

AND THE PEOPLE CAME...

- Week of August 14, 2022 -

Sunday Morning Service	-----	36
Sunday Evening Service	-----	29
Wednesday Eve., 08/17/22 Service	-----	13

AND THE PEOPLE GAVE...

- Week of August 14, 2022 -

Undesignated Tithes & Offerings	-----	\$ 706.00
TOTAL RECEIVED FOR WEEK OF 08/14/22:	\$	706.00

- Week of August 7, 2022 -

Undesignated Tithes & Offerings	-----	\$ 2,763.95
Love Offering	-----	\$ 73.95
Education Wing Hallway Carpet Fund	-----	\$ 530.00
TOTAL RECEIVED FOR WEEK OF 08/07/22:	\$	3,367.90

- Week of July 31, 2022 -

Undesignated Tithes & Offerings	-----	\$ 1,060.00
Love Offering	-----	\$ 145.00
Education Wing Hallway Carpet Fund	-----	\$ 100.00
TOTAL RECEIVED FOR WEEK OF 07/31/22:	\$	1,305.00

- Week of July 24, 2022 -

Undesignated Tithes & Offerings	-----	\$ 1,431.56
TOTAL RECEIVED FOR WEEK OF 07/24/22:	\$	1,431.56

- Week of July 17, 2022 -

Undesignated Tithes & Offerings	-----	\$ 1,252.00
TOTAL RECEIVED FOR WEEK OF 07/17/22:	\$	1,252.00

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,400.00

- ED. WING HALLWAY CARPET FUND -

Total Amount Needed	-----	\$ 1,000.00
Amount Received Thusfar	-----	\$ 630.00
Amount Still Needed:	\$	370.00

Thank You For Your Help With This Need!

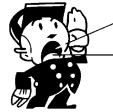
LISTEN TO -



ABIDINGRADIO.COM

WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.



THANK YOU For Your Continued Faithfulness In Giving!

During the early part this pandemic, we were unable to meet in the church-house. But - that did not mean that the expenses of having a church-house were suspended. We still had bills to pay - electricity, gas, water, trash pickup, phone, internet, facility insurance, copier lease, office supplies, etc., and, praise the Lord, His people kept praying, watching online, & supporting their church with their giving.

Sadly, some people only give when they are in attendance at church - sort of like paying for "services rendered" - but the truth is that they are robbing THEMSELVES of God's blessings when they withhold their tithes and offerings and only give when they are here (see Malachi 3:10). Thankfully, most of our people have remained faithful, in so many ways, during this crisis, including financially.

WE HAVE 3 WAYS YOU CAN GIVE:

1. By mail - 23 East Wells Blvd., Sapulpa, OK 74066
2. Drop it off - call the Church Office to arrange it. 224-1924
3. Online - Go to the link below and give electronically:

<https://tithe.ly/give?c=433047>

WE ARE GLAD WE CAN NOW GATHER TOGETHER TO PRAISE GOD & STUDY HIS WORD TOGETHER IN THE CHURCH-HOUSE! YOUR FAITHFUL AND GENEROUS GIFTS WILL HELP US KEEP UP WITH THE BILLS AND CONTINUE OUR RENEWED OUTREACH EFFORTS!

Church Directory

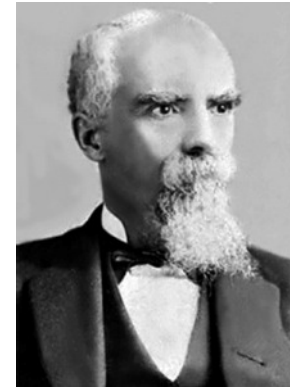
Todd W. White	-----	Pastor
Lois Mae Floyd	-----	Pianist/ Organist
Mickie Shatwell	-----	Evening Pianist
Derek Quinnelly	-----	Greeter
Larry & Mary Byars	-----	Outreach
Bertha Segebarrt	-----	Custodian
GinaMarie Shufelt	-----	Flowers
Seth White	-----	Sound/Video

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XXVIII

August 21, 2022

Number 34



E. M. Bounds
1835-1913

Prayer and Character and Conduct

by E. M. Bounds

PRAYER governs conduct, and conduct makes character. Conduct is what we do; character is what we are. Conduct is the outward life. Character is the life unseen, hidden within, yet evidenced by that which is seen. Conduct is external, seen from without; character is internal-operating within. In the economy of grace conduct is the offspring of character. Character is the state of the heart, conduct its outward expression. Character is the root of the tree, conduct, the fruit it bears.

Prayer is related to all the gifts of grace. To character and conduct its relation is that of a helper. Prayer helps to establish character and fashion conduct, and both for their successful continuance depend on prayer. There may be a certain degree of moral character and conduct independent of prayer, but there cannot be anything like distinctive religious character and Christian conduct without it. Prayer helps, where all other aids fail. The more we pray, the better we are, the purer and better

our lives.

The very end and purpose of the atoning work of Christ is to create religious character and to make Christian conduct.

Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

In Christ's teaching, it is not simply works of charity and deeds of mercy upon which He insists, but inward spiritual character. This much is demanded, and nothing short of it, will suffice.

In the study of Paul's Epistles, there is one thing which stands out, clearly and unmistakably - the insistence on holiness of heart, and righteousness of life. Paul does not seek, so much, to promote what is termed "personal work," nor is the leading theme of his letters deeds of charity. It is the condition of the human heart and the blamelessness of the personal life, which form the burden of the writings of Paul.

Elsewhere in the Scriptures, too, it is character and conduct which are made preeminent. The Christian religion deals with men who are devoid of spiritual character, and unholy in life, and aims so to change them, that they become holy in heart and righteous in life. It aims to change bad men into good men; it deals with inward badness, and works to change it into inward goodness. And it is just here where prayer enters and demonstrates its wonderful power and fruit. Prayer drives toward this specific end. In fact, without prayer, no such supernatural change in moral character, can ever be effected. For the change from badness to goodness is not wrought by works of righteousness which we have done, "but according to God's mercy, which saves us" by the washing of regeneration. And this marvelous change is brought to pass through earnest, persistent, faithful prayer. Any alleged form of Christianity which does not effect this change in the hearts of men is a delusion and a snare.

The office of prayer is to change the character and conduct of men, and in countless instances, has been wrought by prayer. At this point, prayer, by its credentials, has proved its divinity. And just as it is the office of prayer to effect this, so it is the prime work of the church to take hold of evil men and make them good. Its mission is to change human nature, to change character, influence behavior, to revolutionize conduct. The church is presumed to be righteous, and should be engaged in turning men to righteousness. The church is God's manufactory on earth, and its primary duty is to create and foster righteousness of character. This is its very first business. Primarily, its work is not to acquire members, nor amass numbers, nor aim at moneygetting, nor engage in deeds of charity and works of mercy, but to produce righteousness of character, and purity of the outward life.

A product reflects and partakes of the character of the manufactory which makes it. A righteous church with a righteous purpose

(continued inside)

makes righteous men. Prayer produces cleanliness of heart and purity of life. It can produce nothing else. Unrighteous conduct is born of prayerlessness - the two go hand-in-hand. Prayer and sinning cannot keep company with each other. One or the other must of necessity stop. ***Get men to pray, and they will quit sinning,*** because prayer creates a distaste for sinning, and so works upon the heart, that evildoing becomes repugnant, and the entire nature is lifted to a reverent contemplation of high and holy things.

Prayer Is Based on Character. What we are with God gauges our influence with Him. It was the inner character, not the outward bearing, of such men as Abraham, Job, David, Moses, and all others, who had such great influence with God in the days of old. And, today, it is not so much our words, as what we really are, which weighs with God. Conduct affects character, of course, and counts for much in our praying. At the same time the character affects conduct to a far greater extent, and has a superior influence over prayer. Our inner life not only gives color to our praying, but our body, as well. Bad living means bad praying and, in the end, no praying at all. We pray feebly because we live feebly. The stream of prayer cannot rise higher than the fountain of living. The force of the inner chamber is made up of the energy which flows from the confluent streams of living. And the weakness of living grows out of the shallowness and shoddiness of character.

Feebleness of living reflects its debility and languor in the praying hours. We simply cannot talk to God, strongly, intimately, and confidently unless we are living for Him, faithfully and truly. The prayer-closet cannot become sanctified unto God, when the life is alien to his precepts and purpose. We must learn this lesson well - that righteous character and Christlike conduct give us a peculiar and preferential standing in prayer before God. His holy Word gives special emphasis to the part conduct has in imparting value to our praying when it declares:

“Then shalt thou call and the Lord shall answer; thou shalt cry, and he shall say, Here I am; if thou take away from the midst of thee the yoke, the putting forth the finger, and speaking vanity.”

The wickedness of Israel and their heinous practices were definitely cited by Isaiah, as the reason why God would turn his ears away from their prayers:

“And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.”

The same sad truth was declared by the Lord through the mouth of Jeremiah:

“Therefore, pray not thou for this people, neither lift up a cry or prayer for them; for I will not hear them in the time that they cry unto me for their trouble.”

Here, it is plainly stated, that unholy conduct is a bar to successful praying, just as it is clearly intimated that, in order to have full access to God in prayer, there must be a total abandonment of conscious and premeditated sin.

We are enjoined to pray, ***“lifting up holy hands, without wrath and doubting,”*** and must pass the time of our sojourning here, in a rigorous abstaining from evil if we are to retain our privilege of calling upon the Father. We cannot any process, divorce praying from conduct.

Whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.

And James declares roundly that men ask and receive not, because they ask amiss and seek only the gratification of selfish desires.

Our Lord's injunction, ***“Watch ye, and pray always,”*** is to cover and guard our conduct, so that we may come to our inner chamber with all its force secured by a vigilant guard kept over our lives.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Quite often, Christian experience founders on the rock of conduct. Beautiful theories are marred by ugly lives. The most difficult thing about piety, as it is the most impressive, is to be able to live it. It is the life which counts, and our praying suffers, as do other phases of our religious experience, from bad living.

In primitive times, preachers were charged to preach by their lives, or not to preach at all. So, today, Christians, everywhere, ought to be charged to pray by their lives, or not to pray at all. The most effective preaching is not that which is heard from the pulpit, but that which is proclaimed quietly, humbly, and consistently; which exhibits its excellencies in the home, and in the community. Example preaches a far more effective sermon than precept. The best preaching, even in the pulpit, is that which is fortified by godly living, in the preacher himself. The most effective work done by the pew is preceded by, and accompanied with, holiness of life, separation from the world, severance from sin. Some of the strongest appeals are made with mute lips-by godly fathers and saintly mothers who, around the fireside, feared God, loved his cause, and daily exhibited to their children and others about them, the beauties and excellencies of Christian life and conduct.

The best-prepared, most eloquent sermon can be marred and rendered ineffective, by questionable practices in the preacher. The most active church worker can have the labor of his hands neutralized by worldliness of spirit and inconsistency of life. Men preach by their ***lives***, not by their words, and sermons are delivered, not so much in, and from a pulpit, as in tempers, actions, and the thousand and one incidents which crowd the pathway of daily life.

Of course, the prayer of repentance is acceptable to God. He delights in hearing the cries of penitent sinners. ***But repentance involves not only sorrow for sin, but the turning away from wrong-doing, and the learning to do well.*** A repentance which does not produce a change in character and conduct, is a mere sham, which should deceive nobody. Old things must pass away,

all things must become new.

Praying which does not result in right thinking and right living is a farce. We have missed the whole office of prayer if it fail to purge character and rectify conduct. We have failed entirely to apprehend the virtue of prayer, if it bring not about the revolutionizing of the life. In the very nature of things, we must quit praying, or our bad conduct. Cold, formal praying may exist side by side, with bad conduct, but such praying, in the estimation of God, is no praying at all. Our praying advances in power, just insofar as it rectifies the life. Growing in purity and devotion to God will be a more prayerful life.

The character of the inner life is a condition of effectual praying. As is the life, so will the praying be. An inconsistent life obstructs praying and neutralizes what little praying we may do. Always, it is ***“the prayer of the righteous man which availeth much.”*** Indeed, one may go further and assert, that it is only the prayer of the righteous which avails anything at all - at any time. To have an eye to God's glory; to be possessed by an earnest desire to please Him in all our ways; to possess hands busy in His service; to have feet swift to run in the way of His commandments-these give weight and influence and power to prayer, and secure an audience with God. The worldly spirit of our lives often breaks the force of our praying, and, not infrequently, acts as a door of brass in the face of prayer.

Praying must come out of a cleansed heart and be presented and urged with the ***“lifting up of holy hands.”*** It must be fortified by a life aiming, unceasingly, to obey God, to attain conformity to the divine law, and to come into submission to the divine will.

Let it not be forgotten, that, while life is a condition of prayer, prayer is also the condition of righteous living. Prayer promotes righteous living, and is the one great aid to uprightness of heart and life. The fruit of real praying is right living. Praying sets him who prays to the great business of ***“working out his salvation with fear and trembling”***; puts him to watching his temper, conversation and conduct; causes him to "walk circumspectly, redeeming the time"; enables him to "walk worthy of the vocation wherewith he is called, with all lowliness and meekness"; gives him a high incentive to pursue his pilgrimage consistently by ***“shunning every evil way, and walking in the good.”*** ■

NEWS OF INTEREST TO CHRISTIANS

□ ***HISTORIC SOUTHERN BAPTIST CHURCH APPOINTS HOMOSEXUAL CO-PASTOR*** - On August 14, Crescent Hill Baptist Church of Louisville, Kentucky, by unanimous vote, appointed homosexual Jordan Conley as co-pastor. **The other pastor is a woman.**

According to the church's web site, Conley "lives with his husband, Patrick Allison, and their dog, Kenzie." Crescent Hill Baptist was established in 1908 and was long aligned with the Southern Baptist Theological Seminary.

Called "the seminary church," its facilities were used by the seminary and many faculty and students were members. In the 1960s, the church embarked on a path of apostasy, embracing the

social gospel and psychological counseling (including Divorce Recovery Workshops). In 1966, Sunday School attendance peaked at 1,756. In 1972, the first women deacons were ordained. In 1975, the pastor of Crescent Hill led a delegation to the very liberal Baptist World Alliance in Stockholm.

By the 1980s, Crescent Hill supported the ordination of female pastors. It also put on the heretical drama Godspell in which Jesus is crucified on an electric fence and there is no resurrection. In 1991, Crescent Hill joined the liberal Cooperative Baptist Fellowship. In 1996, Crescent Hill ordained a homosexual deacon. In 2014, the first "same sex marriage" was held at Crescent Baptist. Today, this once-sound Baptist church has no authoritative Bible and no saving gospel.

The church's "Timeline" begins with these words: "13.7 billion years ago the universe began whether as a 'big bang' or some other event. Likely there were other universes before this one, and there will be others after ours ceases with the Force or Word expressing itself continuously in a variety of ways in each of these."

□ ***UNDER BIDEN, AMERICA TO GIVE GRANTS TO PROMOTE ATHEISM AND HUMANISM WORLDWIDE*** - The following is excerpted from "Republicans Demand Answers," Conservative Brief, July 2, 2022:

"A group of Republicans, led by Indiana Rep. Jim Banks, are demanding answers for a program by the administration of President Joe Biden that, they say, intends to 'promote atheism worldwide.' Banks, who chairs the Republican Study Committee, penned the letter to President Biden and Secretary of State Antony Blinken about the Bureau of Democracy, Human Rights, and Labor's (DRL) grant program promoting atheism and 'humanism,' Fox News reported.

... 'The Notice of Funding Opportunity (NOFO) was officially titled 'DRL FY20 IRF Promoting and Defending Religious Freedom Inclusive of Atheist, Humanist, Non-Practicing and Non-Affiliated Individuals.' It announced a 'competitive' c process that would award grants of up to \$500,000 to organizations committed to the practice and spread of atheism and humanism, namely in South/Central Asia and in the Middle East/North Africa. To be clear, atheism and humanism are official belief systems.

... It is one thing for the Department to be tolerant and respectful of a wide range of belief systems, and to encourage governments to respect the religious freedom interests of their citizens. It is quite another for the United States government to work actively to empower atheists, humanists, non-practicing, and non-affiliated in public decision-making.

Any such program - for any religiously-identifiable group - in the United States would be unconstitutional. ... Americans rightly discern this as a part of the broader effort on the part of your administration to promote radical, progressive orthodoxy abroad. Atheism is an integral part of the belief system of Marxism and communism." ■