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I believe in Miracles

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I Believe in Miracles

If you are going to read this book "daring" me to convince you of something you do not want to believe, then don't read it. Just forget it! I have neither hope nor expectation of convincing a skeptic simply by miracles.

If you are going to read these pages with a critical, cynical and disbelieving spirit, pass it on for someone else to read; for that which is contained within these pages is very sacred to those to whom these things have happened. Their experiences are too precious and too sacred to be shared with those who would read only to scoff, and listen only to deride. These experiences are guarded in the heart with awe and thanksgiving and deep gratitude. They are as real and wonderful to these people as the moment they happened.

If you believe that I am against the medical profession, against doctors, against the use of medicine just because I believe in the power of prayer and the power of God to heal—you are wrong. Had I chosen

profession, in all probability my choice would have been either medicine or law. But I had no choice: I was called of God to preach the Gospel.

At the time the following article was published, Dr. Elmer Hess was president-elect of the American Medical Association. "Any doctor who lacks faith in the Supreme Being has no right to practice medicine," said the Erie, Pennsylvania, specialist in urology. "A physician who walks into a sick room is not alone. He can only minister to the ailing person with the material tools of scientific medicine. His faith in a higher power does the rest. Show me the doctor who denies the existence of the Supreme Being, and I will say that he has no right to practice the healing art."

Hess made these statements in a prepared digest of extemporaneous remarks planned for the opening of the 48th annual meeting of the Southern Medical Association. The SMA, with a total membership of ten thousand doctors, ranks second only to the AMA as the largest general medical organization in the country.

"Our medical schools are doing a magnificent job of teaching the fundamentals of scientific medicine," Hess went on to say. "However, I'm afraid that the concentration on basic science is so great, the teaching of spiritual values is almost neglected."

All healing is Divine, as Dr. Hess so strongly implies. A doctor can diagnose, he can give medication. He can give his patient the best that medical science has given to him and to the world—but in the final analysis, it is the Divine power of God that heals.

A doctor has the power and ability to set a bone, but he must wait for Divine power to heal. A surgeon can skillfully perform the most difficult of operations; he may be a master with a scalpel, using every facet of his well-trained intellect: yet he must wait for a higher

power to do the actual healing—for no mere human being has ever been given the power to heal!

Any *truth*, no matter how valid, if emphasized to the *exclusion* of other truths of equal importance, is practical error. My faith in the power of God is the same as that exercised by any physician or surgeon when he believes in the healing and the curing of his patient. He waits for nature (God) to heal gradually, while I believe that God has the ability to heal, not only through a gradual process, but should He so will, His is the ability and the power to heal instantly. He is Omnipotent, Omnipresent and Omniscient: therefore He is not limited by time nor is He limited by man's ideologies, theologies and preconceived ideas.

If you believe that I think it is a sin to go to a doctor, to take medicine, to have surgery when needed—you do me a great injustice! To be sure, I believe that God has the power to heal instantly without the material tools of scientific medicine; but I also believe that God gave us our brains to use! He gave us intelligence—He gave us a will—and He expects us to use good old-fashioned common sense.

If you are ill, and have not yet received the gift of faith so that you believe in miracles, then get yourself the best medical assistance possible, and pray that God shall work through the human vessel: pray that your doctor will be given Divine guidance in treating you, and then both of you wait for God to do the actual healing. God's healing power is an indisputable fact, with or without human assistance.

If you believe that I, as an individual, have any power to heal, you are dead wrong. I have had nothing to do with any miracle recorded in this book, nor have I had anything to do with any healing that has taken place in any physical body. I have no healing power whatsoever. All I can do is point you to the

Way—I can lead you to the Great Physician and I can pray; but the rest is left with you and God. I know what He has done for me, and I have seen what He has done for countless others. What He does for you, depends on *you*. The only limit to the power of God lies within the individual!

"The exceeding greatness of His power to us-ward who believe, according to His mighty power, which He wrought in Christ, when He raised Him from the dead." (Eph. 1:19)

When God speaks of the greatness of His power, He does not refer to His power which brought the universe into existence, great as that was; but rather to the power which was manifested in raising Jesus from the dead. The Resurrection of Christ *was*, and our Resurrection with Him *will be*, the greatest demonstration of power—the greatest miracle—which the world has ever known or will ever know.

The Apostle Paul wrote: "If Christ be not risen, then is our preaching vain and your faith is also vain—but now is Christ risen from the dead." (I Cor. 15:14-20)

The validity of the Christian Faith rests on one supreme Miracle: the cornerstone upon which the whole superstructure of Christianity rises or falls, depends on the truth of this Miracle—the Resurrection of Jesus Christ. If this be false, the Apostle Paul confesses that the entire structure falls—for then it is indeed as He says: "Our preaching is vain, and your faith is also vain."

No other religion has ever dared to put forth this challenge; has ever dared to make its appeal to miracles, and rest its appeal on a Miracle.

Because Christ lives, our faith is not vain—our preaching is not vain; and wonder of wonders is that this exceeding greatness of power is at our disposal.

We possess no power of our own; all power belongs to Him!

The fact is, the miracle of the Resurrection of Jesus Christ, the Son of God, is a reality. God has promised the miracle of the Resurrection to these mortal bodies of ours in the future; therefore, it is only reasonable and logical to believe Him for the miracle of healing in our physical body today.

If you believe that I do not acknowledge the sacramental methods of healing used in many different churches, you are under a misapprehension. The power of the Holy Spirit is not confined to any one place or any one system.

We dare not permit ourselves to get so dogmatic in our thinking, our teaching and our methods, that we exclude all other truth of *equal* importance.

For example: We find that God gave the gift of the Holy Spirit on the Day of Pentecost and at the household of Cornelius, without any human agency of "laying on of hands"; but at the Samaritan revival (Acts 8:17) and at the Ephesus revival (Acts 19:6), the believers were filled with the Spirit by the "laying on of hands."

For one to be dogmatic either way, or to make it an issue, is to be guilty of error.

Jesus saw a man who had been born blind, the facts are recorded in the ninth chapter of John. In this particular instance, Jesus spat on the ground, and made clay of the spittle, and He *anointed* the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam . . . he went his way therefore, and washed, and came seeing."

However, on another occasion, as Jesus was nearing Jericho (Luke 18:35) a blind man sat along the roadside begging: In this instance we have no record whatsoever that the hand of the Master ever touched him,

and we are sure no clay was put on his eyes. Jesus spoke to the man and said, "Receive thy sight: thy faith hath saved thee."—and immediately he received his sight.

Both men were blind—both received their sight—different methods were used in each case!

St. James under the anointing of the Holy Spirit wrote, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:14,15)

On the other hand, the power of the Holy Ghost was so great in the early church, ". . . That they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: *and they were healed every one.*" (Acts 5:15,16) This proves conclusively, that the power of the Holy Spirit is not confined to any one place or any one system!

If you believe that I question the spirituality of any minister of the Gospel who does not see eye to eye with me regarding miracles, you are again mistaken, for you misunderstand: our test of fellowship is deeper than the truth concerning healing of the physical body. It is based on something infinitely more important: Salvation through repentance, and faith in the shed blood of Jesus Christ. (Hebrews 9:22)

"There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, One God and Father of all, who

is above all, and through all, and in you all." (Eph. 4:4-6)

All healing is Divine, whether it is physical or spiritual; but of the two, it is an undeniable fact, that the spiritual healing is the greater.

Nicodemus asked, "How, Master, how can these things be?"

That is the mystery which our little minds must leave with God. But this is not the *only* thing you cannot understand, and that you must leave to the knowledge of God.

Explain electricity; or would you rather sit in darkness until you can? Nobody knows exactly what electricity is, yet man does not hesitate to use it just because he does not understand all about the laws governing its activity.

Tell me how food is converted to energy in your body. If you do not know, are you refusing to eat?

Tell me how God touches a handful of soil in an uncultivated wooded area, and when He has touched it, the air becomes perfumed with violets.

You paid a dime, the other day, for a package of seeds. For ten cents you purchased a miracle! You have in your possession a dime's worth of something that is known only to God.

In this fast-moving modern day, perhaps we have just overlooked, or taken for granted, miracles that take place every day of our lives.

Tell me what "sets the brain off and causes it to tick"—the great brain surgeons of the medical profession would like to know too. Oh, yes. They know exactly what portion of the brain controls the movement of our every muscle, but they do *not* know why the brain works as it does; what triggers it into action so that it *can* move and control the various parts of our body.

Dr. Charles Joseph Barone, vice-president of the Obstetrical and Gynecological division of the International College of Surgeons, and senior staff doctor of Pittsburgh's Magee Hospital—Pennsylvania's largest maternity hospital—has delivered 25,000 babies. And yet he says, "The birth of a baby is the greatest of miracles."

This physician's training, devotion and dedication to his work have won for him a nation-wide reputation—yet he is the first to admit that human birth is beyond human comprehension: that it is one of the mysteries and sacred things which excite the curiosity and wonderment of man, yet it remains an impenetrable secret.

"Embryological studies of a human cell," says Dr. Barone, "show the markings of the future child—the landmarks that will be the eyes or the heart or the legs or the nose or the lips. If that isn't Divine, I don't know what is."

Behold the newborn baby. Nine months ago, he didn't exist. Now he has ears and eyes; a nose and mouth; hands and feet, and a lusty cry when he is hungry. Hours after birth he is feeding happily at his mother's breast.

Did science furnish him with a little mimeographed sheet of instructions, telling him where his dinner was and just how to go about getting it? Was he also told how to close his eyes and sleep, when he was warm and fed? Was he, unable yet even to turn himself over, told how to kick his legs and flail his arms so he would grow strong?

No—no book of instructions was ever given an infant at the moment of his birth. Yet every precious little baby knows exactly what to do to satisfy his wants.

God has never explained to man the secret of physi-

cal birth—then why should we hesitate to accept the birth of the spiritual man? Both come from God.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John 3:6,7)

The spiritual birth gives man a new nature, new desires: the things he once loved, he now hates; and the things he once hated, he now loves, for he is a new creature in Christ Jesus.

How can these things be? When you have the answer to the simple mysteries of which we have spoken and all the many more besides, perhaps God will give you the answer to this last. Until then, keep planting those seeds in your garden; keep using the electricity in your home; and there will continue to be babies born every hour.

With every atom of my being, I pray *you* shall experience the great miracle of the New Birth.

The Bible itself is the greatest of miracles, and the Son of God more wonderful than any of the wonders that confirm His claims!

The stories that follow are factual; they are the authentic experiences of people who have believed God for a miracle, and God has honored their faith on the authority of His Word. They will help you understand why *I believe in miracles*.

Should you continue with the reading of this book, my prayer shall be that of Paul, when he prayed that the God of Our Lord Jesus Christ—"...may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened." (Ephesians 1:17)

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What Is the Key?

A *little* knowledge and an over-abundance of zeal always tends to be harmful. In the area involving religious truths, it can be disastrous.

Not long ago, a well-meaning person painted my portrait in oils. To the artist it was a masterpiece, but our radio announcer who happened to be in the office as I was unwrapping the picture, took one look, and in his quiet way, commented, "An over-abundance of good intentions, but no talent!"

Often I am prone to react in exactly the same way to those who have *so much* to say about faith, those who profess to be authorities on the subject, who claim to have all the answers regarding faith healing, even to the point of judging those who fail to receive healing from the giving Hand of God.

In the early part of my ministry, I was greatly disturbed over much that I observed occurring in the field of Divine Healing. I was confused by many of the "methods" I saw employed, and disgusted with the unwise "performances" I witnessed—none of which I

could associate in any way with either the action of the Holy Spirit or, indeed, the very nature of God.

Too often I had seen pathetically sick people dragging their tired, weakened bodies home from a healing service, having been told that they were not healed simply because of their own lack of faith. My heart ached for these people, as I knew how they struggled, day after day, trying desperately to obtain *more* faith, taking out that which they had, and trying to analyze it, in a hopeless effort to discover its deficiency which was presumably keeping them from the healing power of God. And I knew the inevitability of their defeat, because they were unwittingly looking at themselves, rather than to God.

But what *was* the answer? Again and again I was to ask myself the question: why were some healed and others not? Was there no balm in Gilead?

Was faith something that one could manufacture, or work up in oneself? Was it something that could be obtained through one's own goodness or moral status? Was it something that could be procured in exchange for serving the Lord, or through benevolence? I knew God could not lie, for He had promised; I knew in my own heart that there *was* healing, for I had seen the evidence from those who had been healed. It was real, and it was genuine, but *what was the key?*

I could not see the Hand of God in man's superfluity of zeal and I saw the harm that was being done in attributing everything to "lack of faith" on the part of the individual who had not received his healing. Inside myself, I was crushed: my heart told me that God could do anything; my mind told me that through ignorance and lack of spiritual knowledge, there were those who were bringing a reproach on something that was sacred and wonderful and accessible to all. No preacher had to tell me that the Power of God was

real and that God knew no such thing as a MIRACLE as such, for I was assured of these facts as I read the Word of God. The Word was there, the promise had been given: there was surely no changing of God's Mind, and certainly no cancelling of the promises!

I think that no one has ever wanted Truth more avidly than I—nor sought it harder.

I remember well the evening when I walked from under a big tent where a Divine Healing service was being conducted. The looks of despair and disappointment on the faces I had seen, when told that only their lack of faith was keeping them from God, was to haunt me for weeks.

Was this, then, the God of all mercy and great compassion? I remember that night how, with tears streaming down my face, I looked up and cried: "They have taken away my Lord and I know not where they have laid Him." And I remember going to my room and sobbing out my heart to God—praying for light on the Truth.

Fortunately I had learned a valuable spiritual lesson early in my ministry—one which was to come to my aid now: I had learned that the only way to get the truth is to come in sincerity and absolute honesty of heart and mind, and let the Lord Himself give one the blessed revelations of His Word, and *through* the Word, make His Presence real and His Truth known.

At no time in my search did I profess to wear the robe of infallibility. I did not seek as a dogmatist, nor as one with a closed mind, but only as one who was daily learning, willing to be guided by the Holy Spirit, and longing to be taught of the Father—as one who was hungry for deeper spiritual knowledge, not from man but from God.

I waited expectantly for the answer, and it came.

One night during a series of services that I was con-

ducting, a very fine Christian lady arose from where she was sitting in the audience and said, "Please—before you begin your sermon, may I give a word of testimony regarding something that happened last evening while you were preaching?"

I nodded, and quickly recalled what I had said the night before. There had not been anything unusual about the sermon: it had been a very simple message regarding the Person of the Holy Spirit. I clearly recalled the sum and substance of the message:

God the Father is seated on His Throne, and is the Giver of every good and perfect gift. At His right Hand is His Son, through Whom we receive salvation and healing for our bodies, and in Whom every need of our lives is met. The Holy Spirit is the only member of the Trinity Who is here on earth and working in conjunction with the Father and the Son. He is here to do anything and everything for us that Jesus would do, were He here in Person.

I listened now, as the little woman spoke:

"As you were preaching on the 'Holy Ghost,'" she said, "telling us that in Him lay the Resurrection power, I felt the Power of God flow through my body. Although not a word had been spoken regarding the healing of the sick, I knew instantly and definitely that my body had been healed. So sure was I of this, that I went to the doctor today and had my healing verified."

The Holy Spirit, then, was the answer: an answer so profound that no human being can fathom the full extent of its depths and power, and yet so simple that most folk miss it!

I understood that night why there was no need for a healing line; no healing virtue in a card or a personality; no necessity for wild exhortations "to have faith."

That was the beginning of this healing ministry

which God has given to me; strange to some because of the fact that hundreds have been healed just sitting quietly in the audience, without any demonstration whatsoever, and even without admonition. This is because the Presence of the Holy Spirit has been in such abundance that by His Presence alone, sick bodies are healed, even as people wait on the outside of the building for the doors to open.

Many have been the times when I have felt like taking the shoes from off my feet, knowing that the ground on which I stood was Holy Ground. Many are the times when the Power of the Holy Ghost is so present in my own body that I have to struggle to remain on my feet. Many are the times when His Very Presence healed sick bodies before my eyes; my mind is so surrendered to the Spirit, that I know the exact body being healed: the sickness, the affliction, and in some instances, the very sin in their lives. And yet I could not pretend to tell you *why* or *how*!

From the beginning, as now, I was wholly sure of two things: first, that I had nothing to do with what was happening, and second, I *knew* that it was the supernatural power of Almighty God. I have been satisfied to leave the why and the how to Him, for if I knew the answers to those two questions, then I would be God!

In the light of God's great love, tenderness and compassion, the Holy Spirit revealed to me my worthlessness and helplessness of self. His greatness was overwhelming; I was only a sinner, saved by the Grace of God. The Power was His and the Glory, and this Glory, *His* Glory, He will not share with any human being.

If you can once grasp the concept of the Holy Trinity, many things which may once have puzzled you become clear. The Three Persons of the Trinity, God the

Father, God the Son and God the Holy Ghost are a Unity. They are co-existent— infinite and eternal. All Three were equally active in the work of creation, and are equally active and indispensable in the work of Redemption. But although the Three work together as One, each has at the same time, His own distinctive function.

God the Father planned and purposed the creation and the redemption of man, and is in our vernacular, the Big Boss. God the Son provided and purchased at Calvary what the Father had planned in eternity. He made possible the realization of God's eternal plan. All that we receive from the Father *must* come through Jesus Christ the Son, and that is why at the heart of our faith is a Person—the very Son of the very God. When we pray, we come before the Father's Throne in Jesus' Name. We cannot obtain an audience with the Father, except as we come to Him in the Name of His Son.

But the Holy Spirit is the *power* of the Trinity. It was *His* power which raised Jesus from the dead. It is that *same* Resurrection power that flows through our physical bodies today, healing and sanctifying.

In short, when we pray in the Name of Jesus, the Father looks down through the complete perfection, the utter holiness, the absolute righteousness of His only Begotten Son, knowing that by Him, the price was paid in full for man's redemption, and *in Him*, lies the answer to every human need.

God honors the redemptive work of His Son by giving to us through Him, the desire of our hearts. Thus, while it is the Resurrection power of the Holy Spirit which performs the actual healing of the physical body, Jesus made it perfectly clear that we are to look to Him, the Son, in faith, for He is the One who has made all these things possible.

FAITH

Volumes have been written and volumes more have been spoken regarding this indefinable something called *faith*, and yet in the final analysis we actually know so little of the subject.

Faith is that quality or power by which the things desired become the things possessed. This is the nearest to a definition of faith attempted by the inspired Word of God.

You cannot weigh it or confine it to a container: it is not something that you can take out and look at and analyze: you cannot definitely put your finger on it and positively say, "This is it." To explain it precisely and succinctly is almost like trying to define energy in one comprehensive statement. In the realm of physics we are told that the atom is a world within itself, and that the potential energy contained within this tiny world is such that it bewilders the mind of the average person. Attempt to define it, and you will run into difficulties. And so it is with faith in the realm of the spirit. But although it is not easy to define exactly what faith *is*, we know what it is *not*.

One of the most common errors we make in this regard is to confuse faith with presumption. We must be constantly alert to the danger of mistaking one for the other, for there is a vast difference between the two.

There is a pebble on the beach, for example, but the beach is more than the pebble. When the pebble asserts that it is the beach, then we say to it: "You are assuming too much."

There are many who mix the ingredients of their own mental attitude with a little confidence, a pinch of trust and a generous handful of religious egotism. They proceed to add some belief, along with many

other ingredients, and mixing it in a spiritual apothecary's crucible, they label the total result *faith*. Actually, the consequence of this heterogeneous mixture is more likely to be presumption than faith.

Faith is more than belief; it is more than confidence; it is more than trust, and above all, it is never boastful. If it is pure faith, Holy Ghost faith, it will never work contrary to the Word of God, and neither will it work contrary to His wisdom and will.

There have been times when I have felt faith so permeate every part of my being, that I have dared to say and do things which, had I leaned to my own understanding or reason, I would never have done. Yet it flowed through every word and act with such irresistible power that I literally stood in wonder at the mighty works of the Lord. One thing I know: in you and in me apart from God, there are *no* ingredients and *no* qualities which, however mixed or combined, will create even so much as a mustard seed of Bible faith.

Let us just reason together in a very simple understanding way: if I wanted to cross a lake, and there were no means of getting across except by boat, the sensible thing for me to do would be to secure a boat. It would be most foolish for me to seek the other side of the lake, when I needed to seek the proper conveyance to get there. Get the boat, and it will take you there.

Now, where do we get the faith that will take us across the lake? The answer to this question is positive and sure!

Faith is a gift of God or a fruit of the Spirit, and whether it be gift or fruit, the source and the origin of faith remain the same. It comes from God and is a gift of God.

If your faith is powerless, it is not faith. You cannot have faith without results any more than you can have motion without movement. The thing we sometimes call faith, is only trust, but although we trust in the Lord, it is *faith* which has action and power.

A man might well trust the Lord and His promise that some day he would be saved and that some day he would accept Christ in the forgiveness of his sins: he might well trust the Lord sufficiently to believe that God had the ability to forgive his sins. But it is only if this man possesses an active, power-filled *faith* for salvation, that he can be "born again."

"By grace are ye saved, through faith; and that not of yourselves; it is the gift of God."

Grace and faith are so closely related that you cannot separate one from the other. The wonder of it all is the fact that many times, faith is imparted when we feel the least deserving. But faith is not the product of merit, for no human being *deserves* salvation, and no person living merits the smallest of God's blessings: that is why the two, grace and faith, are so closely related.

The faith imparted to the sinner for salvation, is solely the result of God's mercy and grace. It is a gift. The faith that is imparted to the individual for the healing of his physical body is again only the result of God's mercy; the overflow of His great compassion and grace. It is a gift. You do not pray for faith; you seek the Lord, and faith will come.

The disciples and the Master were on the waters of Galilee. It was a beautiful day; the lake was calm and serene, and there was scarcely a cloud in the sky—when suddenly, a terrific storm arose! The poor disciples were terror stricken. The wind was blowing in all

its fury, the little boat was about to capsize, and they were certain that their very lives were at stake.

Finally in desperation, they awakened the sleeping Christ. Calmly, without perturbation, He asked just one question: "Where is your faith?" (Luke 8:25)

Where was it? Had they left it on shore before entering the boat? Had it dropped to the depth of the sea on which their little boat was sailing? Had it fled on the shoulders of the storm?

Their faith had been resting in the stern of the boat!

Their faith was with them all the time: it had never left them for one second. *He* was their faith; but the mistake they had made was in forgetting the fact of His Presence, while discerning the fact of the storm! That is exactly what Jesus meant when He said, "without me ye can do nothing." *He*, then, is your faith.

We become defeated when we fasten our eyes on circumstances, our own problems, our weaknesses, our physical illnesses. The surest way in the world to be defeated is to focus our mind on ourselves. The storm will capsize our little boat, of that we can be sure, and yet, the fact remains that our faith for victory was nearer to us than our hands or feet.

No person need ever be defeated on a single score; no person needs to lack faith. Look up, as Carey Reams did, and see Jesus! He is your faith, He is our faith. It is not faith that you must seek, *but Jesus.*

The Giver of every good and perfect gift is the Author and Finisher of our faith!

I BELIEVE

I believe that the Holy Bible is the Word of the Living God; that it is the supernaturally inspired Word; that it was written by holy men of old as they were moved and inspired by the Holy Ghost; that it is the

only true ground of Christian unity and fellowship. That it is the eternal tribunal by whose standards all men, and nations shall be judged.

I believe in the Trinity: Father, Son and Holy Ghost, as Three separate individuals; equal in every Divine perfection.

I believe in God the Father Almighty, Creator of heaven and earth, Whose glory is so exceeding bright that mortal men cannot look upon His face and live. His nature so transcends human standards of comparison that a definition is impossible. If a demonstration of God's existence were possible, He would be too limited to fill the office of Supreme Being and ruler of the universe. Faith begins where reason and logic ends!

I believe that Jesus Christ is the very Son of the Living God, co-existent and co-eternal with the Father, who was conceived by the Holy Ghost and born of the Virgin Mary, taking upon Himself the form of man, and by the shedding of His blood, made atonement for fallen man.

Just as prophecy is the unanswerable argument in the realm of External Evidence, so the Person of Jesus Christ is the unanswerable argument in the realm of Internal Evidence. Not only does His entire life fulfill perfectly the Old Testament prophecies, but His Person, towering as it does above every other, is beyond explanation only as we admit Him to be Very God as well as Very Man.

The miraculous life of Christ is an unanswerable argument for His miraculous birth!

I believe the Holy Spirit is a Person, and a Divine

Person, and not just a Divine influence. The marks of personality are knowledge, feeling and will, and any being who knows, thinks, feels and wills, is a person whether he has a body or not. All the distinctive marks or characteristics of personality are ascribed to the Holy Spirit in the Word.

As a member of the eternal Trinity, the Holy Ghost has aided in the creation of the earth and its forms of life. He was present at the creation of man. Hence the words: "Let us make man." It was foreordained from before the foundation of the world, that the Holy Ghost should be dominant and controlling in the Church.

I believe that by voluntary disobedience and transgression, man fell from innocence and purity, to the depths of sin and iniquity.

Because of man's fallen state, judgments had to be met, law had to be satisfied, penalties had to be paid; all of these things the holiness of God required.

Jesus Christ the Son, through the Holy Ghost, offered Himself to God the Father as a propitiation for sin; that is why Christ is referred to as "The lamb slain from the foundation of the world."

The blood of Christ is so effective that it not only cleanses from all sin, but one day the effect of that blood shed in Jerusalem nineteen hundred years ago will remove the curse of sin from the earth.

His sinless blood is a sufficient atonement for our sin!

I believe in salvation as a *definite* experience—an experience through which the individual is no longer under the bondage of sin, but "is passed from death unto life," transformed by the Power of the Spirit. Quite literally "a new creature in Christ Jesus."

By simple faith, belief in God's Son, and acceptance

of Him as Divine Saviour, the guilty sinner is made righteous.

I believe in that "called out" body of believers, composed of Jew and Gentile, and individuals from every kindred, people, tribe and nation, originating at Pentecost, and known as "The Body of Christ."

I believe that the only way Jesus, Who is now at the Right Hand of God, as Great High Priest, can manifest Himself to the world, is through His Body, the Church.

I believe that this Body, comprised of those who have been washed in the shed blood of the Son of God, is to be the Bride of Christ and will reign with Him in His millennial glory.

I BELIEVE IN MIRACLES!

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