, dead, dead! Equipped for life, yet cold in death! Pentecostals, if we die, that will be our epitaph.

The question burns in my heart—Pentecost must we die? Never has a church in any generation been so equipped for life. We are living in that blessed Jerusalem which is the mother of us all. Our High Priest, Jesus, has died and we are consequently set free from the law of sin and death. The power of the early church has been re-leased in us. Her gifts stud our every endeavor. Today, we have more modern conveniences, better means of transportation, a more effective mass news media, and so many diversified ways to get the job done, until I say, "If we die, we die as a fool dies."

We are entering into the fourth

generation of modern Pentecostalism. The grace of God has brought us many miles.

Though the miles of time may separate us from the historical events that transpired, may God forbid that it would ever destroy our spiritual heritage. Even the devil has changed his tactics against the Pentecostals.

Where he once fought us; burned our harbors, rotten egged our preachers and even dragged some to jail; today he seems to assume if we are left alone long enough, there will come that inevitable cooling of zeal, and that we, too, will follow the path of other movements. This path has led to death for many. Church history is filled with accounts of what particular movements used to be. I have no doubt that there will always be a Pentecostal Church as a denomination.

But, the thing that disturbs me is we could live as a movement long after we died as a revival. The machinery could clank on long after the oil of the Spirit had been drained out. It is a fact that every generation must get its bearings. We must know as individuals what the Scripture has to say to us. We must find out for ourselves in what direction God is moving, and move with Him.

Recently, I have read several articles on the general subject, "What has happened to my Church?" Most of these articles have been written by laymen in the various churches, who seem to feel that their present church structure lacks the life and vitality it once had. As I read and study the historic traversing of these people, I again ask myself the question—Pentecost must we die?

Immediately, the counter question comes: Why did they die? Let me hasten to say that the modern theolo-

gians of present-day Christendom do not believe that spiritual rigor mortise has beset their respective churches

Several years ago I was the afternoon speaker during a camp meeting conducted in one of our Northern states. The camp facilities had been rented from the Methodist conference of that area. Our group had been using this camp for several years, and on numerous occasions the Methodist Bishop visited the camp, this fine man had preached for many years, he was then past seventy.

He related briefly to us the history of this particular campground. He stated that the Methodists had been worshipping here in camp meetings since well before the turn of the century.

"Why," he said, "the meetings you folks are having here are not strange to this tabernacle. I can remember when the Methodists shouted and rejoiced. I can remember when we had our mourners benches, and repentant sinners wept their way through to God."

Then he made this startling statement. "But, those events are in our past history. We do not need such experiences any longer. Methodism has matured, it has grown up. Today Pentecostalism is in its embryonic stages. You are passing through a sphere of growth that we, too, encountered in our history."

"In years to come," he concluded, "the Pentecostal Church will mature as we have. You will then not need your emotional type of worship."

What our Methodist Bishop and other modernists in unison call spiritual maturity, I must call death. Pentecost must we die?

See PENTECOST Page 7

Q & A

THE QUESTION: WAS THAT GOD'S VOICE? OR NOT?

THE ANSWER:

As believers, we should be ever alert to receiving guidance from the Lord. But sometimes we are uncertain if an alleged "leading" is of the Lord or not. Happily, the Word of God gives us some clear principles for determining what is and what isn't the voice of God.

Romans 8:13-14 ...[14] because those who are led by the Spirit of God are sons of God.

Our entitlement and frequent experience as sons (and daughters) of God is to be led by the Spirit of God.

- But so often we're not certain that we're hearing from God, and we ask ourselves the question: "Was that the Lord, or not?"

- Fortunately, the Scriptures give us some helpful guidelines for evaluating whether or not a potential "leading" is God speaking to us.

1 Kings 19:11-13 The Lord said, "Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by." Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake. [12] After the earthquake came a fire, but the Lord

was not in the fire. And after the fire came a gentle whisper. [12] When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice [God] said to him, "What are you doing here, Elijah?"

Vs. 12, KJV "...and after the fire a still small voice"

- The voice of the Lord often comes to us as a still, small voice (KJV), a gentle whisper(NIV), rather than in some dramatic form such as "earthquake ... wind ... [and] fire".

- If some supposed leading makes you feel like you're caught in a high wind, set it aside

- God's leading is not usually the obvious "handwriting on the wall" (see Daniel 5:5). More often God's guidance to you comes in the form of a "gentle whisper".

- I have found that the voice of the Lord to me most often comes gently and quietly, not forcefully or with visible manifestations.

James 3:14-17 But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. [15] Such "wisdom" does not come down from heaven but is earthly, unspiritual, of the devil. [16] For where you have envy and selfish ambition, there you find disorder and every evil practice. [17] But the wisdom that comes

from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.

- This portion of Scripture contains a wealth of insight into discerning the voice of God.

- "Wisdom ... [that is] from heaven is ... pure, then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere" (vs. 17).

- So ask yourself, when you are trying to discern a leading:

- Is this a pure, wholesome thing? Is it godly? holy?

- Is this leading peace-loving? Will it bring peace?

- Is it considerate of the rights and feelings of others?

- Is this leading submissive? Or if others don't bear witness, will I still push to get my way?

- Is this leading full of mercy? or is it judgmental?

- Will this leading bear good fruit? Or is it likely to cause harm or ill will?

- Is this leading impartial? Or is it perhaps driven by my personal agenda?

- Is it sincere [KJV: "without hypocrisy"]? Is it consistent with what I say and how I live my life?

- By contrast, wrote James, "wisdom ... [that is] not from heaven ... is earthly, unspiritual, of the devil ... [and characterized by] envy ... selfish ambition ... disorder ... every evil

practice" (vss. 15-16).

- So, as we did above, when evaluating if something is the leading of the Lord, ask yourself:

- "Earthly" — Does this alleged leading have any sense of being earthly or carnal? If so, reject it.

- "Unspiritual" — Does its character seem unspiritual, natural, based on the wisdom of the world rather than of God? If so, reject it.

- "of the devil" — Do you sense even a hint of darkness, of evil, of iniquity, in this leading? If so, reject it.

- "Envy" — Is there even the slightest feeling of envy in regard to another person? Reject the leading

- "Selfish ambition" — Is the essence of this leading to advance yourself? Remember Lucifer's fall and how he pridefully lifted himself up in God's presence (Isaiah 14:12-15).

- "Disorder" — does this "leading" that you are pondering leave you feeling unsettled? apprehensive? without inner peace? Reject it.

- "Every evil practice" — is there even a trace of evil associated with where this "leading" will take you? If so, reject it!

- Or will it hurt or wound or drag down someone or ones?

Vs. 20, KJV ...if they speak not according to this word, it is because there is no light in them.

- That which is a genuine leading from God will always agree with Scripture, or with the principles of

The Cross Gives A New Song

It is difficult to determine what it is, why it is, and how to cope with it when it is found. Everyone feels the impact of his society. Even commercials and advertisements identify their products with a lifestyle - usually one of ease, excitement or excellence. After all everyone wants to have an easy, exciting and quality life. But it is not easy to keep up. The rapid emergence and the fast fading of different fashions and fads push the society wagon up one hill and down the other side, often at roller-coaster speeds. In this fast food and fast everything world, the managers of the media - both news and entertainment constantly challenge and attempt to change the values and meaning of life.

How can a person decide on the quality of a product, the truth of

of his destiny. In the midst of the many varieties of lifestyles on display around him, a person can experience and recognize the purpose of living, for his life. Truth and salvation stand in undiminished brilliance in the living symbols of the cross and the empty tomb; they cannot be denied their place in the scope of reality.

They speak of God's intervention of love for the salvation of man from the tragic, sinful pit into which he has stumbled. It says that God loves every sinner, and that He offers him a way out of his misery and a way into the bliss for which he yearns. The Cross gives a new song, a new vision, a real value, and a sure purpose. The old song of condemnation is replaced with the melody of righteousness; the slave is made a son; misery is traded for joy; confusion gives way

The old song of condemnation is replaced with the melody of righteousness; the slave is made a son; misery is traded for joy; confusion gives way to commitment.

a religion, the entertainment of an activity, the value of an issue; how is he to know what is behind the blinking lights that urge him to come inside for an exciting sensual encounter or for some sensational sessions that presents life in secret splendor? Every individual is a package of his combined past mixture of innate weaknesses, social influences and personal choices. As a sinner he is the cacophony of expressive tones emanating from his sinful nature and from the secular influences of his world - whether it includes family, friends or education. But he does not need to be a slave to himself or to the evil around him. He is the master

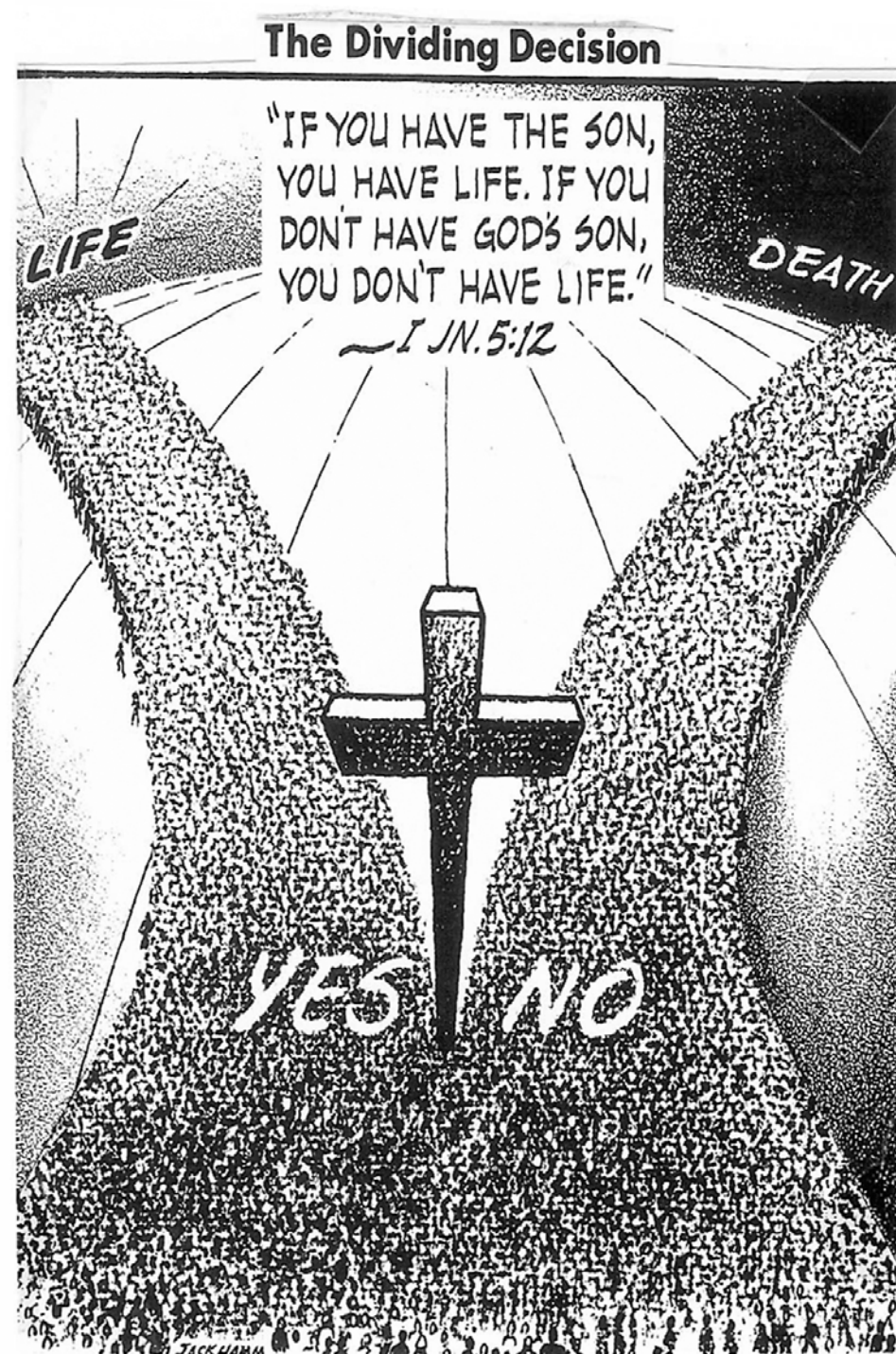
to commitment. Jesus confronted the world with truth, the way life really is and the way God intended it to be. When people reject Him, they turn to the lie, the fiction of evolution, the philosophy of secular humanism, and the fallacy of fluctuating values. But their elusive dream of happiness cannot be found in the lie. It is not found in the deceit of riches, in the inflated ego, in the rhythm of the riot or in the centious laughter of lustful living. These blinking lights lead only to confusion, misery and death. The testimony of those who have found Him who is Life runs something like this:

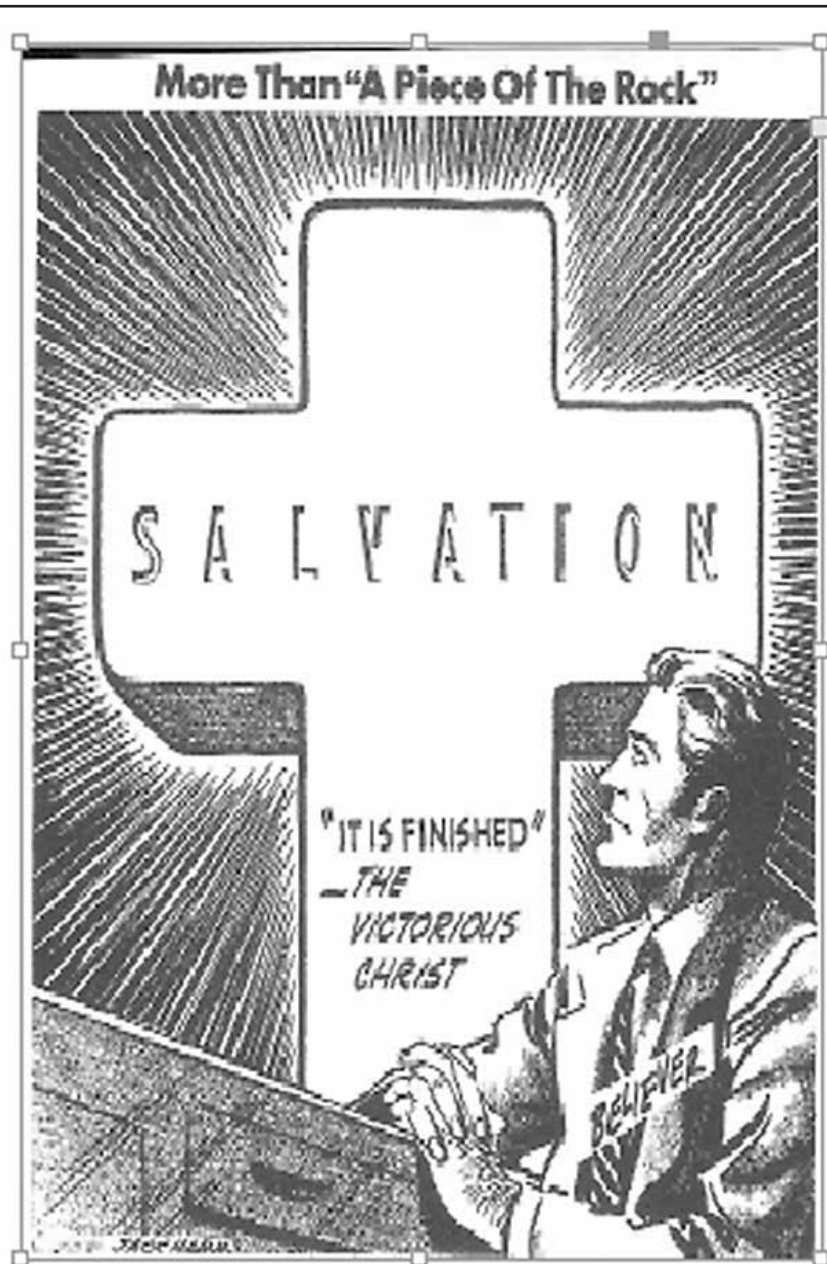
"Look where the Lord Jesus has

brought me from! And look where He has brought me to!" The psalmist said, "He (God) brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock,

and established my goings. And he hath put a new song in my mouth ... " (Psalm 40:2-3).

God delivers us from the sinful





MY ROCK

My Rock never leaves me, forsake me He does not my Rock
is strong and sturdy each time He is sought.

My Rock forever comforts, protects and provides my Rock is
always present from me He never hides.

My Rock is my strength, the power of my might my Rock is
my safe haven my refuge and my light.

My Rock has a name, to which I call upon;
my Rock is the Lord Jesus and it's to Him, I cling on!

--Deborah Ann Belka

THE CROSS: *A new song*

Continued on Page 6

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pit of our past experiences, places our lives upon the solid foundation of righteousness, guides us with His Word, and fills us with the songs of joy and praise. Everyone started at the same place - with the nature of sin and in an atmosphere of sin. Both of these obstacles have been conquered by Jesus Christ on the cross. He gives us a new nature - "all things become new" and endows us with the power to resist the influences in the world His Spirit in us is greater in power than the atmosphere of sin around us. Everyone can walk in the "newness of life" with a new song in his soul.

Life can be abundant here and it will be complete when our stay on earth is over The two men stood together at the crossroads. Each studied the two roads that lay ahead They read the signs that told of destinations, they looked at the billboards that revealed the values and lifestyles of each road, and they listened to the voices of those who had already decided and were now ahead of them. Then each made his decision. One man took the Broadway of noisy confusion lustful pursuit and death. His song of sadness did not improve but grew loud and intensely depressive. The other man chose the narrow road of truth, righteousness, holiness and life. A new song of joy and praise filled his life.

SPECIAL NOTICE ABOUT PACKAGES

We are sending out a limited number of bulk packages, due to the amount of newspapers that we are printing. We have many faithful supporters who are receiving the newspaper in bulk. We are limiting the mailing of bulk packages to those who are regular supporters due to our limited finances at this time. If you wish to receive a package of papers, 6 papers is the least we can mail out, please keep your address current with us as packages that are returned are very costly. This new age of Technology has many people reading online if you do receive our newspaper and enjoy it please consider a donation so that we can reach others with the Gospel.

Word Search

The word sanctify comes from the Greek word hagios, which means "holy."

Thus, the experience of sanctification is sometimes referred to as "holiness."

The verb sanctify has two meanings: "to hal-low; to consecrate or to separate from ungodliness and dedicate to God" (in a ceremonial sense), and "to make holy or purify" (in a moral sense).

These meanings reveal that a holy and sanctified person is one who has been first consecrated or set apart to serve God, and subsequently cleansed from his sin nature.

See Holiness Page 12 for more on the meaning behind the word.

PENTECOST: *Must We Die?*

Continued from Page 5

Our movement would not be the first church to fall among thieves and be stripped and left half dead. The root cause of spiritual deterioration is worldliness. What is worldliness?

Someone has well-stated that it is human activity with God left out. It is life which is horizontal and not vertical. It is ambition without aspiration.

It aims at success and not holiness. Its motto is "Forward," not "Upward." Anytime a church loses its sense of righteousness before God, and anytime a group loses its desire for old-fashioned holiness and sanctification, it is in its death throes.

When I hear a minister sneer and ridicule so-called standards in a church, though he may be waxing eloquent, it is as though I hear the death rattles in his throat. There are numerous denominations that have not changed their doctrinal precepts for decades. If you read their manuals and articles of faith, you would immediately say, "My, what a powerful church." Yet, what they have on paper they have not

in their hearts and everyday lives. I had much rather have holiness as an experience and not a doctrine, than to have it as a doctrine and not an experience.

The worldliness that is entrenched in Christendom today did not always abide there. As one writer observed, "Sin never occurs in simplicity. Like a brakeless roller coaster, once it starts, it must complete its cycle. It gets its thrust from lust and continues its course until its momentum is finally spent in the jolt of death."

Remember though it may have a small, simple, and insignificant beginning, sin is greedy. It is not satisfied to remain small or to walk slowly. For this reason, nothing must go unchecked. Constant vigilance is the price of holiness. It is said, "bot

some are just worldly Christians." It was Billy Sunday who stated, "It is just as sensible to talk about heavenly devils as it is to talk about wordly Christians."

As previously mentioned history teaches us that practically all movements follow this pattern: revival, organization, education, socialization and stagnation. One minister made this observation, "A spiritual awakening seeks scriptural definition of the experience. This results in doctrinal standards based on the Word of God.

These in turn demand defenders of orthodoxy, resulting in denominational organizations. These organizations are replenished through educational centers where men are trained to perpetuate the definition, if not the experience, of the original awakening."

Pentecostals, is it possible that we too could lose sight of our original calling and experience and begin to worship the institution more than the instiller? The chains of compromise are generally too small to be felt until they are too strong to be broken

Some time ago I read a rather startling appraisal of church history. The author made one statement that particularly arrested my attention. He said that no church has maintained in practice the original tenets and standards of its founding fathers for over fifty years. In essence, he said that time will inevitably bring about a re-examination and a re-appraisal of original truth.

Could this be so? Does history teach an inevitable cooling of zeal with the passing of time? Immediately I thought of our Lord's first rebuke to the seven churches of Asia, as recorded in Revelation 2:4. It was addressed to the Ephesians and the language of the Scripture is, "Thou hast left thy first love."

He simply meant, you do not love me like you once did. Note that God did not accuse the Ephesians of losing their love, but rather leaving it. They laid something down and walked off, while time and distance separated them from those principles and actions God loved.

He commended them for their work, their labor, their zeal, and their patience. He even went so far as to say that they had tried them who falsely said they were apostles, and had found them liars. This was evidently a sound church doctrinally.

Yet, God held over their heads the threat of removing what light they had unless they repented. The trouble was located quite rapidly, for the events recorded in Revelation 2 are some fifty years removed from the mighty Ephesian revival of Acts 19. Fifty years, yes, fifty years. During that fifty years the original Ephesian elders had undoubtedly passed on to their reward and a new generation had arisen

We see the New Testament parallel of Judges 2:20. A generation arose which knew not the Lord. I do not think it means they did not know the ritual or the religious routine of that era, but simply they did not know Jesus personally, intimately, deeply. Their God had become an inference instead of a force, and a beyond instead of a relation. They now took for granted those things their forefathers of fifty years earlier had suffered public ridicule and scorn for.

Is a love for souls our primary concern? It has been said that a big worry always draws attention from a smaller one. A man can be seated in the reception area of a dentist's office with his thoughts totally captured by the pain coming from his abscessed tooth.

Yet, he will completely forget this pain if someone enters the room yell-

ing, "Fire." It would be only after this more urgent emergency was resolved that he would once again become aware of the tooth ache he had. No one on a sinking ship has ever reported to sick bay. Remember your first love.

I recognize that the Bible says that the love of many shall wax cold in the last days, but this is one Scripture that we are not required to personally fulfill. It is both interesting and startling to trace this fifty year cycle, both scripturally and historically. The last apostle died in the year 100 AD. Immediately, Lucifer, the head of all evil, the archangel of error, rose up with fresh vigor and bruised the heel of the church.

Spiritual blood-poisoning that was to infect the whole body soon set in. History records that between the year 100 and 150 AD., worldliness began to creep into the church. A mighty revival of holiness around the year 150 AD. seemed to have been the Holy Spirit's effort to again purify the body of Christ and drive out this infectious disease.

The Eleventh edition of the Encyclopedia Britannica, Volume 18, Page 757 says this, "There in Phrygia, the cry for a strict Christian life was reinforced by the belief in a new and final outpouring of the Spirit, a coincidence which has been observed elsewhere in church history. These zealots hailed the appearance of the Paraclete (Holy Spirit) in Phrygia and surrendered themselves to His guidance."

In so doing, however, they had to withdraw from the church and became known as Montanists. Their name was derived from their leader,

Montanus, a man who appeared on the scene of Christendom around the year 156 AD., near the Phrygian border.

See PENTACOST Page 14

The Importance Of Prayer

"But I have prayed for thee"

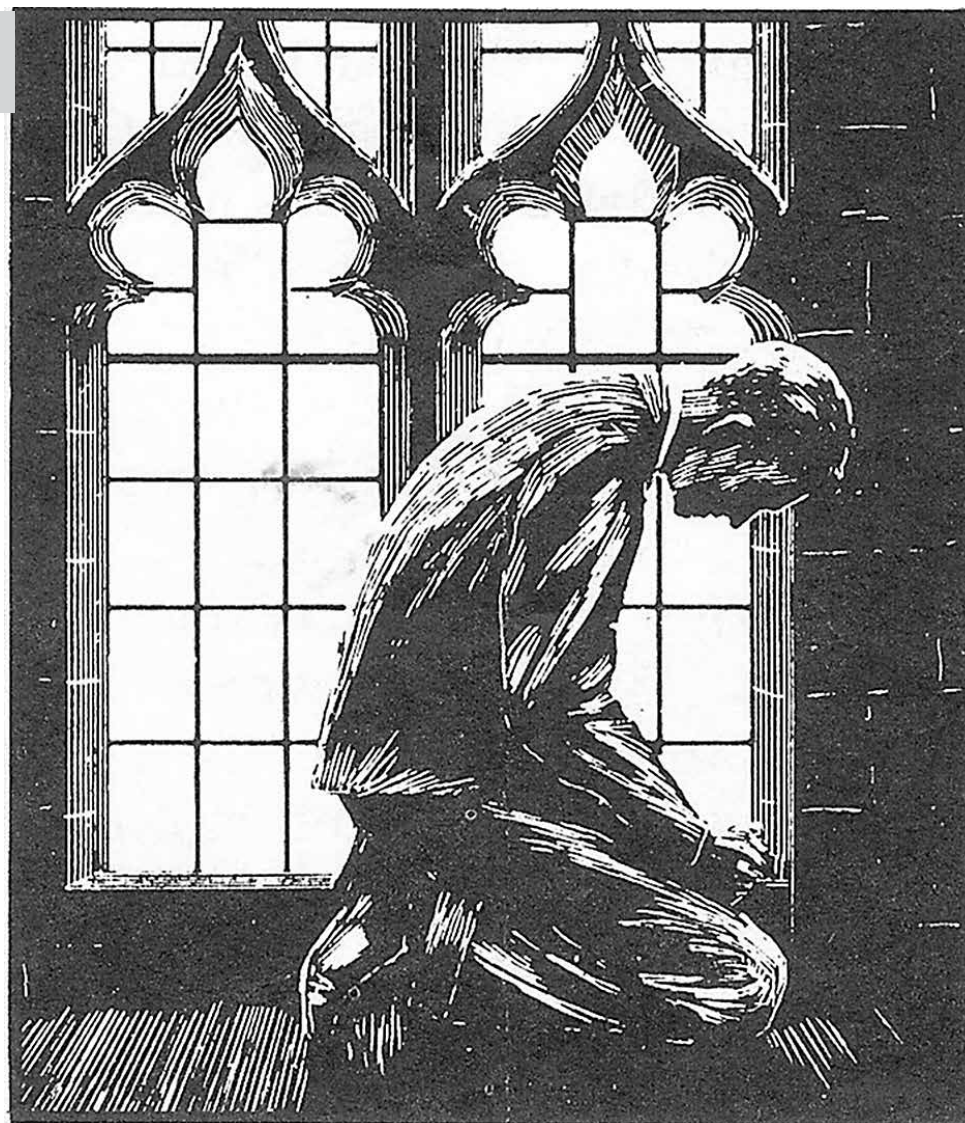
By James Ellis

ONE OF THE MOST important elements in a Christian's life, and one of the easiest to neglect, is prayer. I believe that most of us fail to devote the time and effort to prayer that we should. Perhaps if we realized how important prayer actually is, we could better find time to spend before the throne of God. The Lord Jesus Christ, leaving us an example, that we should follow His steps, considered prayer of utmost importance in His life. We have seventeen instances of His praying recorded in the Bible. He began His public ministry with prayer. "...it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him" (Luke 3: 21-22). Immediately He retired to the wilderness to spend forty days in fasting and prayer (Mark 1: 12). Throughout His public ministry we find Jesus praying. Although He was the Almighty God, He was also human, as we, and had to maintain a spiritual life. When a person is having a great time of success it is easy for him to slack up and let down in his prayer life. This was not so with our Lord. At a time when followers were thronging Him, and miracles were occurring on every side, "He withdrew Himself into the wilderness and prayed" (Luke 5: 16). When He was so pressed for time, we find that "... rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark 1: 35). The work became so great that Jesus could no longer handle it by Himself. He must

choose some to help carry the load. He went out and "...continued all night in prayer to God" (Luke 6: 12) for wisdom in selecting the right individuals.

Jesus' prayer life was so blessed of God that others wished to have the same life of communion. "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray ... " (Luke 11: 1).

Does your prayer life bring such evident blessing that others seek to imitate it in their own lives? One of the most outstanding experiences in the life of Christ was at His Transfiguration. This occurred when He went up into a mountain to pray (Luke 9: 28). Leaving the mountain top experience, they went down into the valley below. There Jesus expelled from a boy a demon before which His disciples were powerless. When they later questioned Him as to why they were unable to cast the spirit out, He told them that that type went not out but by prayer and fasting (Matthew 17: 21). Jesus did not have to retire from the scene to get "prayed up" or "fasted up." He had lived a constant prayerful life. As the time drew near for His sacrificial death, Jesus gathered His disciples around Him and told them of the trying time which was to come upon them. He warned Peter, "... Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat," adding encouragingly, "But I have prayed for thee" (Luke 22: 31,32). On the way to the garden of betrayal He prayed for all those who would



later become His followers (John 17). Alone in the garden, Jesus faced His impending death. As the cup of suffering came into view, He, being flesh as we, shrank from it. But through prayer He received grace to consign Himself to the Father's will (Matthew 26: 38-42). When Judas came to turn Him over to the Roman soldiers, he "... knew the place: for Jesus oftentimes resorted thither with His disciples" (John 18:2). He knew how faithful the Lord was in His prayer life. As Christ writhed in pain upon the cross, He

prayed for the forgiveness of those who so wrongfully put Him to death (Luke 23: 34). But our Lord's praying did not stop with His death. His blood still cries out on our behalf for mercy (Hebrews 12: 24). Also, His Spirit within us takes control of our faculties and prays through us for our edification (Romans 8: 26, 27; John 20). The early Christians recognized the importance of prayer.

PRAAYER: *Make prayer a daily business*

Continued from Page 8

The New Testament church was born in a prayer meeting. Early in the morning on May 26, A. D. 30, on the feast day of Pentecost, 120 followers of Jesus gathered in the Temple. While praying there in one accord, they were baptized with the Holy Ghost (*Acts 2: 1-4*). Peter, under the anointing of God's Spirit, preached the first Christian sermon, and three thousand were converted, and baptized in the name of Jesus Christ. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (*Acts 2: 41, 42*).

We pride ourselves in being apostolic in doctrine, but are we apostolic in our prayers?

The first recorded miracle of healing in the primitive church occurred at the Temple gate as Peter and John were on their way in to pray (*Acts 3*). When persecution came, they prayed for more of God's blessing and power in their midst (*Acts 4*). When material duties became too great for the Apostles to handle by themselves, they appointed deacons to assist them. They said, "We will give ourselves continually to prayer, and to the ministry of the Word" (*Acts 6:4*). They wished to keep the blessing and anointing of God in their lives. Perhaps we could see more apostolic results in our assemblies if we would give ourselves continually to prayer, as did the Apostles.

During the course of the history of the Christian church, those who were outstanding leaders were men who realized the importance of prayer. Martin Luther said, "If I fail to spend

"Perhaps no other Englishman ever did more for his country than this little wide-awake evangelist."

two hours in prayer each morning, the Devil gets the victory through the day. I have so much business I cannot get on without spending three hours in prayer. To pray well is half the study. He that has prayed well has studied well. I judge that my prayer is more than the Devil himself; if it were otherwise, Luther would have failed miserably long before this . . . If I should neglect prayer but a single day, I should lose a great deal of the fire of faith."

John Wesley, who brought a revival to England, was a man of prayer. One historian wrote of him, "Perhaps no other Englishman ever did more for his country than this little wide-awake evangelist." One of his acquaintances said, "He thought prayer to be more important business than anything else; and I have seen him come out of his closet with a serenity next to shining." Wesley arose at 4:00 a.m. and spent two hours daily in prayer. He fasted twice a week and preached as high as four or five times a day. He traveled constantly and had no permanent residence.

He translated the New Testament into English, and wrote a commentary on the entire New Testament. Recently his various writings have been published in a fourteen-volume set. He set England on fire for God. At one time he said, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen: such alone will shake the gates of hell and set

up the kingdom of heaven on earth. God does nothing but in answer to prayer."

This latter day outpouring of the Holy Ghost, which we are now partaking of and enjoying, fell upon praying people. In 1900 Charles F. Parham dedicated the Bethel Bible School in Topeka, Kansas to the work of the Lord. In the rear of the building was a cupola which was used as a prayer room. Volunteers from among the students took turns of three-hour periods each, so that prayers were ascending to God twenty-four hours a day. Just before the new year the classes were to study the subject of the baptism of the Holy Ghost. Mr. Parham had to leave for a short trip. Before he left he assembled the students.

He told them he was familiar with all the leading teachers' theories about the baptism of the Holy Ghost, and the various evidences that one had received it. He said that none of these theories entirely satisfied him. "Now students," he said, "while I am gone, search the Scriptures to see if you can find some sign or evidence that is outstanding in apostolic precepts and practices in the reception of this vital experience, the baptism

with the Holy Ghost."

Upon Mr. Parham's return, he immediately assembled the students and asked them if they had found any real outstanding Bible evidence of the baptism of the Holy Ghost. The answer was unanimous: "speaking in other tongues as the Spirit gave utterance."

The students began praying night and day for an experience similar to the Bible pattern the Holy Ghost was poured out. Brother Parham laid his hands upon one of the students at her request, and she began speaking with tongues. Hundreds gathered to pray and seek the Lord, and received the Baptism. This experience has spread through out the world and millions have been baptized with the Holy Ghost with the same evidence as those in the New Testament church. Wherever people have received the Pentecostal experience we find that it comes in answer to prayer. If we want to keep this blessing in our midst, we must keep praying. We have seen the importance of prayer in the life of Christ, in the early Apostolic Church, in the lives of great men of God through church history, and in this last-day outpouring of the Spirit of God. The person who prays is the one whom God can use and work through. There is today a real need for praying people in the church. It is sincerely hoped that this article will provoke some to develop a regular prayer life. If you make prayer a daily

This experience has spread through out the world and millions have been baptized with the Holy Ghost with the same evidence as those in the New Testament church.

Faith In A Storm

"And there arose a great storm of wind, and the waves beat into the ship, so that it was now full" (Mark 4:37).

All at once he disciples were caught in a great storm on the sea. The waves were rough, beating against the boat, and the boat seemed to be filling up with the water from the sea.

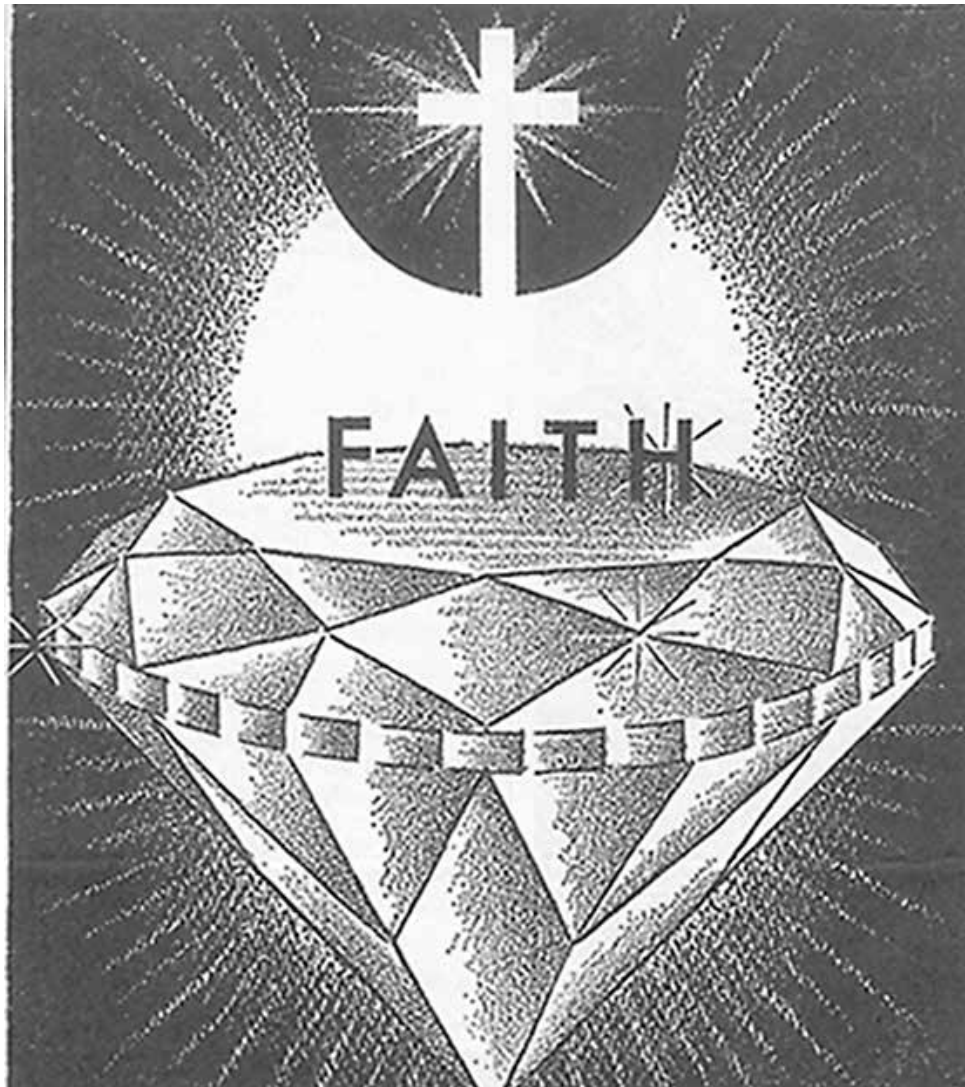
But Jesus was asleep. It is no wonder that the disciples were frightened since they were face to face with death. Nearly everybody is afraid when death stares them in the face.

We can talk about death with a smile and with an even pulse when death seems far away, but when it comes right up to us and looks us squarely in the eye, we are frightened!

The disciples were not only frightened but they were also quite upset. And the reason they were upset was because it seemed to them that Jesus was indifferent to their safety. They shook Him awake, and spoke words to this effect: "Don't You care whether we drown?"

Jesus opened His eyes, stepped upon the upper deck of the boat, and said to the sea, "Peace, be still." Then looking at His disciples, He said in essence, "How is it that you have no faith? Faith is the one thing you must have, but you do not have it." He had called the disciples and they had responded to His call and had followed Him for a long time. They had listened to His teaching, had gazed attentively into His face as though they were taking in everything He said. He had often spoken to them about faith.

On one occasion He said "If you



have he faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove" Matthew 17:20 the mustard seed was the smallest seed that a Palestinian farmer knew about. Jesus impressed upon the disciples that faith as a grain of mustard seed would move a mountain which is the most unmovable thing on the face of the earth.

A mole hill we can kick out of our way. A good-sized hill can be cut down by earth-

moving equipment, but we cannot do anything with a mountain except bore through it. We cannot move it. The disciples were familiar with mountains. They knew Mount Tabor, but that mountain in no more than a good-sized hill. Other mountains in the area measured two and three thousands feet high. But on this particular occasion, Jesus and the disciples were standing at the base of Mount Hermon, the tallest mountain in the area. It rose 9,000 feet above the sea level, and for most of the

year snow could be seen on its peaks. And with his mountain in front of them, Jesus said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove" and it will move. What Jesus actually said to His disciples was, "If you have a very little faith, you will be able to do the impossible." But that would be a tame way of saying it, and nobody would likely remember a saying like that beyond sundown. But when Jesus referred to moving a mountain no one could ever forget what He taught.

Jesus had placed such emphasis upon faith and had spoken about its importance so much that He expected His disciples to possess it, but when they were caught in a great storm of the sea, the one thing they needed the most, FAITH they were without. The word faith is a key word in the New Testament. Faith is one of the ABC's of the Christian's walk in life. It is among the elementary subjects that must be mastered if a Christian is to understand the meaning of life. And yet many Christians do not know what faith is.

Some people have been heard to say, "I do not know whether I have faith or not." Sometimes we say of another person, "He has the most wonderful faith I have ever seen" or "His faith is extraordinary."

Perhaps we are referring to the person's outlook on life, to his optimism. And our comments would be appropriate. But if we want to know what faith really is, we can find its description in Hebrews 11, where faith is pictured in vivid colors in the lives of people.

FAITH: *Weathering the storm*

Continued from Page 10

Reading the illustrations given by the writer, we cannot fail to see exactly what faith is. One of the illustrations is Abraham's faith. Abraham looms colossal. Silhouetted against the misty background of the distant past. The reason he is so visible to all succeeding generations is that he was a man of faith. He left his country and his relatives to go to a place he did not know, not knowing whither he was going. He left his home among the Chaldees because he was not satisfied, and God had so inspired him that he felt that there was better place, a higher plane, in which to live. So he went out from his nation not knowing where he was going, but confident of one thing—that it was possible for him to find a more worthy and satisfying way of living. Following the directions from God, he went in search for a city whose builder and maker is God.

He was a man of faith.

Let us look at Moses, who held a high position in the court of Pharaoh. Being in the household of Pharaoh, he was surrounded with wealth and had a promising future, and he was honored by all who knew him.

But his brethren, the Hebrews, were slaves. He knew that they ought to be free, and he listened to the call of God to deliver them. Mistaken in his approach at first and reluctant later when God called him from Midian to return to Egypt to effect Israel's freedom, he began his mission. He started out not knowing where he was going.

Yes, he knew the geographical direction, but he did not know the obstacles he was going to meet or the



delays he would encounter or the disappointments and pains that would pierce his heart. In spite of all the sacrifices he was asked to make, Moses gave himself to God's great cause. Moses was a man of faith. Gideon's generation was the victim of repeated attacks by the Midianites, who were so numerous that an ancient historical writer could say of them that they killed all the valley swarm of locusts. With the call of God to defeat the Mid-

ianite army, Gideon had only a few men on whom he could count. Moreover, he had no weapons made of steel. All he had were a few trumpets, a few torches, and a few pitchers. To each of the three hundred men with him, he gave these three items and instructed them that at a given signal every man was to blow his trumpet as loudly as he could, smash his pitcher making as much noise as possible, and lift the torch as high as he could and wave it in the night darkness. His orders were obeyed and he triumphed. The Midianites had never seen it after that fashion, and they were thrown into panic. They became so wild in their attempt to get away that they rampled on one another. They even killed each other in their fright and fury to escape Gideon's army.

Gideon was a man of faith.

Let us focus our attention on the well known Old Testament individual by the name of David. When he was only a young lad, a Philistine warrior, a giant, insulted the Israelite army and blasphemed God publicly every day. In a most insolent manner, he strutted in front of the Israelite army and boasted of his strength, daring any Israelite soldier to fight him. When none answered his challenge, David convinced King Saul that he could defeat Goliath. David had no weapon but a sling and a smooth stone, but what were these in dealing with a giant clothed in armor? David, however, did not walk by sight but by faith. He was fighting for truth, and therefore he was not afraid of the giant. When he threw the stone in the name of the Lord the giant came crashing down to the earth. David exhibited faith.

See FAITH Page 12

Called to Be Holy



In the Book of 1 Peter, we find an awesome command: "As he which hath called you is holy, so be ye holy in all manner of conversation; be-cause it is written, Be ye holy; for I am holy" (1 Peter 1:15- 16). We are called to be holy as God is holy! Often in Scripture the words sanctified and holy are synonymous. When the Bible refers to sanctification, it is speaking of one of two aspects. First, it can indicate being set apart—being consecrated or dedicated to God for His use. Secondly, it can mean to be cleansed—to be made holy, to have the inherited sin nature eradicated. The sanctuary where we worship together has been sanctified in the first sense.

It has been dedicated to God. The altar benches at the front of our sanctuary are holy. The pews where the congregation sits are holy; they have all been consecrated to God and His service. When the Tabernacle in the wilderness was to be dedicated, God commanded Moses to anoint the altar and all its vessels. We read, "And thou

shalt sanctify them, that they may be most holy" (Exodus 30:29). Moses did according to God's instructions—he sanctified them. He set them apart. God was conveying a lesson through the dedication of objects. If God can sanctify an object, God can sanctify us. And He wants to do so!

While the experience of sanctification is definite and instantaneous, the sanctified believer continues to grow as a Christian. A sanctified heart has a desire to be instructed, to learn, to mature. A sanctified heart asks: What does living holy look like? How should holiness and separation unto God govern my words, my thoughts, and my actions? The answers to these questions were what Paul and the other Apostles sought to teach the early believers.

FAITH: Weathering the storm

Continued from Page 11

In Hebrews, faith is defined as a spiritual force. It is the spirit of adventure in the cause of truth and right. A man of faith goes out not knowing whither he is going. He cannot know the experiences through which he must pass or the things which he must suffer.

Faith is the spirit of daring. A man of faith dares to speak for truth and to stand up for the right, no matter how great the risk. Faith is the spirit of sacrifice. A man of faith is ready to pay the price no matter what it may be. The attack on the church is violent and venomous. We hear people saying that the New Testament is a collection of legends and myths, that the advanced thinkers have given up on Christianity and that they do not believe in religion at all. Some church

people are alarmed and others are indignant to think that Jesus would allow the church to get into such controversy. It is a time of storm But we can listen to God's voice coming out of the storm: "How is it that you have no faith?" What we are hearing from the world, has been said time and time again, but the church has not gone down.

So-called brilliant men in every generation have written or spoken against the church, but the "Old Ship of Zion" is still sailing. There is no cause for alarm. The waves may beat against the boat, but Jesus is in the boat. As long as He is in the church we need not fear. The Bible does not ask us to keep our eyes upon Abraham, Moses, Gideon, or David, but upon Jesus. He alone is the supreme hero of faith. In the last week of His life on earth, an ugly muttering was

heard through the city of Jerusalem: "Away with Him! Crucify Him! We will not have this Man to reign over us!"

People hissed at Jesus like so many snakes, but in the midst of the hissing He calmly said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). And He will do just that.

To have faith is to defy logic. It takes faith to think positively. It takes faith to believe that there is a loving God who cares deeply about our pain. To believe in life, the universe,

or yourself after numerous failures is to have courage. Faith is an act of courage. It is choosing to get up in the morning and face our fears and believe that God will help us. Faith is choosing to believe that even though we may have failed one hundred times before that we can succeed the next time. Through Faith Through faith we understand The things we cannot know - The hidden pattern God has planned And why each thread is so. We trace life's vast design And lose His golden strand; But when our wills with His entwine, Through faith we understand.

Through faith we understand What to our sight is dim, And still Love's sweet, all-knowing hand Leads those who trust in Him. Ours not to know the way But bow to His command; And when our childlike hearts obey, Through faith we understand.

HOLINESS: *He purified my heart*

Continued from Page 12

The Greek word translated common in Acts 10:14 and 28 means "unholy." Thus, the word holy could also be translated uncommon. God's Word draws a clear difference between holy and unholy, between clean and unclean (see Leviticus 10:10). Sanctified objects are not to be used in a common manner; they are to be used for the glory of God. That principle extends to followers of Christ as well. The Apostle Peter said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the

praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9). As Christians, we are not to be "common" people because we have devoted ourselves to God; we have set ourselves apart for Him. The second aspect of sanctification—that of cleansing—is an act of God that brings about a change in the inner person. After our sins have been forgiven, we come to Him with a recognition of needing more. We long to fully conform to the image and nature of Christ, so we present our lives in total submission to Him. As we look to God to accomplish the purifying work in us, He sanctifies our hearts and makes them holy in a second, definite, and instantaneous work of grace. The carnal nature with which we were born is destroyed.

God wants every individual who has been saved to be entirely sanctified. When we pray and consecrate to God, we have separated ourselves for His use. But then we must let His Blood be applied again to our hearts to make us clean and pure and holy in the sight of the Lord. Even after we have received the experience of sanctification, we are still subject to

human limitations such as flawed reasoning and imperfect judgment, which can cause us to make less than perfect decisions. However, holiness will keep our hearts pure and motivate us to always want to do the right thing. We want to receive instruction from God. We listen, we obey when that instruction comes, and we continue to grow in Him. We mature as Christians. Holiness must permeate every aspect of our lives. Our lives should reflect that we are consecrated to God. The decisions we make should be based on the fact that we have separated ourselves to live for the Lord. Our speech should reflect our commitment to belong to

Him. Our actions, the places we go, the music we listen to, the way we look—all of it should reflect the fact that we have set ourselves apart for God. Living holy lives is a tremendous privilege, and it is what God desires for each of His children!

— From a sermon by Darrel Lee

"If you think you can walk in holiness without keeping up perpetual fellowship with Christ, you have made a great mistake. If you would be holy, you must live close to Jesus."

— Charles H. Spurgeon

The first step in living holy lives begins with a proper understanding of what God means when He calls believers to holiness, a command that is found in

both the Old and New Testaments. Holiness is not merely conforming to a certain set of rules. Rather, it is a way of life based on separation from the world, setting ourselves apart or devoting ourselves to God for His use, and the eradication of the sin nature through the experience of entire sanctification. It includes the necessity of spiritual growth, and is marked by a desire to receive instruction from God and to mature as Christians in every aspect of the Christian walk. It will be important for you to understand that a measure of holiness is imparted to the heart at salvation. We do not minimize the experience of salvation when we preach the experience of sanctification. The "old man" is nailed to the cross at salvation; he is dealt the death blow at sanctification. God deals with each of us uniquely according to our understanding and the light we have. For this reason, it is impossible to attribute the precise level of virtue imparted at the experience of salvation. We can unequivocally state, however, that at salvation our sins are forgiven and we have power to live without sin, even though the principle of sin still exists until it is eradicated. We should be clear that holy living is an ongoing continuum, beginning with the instantaneous experiences of salvation and sanctification, and continuing in development as we mature as Christians. There is an essential difference between the sanctified people of God and the people of the world. The views, motives, desires, and purposes of a holy, sanctified individual are diametrically opposed to those of the world. The one who is interested in living holy will be constantly seeking to abide in conformity to the character of God, and in obedience to the will of God.

A farmer plows, plants, and cultivates his crop, all the while knowing that his efforts will pay off only if the weather and other external factors are positive. For a successful harvest, he is ultimately dependent on things only God can provide: sunshine, adequate rainfall, protection from insect infestations or natural disasters that might affect crops, etc. Even though the farmer cannot control his environment, he continues to diligently attend to his responsibilities of plowing, planting, cultivating, weeding, fertilizing, and tending to his crop. The farmer cannot do what God must do to make the crops grow, and God will not do what

the farmer should do. It is the same way in our lives as sanctified believers. Paul told the believers in Corinth, "Having therefore these promises, dearly beloved, let us cleanse ourselves

from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1). When we have been saved from our sins, God will wonderfully sanctify us and eradicate our sinful natures. However, we still have a responsibility: even though the experience of sanctification is instantaneous, we must continue to keep the ground in our hearts watered through prayer, and nourished by intake of the Word of God. Any "weeds" that might hinder our spiritual growth must be removed quickly, and we need to

need to keep a watchful eye out for any "insects" or undesirable elements that would damage or destroy the spiritual fruit we are to produce. In short, there is an on-going requirement to exercise diligence to keep ourselves uncontaminated from the world's influence, and to grow in our relationship with God.



PENTECOST: *Must We Die?*

Continued From Page 7

He was God's voice in the wilderness, crying out against the advance of worldliness.

About the middle of the second century, a change began to take place in the outward circumstances of Christianity. Page 757 of Volume 18 states, "The enthusiasm for life of holiness and separation from the world no longer swayed all minds. In many cases, sober convictions and/or submissive assent supplied the want of spontaneous enthusiasm.

There were many who did not become, but who were and therefore remained, Christians. (This means they were not Christians by personal convictions, but by family environment.) Then, in addition to this, Christians were already found in all ranks and occupations—in the imperial palace, among the officials, in the abodes of labor, in the halls of learning, and among slaves and freemen.

"Should the church take the decisive step into the world, conform to its customs and acknowledge as far as possible its authorities, or ought she, on the other hand, to remain as a society of religious devotees, separated and shut out from the world.

That this was the question at issue, it is obvious enough now, although it could not be clearly perceived at the time. It was natural that warning voices could then be raised in the church against secular tendencies, that the well-known council, about the imitation of Christ, should be held up in their literal strictness before worldly Christians.

"The Church as a whole, however, under pressure of circumstances rather than by spontaneous impulse, decided otherwise. She marched through the opened door into the Roman State and settled down there to Christianize the state by impart-

ing to it the Word of the Gospel, but at the same time, leaving it everything except its Gods. With the aid of its philosophy, she created her new Christian theology.

But, believers of the old school protested in the name of the gospel against this secular church. They joined an enthusiastic movement which had been originated in a remote province, and had at first had a merely local importance."

This was the beginning of the revival under Montanus. This was the position of the church approximately fifty years after the death of the last apostle. There is much controversy over this man Montanus. Jesse Hurlbut, in *The Story of the Christian Church*, makes this observation, "The Montanists, named from their founder Montanus, should scarcely be classed among the heretical sects though their teachings were condemned by the church.

They were Puritans, claiming to return to the simplicity of the primitive Christians. They believed in the priesthood of all true believers, and not in orders of the ministry; sought for a strict discipline in the church; held to prophetic gifts as the privilege of disciples, and had many prophets and prophetesses in their membership."

In modern times, John Wesley gave approval to Montanus and most of his teachings. Harnack, an eminent modern scholar, has also endorsed them. With regard to these sects and so-called heresies, one difficulty in understanding them arises from the fact that most of their own writings have perished, and we are dependent for our views upon those who wrote against them and who were undoubtedly prejudiced.

It is true that many modern theologians attack Montanism as here-

sy. However, did they not say the same about Paul when he countered, "After the way which they called heresy, so worship I the God of my fathers"? Have they not said the same thing about every holiness revival? Do not Pentecostals join ranks with them today in receiving the rebuke of modern religion?

The ardor and the prophesying of these followers of Montanus were denounced as demoniacal. "Their expectation' of a glorious earthly kingdom of Christ was stigmatized as Jewish, their passion for martyrdom as vain-glorious, and their whole conduct as hypocritical.

As a rule, the Bishops were resolute enemies of the Montanist's enthusiasm.

Between the year 150 and 176 AD., the authority of the Episcopate (Bishops) had been immensely strengthened, and along with it, a settled order had been introduced into the church. The bishops and their flocks gave offense to the spiritualists on so many points that at last it could be endured no longer.

"The latter wished for more fasting and prohibition of second marriages, a frank, courageous profession of Christianity in daily life, and an entire separation from the world. The bishops, on the other hand, sought to make it as easy as possible to be Christian, lest they should lose the greater part of their congregations." (*Encyclopedia Britannica*, Eleventh edition, Volume 18, Page 758, 759).

These advocates of Christian purity attempted to remain with the established church order, however, at length they were finally driven out and had to form their own congregations. The *Encyclopedia Britannica* further states, "... this explains how the latter Montanists never obtained a position of influence.

In accepting, with slight reservations, the results of a development which the church had undergone during the fifty years from 150-200 AD., it reduced itself to the level of a sect." These are startling statements indeed. Just think—the church in full glory at the year 100 AD.; worldliness invading for the next fifty years; and then in 150 AD., a revival of holiness.

Then, around the year 200 AD., or some fifty years later, the revival spirit begins to wane. Could it be true that there is a danger of this fifty year cycle of revival, organization, education, socialization, and then stagnation?

Before passing from our brief mention of Montanism, I would like to add the following observation: Page 759 of the previously mentioned reference states, "The early Montanists used expressions which seemed to indicate a Monarchian conception of the person of Christ."

To be a Monarchian was a second century expression for saying, "I am a Oneness." Apparently many of these people were advocates of the full-orbed deity of Christ, and were very strong for holiness and purity in the local congregations.

Pentecost must we die? Must we follow this fifty year cycle? In all fairness, I must state that there is more than one way for a church to die.

What happened to these stalwart followers of Montanus? The *Encyclopedia Britannica* states: "... after their separation from the church, they became narrower and pettier in their conception of Christianity. Their asceticism degenerated into legalism.

Their claim to a monopoly of pure Christianity made them arrogant." It is quite apparent that this spiritual pride, self-centeredness, and extreme individualism became their downfall. History records these words, "They died out."

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**Elder Russell
Frazier**

**LOCATED AT THE FAIR GROUNDS ON ARCH ST
MADISONVILLE, KY**



Pastor Junior Tingle Welcomes All.

**We Are Looking for Many More New Young People This Year
Make Plans to Attend.**

Great Free Meals served after each Service

Everyone Is Invited

SPECIAL SPEAKERS

Elder Evans.....1:00 p.m.

Elder Brad Lambeth.....7:30 p.m.

Special Singing and Choir