

THE PENTECOSTAL evangel

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT SAITH THE LORD

PROPHECY EDITION

TEN CENTS

MARIJUANA-
WEED OF DISSENT

ISRAEL'S
GLORIOUS
FUTURE

FILE COPY

WHY WE
BELIEVE IN THE SECOND
COMING

BEAT MUSIC, LSD, AND ANTICHRIST

HOW TO BE
READY FOR CHRIST'S
RETURN

A
LESSON
IN
PREPAREDNESS

ISRAEL'S GLORIOUS

IN A RECENT MEETING I was challenged concerning an article I wrote on Israel's glorious future. A gentleman told me that no Christian minister could preach the restoration of Israel when this nation is apostate, anti-Christian, and under God's curse. He further stated that the Abrahamic and Davidic covenants were fulfilled by the atoning work of Christ on Calvary.

I readily agree that Israel is apostate, that they have been under the chastening hand of God, and that they still hate our Lord Jesus Christ; but it is not through this apostate element that God's final purpose for them is to be realized. It will be through a faithful remnant of the last days who will not be deceived by Antichrist. This remnant will probably follow the preaching of the two witnesses of Revelation 11 as well as the instructions of our Lord in Matthew 24:15, 16: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." They are numbered among the 144,000 Israelites who shall be sealed and protected by God during the last days of the Tribulation.

The name *Israel* (Prince of God) was applied to Jacob when God changed Jacob's name at Peniel. It is applied to the whole of the 12 tribes and, in a limited sense, to the 10 tribes which seceded under the leadership of Jeroboam. The apostle James in the first verse of his epistle recognizes the 12 tribes as existing in the early days of this Christian era.

Some Bible expositors feel that the Church as "spiritual Israel" has superseded the nation of Israel in God's purpose, and that He has irrevocably repudiated the nation of Israel as a channel of blessing to the world.

Yet the restoration of the nation of Israel is clearly defined in Scripture. God's land covenant with Abraham (Genesis 13:14, 15; 15:18) was a perpetual one. His covenant also with David (2 Samuel 7:16) involved a perpetual kingdom, dynasty, and throne. This is clearly set forth in Luke 1:31-33 where Gabriel informed Mary concerning the birth of her Son. He said our Lord Jesus Christ is to rule upon the throne of David—"reign over the house of Jacob *for ever*."

The prophet Ezekiel saw the union of the two branches of the nation, Judah and Israel, under the pantomimic figure of two sticks joined together supernaturally in his hand. Israel and Judah are once again to be a united nation under the blessing of God (see Ezekiel 37:21-24).

If language means anything, finality and perpetuity are certainly to be found in Amos 9:14, 15: "And I will bring

again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This Scripture portion has never yet been fulfilled. It is true that the modern Israelis have returned to their land from many parts of the world, but they have returned in unbelief and with little dependence upon God. Yet "the gifts and calling of God are without repentance" (Romans 11:29). Through the time of Jacob's trouble (Jeremiah 30:4-8) He will purify a faithful remnant in the last days.

The modern reestablishment of the Jews in Palestine is a miracle indeed, for they have gone back from practically every nation in the world. This movement began with the writing of *The Jewish State* by Theodor Herzl and the first Zionist Congress in 1897. While the Zionist movement was slow to mature, it did finally take hold of the consciousness of the Jews throughout the world, and they began to return to their homeland. Herzl apparently was frustrated on every hand in his effort to interest European sovereigns—the German kaiser, the emperor of Austria, and the sultan of Turkey—to lend their influence for this reestablishment.

I can remember the early years of the 20th century when virile Jewish young men and women left lucrative positions in the United States and went back as pioneers to build roads, drain swamps, plant trees, and establish communal settlements in Palestine.

Then came the Balfour Declaration of the British in 1917 in appreciation of Dr. Chaim Weizmann for his scientific contributions to the British war effort. At that time the Arabs committed by King Hussein of Saudi Arabia against Turkey, were very favorable toward the effort to unite Jew and Arab in Palestine. In fact, Hussein's son Feisal, king in Damascus over Syria but later repudiated by the French, strongly favored most friendly relations between the Jews and Arabs.

He wrote to Dr. Felix Frankfurter, later of the Supreme Court of the United States:

"I want to take this opportunity of my first contact with American Zionists to tell you what I have often been able to say to Dr. Weizmann in Arabia and Europe.

"We feel that the Arabs and Jews are cousins in race, having suffered similar oppressions at the hands of powers stronger than themselves, and by a happy coincidence

FUTURE

BY FRANK M. BOYD

have been able to take the first steps toward the attainment of their national ideals together.

"We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist movement. . . . We will wish the Jews a most hearty welcome home."

Feisal was accepted by the British and made ruler of the new kingdom of Iraq. In 1939 the British White Paper repudiated the Balfour Declaration. Later, particularly under Foreign Minister Ernest Bevin, the British played fast and loose with the Jews and through chicanery and intrigue hindered Jewish immigration to Palestine. They stopped immigration ships in the Mediterranean with their destroyers and sent multitudes of weeping immigrants to concentration camps on Cyprus.

These tactics aroused violent opposition by three groups of Jewish patriots: the Haganah (the milder of the three), the Irgun, and the Sternists. These underground forces fought vigorously against the English mandate occupation, and finally the British had to withdraw.

Then came the partition of Palestine by the United Nations. The Arabs resisted this and declared war upon the Jewish State. We well know the defeat suffered by these five Arab nations. But this left some very abnormal situations—the bulge of territory west of the Jordan (the West Bank) and the dividing of Jerusalem into two parts.

The State of Israel, born in 1948, found itself with a corridor only eight miles wide between the north and south parts of its territory. Then followed 20 years of Arab harassment, with violent and unequivocal threats from Arab leaders vowing to annihilate the Jewish people. And we are all familiar with the recent lightning-like victory of Israeli armies against Syria, Jordan, Iraq, and Egypt last June.

It is remarkable what Israel has done in building up the land of Palestine. The early settlements have become villages and towns; agriculture has been greatly accelerated; and Jewish citrus products have captured the European markets. Water has been brought from the northern reaches of the Jordan to irrigate the wilderness country of the Negev. The philosophy of the Israelis seems to be, "It cannot be done, but here it is."

What is the future of this little nation? The Bible indicates they will yet pass through what Jeremiah described as "Jacob's trouble" (Jeremiah 30:4-8). This chastening and refining process will produce a faithful, righteous element of Jews who will be saved out of it.

The final Antichrist will make a "firm covenant" (Daniel 9:27, ASV) with the bulk of the nation which will involve the resumption of Jewish sacrifices, but he

will break this covenant in the middle of the last seven years of this age. The Antichrist will then set up the "abomination of desolation" to which Christ referred in Matthew 24:15. This probably means the setting up of an image of himself in the renewed Jewish temple. (Compare 2 Thessalonians 2:4; Revelation 11:1, 2; Revelation 13:5, 6, 14, 15.) A similar move was made by Antiochus Epiphanes, the Greek Antichrist so-called, who set up an image of Jupiter in the Jewish temple in 175 B.C.

The Jewish remnant of the last days will heed our Lord's instructions in Matthew 24:15-18 and flee to a refuge—possibly the barren region of the rock-hewn city of Petra in ancient Edom, south and east of the Dead Sea.

Revelation 12 gives, under the figure of a sunclad woman with the moon under her feet and a crown of 12 stars, a symbolic picture of the ancestry of Israel, the person of Messiah, the effort of Satan to destroy Him at His birth, and His ascension to heaven.


The chapter also describes the preservation of this woman in the wilderness during the last half of Daniel's 70th week—the last half of the tribulation period (1260 days or 42 months).

In Genesis 37:9, 10, Jacob understood the symbolism of the sun, moon, and 12 stars to represent his family as the ancestors of the Israelis.

Further proof that Revelation 12 refers to Israel is seen in the "war in heaven" (v. 7) where Michael "the great prince, who standeth for the children of thy [Daniel's] people," the Jews, is active at the time of the Great Tribulation (Daniel 12:1). Note also that the faithful remnant of Israel, to which we have been referring, will be saved out of this tribulation.

The sequel to all this will probably come with Christ's visible, local, bodily revelation from heaven (Matthew 24:29, 30; Revelation 19:11-21). The remnant of Israel in their remote refuge will see Him. They will look upon Him whom they as a nation had pierced, and will be deeply repentant (Zechariah 12:10; 13:1).

From Edom the glory cloud of Christ's presence will move to Jerusalem where the feet of Christ will stand upon the Mount of Olives (Zechariah 14:4; Acts 1:11). This series of events, we believe, fulfills Isaiah 63:1-6 where Deity is definitely depicted as coming from Edom, from Bozrah, at the time of His judgment-vengeance upon the nations of the earth.

In this manner the remnant of Israel will enter into the Messianic era for which they as a people have longed for centuries, to enjoy a glorious future under the rule of their Davidic King, our Lord Jesus Christ. 

Signs of His Return

WILL CHRIST RETURN in 1968? We do not know. But the signs that point to His second coming are multiplying all around us.

Jesus said very plainly that no man knows the day nor the hour of His coming—but numerous developments during the past year indicate it may be very near. The Bible says we should not be in darkness concerning the “times and seasons” (1 Thessalonians 5:1-4).

One sign is Israel. For the first time since 597 B.C., the Jews have sovereignty over the ancient section of Jerusalem. Evidently they intend to keep it; and if they do, we must be very close to the end of this present age—for the Bible says that “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24).

Other signs are in the heavens. The Saviour said, “There shall be signs in the sun, and in the moon, and in the stars.” We do not profess to know all this may involve, but we know the eyes of the world are on the heavens today where satellites sail in orbit and space ships probe far into God’s vast universe. History was made in 1967 when a vehicle landed on Venus. Giant strides were taken toward putting men on the moon.

Men’s inventive genius moves us to admiration, but also to fear. *Time* magazine (November 10, 1967) described a new orbital bombardment system by which Russia hopes to be able to drop nuclear warheads on any part of the free world. This new system, capable of orbiting space bombs at a low altitude beneath the range of U.S. radar, is viewed as a potential threat to world peace much greater than ICBM’s—and the system is expected to be operational by the end of 1968.

We are reminded of the prophecy that “when they shall say, Peace and safety; then sudden destruction cometh upon them” (1 Thessalonians 5:3). Evidently the time of “men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (Luke 21:26), is already here.

No less frightening are conditions in the U.S. Crime waves, riots, broken marriages, moral breakdown, spiritual declension, and economic problems can destroy a nation from within as effectively as nuclear bombs from without—and the situation has worsened in all these respects in the past year.

Another “sign of the times” is the ecumenical movement. It has gained tremendous headway in recent months, not only in drawing Protestant groups together but also in compromising with Rome. One Episcopal bishop came out with a serious proposal that all Christendom ought to have a single head, and that the Roman pontiff is the logical choice.

Such a trend would not be possible if men loved God and honored His Word; but the love of many has grown cold, as was foretold. They are lovers of pleasures, lovers of money, and lovers of themselves, more than lovers of God (2 Timothy 3:1-5).

These are “perilous times” indeed, but the greatest peril of all is the danger to one’s own spiritual life. As world conditions deteriorate the Christian needs to keep very close to God or he may be swept along with the tide of sin. And any who are not prepared to meet the Lord should seek Him without delay, if they do not wish to perish with the wicked. Those who think He will not come in 1968 may be helping to set the stage for His coming. “Be ye therefore ready—for the Son of man cometh at an hour when ye think not.”

—R.C.C.

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WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ’s coming. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers, who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved, and the lost, the one to everlasting life and the other to everlasting damnation.



... NEWS AND NOTES ON OUR TIMES

THIS PRESENT WORLD

Church Survives 50 Years Under Communism

The first 50 years of Soviet struggle against religion add up to a case study of ideological failure, according to a story in *The New York Times*. "It is the doctrine of atheism, not faith in God, that is dying in Soviet Russia today," the article says.

The churches in the Soviet era since the 1917 revolution have adapted, evolved, or gone underground. Only a few have given up. Some have been persecuted to the point of extermination but others have flourished. Half a century of temporal pressures have produced schism and unity, spurious synods and midnight raids on ancient monasteries.

Soviets are not unaware of this condition. An atheist propagandist of the Ukraine wrote: "Today we are once more lulling ourselves to think that 'many believers in our country have left the church and religion.' This is self-deception. Over a large part of the territory of the Soviet Union there are no churches, no preachers, but there are believers. Cutting off access does not turn believers into atheists. On the contrary, it strengthens people's leanings toward religion."

Even the young have opinions in this matter. A seven-year-old in a Moscow park was heard to ask, "Is there a God?" His slightly older playmate replied, "We Communists don't believe so, but of course maybe He does exist anyway."

Now There Are 200 Million in the U. S.

It is now official. On Monday, November 20, 1967, the U.S. population total passed the 200-million mark, according to the Census Bureau in Washington, D.C.

It took the United States area 300 years to reach its first 100 million, says *U.S. News and World Report*. The second 100 million came in 52 years. The third 100 million is foreseen in 30 to 35 years, with median estimates centering on the year 2,000.

The population is increasing faster than the number of born-again Americans!

Crime Increasing in the United States

The Federal Bureau of Investigation's *Uniform Crime Reports*—1966 reports there were almost $3\frac{1}{4}$ million serious crimes (six every minute) reported during 1966, an 11 percent gain over 1965.

The report gave alarming statistics concerning the frequency of some major crimes: one murder every 48 minutes, one forcible rape every 21 minutes, one aggravated assault every 2 minutes, one robbery every $3\frac{1}{2}$ minutes, one burglary every 23 seconds, larceny (\$50 and over) every 35 seconds, one auto theft every 57 seconds.

Risk of becoming a victim of a serious crime increased 10 percent with almost two victims for each 100 inhabitants. Firearms accounted for 6,500 murders and

43,500 aggravated assaults. Property worth over \$1.2 billion was lost in robberies, burglaries, larcenies, and auto thefts. Police recoveries reduced this loss by 55 percent.

Writing to his "son in the faith," Paul reminds Timothy that "in the last days perilous times shall come" and "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:1, 13). His advice to Timothy must also apply to us in these last days: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them"! (v. 14).

Last Catholic Churches in Albania Closed

Vatican sources report that a Catholic cathedral and other remaining Catholic churches have been converted into "houses of culture" or completely shut down by the Albanian government.

Catholics in Albania number about 92,000 out of a population of 1.5 million. Sixty-five percent of the people are Muslim.

Priests Named Cohn to Serve in Temple

There is an interesting sidelight on a recent case in which Haim Cohn, a justice in Israel's Supreme Court, married a divorced woman and was condemned by Orthodox rabbis. He was criticized for marrying a divorced person, not because he is a Jew, but because of his name—Cohn.

It seems that the name Cohn, Cohen, Kohn, Hahn, Coen, Cahn, or other variations, means that this person is a descendant of Moses' brother Aaron, and therefore a member of Israel's priestly tribe. Being of this tribe, Cohns are under strict marriage laws.

When the Temple is rebuilt in Jerusalem, this priestly tribe of Cohns will become the priests. Therefore, they must remain "clean" under the Mosaic law.

When the Temple is built, however, one rabbi says, "only the Messiah will be able to tell" who are the real Cohns, since there has been much name-changing over the years.

\$40,000 Received for Developing Temple Wall

Almost \$40,000 has been received in unsolicited gifts from Israelis and foreigners, both Jews and non-Jews, who wish to participate in the development of the Temple Wall compound in East Jerusalem. Nearly \$5,000 has been handed to ushers in the compound, or mailed, or brought to offices of the Ministry of Religious Affairs. Some of it was tucked into the crevices of the Wall by visitors. The Wall is part of the foundation from Solomon's Temple.

The Israel Government has approved a \$200,000 budget for development of the compound, for the benefit of worshipers who wish to come to this most sacred of all Jewish shrines to pray.

WHY WE BELIEVE IN THE SECOND COMING

By ROBERT B. LARTER

THERE ARE THREE STRONG REASONS why we believe Jesus is coming again.

CHRIST PREDICTED IT

It is impossible for us to read the New Testament without observing what our Lord has to say about His return.

Notice His parables. Those about "The Lord and His Servant" "The Bridegroom and the Virgins," "The Lord and the Talents," "The Master of the House," "The Nobleman and the Pounds," "The Good Samaritan" all teach us that the Lord is coming again.

But besides these parables we have His plain teaching. Note a few examples: "Your Lord will come." "The Son of man shall come." "When he cometh in the glory of his Father." "They shall see the Son of man coming." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

In view of this high authority that we have for the Second Coming it is almost incredible that there are those in the Church indifferent to this important doctrine.

THE APOSTLES TAUGHT IT

The apostles are no less clear and emphatic than the Lord in teaching the Second Coming.

Notice, for example, Paul's first epistle to the Thessalonians. It has been termed, "The Book of the Second Coming."

In chapter 1 the Thessalonians are said to have "turned to God from idols to serve the living and true God, and to wait for his Son from heaven." At the end of chapter 2 we have the words, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Chapter 3 concludes with, "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

In chapter 4 we have a full statement of the Second Coming. Paul declared that "we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

In the last chapter Paul said: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The writer to the Hebrews said that "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

In James we read, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

John, in his first epistle, said, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Commenting on the word *coming*, Dr. Plummer says: "In the New Testament it is almost a technical term to express Christ's return to judgment."

Finally, John in the Revelation wrote: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him."

ALL EVANGELICAL CHRISTIANS BELIEVE IT

The second coming of Jesus Christ has been the belief of evangelical Christians of all ages.

Massillon says: "In the day of primitive Christianity it would have been deemed a kind of apostasy not to sigh for the return of the Lord."

In the words of Dr. Denny, it "filled exclusively the minds of the first Christians."

That there is unanimity of belief among evangelicals in the Second Coming is seen by the place it is given in the great Formularies of the Church.

The Apostles' Creed says that Christ "ascended into heaven and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

The Constantinopolitan Creed says that He "ascended into heaven, and sitteth on the right hand of the Father, and shall come again with glory to judge the living and the dead, whose Kingdom shall have no end."

The *Te Deum* says: "We believe that Thou shalt come again to be our judge."


Believers may differ on certain details about the Lord's second coming; but they all agree that He *is* coming.

When is He coming? We do not know. God has not revealed this to us. May it not be said that the time of the Second Coming has been hid so as to keep us watching always for it? "The last day is hidden," said Augustine, "that every day may be regarded."

So the Lord says: "Be ye therefore ready: for the Son of man cometh at an hour when ye think not."

May we be given grace to keep "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

—Dawn (London)



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Here are
specific guidelines for
the Christian

HOW TO BE READY FOR CHRIST'S RETURN

By J. BASHFORD BISHOP

IN THE CONCLUDING VERSES of 1 Thessalonians 4 we find great doctrinal facts of the second coming of the Lord. Very logically the apostolic writer, in chapter 5, follows with practical exhortations as to the Christian's conduct in view of Christ's coming.

Paul bids us watch for Christ's return. "But of the times and the seasons, brethren, ye have no need that I write unto you," he says. Any guesses as to the time of Jesus' coming are both uncertain and unnecessary. The date of His coming is not so important, but readiness for His coming is vitally important. Therefore, we are to—

WATCH EXPECTANTLY

"The day of the Lord so cometh as a thief in the night." A thief gives no warning of his approach. He carefully conceals his designs, and his mischief is discovered too late. Likewise, the coming of Jesus will take the world by surprise. For those who are caught unprepared, the aftermath will be terrible: "sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

"But ye, brethren, are not in darkness, that that day should overtake you as a thief" (verse 4). The darkness of which Paul speaks here is twofold: the darkness of sin and the darkness of ignorance concerning the truth of the Lord's coming. He says, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." Therefore, he bids us to—

KEEP AWAKE!

"Let us not sleep, as do others; but let us watch and be sober" (verse 6). Being ready for the coming of Jesus requires constant wakefulness, unending vigilance. There are many questions concerning which men say, "I would like to sleep over it." But *this* question is not one to sleep over!

A motorist was driving down the Pacific coast at three one morning. When he was about 30 miles north of Los Angeles, he passed a young man on foot. He stopped and said, "May I give you a lift?"

The young man replied, "No, thank you."

But the motorist said, "Why, it's more than 30 miles to Los Angeles. It will take you hours to walk it. You are welcome to a seat in my car."

But the young fellow thanked the motorist again and answered, "I have a reason for walking. I am training myself to keep awake. I have an experience ahead of me that will require many hours of staying awake. It will test me to the limit, and I have to practice for it."

J. Bashford Bishop is a member of the faculty at South-Eastern Bible College, Lakeland, Florida. His comments on the Sunday school lessons appear each week in the *Evangel*.

By this time the motorist was keenly interested and asked, "Who are you?"

The young man replied, "My name is Charles Lindbergh."

A few days later the motorist learned that Lindbergh was training himself for a transatlantic flight, the flight that made him famous. There were many hours and a journey of thousands of miles during which he dared not sleep for a moment.

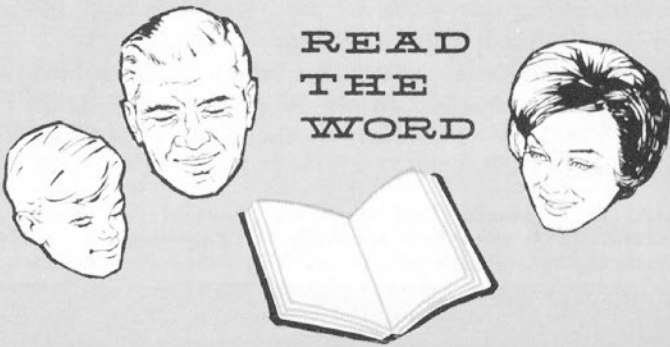
Christian friends, a great flight awaits us. It is essential that we fight off all lethargy and keep wide awake, ready for the takeoff!

BE COURAGEOUS

"Let us, who are of the day, be sober, putting on the breastplate of faith and love: and for an helmet, the hope of salvation" (verse 8). Here Paul uses the language of war, and wisely so! The Christian life *is* a warfare. Satan, our adversary, seeks to destroy our lives. The breastplate and helmet protect two vital parts of the body, the heart and the head. If we keep our heads from error and our hearts from sin, we shall be safe. The best guard against both these dangers are the three cardinal virtues: faith, hope, and love.

We can take courage in the promise that "God hath not appointed us to wrath" (verse 9). We are living in troubled times. We know not how trying the days ahead may be. Of one thing we can be sure: God has not chosen

(Continued on page 15)



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF JANUARY 7-14

Sunday	Psalms 39, 40	Thursday	Psalms 49, 50
Monday	Psalms 41-43	Friday	Psalms 51, 52
Tuesday	Psalms 44, 45	Saturday	Psalms 53-55
Wednesday ..	Psalms 46-48	Sunday	Psalms 56, 57

"For this God is our God for ever and ever: he will be our guide even unto death" (Psalm 48:14).

MISSING

MY LIFE
WAS LIKE A JIGSAW
PUZZLE WITH ONE OF THE
PIECES

GOOD WORKS WERE NOT ENOUGH

BY MARGUERITE MANDEL



Sister Mary Victorine

THE CONVENT seemed the only logical place for me as I searched for a miracle that would satisfy my heart. I had been raised in a nominal Christian home, and my parents were good people. We were Protestants, but there was no family worship or Bible reading in our home. I rarely went to Sunday school and perhaps was never in a church service as a child.

By the time I left my home in Southern Illinois to work in Rhode Island, I was conscious of a deep spiritual hunger. Discouragement and disappointments along the way heightened my search for real peace with God.

Most of the people with whom I worked were Roman Catholics. One lady was unusually devout and seemed to give satisfactory answers to some of my questions. So I visited a priest who gave me a catechism book. He did not urge me to join his church, but rather told me to read the book and decide for myself. The catechism seemed to answer some of my questions, and in June 1951 I was baptized a Roman Catholic.

I attended mass faithfully, but something was still missing from my life. In search of a miracle to fill that void, I entered a convent of the Sisters of Mercy in September 1952.

Pastor G. E. Mandel (left rear), Mrs. Mandel (left front), and visitation team from First Assembly in Springfield, Ill., ready to distribute the outreach edition of "The Pentecostal Evangel."



In the convent I received what amounted to a college education with a strong religious emphasis. One of the greatest benefits was the strict discipline. Yet at all times I was free to leave had I so desired.

For six months I was a postulant, or candidate for admission to the religious order. Then, upon my decision to continue, I received the habit, or garb, of a novice and took the name of Sister Mary Victorine.

After two years as a novice I received the black veil and took temporary vows as a junior professed sister. This latter course of instruction required three years. Then, after five and a half years in the convent, I received the ring which symbolized my marriage to Jesus Christ, and I became a full-fledged nun.

Thereafter I taught for several years in parochial schools in Rhode Island and Massachusetts, all the while hoping my good works would sometime supply the miracle that would satisfy my heart.

When my mother died in 1961 and my father became quite ill, I was allowed to return home to care for him. I was still obliged to keep my vows as a nun, although I was released from my obligation to wear the habit.

I taught in a nearby convent school while living at home with my father. In all this time there was the measure of satisfaction one has in doing a good deed, but my life was still like a jigsaw puzzle with one of the pieces missing.

At my mother's funeral and on several other occasions I had met an Assemblies of God minister who had been a friend of our family for years. He sensed my frustration and told me he was praying that I would come to know Jesus Christ both as my Saviour and as my Baptizer in the Holy Spirit.

Hoping this might be the answer to my need, I attended an Assemblies of God camp meeting in Carlinville, Illinois. Several weeks later, in First Assembly in Springfield, Illinois, I received the baptism in the Holy Spirit.

speaking in other tongues as the Spirit gave utterance.

At last I had found the miracle I sought. In August 1964 I returned my ring to the mother provincial of the convent in Rhode Island, together with my letter of resignation. But while this outward symbol of my devotion to Christ was gone, in reality He was dearer to me than ever before.

Later I became the wife of G. E. Mandel, the minister who had prayed for my miracle. Together we serve the Lord at the Assembly he pastored in Springfield, Illinois.

And the miracle ministry of Christ continues in my life. At the age of 11 I had measles and scarlet fever simultaneously. As a result I became completely deaf in my left ear. A doctor who tested my hearing several years later said the nerve in that ear was dead and the hearing loss was permanent.


In September 1967 Evangelist William Caldwell of Tulsa, Oklahoma, came to our church for a revival crusade. One Sunday night Brother Caldwell stated he felt God would give hearing to someone's deaf ear.

I had never once thought of recovering my hearing, but now it seemed God was speaking directly to me. I prayed, "Lord, I believe; help my unbelief."

I walked to the platform, and as Brother Caldwell prayed, God healed me. I could hear a whisper! The realization that I could hear brought a feeling I had never known before. The congregation rejoiced with me.

I began the very next day to hold the receiver to my left ear whenever I used the telephone. But a few days later the enemy challenged me as I was praying during the altar service: *You can't hear a watch tick.* I listened, and it was true. With the organ playing, and the voices of praise to God all around me, I could not hear the ticking of my watch.

Immediately after the service I went home, rebuked the devil, and said, "I *can* hear it tick." And it was so. The Lord gave me the victory.

I am daily enjoying that for which I had searched so long—the constant, abiding presence of my Lord and Saviour, Jesus Christ. Praise His name! 

MARIJUANA- WEED OF DISSENT

It has no answer for emptiness

BY DON TANNER

NEWSWEEK RECENTLY CLASSED MARIJUANA as a "weed of dissent, a symbol of revolt, a turn-on for young people who want to enlarge their experience—or escape it."

The increasing use of "pot" (marijuana) among middle-class Americans has brought the problem to the floodlights of controversy. Now a dangerous trend is developing to legalize its use. And so-called experts on both sides of the issue seem to be unaware of what the Bible says about it.

Drug experts are saying marijuana laws are the "frightening product of enlightened idiocy," while law enforcement officials are "astounded and amazed" by the rash statements of the self-styled experts. As Sheriff Peter J. Pitchess recently put it, "These individuals are either knowingly or unwittingly contributing to a major problem of society and law enforcement."

Those who favor legalization of marijuana say the drug is "not as bad" as alcohol. One of these, Dr. Joel Fort, a delegate to a recent White House conference on narcotics and drug abuse, told UCLA students recently that drugs are overpublicized, explaining "there are more alcoholics in San Francisco than addicts in the United States."

But instead of advocating a crackdown on alcohol, Fort

and other experts say we should allow the use and outlaw the abuse of the drug.

What experts on both sides of the controversy apparently do not realize is that the trend to legalize marijuana is part of a mass deception working like acid on today's youth. It is like a spiritual force field, keeping an alarming percentage of America's high school and college students at the brink of spiritual disaster.

The Bible calls this force a "delusion." It is rooted in the master deception which began when Satan tempted Eve in the Garden of Eden. The deception grew until today it is a blossoming snapdragon, so crafty its victims are not aware of it.

The delusion is many-sided. The breaking down of law and morals is only a small part of it.

Simply, the delusion is the great lie which says that sin isn't evil, that sin is an idea that's as out of place in society as horses on a freeway.

Satan was crafty when he deceived Eve. "Aren't you going too far, Eve?" he asked. "God didn't really mean you will die if you eat the fruit" (Genesis 3:1-6, paraphrase). Eve fell for it and enticed Adam to eat the forbidden fruit. As a result sin entered the world, and Adam and Eve eventually died, just as God said they would.


Satan's aim is to blend sin so thin it can't be recognized. And some so-called experts have fallen into his trap. Laws are given to detect and hopefully deter crime—and in the spiritual sense, sin. When the "experts" attack our laws, they violate the very principles of God's righteousness.

Narcotics officials blame society for the drug problem. But the Bible blames it on man's disobedience to God.

Legalizing marijuana or enforcing strict laws against its use is society's vain attempt to cope with the problem.

The Bible offers the one solution which can wipe out its use—and all *desire* for it: a personal encounter with Jesus Christ.

Christ said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Marijuana may offer an escape, but only Christ's life can fill the emptiness of the human heart.

Why not accept this life today? 



THE FIRST MARTYR

Sunday School Lesson for January 14, 1968
Acts 6:8-15; 7:54-60

BY J. BASHFORD BISHOP

STEPHEN LIVED GLORIOUSLY AND DIED GLORIOUSLY. Although the former may be more difficult than the latter, is this not the need today? We may not be called upon to die for Christ, but we are certainly required to live for Him.

STEPHEN'S CHARACTER (Acts 6:3, 5, 8)

1. He was of "honest report"; that is, he had a good name. And Proverbs 22:1 tells us that a good name is "better than riches."

2. He was a "full" man—full of grace (the literal meaning of "faith" in Acts 6:5), full of the Holy Ghost, and full of power (6:8). A life of such fullness is a truly Pentecostal life, for Pentecostal life is abundant, overflowing fullness (John 7:37-39; Ephesians 5:18-20).

STEPHEN'S MINISTRY

"And...Stephen did great wonders and miracles among the people." Because Stephen was faithful in

serving tables (6:1-6), God enlarged his ministry. If Stephen had lived, we have no reason to hastily conclude he would have become an evangelist like Philip. He was simply a deacon with a powerful witness for Christ. There is no reason to believe that Spirit-filled laymen may not be used mightily in the operation of spiritual gifts.

STEPHEN ON TRIAL (Acts 6:9-15)

Stephen's miraculous ministry aroused the anger of certain members of the synagogue. These men then attempted to argue with him. But a man with an experience is never at the mercy of the man who has only an argument. God, by the Holy Spirit, gave Stephen supernatural wisdom and enabled him to silence his enemies. They sought revenge and bribed false witnesses who swore away his life.

Stephen saw the clouds gather; he must have known there could be but one end to the storm of wickedness and hatred that surrounded him. But that storm could not enter his heart.

It may be easy to be full of the Spirit and enjoy God's peace in the midst of a revival meeting, but quite another matter to have the peace of God in your heart and the glory of God on your countenance when faced with terrible danger. Yet this was Stephen's experience. "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (v. 15).

What a testimony! Only a heart and nature prepared for God and given up to Him can produce the shining face. We cannot have Stephen's glory, peace, and power without having Stephen's consecration and faith. But, thank God, we can have both and in time of stress and strain we too by divine grace can exhibit a shining face and thus witness to the reality of our God!

STEPHEN'S DEATH (Acts 7:54-60)

When the high priest granted Stephen the opportunity to testify and to make his appeal before the Jewish council, Stephen delivered a sermon in which he spelled out Israel's guilt in crucifying Christ and resisting God's Spirit—and by doing so, he wrote out his own death sentence! "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth" (v. 54).

How did Stephen face this murderous mob?

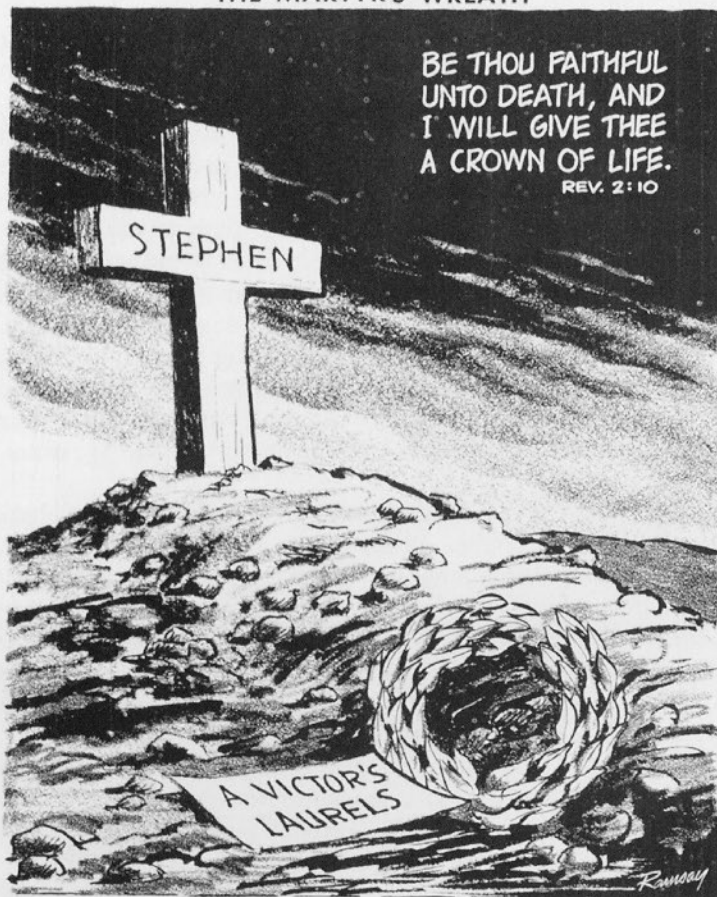
1. He saw his Lord. Stephen saw Jesus standing on the right hand of God. The Scriptures speak of Jesus as seated at the Father's right hand in glory (Hebrews 1:3; 8:1; 10:12; Colossians 3:1). "But," says one writer, "Jesus could not sit still when He saw the stoning of Stephen. Thus it is with Him always. He sits, or stands, or comes down to earth again, according to our need and according to our faith."

2. He died like his Lord.

(a) Like Christ, Stephen was put to death outside the city (Hebrews 13:12, 13). (b) He committed his spirit to the Lord. (See Luke 23:46.) (c) He prayed for the forgiveness of his murderers (Luke 23:46).

Having Stephen's death in mind, we may cry out, "Let me die the death of the righteous, and let my last end be like his." But let us not stop there! Let us pray for grace to live in the same spirit in which Stephen both lived and died—that, whether by life or by death, we may glorify God.

THE MARTYR'S WREATH



BEAT MUSIC, LSD, AND ANTICHRIST

By G. B. ROBESON

BIG-BEAT MUSIC AND BIG-TRIP DRUGS are two potent instruments which could help to prepare the way for acceptance of the religion of Antichrist.

A worldwide religion of the magnitude described in Revelation 13:3, 4 has to be based on strong delusion: "And all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast?"

There is growing concern both inside and outside the Church over what is happening to young people who give their bodies and minds over to beat music and mind-distorting drugs.

In a speech reported in the *American Journal of Psychiatry*, Dr. Howard Hanson discussed the effects of rhythm on youth. Emotional tension is increased by acceleration of tempo beyond the pulse rate. If the subdivisions of metric units are regular and accents conform to the basic patterns, the effect may be exciting but not disturbing.

But what happens when the basic pattern is broken up, as it often is in today's music, is more serious. Alice English Monsarrat warned of this in an article in *American Mercury*. She explained that a broken meter in the treble, played along with an insistently constant beat in the bass at an increasing tempo, can bring "identical disintegration and almost hysterical effect" in an individual. It is as if a person is pulled strongly in opposite directions at the same time. She comments that this same two-directional pull of conflicting drives and emotions is helping to fill our mental hospitals.

But how does this kind of music relate to religion? Let me put it this way. Man is inescapably religious. The law of worship is in his heart, placed there by God Himself. But the choice of what or whom to worship rests with the individual.

Many discounted rock 'n' roll as "just a phase." But this phase has lasted 13 years and is still going strong. It may be setting the stage for the last-day false religion among the more than half the world's population which is under 20 years of age.

As Satan snares the youth, particularly the mothers of tomorrow, he is building the pillars for a false religion that will sweep the world.

The sudden popularity of the mind drug, LSD, goes hand-in-hand with the discordant, disturbing music which has gripped so many young people. Two pounds of LSD, easily manufactured, is estimated to be enough to mentally dissociate every person in Greater New York for eight hours.

How does this powerful drug affect the human brain? In a tape recording called *LSD, Battle of the Mind*, Willard Cantelon explains that LSD may cause the sight and sound signals to the brain to become jumbled. Impulses normally received by the "sight department" of the

brain may go instead to the "sound department," and vice versa. This accounts for the wierd and unusual sights and sounds reported by users of the drug.

It is significant that music seems to have an immediate and powerful impact on the LSD user's emotions. The one intensifies the effect of the other. Thus the "big beat" and LSD are two potent forces which could form a dangerous partnership in a new and popular religion.

Could LSD be one way the world will be completely deceived into worshipping Antichrist?

Satan is working feverishly to gain control of the minds of youth in order to accomplish his plans for the end time. The Antichrist will need loyal followers to sway the world; and modern experience, from Hitler to the Red Guard, has shown the potential of youth for this. A satanic figure able to captivate the minds of youth could control the world.

Religion will play an important role in the Antichrist's activities, for Revelation 13:8 tells us the Antichrist will be worshiped as God. How simple it will be for Satan to lift up a human leader who will be universally accepted by a generation already conditioned to worship man.

My purpose here has not been to predict what will take place. Only God knows the future. But as certain signs warn seismologists of great volcanic eruptions to come, so these other signs tell Christians that our Lord's return is near. Following the Rapture of the Church, the reign of Antichrist will begin. With signs of preparation for a false religion already abounding, it is time to "look up, and lift up your heads, for your redemption draweth nigh."

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UNIQUE EVANGELISM IN ARGENTINA

UNIVERSITY STUDENTS FIND A NEW
MESSAGE IN THE STREETS OF SAN JUAN

By RALPH HIATT / Argentina

CUTTING A NEW CHURCH out of virgin territory presents an ample challenge to any of our 884 Assemblies of God missionaries scattered

around the globe. San Juan, Argentina—a busy, university city of 300,000 nestled at the foot of the Andes Mountains—is a challenge like that.

At the Bible Center, Ralph Hiatt uses a back-projection screen to attract people's attention.



Although two Protestant groups have had works in San Juan for years, the average person, though well-educated, has had no contact with the gospel. This shocking fact can perhaps best be illustrated by what happened in our first three months here.

We moved to San Juan in May 1967 with the cold of the Southern Hemisphere winter just beginning to set in. An outdoor evangelistic campaign, which might have seemed the most logical way to start, would be impossible until October when once again the nights would be warm. We were perplexed as to how to begin, but God has His way of leading.

In less than two weeks we were settled, and our fine young helper, Angel Vega—a recent graduate of our Bible school—was ready to go to work. Together we prayed, "Lord, what is our first step?" Then we agreed that we should rent a hall in the center of the city. We scanned through the ads in the San Juan newspaper and within two hours we were standing in a 42-foot-long hall right in the heart of the city. We claimed it for God!

The next three weeks were busy ones as we made pews, platform, and pulpit and glassed in the front of the building. Our expectations were high as we patrolled the streets with a loudspeaker on our Speed-the-Light car and distributed some 4,000 invitations. Surely the hall would soon be filled with interested people.

But it was not so. In a city that is trying to awaken out of 150 years of superstition and idolatry, everyone is wary of anything new. Our first service brought not one single soul! But we would not give up. We continued nightly.

Now a strange, new approach for San Juan has begun to develop. The

Centro Bíblico (Bible Center), as we call it, has refused to take on the form of a church as yet. Every night its activities begin at about 6:30. Taped or live organ music flows from the loudspeaker mounted over the door. A projector casts a selection of 100 colorful slides onto a rear-projection screen mounted in the front window. Each scenic slide stays 15 seconds on the screen; then another is automatically projected. Some have meaningful Bible verses and others say simply, "We invite you to come in without obligation."

Soon a group of well-dressed young men will come strolling in. Usually, they want to hear the musical instruments. They may thumb through the literature display, listen to the Hawaiian guitar and the electric organ, then they will reveal the real reason for coming in.

"What kind of place is this?" they will ask. "What do you mean by *Centro Bíblico*?" "What is the Assemblies of God?" "What makes you different from the Roman Catholics?" "What do you teach?"

"I have heard about the Bible," ventures a young university student, "but I have never opened one."

Another student adds, "My mother had a Bible, but she would not let any of us touch it." The Bible is an unknown Book of strange wonders to these otherwise well-educated young men. Oddly enough, the young women who stop to watch the slides have not found the courage to enter as yet.

Then I'll say, "Sit down for a few minutes. In just a moment we begin our service." Some will excuse themselves politely and leave; but others

will take their places along with those who are now arriving for the service.

I guess our services are unique. Prayer, a few choruses, maybe a portion of the Word as the Spirit leads. Then, since chalk art has proved an attraction, I go up to our permanently installed chalk art panel and draw some colorful scene to represent a Bible truth. During the drawing, a tape recorder plays organ music through the loudspeaker out front, and Angel Vega slips quietly out onto the wide sidewalk to invite people to enter.

Twenty minutes later I set the frame over the picture, and, as colored lights play upon the scene, I turn to a somewhat increased audience to explain the meaning of the drawing. The explanation is, of course, the Holy Spirit-inspired preaching of the Word.

Because our groups are small and mostly composed of the unsaved, we have chosen an informal approach and seldom use the pulpit. Standing right down where the listeners are sitting, I lead them to the Word.

Brother Vega, who has entered once again, puts a Bible into the hands of some of the fellows and directs them to the references. The preaching seldom takes the customary form, yet God's Spirit seems to saturate the place as His Word is quietly opened to hungry hearts.

So informal is the atmosphere that occasionally one of the fellows will let out a, "Yeah, that's right!" What a thrill it is to watch thirsty souls drinking at the fountain! In just one hour a lifetime of prejudices are smashed, and a light begins to dawn in darkened hearts.

One of the most tender moments is



Often opportunities to witness come as young men gather after a service to hear more music.

that of the invitation. Since the majority is unsaved, I may invite those who lift their hands to come to one of our benches, where once again we go over the plan of salvation and invite Christ into their lives.

I must confess that many of them do not comprehend fully their step toward Christ and require further attention to help them continue their walk with the Saviour. We are praying for many genuine conversions with permanent results.

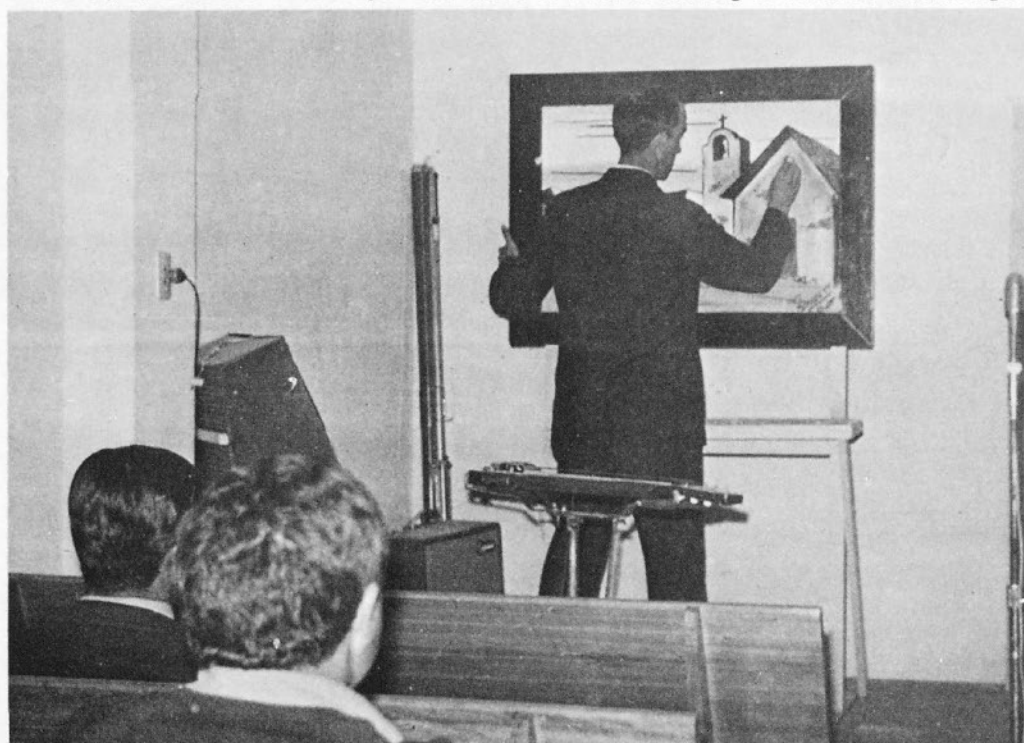
After filling out a visitor's card, each person leaves with a Gospel of John.

We never go home right after a service, for the Bible Center is not at all like a church. We stay to chat with a few who have questions, or play and sing choruses with those who wish. Then it happens again! It may be 9:30 or even 10:30 p.m. when—here they come, three or four young men who just dropped by or perhaps were brought in by one of the fellows. "These guys want to hear the Hawaiian guitar," one of them will say. It almost always starts that way.

I kind of grin to myself as I pluck out some gospel melody, knowing we are about to have another opportunity to break the Bread of Life to starving souls who have never before tasted of its sweetness.

As new missionaries in a new city, we cannot imagine the possibilities that might lie in the future for the San Juan Bible Center; but we are enjoying the thrill that accompanies those who stand on the threshold of great opportunities and know they are following the quiet leading of the Holy Spirit.

Music is played outside while Ralph Hiatt works on a chalk drawing to illustrate his messages.



IT WAS
NOAH'S LIFE, NOT GOD'S, THAT
NEEDED SAVING!

A LESSON IN PREPAREDNESS

BY FORREST SMITH / *Wink, Texas*

THE HOPE OF FAITHFUL CHRISTIANS lies in the return of the Lord. Paul wrote: "For the Lord himself shall descend from heaven with a shout... and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

This is a picture of the Rapture of the Church. However, many whose names are on church rolls will not be included, for the Scriptures declare those in the Rapture are ready for Christ's coming.

Jesus likened the end of this age to the days of the Noahic Flood. "As the days of Noah were, so shall also the coming of the Son of man be." The allusion would appear to be to the total lack of preparation among Noah's

contemporaries, rather than to the gross wickedness then prevalent.

In Genesis 6 we observe several important aspects of Noah's personal preparation—the preparation which set him apart from those who perished.

First, Noah made a consecration of his time.

God said to Noah, "Make thee an ark" (verse 14). Notice the ark was not for God, but for Noah. There was a time element involved, the limit of which was uncertain, and Noah was faced with a decision similar to that which faces us.

Many think the service of the Lord should require very little time. They find it difficult to squeeze three services a week into their busy schedules, much less additional time for private devotions, class preparations, and revival services.

Noah could have explained, "Now, Lord, I have to work for a living, and Sunday is my only day of rest. I just can't spare the time to build an ark."

He might have said, "Monday night is school board meeting; Tuesday night is Chamber night; the football game is Friday night. Lord, a man has to rest sometime. I can't spend my Wednesday nights building an ark."

The reason Noah didn't advance any of the silly arguments a lot of 20th-century Christians use is because he had heard the Lord say, "Make *thee* an ark." It was his life, not the Lord's, that needed saving! Accordingly, he laid aside some of the legitimate and often necessary activities men become laden with and consecrated his time to building an ark.

Second, Noah made a consecration of his materials.

God said, "Make thee an ark of gopher wood."

Every decision we make for God costs something. The benefit received is of incomparably greater value, but the cost is still there.

Noah could have explained, as many of us do, "But, Lord, I can't make an ark out of gopher wood that I owe to my creditors!"

Go hunting and fishing on their gopher wood? Yes. Take a vacation on it? Yes. But build an ark? Unthinkable!

Noah could have said, "Lord, I promised to build Mamma a new house with that gopher wood. But as soon as I get more gopher wood I'll sure build that ark."

And God would have understood. People have such confidence in the Lord's ability to understand!

But Noah consecrated all his materials to the Lord. This is one of the great thrills available to the Christian—the thrill of placing the whole works in God's hands!

Third, Noah made a consecration of his plans.

God said, "And *this* is the fashion which thou shalt make it of" (verse 15).

God is never haphazard. He has a design for every flower—and for every life. The area of planning is always safe with Him. But so many of us never turn it over to Him. We say, "Nobody is going to tell *me* how

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to build an ark. I've been in the ark-building business for 20 years." Did your ark weather the storms?

"It doesn't make any difference to me what the pastor says; I know what I believe." But is it scriptural? Will it stand when the floods descend on it?

"Everybody is doing it these days." Not quite everybody—God still has a few people who have not compromised their souls.

Noah could have explained there was more than one way to build an ark, and that God's way seemed a little old-fashioned. But he didn't. "Thus did Noah; according to all that God commanded him, so did he" (verse 22). He consecrated his plans.

Finally, Noah made a consecration of his pride.

This could well be the greatest consecration Noah made.

For a number of years Noah and his family had to live with the criticism of all who passed. Socially ostracized, they listened patiently when the boys came in from school saying, "But, Dad, all the other kids go."

And now this: to walk up an old wooden ramp before a curious, unbelieving audience. How many men in that crowd wished they had courage to put their arms through his and walk with him, but social position held them back?

Were there housewives who wept, feeling that Mrs. Noah might be right? Perhaps they would have gone if their husbands hadn't laughed at the silly nitwits in that old monstrosity!

What about the teen-agers who would have been saved that day if Mom and Dad had just taken a stand for God somewhere along the line? Unfortunately, the mothers and fathers did not drown alone—they carried their children with them to destruction.

Probably there were parents in that crowd who thought of themselves as God-fearing men and women. They liked Noah and always called on him for prayer. But they just couldn't go along with his old-fashioned message.

As for Noah himself, he was still free to choose. He didn't have to go into the ark. He could have turned aside to the local tavern and turned the whole episode into a huge joke.

But after a man has consecrated his time, his materials, and his plans, it is but a short step to consecrate pride also; and Noah took that step.

The Bible simply relates, in Faith's Hall of Fame: "Noah prepared an ark to the saving of his house" (Hebrews 11:7). And the saving of a great host of animals!

People of all classes and disciplines died that day. Artists and intellectuals died. Eggheads, philosophers, clubwomen and scrubwomen and news editors—they all drowned, but many animals were saved. Is there, just possibly, a tiny lesson here for the brain trust?

The Bible says, "Unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

Are we looking for Him? *Really* looking?

HOW TO BE READY FOR CHRIST'S RETURN

(Continued from page 7)

us in order to pour out upon us His wrath; but, on the contrary, to pour out upon us His Spirit who will keep us steadfast until He comes to take us to be with Himself.

REJOICE EVERMORE

In view of the blessed hope that is ours, we are bidden to comfort one another and edify one another (verse 11). Then the apostle gives us several short exhortations of tremendous scope. One of these is verse 16: "Rejoice evermore." As one writer says, "The one man in the world who has the best right to be happy, even under the most adverse circumstances, is the Christian." In fact, there is no circumstance of life under which he is justified in losing his joy; "for all things work together for good to them that love God." The Lord loves us. His way is perfect. Anyone who believes this will always rejoice!

PRAY WITHOUT CEASING

When verse 17 says, "Pray without ceasing," does it mean we must live on our knees? Not at all. Prayer is not a matter of one's posture. It is an attitude of one's heart. Martin Luther's salutation when meeting his friends was, "Do I meet you praying?"

Regardless of how we are occupied with earthly tasks, our hearts may be *preoccupied* with our Lord. As we are thus engaged, we shall *always* be ready for His return, and we shall find it easy to fulfill all of the remaining exhortations of the chapter: "In every thing give thanks. . . . Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil."

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."



WHAT WAS THE DYNAMIC VISION WHICH COMPELLED THE EARLY CHURCH?

Paul and Peter and the rest of the Early Church had electrifying news: Jesus—"this *same* Jesus . . ."—was returning! Every action was gauged by its relevance to that return. The 1968 Workers Training book, *The Promise of His Coming*, explores in detail the teachings of the New Testament about the Second Coming. If this conviction was part of the warp and woof of New Testament Christianity, how can we ignore it today? The study of this book can have dramatic effects in your life.



THE PROMISE OF HIS COMING

BY STANLEY HORTON
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NOT AS STRANGERS

By LUELLA V. CANNON

WHAT WOULD IT BE LIKE AFTER 40 YEARS?

THE DOOR opened wide and there she stood—tall, with silvered hair, shining eyes, and radiant smile. I would have known her anywhere, although we were meeting for the first time. Everything about her shouted “Welcome!” before she spoke a word. It was a meeting long overdue.

Back in the 1920's the teacher in our one-room country schoolhouse had given my class an assignment in letter writing. Each of us was to write a letter and actually mail it. To make the project more interesting, he gave us addresses of pupils he had taught in other rural schools within a hundred-mile radius.

I chose a girl about my own age to receive my letter. A correspondence developed, and we kept in touch throughout our remaining school years. An exchange of pictures through the years helped us to know each other better.

We had always looked forward to meeting, but somehow it didn't work out; and the hope faded when she married and moved to California. However, we still kept up our correspondence.

Soon I too was married, and then we had new interests to write about. We shared the experiences of motherhood. Then before we realized it, our children were grown and left for homes of their own. We acquired the status of grandmothers and, typically, our letters were filled with news of the grandchildren.

Then one day she wrote, “I am coming north to make my home with my widowed mother.” How thrilled I was. At last we would get to meet! But what would it be like, after 40 years?

I don't know what her thoughts were as we stood facing each other. As for me, I had little time to think; for before words could be said, we were in each other's embrace. My eyes stung with tears, and I felt a choking in my throat.

When at last we did converse, we raced through a hundred questions, each anxious to learn all she could in the little time we had together. There was reminiscing and showing of old pictures, exchanged so long ago. We chuckled over the quaint dresses we wore in those days, the one-room schoolhouses, and the simple games we played at recess. We talked fondly of the old schoolmaster who had started our friendship.

Too soon it was time for me to go, and we said goodbye. On the way home my mind raced back over those few short hours. At last we were strangers no longer. Come to think of it, it didn't seem as if we had ever been strangers.

I thought of another meeting, yet to take place—the meeting with our Lord Jesus Christ! The years have passed swiftly since the day I accepted Him as my Saviour. Since that day I have known He is coming again to meet personally with His friends. I have been spurred on by this knowledge to keep up my acquaintance with Him through reading the Bible—His message to me. I have kept up my part of our communication by prayer and worship.

One day soon now, He will come as He has promised. And I am confident that because we have been in close touch through the years, we shall meet as friends, not as strangers. I shall know Him. I would know Him anywhere. There are nailprints in His hands. 