

THE Apostolic Faith

EARNESTLY CONTEND FOR THE FAITH

April - June 2019



STAYING RIGHT SIDE UP, WHILE FEELING UPSIDE DOWN

by CHERYL DOWNEY, p.31

From the Word HOW TO THRIVE IN BABYLON

Witness FROM RESISTANCE TO RESOLVE

World Report WESTERN EUROPE WORK MOVING FORWARD

Our Classics SUBMISSION

COVER STORY

31 STAYING RIGHT SIDE UP, WHILE FEELING UPSIDE DOWN

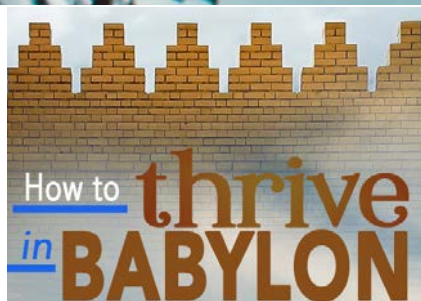
WITNESS

Cheryl's experience of a mental health breakdown taught her valuable lessons that can help others.



DEPARTMENTS

VIEWPOINT
FROM THE WORD
WITNESS
WORLD REPORTS
OUR CLASSICS
DOCTRINES



6 HOW TO THRIVE IN BABYLON

FROM THE WORD

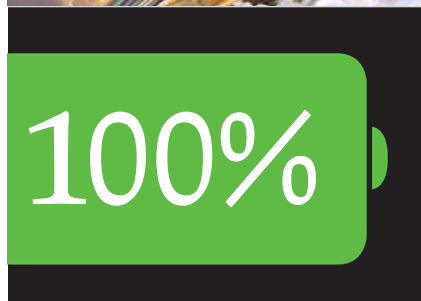
Like the four Hebrews, we can excel in spite of the ungodliness around us.



10 THE LORD'S SUPPER

FROM THE WORD

An ordinance which shows obedience and devotion to the One who died for us.



16 100% FAITHFUL

FROM THE WORD

When we put our trust in God, we find that He never fails.



20 CHRISTIAN FELLOWSHIP

FROM THE WORD

Followers of Christ have more than a common interest; they have a common purpose and goal.

INSIDE

THE Apostolic Faith

VOLUME 112-2



26 FROM RESISTANCE TO RESOLVE

WITNESS

The Portland church pastor and his wife tell how God has led them.



35 THE PERSISTENT LOVE OF GOD

WITNESS

In good and hard times, God proved His love all sufficient.



25 HUNTER CRIPPS

WITNESS

"Recently, the Lord has been calling a consecration from my life."



38 WESTERN EUROPE WORK

WORLD REPORT

What began in the 1970s as a group of students meeting for fellowship, now comprises 30 churches and groups spread across Western Europe.



42 SHORT TAKES

WORLD REPORT

- 15 Churches Reopened in Angola.
- Change in Leadership in the Dominican Republic.
- St. Eustatius Congregation celebrates 25 years.

30 WHAT MUST I DO TO BE SAVED? STEPS TO SALVATION

To receive salvation from God, we must acknowledge, confess, repent, forsake, and believe.

47 BIBLE DOCTRINES SUMMARY OF BIBLE DOCTRINES

We believe in the divine inspiration of the Bible, and endorse all the teachings contained in it.



44 SUBMISSION OUR CLASSICS

Like Saul, we need to say, "Lord, what wilt thou have me to do?"



46 A DRUNKEN TOBACCO FARMER DELIVERED

OUR CLASSICS

He swept out the old tobacco barn and started praying.

VIEWPOINT

BY DARREL LEE, SUPERINTENDENT GENERAL



Sam Jensen received the old-time Gospel, carried it forward energetically, and passed it on to the next generation.

Sam Jensen published his autobiography and gave a signed copy to Debbie and me seven years ago, three years before he died. The tone was serious when he wrote of serving God, but fascinating and quite funny when he wrote of life in general. He never knew that his daughter, Rosie Lambert, wife of pastor Dave Lambert, would one day be transferred to serve in Portland (see page 26).

When he was born, Brother Sam's mother wanted to name him Samuel John Job Joseph Jedediah Jensen because she wanted him to be like all of those men from the Bible. Since the birth certificate lacked room for that many names, they settled on Samuel John Jensen.

Brother Sam's parents were both ministers. His father would preach on Sunday morning and his mother on Sunday evening. When he was ten years old, the church was the front two rooms of their home. That is where he prayed through to salvation as his mother knelt alongside him.

Even when he was young, Brother Sam loved to sing. He had a beautiful voice, as did his mother (and his children do as well!). In high school, Brother Sam was first trumpet in the school orchestra and served as vice president of the student body. He was also athletic, setting records in running and winning first place in the long jump. Though he weighed just 145 pounds, he could squat 300 pounds. (However, he once pinned himself to the ground and could hardly escape from beneath the bar!) Brother Sam was not perfect. Not only did he run fast, he drove fast! That resulted in thirteen speeding tickets and the eventual loss of his driver's license for a time.

As a young adult, Brother Sam became a branch church music conductor and often sang tenor solos in services. During sixty years of Gospel singing, he never used written music because he had committed about three hundred songs to memory.



Sam and Virginia Jensen in 2006.

At the age of seventy-two, Brother Sam was still working out with barbells and doing 250 push-ups daily. Despite a lifetime of healthy eating and exercise, he had a stroke after turning seventy-three, resulting in a paralyzed left side. He learned to walk again, but acknowledged, "Every time I step with that left leg, I have to concentrate on my balance." At a camp meeting service after his stroke, Brother Sam testified from the front row of the congregation, walking back and forth to demonstrate the power of God that had restored him. He said that as he walked, he would repeat to himself with each step, "My legs are strong!"

Brother Sam is in Heaven today, but the memory of the enthusiastic spirit with which he served God continues to be an inspiration to those of us who knew him. Though most readers of this magazine never knew him, we pray these articles and testimonies will inspire you to serve God in the same fervent manner. I will conclude with the same words Brother Sam used when he signed the book he gave us, "To God be the glory." □

D Lee

WORD

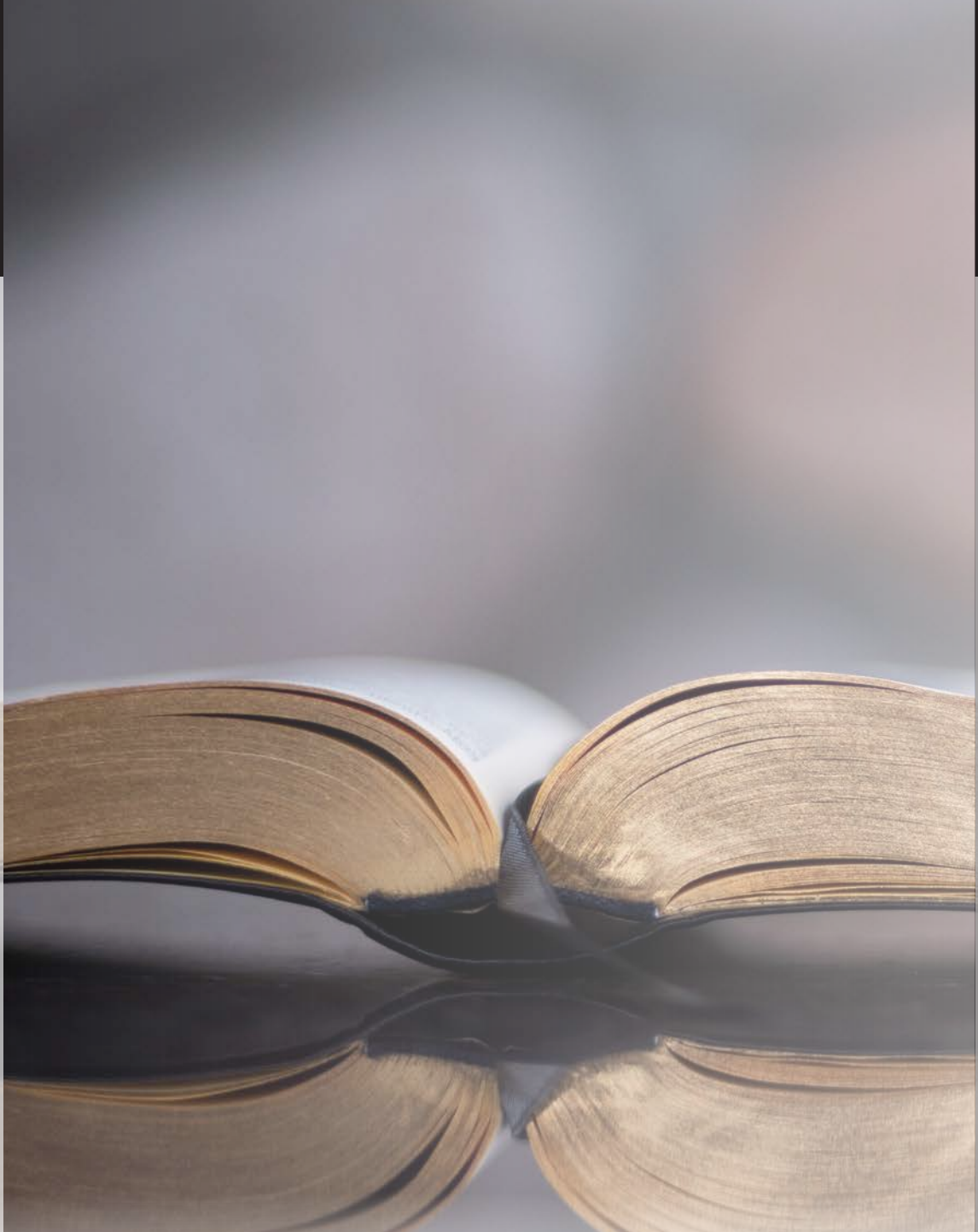
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10 THE LORD'S SUPPER

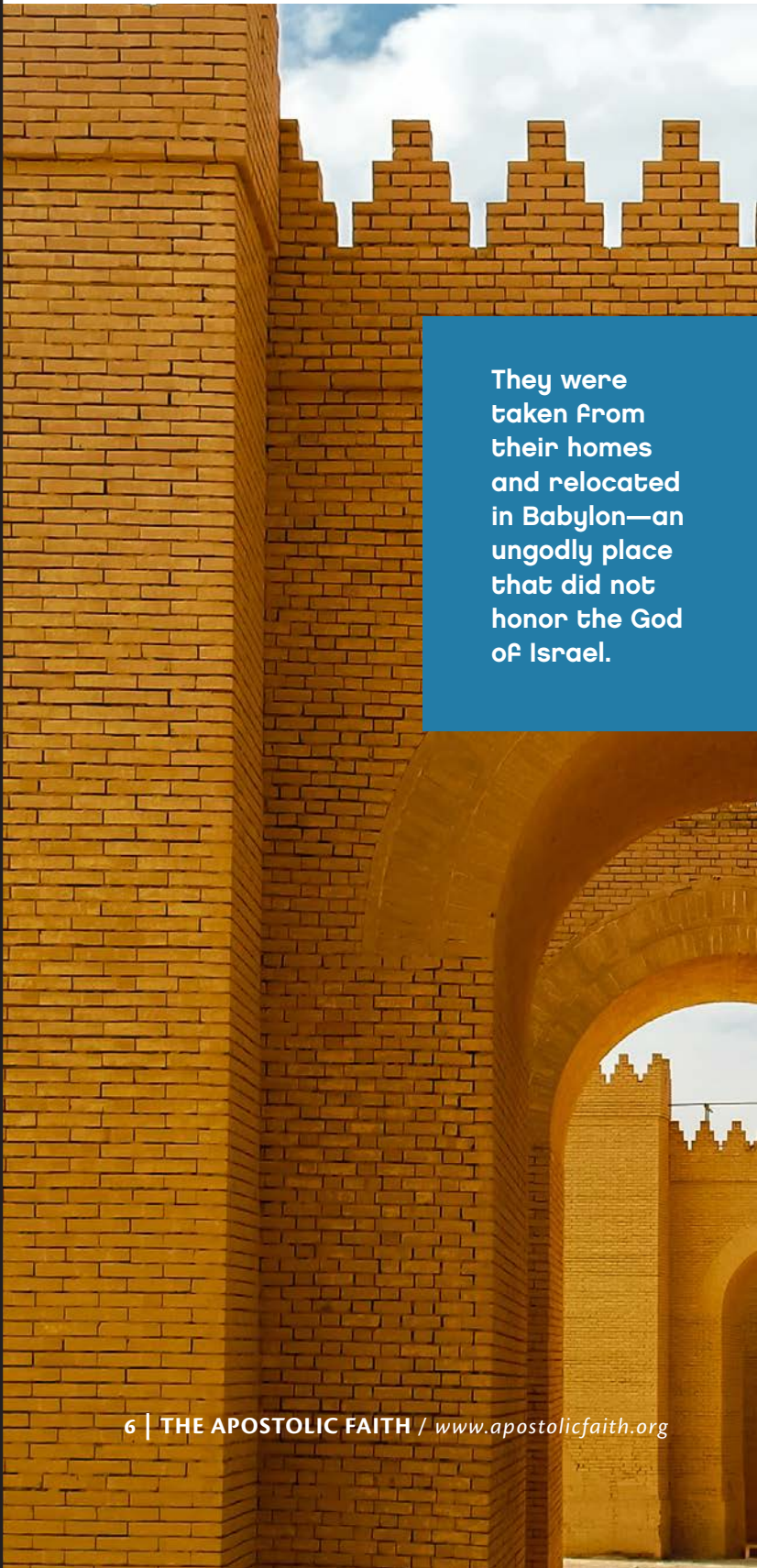
16 100% FAITHFUL

20 CHRISTIAN FELLOWSHIP



HOW TO THRIVE IN BABYLON

by DARREL LEE



They were taken from their homes and relocated in Babylon—an ungodly place that did not honor the God of Israel.

YOUNG PEOPLE IN SCHOOL DISTRICTS

AROUND THE UNITED STATES typically begin a new school year about the first week of September. While this may be exciting for some, others may find that starting a different program in an unfamiliar setting is challenging or even overwhelming! The Word of God provides us with an example that can be encouraging for students with either perspective.

FORCED INTO A FOREIGN LAND

In the Book of Daniel, we find an account of four young Hebrews who were placed into a three-year, rigorous academic program for which they did not apply. They were taken from their homes and relocated in Babylon—an ungodly place that did not honor the God of Israel, His law, or His people's customs. There they began a course of instruction that was totally foreign to them.

Daniel 1:4 gives a description of these young men, and the intention behind enrolling them in this program. We read that they were "children in whom was no blemish, but well favoured, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

These young men had already received a good foundation in life, having grown up in Hebrew homes. They had learned respect for authority and devotion to God through a wholesome family structure as taught by the Mosaic Law.

They were also well-grounded academically. They knew the origin of the world, having learned of Creation through observation and the writings of Moses. They knew history, as rehearsing the events that had taken place among their people from Abraham through subsequent generations was part of their oral tradition. They knew military tactics, being familiar with the past victories and defeats of the Children of Israel. They knew animal husbandry and horticulture, having grown up in an agricultural society. They knew music;

LIKE THE FOUR HEBREWS, WE CAN EXCEL IN SPITE OF THE UNGODLINESS AROUND US.

the songs and psalms of Deborah, David, and others that we still have access to in the Book of Psalms were known to them. They also were well acquainted with Hebrew theology and the Law of Moses.

Secular history indicates that math, geometry, architecture, engineering, and physics would have been among the subjects they had previously studied. They would also have known calligraphy and graphic arts. They were proficient in language arts; they knew Hebrew and some of the dialects of Canaan. During their three-year program in Babylon, they learned the Chaldean language and acquired knowledge of heathen beliefs, though they understood those beliefs were contrary to what they had been taught.

AN ATTEMPT TO SUPPLANT GODLY UPBRINGING

Nebuchadnezzar, the king of Babylon, had a plan for these four young Hebrews, but what he did not understand (although the four did) was that God also had a plan for their lives. The king's goal in enrolling them in this three-year academic program was to teach them the learning and the language of the Chaldeans so they could be of benefit to his realm. He wanted to familiarize them with the mindset, culture, and customs of Babylon so they would abandon their Hebrew heritage, and become fully integrated into Babylonian society.

To accomplish that purpose, the king determined to change their lifestyle. He began by establishing that their diet be changed to "a daily provision of the king's meat, and of the wine which he drank" (Daniel 1:5). He changed the curriculum they were used to, providing a program contrary to what they had learned in their Hebrew homes.

The king was also determined to change their theology. These young Hebrews had been taught from infancy to fear the God of Heaven. In order to change their beliefs, their names were changed. The names given them by their parents—Daniel, Hananiah, Mishael, and Azariah—reflected their godly heritage. These young men had been taught what their names meant. Daniel means "God is my judge," and Daniel knew that he was accountable to God. Hananiah means "God has favored." He

understood that God had a blessing in store for him if he served God. Mishael means "There is no god like God," and Azariah means "God is my helper."

The new names given them related to Chaldean gods. Daniel was renamed Belteshazzar, a reference to the treasure or secrets of Bel. Hananiah became Shadrach—alluding to the inspiration of the sun. Mishael was named Meshach, meaning "he who belongs to the goddess Shehack." And Azariah was given the name Abednego, meaning "servant of Nego, the morning star." The goal was for them to forget everything they had been taught back home; they were to turn away from their Hebrew upbringing and embrace a Chaldean way of life.

THE CHALLENGE TODAY

The goal of the enemy of our souls—and the enemy of every child who has been reared in a God-fearing home—has not changed. Satan still attempts to enroll young people in a program of study that will cause them to doubt and ultimately abandon their heritage. Although we might initially think otherwise, the challenge facing this generation of students is the same one faced by previous generations of students.

Yet within that common struggle, I do see at least one difference from when I was in school. Back then, parents were concerned about peer pressure—that the influence of peers the students' own age could draw young people away from the principles they had been taught. Now, it is the authority figures and the curriculum that pressures young people to doubt their moral compass and question their beliefs. In many cases, it seems that teachers and textbooks have strayed from teaching academics to advocating for what the Bible condemns as wrong, immoral, and deviant.

The Bible reveals that God is a just God. God's perfect justice rewards righteous behavior and requires punishment for unrighteous behavior. However, in today's world, right and wrong have been redefined. Lawlessness and all kinds of sinful lifestyles are celebrated at the expense of those who are law abiding and seek to please God. The Bible declares that this would come to pass—that right would be called wrong and wrong would be called right—and that is certainly true of our day.

A culture that has rejected God and the precepts of His Word is a culture that will be cast into confusion. We see that today with gender confusion. In the first book of the Bible, we read that “God created man in his own image, in the image of God created he him; male and female created he them” (Genesis 1:27). The descendants of that first male and female were what the Bible describes as sons and daughters—boys and girls. The difference between genders is Biblical. You were born a baby boy or a baby girl. No matter how much culture tries to alter that truth, no matter how much it might encourage you to change your gender by taking medications or having an operation, you are what you were at birth. To try to be something different will cast you into a life of confusion.

In our day, we hear frequently of animal rights. Seemingly, animals have more rights than unborn babies who are denied an opportunity to see the light of day or take a breath of air. We hear of women’s rights, specifically “a woman’s right to choose,” which really is nothing more than granting a woman the right to terminate the life of a child.

Recently I read a report citing the economic advantages of abortion in society as a whole. Even if that were true, no dollar amount is a justification for abortion. Since the *Roe vs. Wade* ruling legalized abortion in the United States in 1973, thirty million baby girls have been killed—thirty million little girls who never were allowed to grow up to be teenage girls and ultimately women who would perhaps one day



Babylonian numerals were written in cuneiform, using a wedge-tipped reed stylus to make a mark on a soft clay tablet which would be exposed to the sun to harden and create a permanent record.

Ceramic art from a panel of striding lions which lined the Processional Way, the most important street in the capital of the Babylonian Empire.

have baby girls. Today, if those aborted babies had lived, they might be grandmothers! Women’s rights? Where is the right to live for those baby girls? We do not need to accept the corrupt teachings of this culture.

We see in the news how fashionable it has become to disrespect authority. The media is full of accounts of individuals expressing their distrust and even contempt for authority, often with harsh rhetoric and even physical confrontation. We should respect authority—even authorities who have or promote an unbiblical point of view. We can question authority respectfully. Romans 13:1-2 instructs us, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.”

We are to respect civil authorities; we respect the military; we respect our flag; we respect our country, the United States of America. To disrespect our country is to disrespect the very place that some in our congregation fled to from Communist countries that deprived them of the freedoms we enjoy in our nation.

Young people should be encouraged to respect their parents. They are an authority, and the Bible says it will go well with children who obey and honor them. At times, parents may show their concern by imposing boundaries; those boundaries should not be resisted or defied. God imposed boundaries in the Garden of Eden, and as long as Adam and Eve stayed within those boundaries, everything went well. Once they determined to have their own way, things did not go well.

Of course, we cannot promise that those who stay within their parent’s guidelines will coast through life with no problems. The young Hebrews we read about in the Book of Daniel had challenges, although they stayed within the parameters that their parents had established for them. You will have challenges too.

LESSONS FROM THE HEBREW BOYS

Daniel, Hananiah, Mishael, and Azariah were young when they were carried off into captivity in Babylon. Our youthful years are when we learn best; that is the best time to realize that we need to take



The king's goal . . . was to teach them the learning and the language of the Chaldeans so they could be of benefit to his realm. He wanted to familiarize them with the mindset, culture, and customs of Babylon so they would abandon their Hebrew heritage.

a stand. The four Hebrews did so; they purposed in their hearts that they would not defile themselves by eating of the king's meat. However, they expressed their convictions in a respectful manner. They conversed with the one who was in charge of them, explaining their position and asking him to give them an opportunity to prove that they could thrive while remaining true to what they had been taught. They took their stand, and in the end, God vindicated both them and the one in authority. "God gave them knowledge and skill in all learning and wisdom," and when their course of study was completed, "among them all was found none like Daniel, Hananiah, Mishael, and Azariah" (Daniel 1:17,19).

The most valuable lessons they learned were not from textbooks. Here are some of the great things they learned:

- **THEY LEARNED TO VALUE THEIR HERITAGE.** In a new and strange environment, they did not abandon their principles in order to fit in. Rather, they maintained steadfast allegiance to God and the godly culture in which they had been raised, upholding the guidelines they had been taught to respect and live up to.
- **THEY LEARNED THAT IT PAYS TO HAVE A TESTIMONY.** They stood true when their lives revolved around the Temple and the synagogue, and they stood true in Babylon, the center of a cruel and ungodly empire. And in the end, even the king acknowledged their excellence.
- **THEY LEARNED IT IS VALUABLE TO HAVE FRIENDS WITH SIMILAR CONVICTIONS.** Choose your friends wisely. Make sure they have a purpose like the four Hebrews—a purpose to serve God faithfully. If you see your friends waiver spiritually, encourage them along the way. But if they choose to go another way, then beware. God's Word teaches that "evil communications corrupt good manners" (1 Corinthians 15:33)
- **THEY LEARNED THAT THERE IS FREEDOM IN CAPTIVITY.** Though detained in Babylon, they were able to thrive in circumstances that were not conducive to



godliness. We can thrive even when the culture is against us. There may be times when we feel alone in an evil world, but God has allowed those times and He will be with us. Challenges help us develop and grow as Christians when we learn to depend upon Him.

- **THEY LEARNED THAT IT PAYS TO HAVE A PURPOSE.** The four Hebrews found that those with authority can change your name, but they cannot change your devotion. They can change your curriculum, but they cannot change your thinking. They can control your environment, but they cannot control your resolve—your purpose to serve God.

Like the young Hebrews, we too can excel and thrive. We do so by having a purpose that we are going to please God and hold true to that purpose no matter what is taking place around us.


The four Hebrews were rewarded for maintaining their purpose. We read that when they stood before the king and he questioned them, "he found them ten times better than all the magicians and astrologers that were in all his realm."

One day we will stand before the King of kings! If we maintain our allegiance to Him, withstanding the pressure around us to accept the norms of society that are unbiblical and corrupt, we too will be rewarded. □

■ Reverend Darrel Lee is Superintendent General of the Apostolic Faith Church.

Cunneiform
cylinder with an inscription of Nebuchadnezzar II describing the construction of the outer city wall of Babylon, ca. 604-562 B.C. It reads: "I built a strong wall that cannot be shaken with bitumen and baked bricks... I laid its foundation on the breast of the netherworld, and I built its top as high as a mountain."

THE LORD'S SUPPER: A SACRED OBSERVANCE



When we partake of the emblems that Christ established as symbols, our actions are far more than a mere ritual. We are signifying our allegiance to Him through obedience to His command.

COMMEMORATIONS ARE AN IMPORTANT PART OF OUR LIVES. We all have dates on our personal calendars when we celebrate milestone events—birthdays, anniversaries, and the like. As citizens of the United States, we also observe national days of remembrance such as Veteran's Day, Memorial Day, and Independence Day.

For the followers of Christ, however, there is an even more significant commemoration: the Lord's Supper. This is a time when those who have been born again look back and reflect on our Lord's death at Calvary. While that day was one of unimaginable pain for Christ, it was without doubt the most important event in all of world history. For centuries, the patriarchs and prophets of the Old Testament had looked ahead to that day. In our era, as believers and recipients of salvation, we look back to it.

According to Scripture, Jesus Christ himself instituted the ordinance of the Lord's Supper on the night before His crucifixion. Luke 22:19-20 records that at the conclusion of His last Pass-over meal with His disciples, Jesus "took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: *this do in remembrance of me* [italics added]. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The observance of this ordinance is one of the most meaningful expressions of commitment and adherence to the doctrines of Christianity, because the death and resurrection of Christ are the foundation of our faith. When Jesus died on the Cross, His body was broken and His blood poured out as the price for our redemption. When we partake of the emblems that Christ established as symbols, our actions are far more than a mere ritual. We are signifying our allegiance to Him through obedience to His command.

Personal reflection on the death of Jesus Christ is a natural part of our Christian lives. All born again Christians have a heart connection to Calvary, so of course we consider Christ's sacrifice as we commune with Him in our private devotions. However, Christ himself instructed His followers to observe a corporate commemoration of His sacrificial death as well.

AN OBSERVANCE WHICH SHOWS OBEDIENCE AND DEVOTION TO THE ONE WHO DIED FOR US.



This article was compiled from the Apostolic Faith Ministers Manual, Sunday school curriculum, and other sources.

For more than twenty centuries, this observance has been carried out by the Christian Church. Generations have come and gone; religious and philosophical trends of thought have emerged and disappeared; empires have formed, flourished, and dissolved—and through all that time, Christ's followers have commemorated the fact that God's Son came to earth and died for the sins of mankind.

In contemporary religious circles, a variety of names are used to refer to this observance, depending on specific church traditions. Each name brings out a different aspect or perspective regarding it. Many churches refer to it as *Holy Communion*, alluding to the fact that in partaking of it, we commune with Christ and other believers. Some call it the *Eucharist*, a word that means "thanksgiving," and certainly thanksgiving is an important part of how we look back to Calvary. Here in the Apostolic Faith, we call it the *Lord's Supper*, pointing to the fact that it occurred during the final meal Jesus ate with His disciples. Today, in Apostolic Faith churches around the world, we follow the example of Christ's actions at His Last Supper with His disciples. As a worldwide community of believers, we gather on regular occasions to look back and reflect together on Christ's death.

AN ORDINANCE INSTITUTED BY CHRIST

We often refer to this observance as an "ordinance service." The dictionary gives two definitions for the word *ordinance*. The first is, "A piece of legislation enacted by a municipal authority." The second definition is, "an authoritative order or decree," as in, "The president issued an ordinance." In today's vernacular, we might call it an "executive order." Some synonyms for this usage are *edict*, *law*, *ruling*, or *mandate*. If the edict of an earthly ruler is important, how much more important is a decree from the Ultimate Authority who made Heaven and earth?

During His time on earth, Jesus instituted three ordinances: the Lord's Supper, the washing of the disciples' feet (which we observe during the same service in the Apostolic Faith), and water baptism.

As law-abiding citizens of our country, we show respect for legal ordinances by obeying them. We fasten our seatbelts, pay our taxes, get permits when we build a new home, and follow traffic laws when we drive. Similarly, the main way we show respect for the ordinances of Jesus Christ is by obedience to His instruction.

THE CONNECTION TO PASSOVER

The name "Passover" is derived from the Hebrew word *pesach* which is based on the root word meaning "pass over." It refers to the fact that God passed over the homes of the Israelites during the last of the ten plagues, just before their deliverance from Egypt.

Exodus 12 describes what took place on that fateful night. On the day before the final plague was to occur, the Israelites were instructed to sacrifice a perfect lamb and place its blood upon the doorposts and lintel of their houses. Each family was to gather inside the home and eat the lamb, along with unleavened bread and bitter herbs. That night those who were in a dwelling marked by blood were spared—"passed over"—when the Lord went through the land and slew all the firstborn of Egypt. Thus, in a very real way, the blood of the lamb saved the Israelites from death. God instituted the ordinance of the Passover to commemorate Israel's deliverance, and instructed that it was "to be observed of all the children of Israel in their generations" (Exodus 12:42).

Israel's commemoration of the Passover each year was a type or foreshadowing of the time when the Lamb of God, the Perfect Sacrifice, would be offered for the deliverance of all mankind. The Lord's Supper looks back and commemorates that same event.

In the New Testament era, the Apostles Paul and Peter alluded to the connection between the Passover and the Lord's Supper. In 1 Corinthians 5:7, Paul wrote to the Early Church, "For even Christ our passover is sacrificed for us." In 1 Peter 1:19, Peter spoke of "the precious blood of Christ, as of a lamb without blemish and without spot."

JESUS' FINAL PASSOVER

The night before Jesus' crucifixion, knowing that He was soon to die, the Lord expressed His desire to celebrate a final Passover meal with His disciples. This was a solemn occasion, and one filled with great significance. Jesus knew it would be His last opportunity before His death to commune intimately with those who eventually would carry the Gospel to the world. Everything that happened that evening was divinely orchestrated, and for that reason, it is important for us to study this occasion carefully.

Three of the Gospels describe Jesus' final Passover and the ordinances He instituted at its conclusion. Matthew's account is one of them. It begins with these words: "Now the first day of the

feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (Matthew 26:17). According to Mosaic Law, only the first day of the Feast of Unleavened Bread—the day when the lamb was slain in each household—was called the "Passover." However, in the time of Jesus, the whole week was known as "Passover."

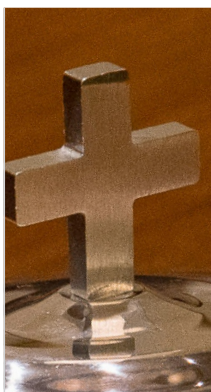
In verses 26-29 of chapter 26, we read how Jesus instituted the commemorative observance. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

THE SYMBOLIC EMBLEMS

While the Lord used tangible objects to teach His disciples about the observance He was establishing, there was nothing mystical or supernatural about the bread and the fruit of the vine—they were merely symbols. The breaking or parting into pieces of the bread symbolized the breaking of Jesus' body. The pouring out of the juice represented His shed Blood—in fact, the Greek word translated *shed* literally means "poured out." Together, the bread and fruit of the vine symbolize the sacrifice of Christ's life that paid the price for our redemption.

We might wonder why Jesus used symbols when He instituted this ordinance. Scripture does not give a definitive answer, but we can be certain that it was for our benefit and understanding. It is possible that the disciples would have forgotten mere words in the stress of events that would soon occur. Perhaps the emotional strain of seeing their Master crucified would have submerged the memory of those final hours. The cup and the bread gave the disciples—and us—tangible images to serve as a reminder.

The "fruit of the vine" (Matthew 26:29) must be juice that is "of the vine" rather



The ordinance is a time to remember Jesus' death on the Cross, which made atonement for our sins. Only those who have received salvation through Christ should take part in the remembrance of His sacrificial death.

Before distributing the bread and juice to the congregation, ministers gather to consecrate the emblems in prayer.



than from some other fruit. Remember that Jesus identified Himself in John chapter 15 as the "true vine." In the Apostolic Faith, we use unfermented grape juice, rather than a product that has been allowed to change its character from the fresh product of the vine.

The bread is to be "unleavened bread." Leaven is a type of yeast that is added to dough to make it ferment and rise. In Scripture, leaven often symbolizes sin. Jesus offered Himself as a sinless Sacrifice for us, so to accurately portray His sinless nature, the bread was to be unleavened.

The bread and the fruit of the vine have no inherent spiritual value in themselves, nor do they impart grace to those who receive them. They simply represent what has been provided for us through Christ's sacrifice.

The physical action of eating and drinking reminds us that we spiritually take in and depend upon Jesus and the saving benefits of His death and resurrection. Just as food and drink are essential in sustaining our physical existence, so the blessings and benefits that come to us through the body and Blood of Christ are critical to our spiritual health and wellbeing.

Eating of the bread and drinking of the cup symbolizes our union with Christ. We do not merely look on the emblems and think about Christ, but we actually receive and partake of them. By doing so, we demonstrate outwardly that we have appropriated the benefits of His sacrificial death inwardly (see John 6:53).

It is important to understand that partaking of the emblems is not a means of obtaining forgiveness for sins. Those who participate must be born-again believers, because along with commemorating Christ's death, we are reflecting on the time when God's mercy personally drew us to Himself and imparted Christ's righteousness to us.

INSTRUCTIONS FOR PARTAKING

In obedience to Jesus' admonition, "This do in remembrance of me," the Early Church frequently met together to observe the Lord's Supper, in some cases as often as every day, according to Acts 2:42-46. With Jesus' physical presence

Instructions from 1 CORINTHIANS 11:17-34

"NOW IN THIS THAT I
DECLARE UNTO YOU I
praise you not, that ye
come together not for
the better, but for the
worse.

For first of all, when
ye come together in the
church, I hear that there
be divisions among you;
and I partly believe it.

For there must be also
heresies among you, that
they which are approved
may be made manifest
among you.

When ye come together
therefore into one place,
this is not to eat the
Lord's supper:

For in eating every one
taketh before other his
own supper: and one is
hungry, and another is
drunken.

What? have ye not
houses to eat and to
drink in? or despise ye the
church of God, and shame
them that have not? what
shall I say to you? shall I
praise you in this? I praise
you not.

For I have received of
the Lord that which also
I delivered unto you, that
the Lord Jesus the same
night in which he was
betrayed took bread:

And when he had
given thanks, he brake
it, and said, Take, eat:
this is my body, which is
broken for you: this do in
remembrance of me.

After the same manner
also he took the cup, when

he had supped, saying, this
cup is the new testament
in my blood: this do ye,
as oft as ye drink it, in
remembrance of me.

For as often as ye eat
this bread, and drink this
cup, ye do shew the Lord's
death till he come.

Wherefore whosoever
shall eat this bread, and
drink this cup of the Lord,
unworthily, shall be guilty
of the body and blood of
the Lord.

But let a man examine
himself, and so let him eat
of that bread, and drink
of that cup.

For he that eateth
and drinketh unworthily,
eateth and drinketh
damnation to himself, not
discerning the Lord's body.

For this cause many are
weak and sickly among
you, and many sleep.

For if we would judge
ourselves, we should not
be judged.

But when we are judged,
we are chastened of the
Lord, that we should not
be condemned with the
world.

Wherefore, my
brethren, when ye come
together to eat, tarry
one for another:

And if any man hunger,
let him eat at home; that
ye come not together
unto condemnation. And
the rest will I set in order
when I come."



gone from their midst, no doubt gathering together to remember Him was a great comfort.

The Apostle Paul was not present when Christ instituted the Lord's Supper. However, according to Galatians 1:12, God himself revealed to Paul what took place on that night, and in 1 Corinthians chapter 11, Paul gave instruction regarding how this sacred event was to be observed. Since the epistle of 1 Corinthians predates the Gospels, this is the earliest written account of the Lord's Supper.

FROM PAUL'S WORDS IN 1 CORINTHIANS 11:17-34 WE LEARN THE FOLLOWING

The Lord's Supper should be observed reverently. Since this observance is a memorial of our Lord's sacrifice, it should take place in a solemn and reverential manner. In Corinth, the church members were holding a fellowship meal prior to the Lord's Supper. Unfortunately, the occasion had become little more than a time to eat and socialize. There was a lack of sharing and caring: in fact, while some ate and drank excessively, others went hungry. That behavior did not demonstrate the unity and love believers should exemplify toward each other, nor was it a proper preparation for the sacredness of the distribution of the emblems. Paul condemned these actions and reminded



The blood of a lamb protected the Israelites as they escaped captivity in Egypt, an event remembered annually at the Passover feast. Jesus was "the Lamb of God," sacrificed for humanity to provide a way of escape from the captivity of sin.

"The Last Supper," by Leonardo DaVinci.

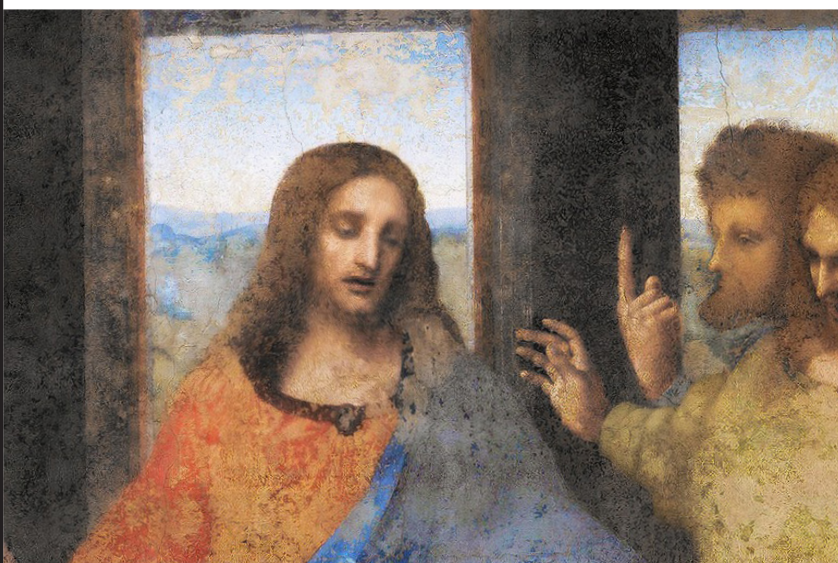
the Corinthians of the real purpose of the Lord's Supper.

The Lord's Supper fulfills the old covenant. In verse 25, Paul quoted Jesus' words as He offered His followers the cup, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." The word *testament* could also be translated *covenant*. Under the old covenant (the Law given to Moses), people could approach God only through the priests and sacrificial system. Jesus' death brought about a new covenant or agreement between God and man. Now, all people can approach God and communicate with Him directly. The new covenant—validated and put into effect through the shedding of Christ's Blood—completed all the types and shadows of the old covenant, fulfilling everything the old covenant looked forward to.

The Lord's Supper is a testimony to others. When we take part in the Lord's Supper, it is proclaiming to others what Christ has done for us. The Apostle Paul pointed this out by saying, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (verse 26). The word *shew* means "to declare or speak of," so observing the Lord's Supper is another way of giving our testimonies.

The Lord's Supper should not be taken unworthily. In verse 27, Paul gave a solemn warning. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." The word translated *unworthily* actually means "in an unworthy manner," and the thought conveyed is "frivolously" or "irreverently." In the original Greek, the word related to the balancing of weights. The implication is that if a person participated in the observance of the Lord's Supper with sin in his heart or in a casual and irreverent way, he was not honoring (or balancing) the importance and sacredness of this memorial with an appropriate heart condition, attitude, and behavior.

While participating unworthily is a very serious matter, this verse may have caused some to hesitate in coming to an ordinance service, thinking that *worthy*



The physical action of eating and drinking reminds us that we spiritually take in and depend upon Jesus and the saving benefits of His death and resurrection.

means “deserving.” That is one definition of the word; we could say, “That soldier is worthy of the honor bestowed on him,” meaning, “he is deserving.” However, if *worthy* means “deserving” in this verse, no one should participate in the Lord’s Supper. How could anyone *deserve* the shed Blood of Jesus Christ? We are worthy because God made us worthy when He saved us! We recognized our need, looked to Jesus for forgiveness, and experienced salvation.

If we have been saved but continue to feel “unworthy” to participate in the Lord’s Supper, we must ask ourselves: Am I doubting the power in the Blood of Jesus to make me fit to participate? God’s Word teaches that the Blood of Jesus avails for the deepest sin. We read in Isaiah 1:18, “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” We must remind ourselves that to partake worthily of the Lord’s Supper is to receive the emblems in faith, while remembering and honoring Christ’s sacrifice for our salvation.

The Lord’s Supper requires personal evaluation. Paul told the Corinthian believers that before participating, each individual should “examine himself, and so let him eat of that bread, and drink of that cup” (verse 28). The word *examine* means “to test.” Paul was not saying they were to attempt to determine whether or not they were saved. Rather, they were to evaluate their motives and actions, making sure that they were participating with reverence and full commitment to the Lord, and with appreciation for the price paid for their salvation.

Notice that Paul did not say they were to examine themselves and leave in despair, or stay away all together. His instruction was positive! He was simply encouraging these new followers of Christ to search their hearts and then in honest faith and with due solemnity, to “eat of that bread and drink of that cup.”

The Lord’s Supper is to include discerning of the Lord’s body. The word *discern* in verse 29 means “to understand, perceive, or recognize.” This indicates that as we partake of the emblems, we are to ponder the sacrifice Jesus made for us with all of our spiritual understanding and mental capabilities. We



are to strive to comprehend the full meaning of the offering made for us on Calvary.

The Apostle let it be known that because of misuse of the Lord’s Supper, “many are weak and sickly among you, and many sleep” (verse 30). Paul was warning that God’s judgment could come, bringing physical affliction and even death, to those who observed this religious ceremony improperly.

THE IMPORTANCE OF PARTICIPATION

The Lord’s Supper is a sacred and beautiful time. Just as every faithful Israelite kept the Passover, so every Christian in our day should participate in the Lord’s Supper. If an Israelite neglected the Passover, he was cut off from the congregation (see Numbers 9:13). In view of this solemn fact, honoring Christ through personal participation is clearly a matter of great importance.

The Lord’s Supper is far more than a ritual. We have learned from experience that God blesses those who follow the commands of Jesus! Ordinance services are precious occasions that bind our hearts together and draw us closer to our Lord himself.

In closing, consider again Jesus’ words: “This do in remembrance of me.” Jesus longs to be remembered! He showers us with love and blessings in so many ways, and one way we can show our love for Him until He comes is to perpetuate His memory by participating in the Lord’s Supper.

Let us never miss an opportunity to do so. □

Grape juice symbolizes Jesus’ Blood that was shed, and shortbread wafers signify His Body that was broken. The grape juice is served in individual cups which are placed in trays that can be passed from person to person, and the bread is placed on a separate tray for passing.

100%
FAITHFUL

100%

WHEN WE PUT OUR TRUST IN GOD, WE FIND THAT HE NEVER FAILS.

by JOHN MUSGRAVE



THE BOOK OF LAMENTATIONS WAS WRITTEN BY THE PROPHET JEREMIAH

in about 586 B.C. following an eighteen-month siege of Jerusalem by King Nebuchadnezzar of Babylon. During the siege, both the city and Solomon's Temple were destroyed. God had warned the Israelites in advance through prophets like Jeremiah that this

The day she met Elijah, she was at the end of her hope. If we were to look at her faith as a battery, we would see that it was quite low. However, God's mercies and compassions fail not.

would happen if they did not repent of their wicked ways. Ignoring the warnings, they continued in sin, disobedience, and rebellion against God until their actions finally brought destruction

upon themselves. For this reason, Lamentations is considered to be a postscript to the Book of Jeremiah.

Living in the midst of rubble from the walls of Jerusalem and the Temple, Jeremiah was filled with despair and uncertainty, and he expressed his deep sorrow by writing the Book of Lamentations. However, as he did, something sprang up in his heart. We read in Lamentations 3:21-23, "This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Jeremiah was able to look back on his life to the good times and bad, and see that God's mercy had always been there. He realized that

God's compassions fail not, and He had preserved a remnant of the people.

God's mercy was more than something for Jeremiah to reflect on; it was something he could count on, and it was new to him every day. I have come to count on something as well. Each night before going to bed, I plug in my phone, and every morning, the battery power indicator shows that it is at 100%. When I see this, I trust that my phone is fully charged and that the charge will last throughout the day. Then, a couple weeks ago, my phone's battery was at 100% as usual when I woke up, but by the time I left for work, it had dropped to 76%. Another 5% or 6% came off as I looked in the settings to see what could be wrong. Eventually, I was directed to a website, which among other suggestions, warned against leaving the phone in direct sunlight for an extended period of time. My wife and I had recently returned from a vacation where I had inadvertently done just that. The situation has improved a little, but I no longer have the confidence that I once had in the phone when the battery power indicator shows it is at 100%.

As Jeremiah reflected on the mercies and compassions of God, he had no doubt that they were at 100%. Each day when he woke up in the morning, he could count on the fact that the love of God would be at 100%. He knew this from faithfully serving God all of his life.

Jeremiah wrote Lamentations in the form of five poems or laments which were meant to express the national grief over the fall of the city and Temple. At that time, he was in the last few years of his life. Yet even in the midst of such devastating circumstances, he had faith that God was still in control. No doubt, like King David, who had written years before this, he could say that he had been young, and was now old, and had not seen the righteous forsaken. He realized that God's mercies are always present, His compassions do not fail, and His faithfulness is great.

Another individual who faced a desperate situation was the widow of Zarephath whose account is given in 1 Kings 17. At that time, the land of Samaria was experiencing a drought and famine, which had begun when the prophet Elijah went to King Ahab with the message that there would be no dew or rain except by his word (verse 1).

It is evident, according to the Scripture, that this widow woman feared God and had known good days; she had married and had a son. She had also known difficult and hard days; she was a widow. The day she met Elijah, she was at the end of her hope. If we were to look at her faith as a battery, we would see that it was quite low. However, God's mercies and compassions fail not. The Lord saw her as she opened her barrel of meal, looked into it, and realized there was hardly anything left. I like to think that as she did so, she gave God thanks one more time for supplying her daily needs. She planned to go out and gather some sticks and make one more meal for her son and herself and that would be the end of her food supply, but God had provided for that day.

Meanwhile, after Elijah delivered the message to Ahab in Samaria, he obeyed God's instructions and went eastward about thirty miles to the brook Cherith where God had commanded ravens to bring him food. For a time, the ravens brought him bread and meat every morning and evening, and he drank from the brook. Then the brook dried up. Elijah was given new instructions to go to Zarephath where God had commanded a widow to sustain him. In both instances, Elijah may have wondered how God would



Jesus noted that the widow of Zarephath was a Gentile who demonstrated faith at a time when His own chosen people did not (Luke 4:25-26).

Ravens were considered unclean under Mosaic Law, yet God used them to deliver meat to Elijah daily while he dwelled by the brook of Cherith.

accomplish what He said. That would only be natural, but he obeyed because he believed God's Word to be true. We sometimes wonder how God will accomplish what He has promised, but we can trust that His Word is true.

God instructed Elijah to leave the brook, which was in his hometown area, a place familiar to him, and go to the area where King Ahab's wife, the wicked Queen Jezebel, had grown up. He didn't know exactly what he would find, but he went.

Perhaps along the way he wondered if the widow might be an heiress of a great estate. If so, she would have the financial means to not only support herself, but to support him, and that would be a good situation. It would definitely help in being able to wait out the drought and the famine. However, after days of walking, he arrived at Zarephath tired and thirsty, only to find a widow outside the city gates gathering a few sticks to cook her last meal—not what you would hope for if you needed someone to sustain you. However, Elijah had a promise from God that he would be sustained, so he told the woman, "Fetch me, I pray thee, a little water" (verse 10), and as she was going to do that, he added, "Bring me, I pray thee, a morsel of bread in thine hand" (verse 11).

Elijah understood how the promises of God work, because he had proved them. At Cherith, he had followed the command of the Lord, and the Lord had sustained him. Like Jeremiah, he could look back and see that God's faithfulness, mercies, and compassions were new every morning. He could look back and see all the promises God had fulfilled. Because the ravens brought him bread and meat every morning and evening, he understood God would take care of him. For Elijah, the battery level of God's promises was at 100%, so he could confidently ask the widow to bring him a morsel of bread.

The widow's response to Elijah's request was, "As the Lord thy God



God's heart responds to those who have faith. There were many widows in Israel, but this God-fearing woman in Zarephath was the one Elijah was sent to.

liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die" (verse 12). So at first, her answer was that she could not feed the prophet, because she only had enough food for one last meal. However, Elijah gave her an opportunity to extend her faith. He told her, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son." He was asking her to prove God. And he gave her a promise saying, "For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (verses 13-14).

It is wonderful to get a promise from God, especially when you feel like you are at your end and there is nothing more you can do. When you reach that place, get hold of a promise from God, and you will find that God will sustain you in your situation. This is what happened for the widow. The Bible tells us, "She went and did according to the saying of Elijah: and she, and he, and her house, did eat many days" (verse 15). She put her trust in God and found His mercies to be present, His compassions new every day, and His faithfulness to be great.

During our Lord's earthly ministry, He was rejected by many, including the people from His own hometown, and in that rejection, He thought about this widow woman from Zarephath. He told His countrymen, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow" (Luke 4:25-26). The Lord was telling them that God's heart responds to those who have faith. There were many widows in Israel, but this God-fearing woman in Zarephath was the one Elijah was sent to.

The enemy of our souls would like to take away our hope, but we do not need



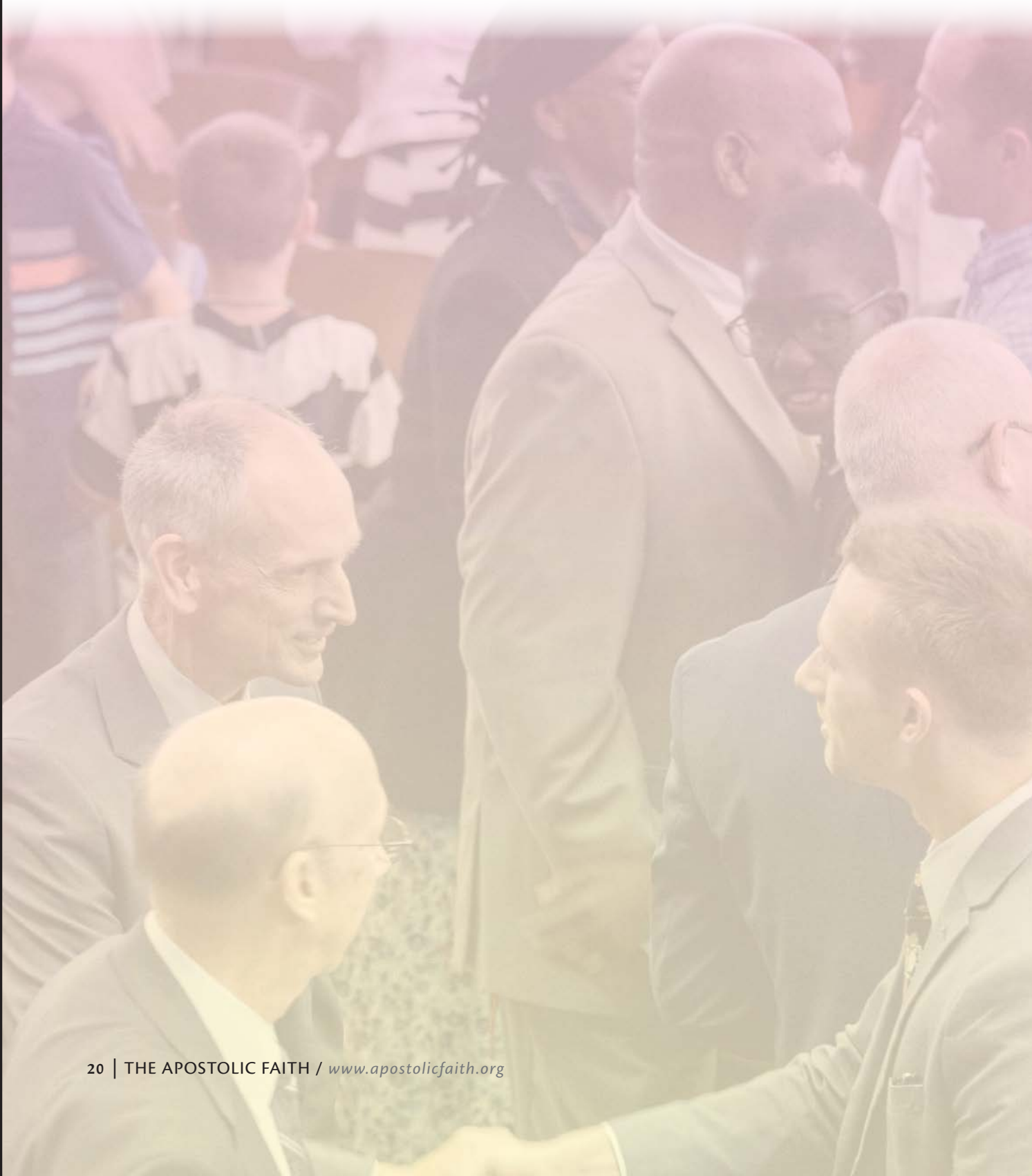
to be discouraged, because we have the promises in God's Word, promises we can rest our faith and trust upon. These include assurances such as: "I will never leave thee, nor forsake thee" (Hebrews 13:5), and "Lo, I am with you always, even unto the end of the world" (Matthew 28:20). These let us know that God is with us in every way, for all time, no matter the situation. When we get up in the morning, He is there 100%. As we go through the day looking to Him, He is there 100%. When we say our prayers at night and thank Him for another day in His service, He is there 100%.

God's mercies are there, His compassions fail not, and His faithfulness is great. We can count on Him! □

■ Reverend John Musgrave is the Corporate Treasurer and Director of Africa Work for the Apostolic Faith Church.

Jeremiah is known as "the weeping prophet" for the sorrow he expressed at Israel's rejection of God and the dire consequences they suffered. Yet he declared of God, "His compassions fail not. They are new every morning."

CHRISTIAN FELLOWSHIP



FOLLOWERS OF CHRIST HAVE MORE THAN A COMMON INTEREST; THEY HAVE A COMMON PURPOSE AND GOAL.

by OLA BALOGUN



IN THE DICTIONARY, **FELLOWSHIP IS DEFINED**

AS “friendly association, friendly relationships, comradeships.” In the New Testament, the word *fellowship* is a translation of the Greek word *koinonia*, meaning “having in common, sharing together, participation, partnership.” Fellowship is about experiencing

Our need for Fellowship is built into our nature and is at the very essence of our being.

some degree of communion with others, and it can occur in different types of relationships, including friends, co-workers, family members, or spouses, to name a few.

Our need for fellowship is built into our nature and is at the very essence of our being. We read in Genesis 2:18, “And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.” This verse indicates that the need for companionship was the reason for Adam and Eve to come together. It was not a situation where Adam needed a helper; rather, Adam needed to not be alone, and the solution was to create someone especially made for him. Fellowship is something God designed and it is very good.

FELLOWSHIP WITH CHRIST

Consider specifically the fellowship that exists among believers. In 1 Corinthians 1:9 we read, “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” This verse conveys that the genesis of Christian fellowship occurs when God calls someone to fellowship with Jesus Christ. In the family of God, our connection is not based on a common interest or background, but the fact that we each have a relationship with God.

Our relationship with God is fundamentally different from any human relationship we can have. We might think of it as a vertical connection between us down on earth and Him up in Heaven. Any human relationship could be considered as a horizontal connection between us and other people on earth. At salvation, the Blood of Jesus Christ washes away one’s sins and that person becomes a new creature. The soul that was dead in sin becomes alive through the power of God in his life. That vertical connection to God impacts our lives in a way that no earthly connection could.

When two people who each have a vertical connection with God come to have a horizontal connection with each other, their relationship takes on an entirely different dimension than what exists among non-believers. It is something very special. People outside of Christianity certainly enjoy a form of camaraderie among friends, interest and activist groups, or social clubs. Even violent gangs have some type of companionship. However, because they do not have that vertical connection with God, their lives and relationships are actually governed by the devil. They may still appreciate some benefit from their associations, yet it could never compare to the full blessing God intended fellowship to be when it is experienced among fellow believers.

SERVING THE LORD TOGETHER

Christian fellowship is not about doing just anything together; it is about doing God’s will together, which is not possible to do with an unbeliever. The Bible speaks of not being “unequally yoked together with unbelievers” (2 Corinthians 6:14). The Old Testament teaching from Deuteronomy 22:10 said not to plow a field with an ox and a donkey, because the different animals have their own mindsets. Two animals are stronger together than they are apart, but that does not occur if when they come together, they oppose each other. The same principle applies to Christians. If

we intend to serve God but choose to spend most of our lives with unbelievers, we will not accomplish much for His kingdom and we risk losing our way altogether.

On the other hand, when believers with the same spiritual values come together to accomplish a task for the Lord, their fellowship will be sweet. We can encourage and help each other, sharing in one another's joys and sorrows. We do have relationships with people who are not of our faith, but that is a different type of connection. Those are more superficial, while our deep, engaging relationships are with fellow believers. The Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head . . . and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore" (Psalm 133:1-3). Truly the blessing of the Lord is with His people.

This is not to say that Christians will never disagree. Our personalities and backgrounds are different, and we may not have the same viewpoint on a variety of matters. However, because we are all submissive to the Spirit of God, those different perspectives can be enriching rather than conflicting. As we each bring our various talents and ideas to a project, they culminate into something beautiful under God's leadership. That is what Christian fellowship is all about.

DISCERNING THE CHARACTERISTICS OF TRUE FELLOWSHIP

Maintaining pure fellowship will require us to use discretion. The Book of 1 John was written to a church which had experienced



Attendees
from South
Korea singing
a song with
hand motions
at the Portland
camp meeting
singspiration.



Nigerian ladies
also enjoying
the evening of
music.

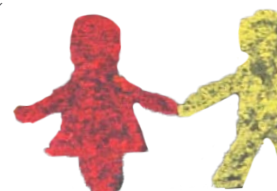


a breach of fellowship. A substantial number of people had deviated from their original faith and left the church over doctrinal disputes, and then they tried to infect those who remained in the church with their false ideas. Given that situation, this epistle has a lot of instruction for discerning the characteristics of true fellowship among believers.

An unchanging standard. John's letter begins, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us" (1 John 1:1,3). In these opening verses, John was setting a benchmark by which the readers should measure their lives to know if they were in the fellowship of the believers. That benchmark was the Gospel message of salvation through Christ, which they all had seen and heard.

The Gospel is unchanging, and it still holds today that there can be no basis for Christian fellowship without the born-again experience that reconciles one to God. At the Apostolic Faith Church, we are thankful that this was preached at our founding in 1906 and is still preached today. We have archives—we can go back and read the publications from way back then, and fifty years ago, and twenty years ago, and two years ago. Christ set the standard and it is the same standard we have today.

Victory over sin. Continuing on, 1 John 1:5-6 says, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Christ's power to give victory over sin is a fundamental teaching of the Christian faith, and John was remind-



The Psalmist said: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment . . . and as the dew that descended upon the mountains of Zion." ~ Psalm 133:1-3

ing the church how important it is. We read in 1 John 3:6, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him," and verse 9 says, "Whosoever is born of God doth not commit sin." When we consider these verses together, what it simply means is that if we claim to be Christians but willfully sin against God, then we are lying. To suggest that there would be communion between God and a sinner is to deny the very purpose for which Jesus Christ came to earth—to destroy the works of the devil and give us power to live a life pleasing to God.

Moreover, if it is not God's seed in us that keeps us from sin, then any attempt to obey the Bible is just self-righteousness. If that were the case, I might as well go back to my former religion of Islam because they also taught us to live morally. But what I found that was different in Christianity was the *power* to actually live above sin. The Blood Jesus shed has power to transform us, enabling us to go and sin no more. If we have not experienced that power, we are still in darkness and we are not in fellowship with Him.

A holy life. Going back, the first chapter of 1 John, verse 7 says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The Scripture is explaining that if we walk in the light, which is the true teachings of God, what will follow is that even our sinful natures will be cleansed and made holy. We will experience entire sanctification, and we will have fellowship and unity one with another.

At camp meeting this year, every teaching we have heard has given us light to walk in—lessons about restitution, forgiveness, and how to be saved. We have heard that we need to separate ourselves from the world and devote ourselves fully to God, and that when we do this, God will sanctify our hearts, eradicating the sinful nature and imparting His divine nature to us. The light is made so plain at our church services, and it is in full blaze at camp meeting. The whole purpose of our meetings is to proclaim the Gospel just as Scripture proclaims it, and to encourage peo-



ple to have a personal relationship with God through prayer. That is why we see people receiving their deeper experiences.

Following Christ's example. In 1 John 2:6 we find these words, "He that saith he abideth in him ought himself also so to walk, even as he walked." John's letter was to people who had been with Jesus. They remembered how He walked—how He was meek and lowly, and a servant leader. They remembered His teachings. Perhaps the sect that had departed from the fellowship was teaching a lifestyle that came short of Christ's teachings. John was reminding them that they should live even as Jesus Christ himself lived, and not accept a lower standard.

In the next verses, John gave specific examples of what it looks like to follow Christ's example. Verse 9 says, "He that saith he is in the light, and hateth his brother, is in darkness even until now." Jesus had taught that we are to love even our enemies, and our own Christian brothers even more. Those who hate the children of God are certainly in darkness. Verse 15 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Chapter 17 of John's Gospel records Christ saying that His disciples were "in the world but not of the world," and John was reminding his readers of that

Reverend Zenaida Ruiz, the District Superintendent of our work in the Philippines, enjoys an outdoor evening of music with members of her family.



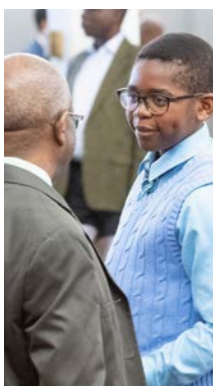
point. If a person's life does not line up to the way Christ lived, there is a problem.

As we serve God together, the key traits that should mark our assembly are a common experience of being born again, victory over sin, holiness, and lives that are patterned after Christ's life. These qualities are not meant as a tool for us to be judgmental toward others, but rather for us to exercise discretion in order to preserve what God has given us. The deep communion believers experience with God and each other is glorious, but it can be lost, so we must take care to protect it.

THE IMPORTANCE OF SOUND DOCTRINE

In 1 John 4:3 we read, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." It seems that some in the church of John's day actually believed that Jesus Christ had not come in the flesh. Muslims believe something similar, that Jesus was only a prophet and not God incarnate. The moment we reduce Jesus to an ordinary person, the teaching of resurrection power—the power to "go and sin no more"—is lost. Then our religion is reduced to self-righteousness, and it is no different than other religions.

A correct understanding of God's Word is critical to fellowship because otherwise what exists is Christianity in name only, with no real power. We read in 2 Timothy 1:13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." How can we know what is "sound words," or sound doctrine? The true Bible doctrines are not secret knowledge. If we are saved and have devoted our lives to God, the Holy Spirit will teach us and lead us



Two visitors at Portland camp meeting shake hands after a service.

A Portland camp meeting attendee from Oregon captures special memories on her phone.



into all truth. The Bible speaks of the Bereans who received the Gospel and searched the Scriptures to make sure it was true (Acts 17:10-11), and we can do the same. When something is unclear, we have access to the Holy Spirit as our teacher, the very One who inspired the Scriptures. If we honestly desire to know the truth, God will be faithful to lead us to it.

Some church organizations are ecumenical, which means that differing doctrinal interpretations are accepted within the organization. This is not referring to the style of worship or order of services, but doctrinal teachings about how God would have us to live. At first, the ecumenical way may seem like a nice idea, but in practice it can mean joining together with people who have false doctrines. That is not Christian fellowship at all, and it is dangerous because it leads to confusion and misunderstandings.

At the Apostolic Faith, sound doctrine is highly valued because we know it will strengthen our faith and bring us closer to God. We recognize sound doctrine in the sacred music which lifts our hearts. Sound doctrine is heard in the testimonies of the redeemed, and it blesses us within. It is in the Bible studies that teach the Word of God, and we experience it at the altar service. As we enjoy all of these things together, we have fellowship, and all of it builds up to produce an outcome, which is to make us sound Christians.

When I was a new believer, I had been saved alone in my room and did not have a church to go to but my heart yearned for more of the truth. Eventually a friend directed me to the Apostolic Faith Church, and when I heard the truth preached there, my heart warmed with it. It was something fantastic. My heart just loves this fellowship, which is with God first and then with each other. It is truly a blessing and we thank God for it. □

■ **Ola Balogun is pastor of the Peckham Apostolic Faith Church in London, England.**

EVIDENCE



I AM THANKFUL FOR SO many blessings—pressed down, shaken together, and running over. When I chose to serve the Lord, it was to have forgiveness in my heart and a clear conscience, but when I gave my heart to the Lord, He gave me so much more than that. It was a package deal. God takes care of me every day, and when things are tough, He is there. He works things out, and supplies all my needs, even before I know there is a need. He is amazing.

I have been saved for over thirty years, and I have been married to the same man for many years. We had our kids, we have lived the Gospel, we have done what we can, and God has blessed our family. Part of that package deal is the family of God. Our kids have been raised in this church, and family and friends here have had a part in shaping their lives. When our oldest son, Troy, was getting married, his sentiment was: “As for me and my house, we will serve the Lord.” It can’t get much better than that.

I’m thankful for the Gospel and what Christ has done, and the package deal that comes with salvation is worth any price. □

■ Anna Ross, Medford, Oregon



IN 2002, I WAS SITTING in my parents’ kitchen in a green recliner and my mom asked, “Are you saved?” I was offended, but her question made me think. I was not saved, and it scared me. I headed downstairs to the basement, and at the bottom, there is a mirror on the wall. When I looked at myself, I saw all my sins in my eyes. I wanted to get saved right away, so that night, I knelt at the foot of my bed, and the Lord wonderfully saved me.

Recently, one of my husband’s Christmas gifts was stolen out of his car. It was just a material thing, and I am thankful that no one was hurt, but it was important to us. He said, “It is going to be found.” I didn’t think it would be, but he said, “I prayed, and it is going to be found.” Today, the gift was returned.

The Lord proves over and over how faithful He is. There is no doubt that God is faithful in the little things as well as the big things. I am thankful for the Lord. □

■ Allison Calhoun, Portland, Oregon



THE LORD SAVED AND sanctified me, and gave me a wonderful Christian family to be raised in. Recently, the Lord has been calling a consecration from my life. He has been saying, “I need this from you. I want this.” Finally, I was able to give it up and say, “I don’t want this anymore; it is Yours, Lord.” The feeling was amazing. It was like I had been wearing ankle weights and they came off. The Lord is good, and if you are holding onto a consecration, I would highly recommend giving it to Him.

Even more recently, the Lord did something else for me. I was at work moving bricks with a shovel that had a weird angle, different from a normal shovel. As I was loading the bricks into a wheelbarrow, the shovel popped up and just grazed my chin. Afterward, the Lord spoke to my heart that I could have been really hurt. I am thankful that He protects me. □

■ Hunter Cripps, Portland, Oregon

THE PORTLAND CHURCH PASTOR AND HIS WIFE TELL OF GOD'S
LEADING IN THEIR LIVES.



FROM RESISTANCE TO RESOLVE

by DAVID AND ROSIE LAMBERT

DAVID'S TESTIMONY

I was blessed to be raised in a Christian home and saw numerous godly lives lived out in front of me. Yet, like many who are raised with great wealth, I took it for granted. Though never questioning God's existence or whether or not He could save someone, I was not interested in it for myself.

While growing up, there were times when the Holy Spirit would convict me and I knew I should pray. At one church service in particular, I was feeling such heavy conviction that I told an unsaved cousin of mine I would go down to the altar and pray if he would. He refused, so I did as well. After that, I was able to drown out the voice of the Lord more easily. Eventually I did not feel His conviction anymore, and then became bitter and at times even angry that I had been raised in a Christian home.

When I entered adolescence, I started to try things I never expected to try, and did things that I had never thought I would do. It was not long before I was bound by sinful appetites and habits that were out of control. But thank God for His faithfulness! When I was only fourteen years old, the Lord helped me realize that my life was spinning out of control. I was becoming increasingly miserable and unhappy, and the Lord showed me that if I did not yield myself to Him, I would make a wreck of my life. I also understood that by continuing to resist the promptings of the Holy Spirit, there would come a day when He would stop calling after me, and I would be eternally lost.

That summer, on the second Sunday of Portland camp meeting in 1983, I finally knelt by my bed and surrendered my life to the Lord. I told Him I would do whatever

He wanted me to do, if only He would take out the sin and give me peace. I still remember the moment the Lord came in—what a change took place in my heart! Everything became brand new in that moment. My motives and desires were transformed and my filthy mouth was cleaned up. I was a new person!

After I was saved, the Lord put a hunger in my heart to seek the deeper things of God. About three or four months later I gave my first public testimony, and after the service, as I prayed at the altars and sought to draw closer to the Lord, He sanctified me. It was a very definite and real experience. Even though I was already saved, when God sanctified me it felt like I was cleansed again. I also felt a deeper desire to be part of God's family, and sensed a unity with His people that I hadn't felt before.

The day after I was sanctified, I went to school and saw one of my friends in the hallway between classes. He came to my locker and then looked inside it and commented, "Your locker is so pure and holy." His comment was unusual and unexpected, but it was another confirmation to me that the work God had done in my heart was real, and others could see the difference God had made.

The hunger for more of God was still in my heart and I continued to seek Him diligently. Many other young people around my age were also digging in and seeking the Lord, and it was wonderful to have the support of my peers around the altars. We had some great prayer meetings, and on one of those occasions the Lord filled me with the baptism of the Holy Ghost. Those around me said that they had heard

David:

When I was only fourteen years old, the Lord helped me realize that my life was spinning out of control. I was becoming increasingly miserable and unhappy, and the Lord showed me that if I did not yield myself to Him, I would make a wreck of my life.

Left: David and Rosie Lambert, shortly after their 2018 move to Portland, Oregon, for him to take on the role of Portland senior pastor.



Left to right: David's high school graduation photo in 1987; Rosie in 1986, the year she graduated high school; Holly, shortly after she was born in 2003.

me receive the witness of speaking in tongues, but I did not actually hear it for myself. However, I did not want to doubt what God had done and I believed that He had completed the work, so I claimed the experience that night. Yet, truly my desire was to have an unquestionable assurance in my heart of what God had done, and at times I struggled with the fact that I hadn't heard the witness for myself.

A few years later, after my family had relocated to Woodlake, California, God definitively resolved the matter for me. After a Thursday evening church service, I told the Lord that I wanted to have that experience settled in my heart. I even told Him that if I had to start over and seek it as though I were seeking for the first time, I was willing to do that. The Lord did not require that of me; He just gave me the witness that I needed and confirmed beyond any doubt that the work was done.

My wife, Rosie, had grown up in Los Angeles, California, and we met during some of the combined church events in California. We realized that we were right for each other and were married in 1993. A few years later, the Lord began calling me to be a part of the ministry. At a Portland camp meeting, God drew that consecration from me, but I did not tell anyone about it until the following year when my pastor asked me if I felt called to preach. That was around the same time that our first daughter was born, so there were a lot of new things happening in our lives, but the Lord has always been a match for every situation.

Fifteen years ago, when our second daughter was born, the doctors told us



David Lambert and Rosie Jensen in 1984.



The Lamberts soon after they were married in 1993.

right away that something was terribly wrong with her. They sent us to an expert who said she most likely was suffering from a rare neurological disorder which would cause her health to deteriorate until she would eventually die, probably by the age of two or three years old. They also told us there was no cure for this condition. However, many prayers went up from my family and the saints of God, and the Lord undertook. She is healthy today!

At the same time that our daughter was diagnosed with an incurable disease, a doctor also discovered the early stages of ovarian cancer in my wife. He said that after a couple of surgeries, she would have to undergo chemotherapy. Once again, prayer went up. We placed our trust in Jesus and stood on His promises. The Lord undertook miraculously for her as well, and she never had to endure one day of chemotherapy!

I am so thankful that when things come along to try our faith, the Lord is there. He has been better to us than we deserve, and it is my purpose to serve Him faithfully in whatever capacity He calls me until He returns or takes me home.

ROSIE'S TESTIMONY

My testimony started the first day of my life. Because of complications during birth, the doctor told my parents that I had brain damage, but prayer was made by the church family and the Lord healed me completely. I grew up hearing this story, and it encouraged my faith.

Both of my parents were Christians, and my dad was the music director in our Los Angeles, California, church. They brought

Rosie:
In 2003, our second daughter was born with a terminal form of spinal muscular atrophy, and the same week, the doctor told my husband and me that I had ovarian cancer. Although the news from the doctors was shocking and difficult to bear, I remembered all that the Lord had done in my life. I remembered how the church family had prayed and the Lord had healed me in the first days of my life.



David and Rosie's two daughters, Diana and Holly, in 2004.

me up to know the Gospel from the time I was born. When I was four years old, I told a lie, and consequently I felt terrible guilt. After church one night, I went to the altar and asked Jesus to forgive me and come into my heart. After I prayed, my guilt was gone and my heart felt clean. I knew that I was saved.

A few years later, I heard someone testify that after being sanctified, God took away his bad temper. I felt that I also had a bad temper, so at home the next day, I talked to my mom about that testimony and asked some questions about sanctification. After my mom's explanation, the Lord showed me that I needed to be sanctified. My prayer was not long or complicated. I knew sanctification was something God wanted for me, so I simply believed God would do it, and He did. I still remember how clean and good I felt on the inside. Though I was still young, the Lord really did change my nature.

It was only a couple of years later that I realized my need for the baptism of the Holy Spirit. I felt such conviction for it that many times I continued praying in bed until I fell asleep. I was not yet in junior high school, but God is no respecter of persons and my heart was open to His call. He was drawing consecrations from me that would set me apart for His work, and I was dedicating my life fully to Him. After a few months of seeking, I received my baptism at youth camp, and felt very close to the Lord at that time. Shortly after, when I was twelve years old, I started playing piano in church. The following year there was a need for

Sunday school teachers, and my twin sister and I both started teaching.

As I grew up and began to grasp more fully the commitments I had made to the Lord, I had to choose to continue to follow through with what I had promised. The Lord kept me through grade school, high school, trade school, and in my career as a court reporter. He also blessed me with a Christian husband. However, during those years, I became too focused on the things of the world. I was told that to have a successful career, one must set goals and work relentlessly to achieve them. It is true that goals are good, but I missed an important step—allowing God to set my goals. Instead, I strived for the things others said were good. I wanted to make a lot of money, buy a house, have kids, and on and on. I had my own plan for achieving those goals. I chose to travel in order to make more money, and that caused challenges in my marriage. I did not leave the Lord, but my job required a lot of traveling so my church attendance dropped off. My daily devotions became sporadic, and my heart was not in it like it had been when I was younger. I worked extremely hard in my career and had a measure of success, but the result was not what I had been hoping for. I made a lot of money, but I spent it all and there was never enough for everything I felt I needed.

During the same period, I felt God asking for a consecration which I was resisting. Earlier in my life, I had started listening to secular music. At first I did not see the harm in it, and I liked the way it made me feel. Perhaps because



Rosie is recognized
in a local paper for speed and accuracy as a certified court reporter in 1989.

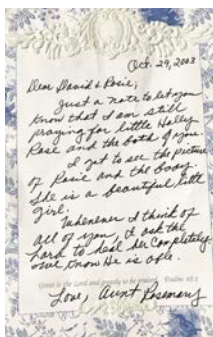
I was saved so young, I was naive to the dangers of worldly entertainment. I did not realize that music is very spiritual and can have a huge impact on one's relationship with God. I knew that type of music was not good for me, but I grew to love it.

In His faithfulness, God used circumstances to draw me back to my first love. A minister I knew failed the Lord, and when I found out about it, I was shocked. I asked God, "How could something like this happen?" In that moment, God showed me that if I didn't give Him the consecration He was requiring, I would end up backslidden too. He showed me the type of person I would become without Him in my life, and it was awful. The person I saw was worse than the worst sinner I had ever known.

At that moment, I realized why I had to surrender every part of my life to God—it was for my own good! I asked forgiveness for my stubbornness and for resisting His prompting for years while He waited patiently for me. This experience was so real to me, I wondered if I should start over and ask the Lord to save me again, but He just required that one consecration from me. I told God I would give up listening to secular music, and I asked Him to change my heart so that I would not love it anymore. My prayer was, "I want to love what You love and hate what You hate," and God answered that prayer. He gave me a loathing for the music I had previously loved.

After I made that full surrender, my relationship with God became so sweet that I have never wanted to go back. I felt that I had been set free of a worldly trifle and again had the pure love that I had experienced as a new Christian. I stopped trying to set my own goals in life and finally asked God, "What do You want me to be doing?" He put my life in the right order.

In 2003, our second daughter was born with a terminal form of spinal muscular atrophy, and the same week, the doctor told my husband and me that I had ovarian cancer. Although the news from the doctors was shocking and difficult to bear, I remembered all that the Lord had done in my life. I remembered how the church family had prayed and the Lord had healed me in the first days of my life. My husband and I called the ministers,



A note from an aunt, assuring the Lamberts of her prayers for Holly back in 2003.

and our daughter and I were anointed and prayed for, and many others from church prayed for us.

God heard those prayers and worked a miracle! Our daughter started moving her arms and legs, and in time the Lord healed her completely of that disease. Today she is a healthy teenager. I underwent the recommended surgery, and afterwards the doctors said, "We don't understand how, but the cancer did not spread and we were able to get it all." They concluded that no further treatment was necessary, and today I am cancer free.

This past year, the Lord called our family to move to Portland, Oregon, and we have been blessed as we answered that call. I have so much to be thankful for! We serve a mighty God who is greatly to be praised! Everything good in my life is because of Jesus, and by God's grace I want to dedicate the rest of my life to Him. □

■ **Reverend David and Rosie Lambert attend the headquarters Apostolic Faith Church in Portland, Oregon, where he is the pastor.**

What Must I Do to Be Saved?

ACKNOWLEDGE

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

"God be merciful to me a sinner" (Luke 18:13).

CONFESS—"If we

confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

REPENT—"I tell you, Nay; but,

except ye repent, ye shall all likewise perish" (Luke 13:3).

"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

FORSAKE—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him . . . for

he will abundantly pardon" (Isaiah 55:7).

BELIEVE—"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" (John 3:16).

If you are a new Christian, write us and request the tract entitled "Starting Out."

STAYING RIGHT SIDE UP, WHILE FEELING UPSIDE DOWN

by CHERYL DOWNEY





Cheryl's experience of a mental health breakdown taught her valuable lessons that can help others.



Left to right: Cheryl's parents, Warren and Lucille, with her brothers Ken and Dave; On her wedding day with Bob in 1972.

MY ENTIRE LIFE I HAVE BEEN surrounded by Christians. Born into a wonderful Christian family where my parents regularly took me to Sunday school and church, they taught me that serving God was the only way to experience true satisfaction. My parents had been saved a few years before I was born, and their testimony of how God put their broken home back together after it had been destroyed by sin made a big impact on me. I always had a tender heart and a desire to be a Christian. At age eighteen, I surrendered my life to God and promised to follow Him with all of my heart.

Just before my nineteenth birthday, I married a wonderful Christian man, and we found that serving God together was a great advantage in building a successful marriage. In time we welcomed two sons and a daughter into our home. Even though our daughter had serious special needs, God was a match for every situation, and He carried us through the challenges of raising a family.

When our oldest son graduated from high school, our family moved to Minneapolis, Minnesota, for my husband's first pastorate. After nine-and-a-half years in the Midwest, we moved back to the West Coast. Both of our sons married Christian women, and we were thrilled when we became grandparents.

THINGS TURNED UPSIDE DOWN

Over the years, we have experienced numerous mountain tops and valleys in life, and God always saw us through.



Cheryl as a little girl in 1958.

Cheryl as a young mother in 1985.



More recently, I faced a new type of valley that deeply affected my thoughts and mind. Based on my life experiences, my understanding was that depression and anxiety could be overcome by prayer and trusting in God. Although that is true, I did not understand that severe anxiety and depression can be caused by a chemical imbalance in the brain. In fact, I had always thought that conditions such as these were the result of a sinful lifestyle or bad choices, but then one day it happened to me.

My husband and I had just celebrated our fortieth wedding anniversary, and while on vacation, I experienced a disturbing incident that triggered unsettling physical symptoms, including loss of appetite, stomach pains, and what I later learned were panic attacks. These symptoms escalated into a severe anxiety disorder, clinical depression, and ultimately a complete breakdown. Leaving the house was a struggle, and even the simplest tasks such as choosing something to wear or preparing a meal were challenging. I had trouble reading anything, including the Bible, and my concentration level was low. Disturbing images and phrases raced through my mind and caused me to cry out in agony. In the past I had always enjoyed being around people, but at that point I just wanted to hide away.

The situation left me devastated. I was unable to understand how something like this could happen to me when I had dedicated myself to God and was trying to fulfill His will in my life. Believing I had

Cheryl:

The situation left me devastated. I was unable to understand how something like this could happen to me when I had dedicated myself to God and was trying to fulfill His will in my life.



Bob and Cheryl with all their children and grandchildren in 2018.

let down my family and my church, I felt like a total failure. But looking back now, I can see where God was always there, even in the darkest times. There were a few places where I would retreat for times of prayer, and on many occasions, God would meet me in a very special way to let me know that He was carrying me through. During those difficult days and sleepless nights, it was hard to feel God's presence in the midst of anxiety and depression, but on my knees in prayer, I knew He was right there with me.

THE DIFFERENCE BETWEEN THE PHYSICAL AND SPIRITUAL MIND

Through this experience, I began to understand the difference between the physical mind and the spiritual mind. The physical mind is impacted by hormones, chemical imbalances, and brain plaques, all of which can deteriorate one's mental health. Yet even when the physical mind is under attack, the spiritual mind can remain strong and committed to God. I have seen this in cases of people with Alzheimer's disease. They may not remember much or recognize faces, but they can still recite Scripture and sing hymns when prompted. I also experienced this personally when God's presence surrounded me in the midst of anxiety, depression, and feelings of hopelessness as I cried out to Him.

I am thankful for the medical assistance that was available to me during that time, and although it was helpful, I

am even more thankful for the physical, cognitive, and spiritual healing that God provided as I earnestly sought Him in prayer. He replaced my negative thought patterns that were so prevalent with thoughts of gratitude and thanksgiving for His healing and restoration.

STEPS TO HELP YOURSELF

For anyone who is experiencing mental health challenges at any level, there is hope! As you seek God for the solution, these actions and decisions which helped me may also be useful to you.

- **Do not give up.** God knows where you are, and He will hold on to you as you go through the dark valley. There were many times when I felt that I could not go on, but when I poured out my heart to God, He gave me a glimmer of hope that I would one day reach the other side of the dark hole I was in.
- **Keep going to church.** No matter what you are going through, be in church whenever possible, and surround yourself with those who will pray with you and uplift you with God's promises. During my darkest times, I struggled with going to church and being around people, but at the same time, I knew that being with God's people and having others pray with me was what I needed. As hard as it was, I found that after each service and prayer time, I felt the strength and courage to keep going.
- **Focus on God's Word.** Write down a Scripture promise that you can recite

As a result of my experience with mental health problems, God has made me more compassionate and understanding, and caused me to look for opportunities to offer hope to others who are going through difficult situations.

WITNESS

to yourself daily. One of my favorite verses to recite was Isaiah 41:10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Since fear was a disturbing side effect of my illness, this Scripture was a great comfort to me as I held on to God and His promises. I found that repeating key Bible verses out loud during my prayer times helped me feel closer to God, and meditating on His promises could also relax the tension that accompanies anxiety and depression.

STEPS TO HELP OTHERS

As a result of my experience with mental health problems, God has made me more compassionate and understanding, and caused me to look for opportunities to offer hope to others who are going through difficult situations. I believe that by reaching out to those who are struggling with their mental health, Christians can make the difference between despair and victory in someone's life. Having been through it myself, these were the actions of others that were the most helpful to me.

- **Reach out in some way.** I am so grateful for my church family who reached out to me during my breakdown. Numerous people sent encouraging cards with assurances that they were praying for me. Others reached out to me personally with phone calls or encounters at church. Their encouragement inspired me to keep going no matter how tough it was, believing that there were better days ahead.
- **Don't assume the problem is due to spiritual weakness.** It is vital to remember that mental health problems are often



Bob and Cheryl visit our church in Tehachapi, California, in 2004.

Bob and Cheryl Downey with their middle child, Jodi, in 2016.

physiological, and can be the result of physical imbalances, hormonal changes, or other factors. While all suffering is the result of our fallen world, a mental breakdown can happen to those who love God with all their hearts, just as cancer or other diseases can.

- **Listen.** Just giving a listening ear can often help those who are suffering from a mental health failure. Even if you cannot understand everything they are going through, you can be a calming force by quietly listening and showing that you care about their situation.
- **Affirm God's Word.** We may not know how or why a disease is affecting someone, but we can provide a Biblical perspective by reminding them of the certainty of God's power and love. There were many promises from God's Word that I clung to in my distress, and God proved Himself faithful. We can encourage others to hold on in faith as well.
- **Encourage a holistic approach.** While seeking God for spiritual growth and healing is an important part of recovery, it is also helpful to encourage the one suffering from mental problems to seek help physically and emotionally. The help I received from the medical field gave me the tools to strengthen my faith and build my relationship with God.

Today, I have recovered from the debilitating symptoms brought on by a mental breakdown, and I can truly give God the glory for bringing me through to the other side! There is not a day that goes by that I do not thank God for giving me victory. He was my Rock and Fortress during this devastating time in my life, and I know He will be there to carry me through whatever comes my way! And He will also be there to help anyone else who honestly looks to Him for help. □

■ Cheryl Downey is on the editorial staff at the Apostolic Faith headquarters office in Portland, Oregon.



THE PERSISTENT LOVE OF GOD

by ADEGORIOLA ASAYA



In affluent or
hard times,
safety or peril,
illness or health,
God proved His
love was all
sufficient.

Adegoriola and her husband, Joseph.



IN 1882, GEORGE MATHESON WROTE THE words to the song “O love that will not let me go.” The love of God that he wrote about has been a constant in my life. I was born in 1977 to Nigerian parents who were studying in Boston, Massachusetts, and was the fourth of six children. My mother had been raised in a church but was not saved at the time, and my father was in a backslidden condition. In 1980, our family returned to Nigeria and settled in Benin City, Edo State. My father was awarded many government contracts, and one of the workers he hired invited us children to Sunday school at the Apostolic Faith Church. Our parents permitted us to go, and there I learned about the wonderful love of Jesus. Then our family fell on hard times, and we stopped going to church.

Our home life was difficult because of our financial situation. My father was unsuccessful in his enterprises, and my mother worked from early morning to late at night as a teacher and a restaurant owner to make ends meet. She was determined that her children have a good education so she sent us all to private schools.

During those years, I lived in a spiritual wilderness. My heart grew callous toward God, and I began stealing and lying. Though still a little girl, I knew I was a sinner and needed to be saved. After entering secondary school around the age of eleven, I decided to go back to church. My mother supported this desire and gave me money to take public transport, and my father never prevented me from going. However, by then my mind was filled with different ideas about religion, and the preaching of God’s Word had much to contend with. I realized my need to put away my thoughts and ideas and have a tender heart toward God. I started praying and confessing my sins. Yet, after praying on Sunday, on my way home I would argue with the bus

driver over the fare and would feel like I had lost any spiritual progress. Thank God for His love that did not let me go during this period in my life.

After a while, my mother decided to attend church with me, and when she prayed, God wonderfully saved her. One weekday she went to church for prayer meeting and I went with her. When I rose up from that prayer meeting, the world around me looked newer, the trees greener, the sky bluer. God had given me the genuine experience of salvation. My sisters also started attending church, and one by one, they were saved as well.

After that, my life revolved around church, school, and home, and I learned to pray. When I was in high school, I grumbled about my chemistry teacher, and God let me know I needed to apologize to her. This was hard to do, but just before the chemistry finals, God gave me the courage to do it. Then right there during the examination, the Lord wonderfully sanctified me. I felt the fire burning in my soul and desired to walk more carefully after that so I would not lose that experience.

God also miraculously protected me. On several occasions, our family woke up in the morning to find that our home had been robbed during the night. By the mercy of God, we were never harmed nor did we ever see the robbers’ faces. Once, they came upstairs through the balcony and stole all they could from the living room, but they never crossed to the bedroom where we were sleeping. Another time, they broke the bottom part of the door of the main entrance leading upstairs. Our entire family gathered at the top of the stairwell and started shouting, “Jesus! Jesus! Jesus!” I don’t know how God did it, but the thieves were unable to enter though they charged at the door. Proverbs 18:10 says, “The name of the LORD is a strong tower: the righ-



teous runneth into it, and is safe." This Scripture proved true for us that night.

In my final year of high school, I fell sick with exhaustion and this lasted for many months. I felt very tired after the slightest exertion, had a constant high fever, lost my appetite, and had to be fed. While still quite ill, I took college entrance examinations. My pastor and the people at church prayed for me, and I consecrated my life to God. The devil was at hand to tell me that I could not keep those consecrations so I should not make them, but I knew that since Heaven was my goal, God would help me keep them.

In time, God healed me. However, when the results of the college entrance examination came out, I was three points below of the cut-off mark for the university and the program I had chosen. My only option was to repeat the examination the following year. During that interim period, I helped my mother by working in her restaurant. Although I was disappointed, a minister of the Gospel encouraged me with several Scriptures, including: "Is there not a cause?" "In every thing give thanks: for this is the will of God in Christ Jesus concerning you," and, "All things work together for good to them that love God, to them who are the called according to his purpose." This proved true in my life. I retook the exam but before the results were released, God opened the door for me to return to the United States to continue my education.

When I moved to the States in 1996, I lived for a time with an aunt while I worked and attended Roxbury Community College in Massachusetts. God provided and I sent for my younger sister to join me. Together we worked and assisted the rest of my family to come to the States. When my younger sister and I graduated from the community college, God gave us full-tuition scholarships to Boston University in Massachusetts. There were only two scholarships for that school, and we won both by the grace of God. He led me to

study mathematics and computer science and provided work, internships, and resident assistantships while I studied. This meant free room and board. Our God is a great provider!

In 2000, a young man I had met years before in Nigeria named Joseph, reached out to me. With godly counsel, I prayed and received a clear witness from Heaven that he was God's choice for me. In 2002, I went to Nigeria for a traditional marriage ceremony, and God made it possible for my husband and me to return to the United States together. That was a miracle because I had only applied for a fiancée visa for him, but God gave him permanent residence.

I had attended my first midwest camp meeting in Murphysboro, Illinois, in 1997. While I prayed there at the altar bench, a sister laid her hand on me and I felt the power of God pin me to the altar. I could not move for a while, and I thought I had been baptized with the Holy Spirit. Later I heard a sermon that helped me understand that the witness of speaking in a language that was unknown to me accompanied the baptism of the Holy Ghost. Subsequently, at other camp meetings I felt the same blessing but was not breaking through.

In 2011, I attended the Portland camp meeting. When I volunteered to help out in some way, I was asked to vacuum the church platform. As I vacuumed, chairs had to be moved so I could reach under them. God helped me realize that over the years I had let my spiritual life become cluttered and that clutter had to be removed. At the youth service on July 8, 2011, a sister prayed with me. I told God I did not know how else to pray and He would have to help me. Then I asked Him to remove the things cluttering my life and to do whatever needed to be done for me to get the victory. Until that time, I did not mind praying at the altar, but I did not want others to pray with me, and I preferred praying silently. That day God brought someone to help me and He led me to pray out loud. I gained victory when I came God's way, and I broke through to the baptism of the Holy Spirit.

God has blessed our family with four wonderful children and has provided our every need. In 2017, He opened the way for us to relocate to Portland, Oregon, providing me with a job and making it possible for my husband to remain with his current employer by working remotely. God has taken us through many challenges and difficulties, but through it all, His love has been our stay. I pray that God will count me as an instrument He can use. It is my desire to serve Him until He comes. □

■ Adegioriola Asaya is a member of the Apostolic Faith Church in Portland, Oregon.

WESTERN EUROPE WORK MOVING FORWARD

PARSONAGE DEDICATION

THE PARSONAGE AT THE WESTERN EUROPE headquarters church at our Bexley location in London, England, was dedicated on Sunday, January 13. At the dedication service, an overview of the construction project was given by Reverend Isaac Adigun, the Western Europe District Superintendent. He explained that the building, located next door to the Bexley church, was purchased in 2011 and put into service a few months later. In 2017, construction began to add a semi-detached dwelling, which is the new parsonage, while plans for the original residence are to convert it to office space for the district headquarters staff.

The dedication service was filled with joyous music. The message from Reverend Mark Mfandarahwa, pastor at Birmingham, England, was based on 2 Chronicles 6:41 and declared that God has directed the work and blessed the efforts of His people for a purpose—to yield more souls. The dedicatory prayer was given by Reverend Ola Balogun, pastor at the Peckham church in London, England. Later, a ribbon-cutting ceremony was held in front of the residence with Reverend Victor Okusanya, who pioneered the work in Western Europe, dedicating the building in the name of the Father, Son, and Holy Spirit, before cutting the ribbon. This was followed by a tour of the new parsonage.

WHAT BEGAN IN THE 1970S AS A GROUP OF STUDENTS MEETING FOR FELLOWSHIP, NOW COMPRISES THIRTY CHURCHES AND GROUPS SPREAD ACROSS WESTERN EUROPE.



The completed parsonage of the Bexley church.

In his earlier remarks, Reverend Adigun had emphasized that this step toward having a Western Europe headquarters office is the continuation of a work which has seen tremendous growth over the last four decades. What began in the 1970s as a group of Nigerian students meeting for fellowship, now comprises thirty churches and groups spread across the UK, Ireland, Scotland, Germany, Spain, France, Italy, Denmark, and the Netherlands. The following is a look back at the history of that work, as we continue to look to God for the future, praying He will send laborers for the harvest.



FROM NIGERIA TO LONDON

THE WORK IN WESTERN EUROPE BEGAN

when Victor Okusanya moved his family from Nigeria to the United Kingdom (UK) in 1975 so he could study music at Goldsmiths, University of London. Through Ruth Ashwell, the world headquarters secretary to Africa, he obtained the contact information of other Apostolic Faith members who had moved to the UK from Africa, and invited them to meet. In April of 1976, about eight gathered at his sister's home in Brixton, England, and afterward decided to continue the fellowship.

The group grew in size, and in 1979 rented a church building for meetings. That same year, they were visited by General Overseer Loyce Carver. Then Reverend Okusanya returned to Nigeria and was ordained as the pastor of the London church (considered an extension of the Nigeria work, the church was under the direction of the Nigerian leadership, and remained so through the 1990s). The congregation continued to grow, and in 1982, the current church location in Peckham was rented.

During the 1980s, the West and Central Africa headquarters church in Lagos regularly sent ministers to encourage the work, including annually for a week of special meetings in August. There were also numerous visitors from the Portland church, including a memorable visit in 2004 by Don Wolfe, the Portland Music Director, who stayed for three months to conduct music workshops. Music continues to be important to the growth of the work, with each of the main churches providing concerts during the holidays.

The London church was initially comprised of Nigerian students who moved to the UK for school and chose to settle there after graduation. As that first generation married and had families, there became a need for children's ministries. A Boys' and Girls' Club was established and held on Sunday afternoons, and soon



The Carvers with the London group in 1982.

neighborhood children were also participating in the fun activities while learning about the Bible. In addition, music programs were introduced for elementary students who were encouraged to play in children's church services, special meetings, and holiday events. As the children grew older, their club was renamed Youth for Christ, or Y4C, and time was set aside each year for a youth retreat, which today is attended by youth from all over the UK and Western Europe.

By the year 2000, the London congregation numbered about one hundred, and the work had grown to include eight Bible study centers in England and another six in Western European countries outside the UK. Reverend Adigun, who had been serving as the youth leader, was ordained as the London pastor and placed over the work. The next year, the first annual UK camp meeting was held in late July.

During the 2014 camp meeting, a Board of Trustees for the Western Europe Work was appointed, and in 2017 the work was restructured, creating four regions within Western Europe. Following is a brief review of the growth in each of these regions.



Left to right: The choir sings in Manchester, England; A special performance in Aberdeen, Scotland; A service in Birmingham, England.

REGIONS OF THE WESTERN EUROPE WORK

THE MIDLANDS AND NW ENGLAND

The work in this region began in 1983 in Manchester with a university student: Isaac Adigun. With guidance from the London church leaders, he organized other students to hold meetings and distribute Gospel literature. Another group began meeting in nearby Bolton in 1990 when Judith Olowokere returned home to Bolton from Nigeria, where she had received salvation. A third group formed in Liverpool in 2008 when Garikai Mhike opened his family's home for meetings after moving there for work. These three groups began praying for a joint place to worship, and soon a church in Manchester (thought to be the church where John Wesley received salvation) became available. The building was dedicated in 2011 after much refurbishing.

In Leicester, a work began when Stanislaus Nyakuhwa emigrated there from Zimbabwe in 1999 to study. He distributed literature in his neighborhood while attending the London church on Sundays. In 2002, Thomas Moyo and his family moved to Leicester, and the next year, a group started as his family, Stanislaus, and a few others began meeting in the Moyo home. The London church often sent workers to encourage the group, and soon a larger meeting place was needed. Today, they hold services in a primary school.

In 2002, Eunice Bolade began leading Bible studies in Birmingham, which was eventually joined by the group in Leicester for combined Sunday meetings. During one of these meetings, Reverend Adigun visited and encouraged the Birmingham group to seek God for a place of worship. The next day, a church building was located. The Birmingham church was dedicated in 2011.

Due to transportation challenges, the Birmingham saints from Coventry and Leicester were encouraged to find a local place to worship. They did, and in early 2017, inaugural services were held for both groups.

SCOTLAND

The work in Scotland began in 1998 when the late John Aina and his family moved to Aberdeen from Nigeria and began holding Sunday services in their home. By 2001, the group had grown large enough to perform a joint Christmas concert with the London choir and orchestra. This has since become an annual event in Aberdeen, and continued outreach efforts under the leadership of pastor Matthew Ibukun have yielded additional groups in Glasgow in 2016 and Edinburgh in 2017. Reverend Ikpaisong Ukpe is currently the regional director for this region.

SW AND SE ENGLAND AND WALES

In August 2007, Michael Owolabi moved to Bristol with his family for work. He began leading worship for saints in Bristol and Cardiff, and the group eventually grew large enough to accommodate a choir. In November 2009, they moved to a rented facility in Bristol, and are praying for an additional place to worship in Cardiff.

While visiting a sick church member in 2007, Reverend Adigun saw an ad in the local paper for a church building in Bexley, and submitted a bid for it. The bid was not accepted, but the saints prayed and the seller came back to them in 2008, asking if they were still interested. The purchase was made, and



WESTERN EUROPE WORK | 41

SHORT TAKES

BRIEF REPORTS FROM OUR CHURCHES WORLDWIDE.

15 CHURCHES REOPENED IN ANGOLA

In October of 2018, the Angolan government closed sixteen Apostolic Faith churches in that country, requiring the leaders there to prove their legitimacy as part of a worldwide Christian organization. Staff at the world headquarters office in Portland, Oregon, worked with the leaders in Angola to provide the required documentation, and in early 2019 we received the good news that fifteen of the churches had been reopened, with plans in place to reopen the sixteenth soon.

The Apostolic Faith Mission of Portland, Oregon, Angola has now reached sixteen of the eighteen provinces of Angola, including in remote areas. We currently have 330 branch churches in those sixteen provinces, which vary in size from small to large congregations. It is our prayerful intention to extend our ministry into the last two provinces very soon, with God's help.

We look forward to the continued blessing of God on the growth of the Apostolic Faith work in Angola. □



Reverend Deivys Pichardo, the new District Superintendent in the Dominican Republic.

CHANGE OF LEADERSHIP IN THE DOMINICAN REPUBLIC

On Sunday, February 3, at the Dominican Republic Apostolic Faith headquarters church in La Romana, District Superintendent Gledwin Mills announced that he is retiring as leader of the Dominican Republic work, with Reverend Deivys Pichardo appointed to fill that role.

A letter from Superintendent General Darrel Lee was read in Spanish at the meeting, stating, "The faithful service of Brother Mills is deeply appreciated. We recognize that he is highly regarded by all of you, being the longest serving pastor in the Dominican Republic Apostolic Faith and faithfully pastoring at the first Apostolic Faith location." At age seventy-nine, Reverend Mills has served as a minister for over fifty-five years, and will continue to pastor one of the island churches.

The new District Superintendent, Reverend Pichardo, is a Dominican Republic board member and pastor of the Maquiteria church in Santo Domingo. The letter from Reverend Lee concluded by stating that Reverend Pichardo "is determined to preach the Gospel and stick to the practices he has learned in the Apostolic Faith since childhood. God has blessed that approach all over the world in the past and continues to do so. Just as you have faithfully supported his predecessors, we can assure him, Sister Leidy D. Ureña Mejía [wife of Reverend Pichardo], and their families of your

Reverend Pichardo with his wife, Leidy, and their sons, Jose and Andres, and daughter, Megan.





Left to right: the Valentines, Anthonys, and Plunketts at the St. Eustatius anniversary.

prayerful backing. May the Spirit of God be poured out upon this host of witnesses today and in the days to come as Jesus tarries." □

ST. EUSTATIUS CONGREGATION CELEBRATES 25 YEARS

On Sunday, January 13, the Apostolic Faith congregation on the island of St. Eustatius celebrated twenty-five years of worship at the church in Mansionweg.

St. Eustatius is a Dutch island in the Netherland Antilles, with a population of about three thousand whose primary language is English. Our church is located right in the center of the island. The work there began in 1991 with a small group occupying two locations as they sought a permanent place of worship. They built the Mansionweg church and its dedication took place in January 1994.

The theme for the anniversary celebration was "Calvary's Love," chosen by the pastor, Kathleen Plunkett, who took inspiration from John 3:14-21. The service included an exhortation given by Michael Anthony, the Eastern Caribbean District Superintendent, who attended with his wife, Monica. Using texts from John 3:21 and Hebrews 10:23-25, he emphasized that the Apostolic Faith Church is serious about decency, honesty, truth, integrity, faithfulness, and holiness. He encouraged the congregation that in this world, where the standards of moral and ethical decency are being redefined and eradicated, our organization will continue to uphold the old Gospel standard, to be applied across all areas of our lives. The celebration was a wonderful time for all who attended. □



The work in St. Eustatius began in 1991 with a small group occupying two locations as they sought a permanent place of worship.

Congregation members enjoy food and fellowship at the anniversary celebration.



The theme for the St. Eustatius 25th anniversary celebration was "Calvary's Love."

SUBMISSION

Originally published in the May 1986 edition of our magazine.

by IVON WILSON

Like Saul on the Damascus Road, we need to say, “Lord, what wilt thou have me to do?”

“SUBMISSION” IS NOT A POPULAR WORD TODAY.

We hear a lot more about assertiveness or about self-fulfillment. No one likes to give in. Talk of submitting seems to go against the grain, but submission is a very important part of the Gospel.

It takes submission, giving up one’s own ideas, to get saved. And it takes submission to stay saved. It takes that yielding to the Lord to do anything in His service. Without it we will never get anywhere with God.

Let’s read a portion of a verse found in Acts 9:6, “Lord, what wilt thou have me to do?” This question contains a complete submission to the will of God. Saul had been on the road to Damascus, breathing out threatenings and slaughter against the Christians in that city. But the Lord sent a light from Heaven—and a miracle took place! Saul’s cry became, “Lord, what wilt thou have me to do?”

After his conversion, Saul’s name was changed to Paul. When we look at what transpired throughout the rest of his life, it is apparent that he made a total and complete surrender to the Lord, and he was blessed and used in a wonderful way. The reason he decided to surrender wasn’t that he had no position or political standing in Jerusalem. He was a man of importance in the Sanhedrin and religious circles. However, he was ready to lay it all down when God spoke to him out there on the Damascus Road because he understood that Jesus was the Messiah. He was willing to submit to the will of the Lord.

Paul’s submission meant a complete change from what he had been doing, but as he yielded himself to the will of God, God directed his footsteps. His writings have been instrumental for instruction and inspiration down through the years. For instance, this is found in the tenth chapter of Romans: “Brethren, my heart’s desire

and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God” (Romans 10:1-3).

No doubt Paul could look back at his own life and say, “That was just what I was like.” But after he submitted to the Lord, he could write a chapter like this and say, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” Then he went on to explain what their problem was. It wasn’t that they didn’t know of God. He said they even had a zeal for God, “but not according to knowledge.” They were attempting to establish their own salvation, their own righteousness, their own way of trying to get to Heaven. That, of course, was disastrous. At this point, Israel’s government and their high priest were corrupt. They had all kinds of problems, but they were still taking their offerings to the Temple. The high priest was making offerings for them, going through the rituals. They had zeal, but their hearts were not submitted to God.

That same situation is very prevalent in the lives of people today. There are those who say, “I go to church and am active in the Lord’s service, so I am a Christian.” But have they been born again? Have they submitted themselves to the righteousness of God? Are they obeying His commandments?

What do the Scriptures tell us about our own righteousness? It is as “filthy rags” to the Lord. If we can talk only about what we are doing or have done in service, it is as filthy rags in the sight of God. But when we are willing to submit to the will of God, we can say, “Lord, I want Your righteousness in my life. I want to start with a born-again experience and know

It isn't just one surge of enthusiasm, one "Amen" that we say sometimes, but it is an everyday commitment, wanting the will of God to be done in our lives.

that my sins are washed away, and that I am on the road to Heaven."

After we have been saved, we must seek to be sanctified—to be cleansed within, made holy. Then we go forward with the Lord and seek for the baptism of the Holy Ghost and fire, the power for service. This is letting the Lord establish His righteousness in our lives, not doing things our own way. We aren't arguing with the Lord, telling Him, "I really don't think this experience is for us today. I believe it was just for the Early Church and is no longer necessary." That would be trying to establish our own righteousness; but by submission to the Lord, we get His righteousness into our hearts.

A good starting point is the cry Saul made out there on the Damascus Road, "Lord, what wilt thou have me to do?" If it seems you haven't progressed very far in the service of the Lord, or if you aren't even saved, that is a good prayer to pray!

Once we have received that born-again experience, we must continue to submit ourselves to the will of God if we are to be used by Him. It isn't just one surge of enthusiasm, one "Amen" that we say sometimes, but it is an everyday commitment, wanting the will of God to be done in our lives.

Think about Caleb. He was one of the twelve spies who went into Canaan and one of two who brought back a good report. However, the people listened to the evil report of the ten, and God decreed that they would spend forty years wandering in the wilderness. Though Caleb had done right, do you realize that he submitted himself to forty years in the wilderness? I am sure that took some consecration! It must have taken much earnest prayer. Perhaps he thought, *Lord, I don't quite understand why I have to be out here, but I am willing to submit to Your will. I am going to do it!* And do you know what it brought Caleb? The very hill he had seen back there forty years before that he wanted for his inheritance became his. He went up and possessed it. That was victory!

Some people may say, "I just can't submit. I can't give in." Do you dare to resist the will of the Lord? Those men and women who have been willing and obedient through the years have lived with God's blessing upon their lives and the lives of their families. Oh, the victories God has given them because they were willing to submit absolutely to the will of God!

Submission is not easy. It may mean a period of time in the "wilderness." It may mean some hard places to go through, some things hard to understand. But God will be with the one who purposes to go through.

One night the Apostle Paul dreamed that a man from Macedonia came to him saying, "Come over



into Macedonia, and help us." Paul knew this was a message from God, and he obeyed the call. He went, and God began to bless his preaching. Wonderful things happened. But then the picture changed. Paul, with his helper, Silas, was thrown into prison because he had commanded an evil spirit to come out of a young woman, creating quite a commotion. The two men were put into the inner prison, their feet fast in the stocks.

What did Paul do? Did he blame the Lord for allowing this to happen to them? No, he submitted to the will of God. The two men began to praise God right there in prison. God Almighty heard it, and sent an earthquake, which shook the prison. The whole place opened, and the bonds fell off. Then the jailer, awakened by the noise and the commotion, ran in. He was ready to kill himself, thinking that all the prisoners had escaped, but Paul called to him, "Do thyself no harm: for we are all here." The jailer called for a light, and said, "Sirs, what must I do to be saved?"

Think what it cost those men of God for the jailer and his family to be saved! I'm sure they felt it was worth all they had gone through. When God has worked out His will in our lives, and we see the results, we will feel that every submission to the Lord's will has been worth it.

Are you willing to submit today, so that you can be used of God? Are you able to say, "Lord, what wilt Thou have me to do?"

■ Ivon Wilson was called to the ministry in 1952, and assumed his first pastorate in 1967 in Yakima, Washington. He also pastored in Denver, Colorado; Grants Pass, Oregon; and Port Angeles, Washington. In 1984, he began fulltime work at our headquarters office ministering to the sick, grieving, and shut in. Rather than retire, he continued this work for nearly thirty years, and is remembered by many for his prayers and encouragement. He passed away in March of 2015.

A DRUNKEN TOBACCO FARMER DELIVERED

HE SWEEPED OUT THE OLD TOBACCO BARN AND STARTED PRAYING IN THE VERY PLACE WHERE HE HAD ONCE PLANNED TO END HIS LIFE.

WHEN GOD REACHED ME, HE REACHED ONE OF the worst characters in my neighborhood. In 1915, I was a wicked, sinful man—a drunkard and gambler with seemingly no hope on earth.

On the farm in Virginia, I raised tobacco, and at one time there were 28,000 sticks of tobacco in the barn. I also drank whiskey and used to say I would drink up all my profits and go to Hell, and my wife could go back to her parents. When the Gospel story came my way, I was fixing to go on another drunk—it had happened many times before. Often, my wife and little baby were left with hardly enough to eat and scarcely any clothes to wear while I got drunk. Afterward, I would come into that home in a drunken condition and shoot at the cats or anything else.

Then God lifted me out of that sinful life. I went to an altar and prayed, and left all my sins and burdens there, and the Lord took them out of my life and gave us a happy home.

At first, I thought I couldn't possibly give up raising tobacco, because it was all I knew how to do. I needed to make a living: the mortgage against our home was for \$1969, and we were getting further behind on it every day. However, God provided a good job, and soon the mortgage was paid.

I swept out the old tobacco barn where I used to chew and blaspheme, and started praying there. That was also the place where I had once tried to end my life. That had happened one night when my wife had gone to pray by her bedside for her drunken husband. I left a note for her under my dinner plate that said, "You will find my body in the old tobacco barn, and my soul in Hell." I went to the barn and tied the rope around my neck, but then I heard a voice. It was the voice of my wife down by the bedside praying. God prevented me from doing that awful deed.

Some years after God saved me, a minister came to Virginia preaching restitution. After the sermon, he asked me about my lack of spiritual progress. He

said, "When you get down to pray, what are you looking at?" I said, "A five-dollar gold piece—and it gets bigger all the time." He asked for the story behind the gold piece, and I told him it happened when I drove my employer to church one morning. As she stepped out of the carriage, a five-dollar gold piece dropped from her purse and hit the sand. She didn't see it, so I just put my number ten on it to hide it. After hearing this, the minister told me I would have to make restitution for it.

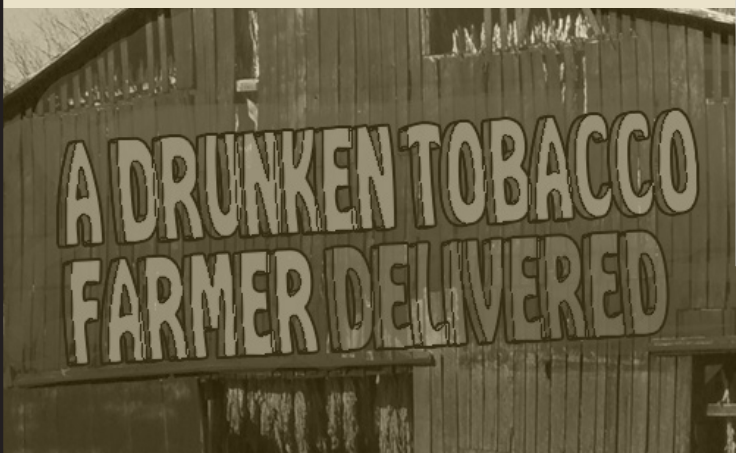
Later that evening, I climbed into my buggy with my wife and child and started for home. As the old mule's hooves hit the road, they seemed to say, "Make res-ti-tu-tion! Make res-ti-tu-tion!" For five miles that mule preached restitution to me. When we reached home, I was glad to put the mule in the stable and go to bed. However, my conscience kept bothering me. As I tossed and turned, the bedsprings seemed to be saying, "Res-ti-tu-tion! Res-ti-tu-tion!" Finally I told the Lord if He would let me live until morning, I would make the restitution, and then I was able to turn over and go to sleep.

The next morning I said, "Wife, don't cook any breakfast for me. I'm going." I got behind the mule and traveled five miles. I rapped at the woman's door, and when she answered, I told her, "Here is a five-dollar bill. I want to make restitution." She listened to my story and gave me her blessing.

I thought that was the end of making restitutions, but God resurrected my memory of past actions. It cost me two hundred dollars before all my restitutions were made. Now I am paid up; God has given me the victory!

From my years of using tobacco, my lungs were all corrupted by the time I was saved, but I wrote to Portland and they sent an anointed handkerchief. I took it and looked up to God. He did not heal me instantly of the tumor, but I continued to look to Him and say, "Lord, You healed others and You surely will heal me." God did heal me; He took away the tumor as if it had never been there. I thank and praise Him, and I am rejoicing today that God delivered such a wicked man as I was.

■ Eugene Marshall received salvation in 1915 when workers from the Apostolic Faith held special meetings in eastern Virginia. In the years following, he corresponded with the Portland headquarters and attended several camp meetings.



A STATEMENT OF BIBLE DOCTRINE

WE BELIEVE IN THE DIVINE INSPIRATION OF THE BIBLE, AND ENDORSE ALL THE TEACHINGS CONTAINED IN IT. FOLLOWING IS A SUMMARY OF OUR BASIC DOCTRINES.

1. **The Divine Trinity** consists of three Persons: God the Father, Jesus Christ the Son, and the Holy Ghost, perfectly united as one. Matthew 3:16-17; 1 John 5:7.
2. **Repentance** is a godly sorrow for and a renouncing of all sin. Isaiah 55:7; Matthew 4:17.
3. **Justification** (or salvation) is the act of God's grace through which we receive forgiveness for sins and stand before God as though we had never sinned. Romans 5:1; 2 Corinthians 5:17.
4. **Entire Sanctification**, the act of God's grace whereby we are made holy, is the second definite work and is subsequent to justification. John 17:15-21; Hebrews 13:12.
5. **The Baptism of the Holy Ghost** is the endowment of power upon the sanctified life, and is evidenced by speaking in tongues as the Spirit gives utterance. John 14:16-17,26; Acts 1:5-8; 2:1-4.
6. **Divine Healing** of sickness is provided through the atonement. James 5:14-16; 1 Peter 2:24.
7. **The Second Coming of Jesus** will be as literal and visible as His going away (Acts 1:9-11) and will consist of two appearances. First, He comes to catch away His waiting Bride. Matthew 24:40-44; 1 Thessalonians 4:15-17. Second, He comes to execute judgment upon the ungodly. 2 Thessalonians 1:7-10; Jude 14-15.
8. **The Tribulation** will occur between Christ's coming for His Bride and His return in judgment. Isaiah 26:20-21; Revelation 9 and 16.
9. **Christ's Millennial Reign** is the 1000 years of peaceful reign by Jesus on earth. Isaiah 11 and 35; Revelation 20:1-6.
10. **The Great White Throne Judgment** is the final judgment when all the wicked dead will stand before God. Revelation 20:11-15.
11. **The New Heaven and The New Earth** will replace the present heaven and earth, which will be destroyed after the Great White Throne Judgment. 2 Peter 3:12-13; Revelation 21:1-3.
12. **Eternal Heaven and Eternal Hell** are literal places of final and eternal destiny. Matthew 25:41-46; Luke 16:22-28.
13. **Marriage** is a covenant between one man and one woman that is binding before God for life. Neither person has a right to marry again while the first companion lives. Mark 10:6-12; Romans 7:1-3.
14. **Restitution** is necessary, wherein wrongs against others are righted. Ezekiel 33:15; Matthew 5:23-24.
15. **Water Baptism** is by one immersion "in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 3:16; 28:19.
16. **The Lord's Supper** is an institution ordained by Jesus so that we might remember His death until He returns. Matthew 26:26-29; 1 Corinthians 11:23,26.
17. **Foot Washing** is practiced according to the example and commandment Jesus gave. John 13:14-15.

You may obtain additional information about these doctrines and learn about our other publications in both English and foreign languages by writing to the Apostolic Faith Church at 5414 SE Duke Street, Portland, Oregon 97206, U.S.A. or visiting our website at www.apostolicfaith.org. Before these magazines are sent out, they are always prayed over for the healing of the sick and the salvation of souls.

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Jesus
THE LIGHT *of* THE WORLD

