

FILE COPY

# THE PENTECOSTAL evangel

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

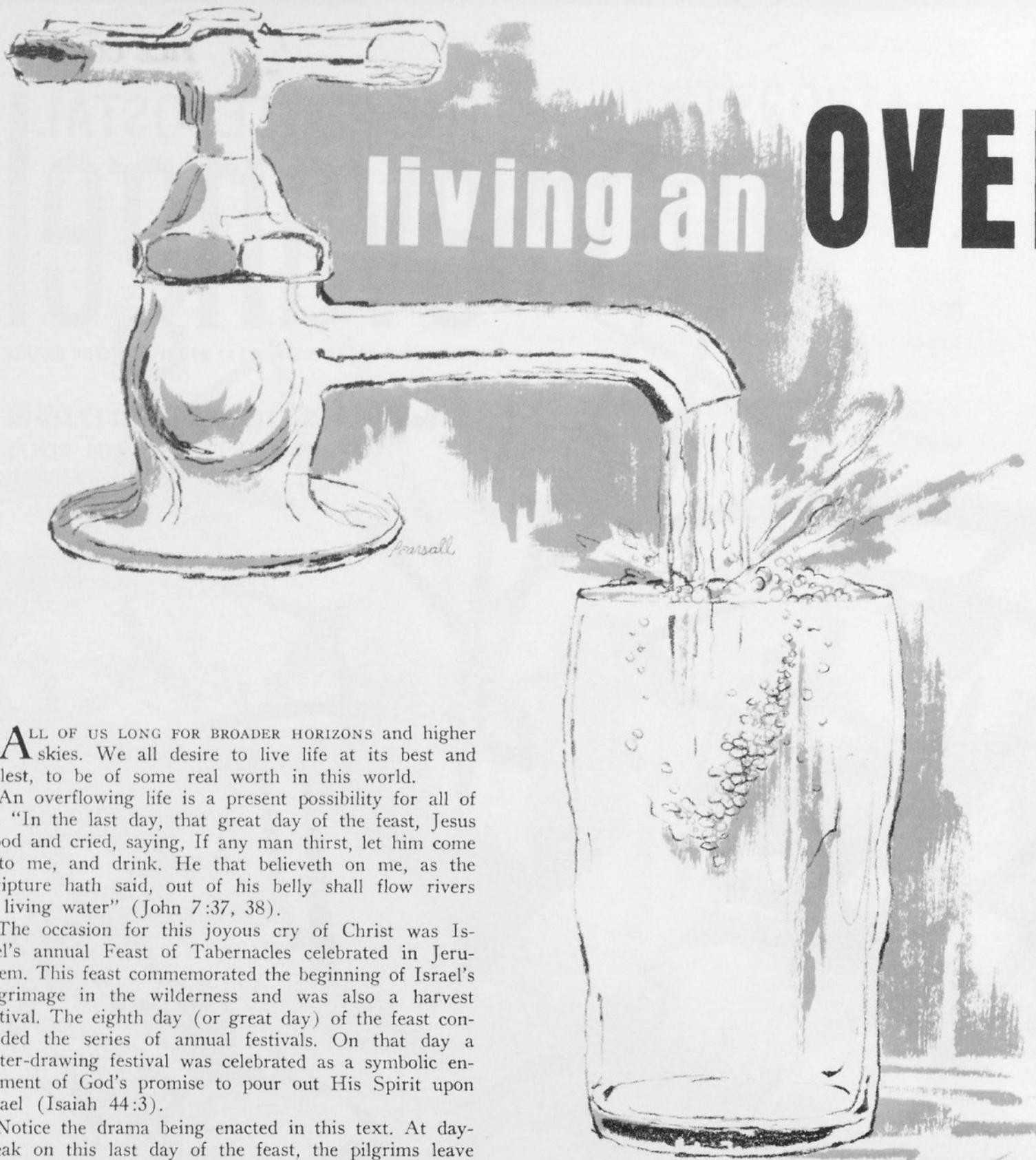
INTERNATIONAL EDITION

MARCH 1966    TEN CENTS



*Pearson*

# living an OVER



ALL OF US LONG FOR BROADER HORIZONS and higher skies. We all desire to live life at its best and fullest, to be of some real worth in this world.

An overflowing life is a present possibility for all of us. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38).

The occasion for this joyous cry of Christ was Israel's annual Feast of Tabernacles celebrated in Jerusalem. This feast commemorated the beginning of Israel's pilgrimage in the wilderness and was also a harvest festival. The eighth day (or great day) of the feast concluded the series of annual festivals. On that day a water-drawing festival was celebrated as a symbolic enactment of God's promise to pour out His Spirit upon Israel (Isaiah 44:3).

Notice the drama being enacted in this text. At day-break on this last day of the feast, the pilgrims leave their booths. Each carries in his right hand a branch consisting of a myrtle or willow branch tied to a palm branch. (See Leviticus 23:40.) In his left hand he carries a bough of the so-called Paradise apple, a species of citron.

The festive multitude then divides into three bands. To the sound of music, one band starts in procession from the temple and follows a priest bearing a golden pitcher. They proceed to the fountain of Siloam where the priest fills the golden vessel. Amid shouts of the multitude together with the sounding of cymbals and trumpets, the water is brought into the court of the temple. The rejoicing is tremendous and was reported by the rabbis to be greater than at any other feast.

The return was timed to coincide with the completion of the ordinary morning sacrifice service. While the priests were preparing for the special sacrifices of the day, the water from the golden pitcher was poured upon the altar. At this precise moment the strong, clear voice of Jesus sounded throughout the temple in interpretation and fulfillment of the service. "If any man thirst, let him come unto me, and drink... and out of his belly shall flow rivers of living water."

John records in verse 39: "This spake he of the Spirit..." Christ knew the real thirst of some of Israel's children, and He knew that by Him would soon come

# FLOWING LIFE

By HAROLD KOHL • Manila, Philippines

the refreshing streams of the Holy Spirit at Pentecost. The two pints of water from Siloam's fountain but meagerly symbolized the full, swift-flowing, life-giving floods that those who believed on Christ should experience when He would be glorified and the Holy Ghost outpoured. Read the glorious account in the second chapter of Acts.

It is our privilege today to believe on Christ and to receive a like outpouring and infilling of the Holy Ghost. "The promise is unto you, and to your children . . . even as many as the Lord our God shall call" (Acts 2:39). The command of Scripture is: "Be filled with the Spirit" (Ephesians 5:18). An overflowing life through the abiding, indwelling Holy Ghost is available to all who are thirsty and will believe Christ's promise.

The cry of Christ is universal: "If *any* man thirst"; and yet it is peculiarly personal as well: "If *any man* thirst." All men are invited, and any man may drink. The overflowing life does not depend upon numbers; *it depends upon you!*

Then note the simplicity of Christ's instructions. He asks only two things. In reality, He asks only one thing of you, for the second springs out of the first. He asks you to believe His words and to come and drink. He seeks no argument with you and neither does He enlarge upon His meaning. He simply asks you to taste and see. If you are thirsty, He bids you come and drink experimentally until your thirst is satisfied and your soul is overflowing.

This is the only way to obtain an overflowing life. There can be no overflow until we are full and satisfied. Only full vessels can overflow, and they that hunger and thirst after righteousness shall be filled (Matthew 5:6).

Of course, sin or neglect can resist or stop this flow, but when you have thoroughly surrendered your sin and yourself to God, and when you come believing to Jesus, the rivers *must flow* from within. With the obstruction gone and the thirsty one drinking deeply of God's Spirit, the Holy Spirit will rush in and flow through the prepared channel. Nothing can then withhold the mighty rivers of His power.

The overflowing life leaves no strain or drain upon the soul. There is plenty for the individual's own blessing, while the superabundance of blessings flows out to refresh others. The cup is full—it is satisfied personally and knows no thirst—and it is running over.

Need we inquire as to how to maintain this overflowing life? All we need do is walk in obedience to God's Word and remain in the flow of God's Spirit. As long as a glass is kept under a running faucet, it will stay full to overflowing. Keep close to God. Keep drinking of His Spirit, and the overflow will be automatically maintained. Only as we receive the inflow may we overflow. And this constant inflow which maintains this overflow helps keep the contents within the vessel pure and fresh.

When Christ uttered these grand words promising an overflowing life to all believers, He meant only one thing—the coming of the Holy Spirit *in fullness* to the believer's life, beginning with the experience of the Holy Ghost baptism. Note the language of John 7:39: "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." We are not left in doubt as to Christ's meaning. He clearly meant the flowing, life-giving rivers to be the product of the indwelling Holy Ghost at His coming. He also indicated the time for the literal fulfillment of this promise. The Spirit would be given after Christ was glorified; that is, after His death, resurrection, and ascension. And that is exactly what happened (Acts 2:1-4).

The Day of Pentecost was the initial outpouring of God's Spirit. What a mighty, effective, and satisfying experience it was! How literally did the "rivers of living water" begin to flow from within the disciples and apostles! And note what Peter said in Acts 2:32, 33: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he hath shed forth this, which ye now see and hear.*" This, then, is the experience that those who believe on Christ should receive following His glorification. This is the beginning of the Spirit-filled, overflowing life.

Are you thirsting for a fuller and richer spiritual life? Believe Christ's words and go to Him to drink of the Holy Spirit which He has poured out. Do not be content with a pitcher-full experience, but drink and drink until a mighty river of the Spirit floods your being. This is God's will for you.

In John 4 Jesus described the well of salvation that springs up within you when you believe on Him. In John 7 He described the full-flowing flood of the Holy Ghost in and through the believer's life.

Are you enjoying the fullness of the Spirit making your life an overflowing life? If you are not, then come now and drink as Christ invites you. If you are, then come and drink to continue in the fullness Christ affords.

# The Comforter Has Come

ONE OF THE SONGS we love to sing in Pentecostal meetings is, "The Comforter Has Come." We love to recall that our Lord Jesus, just before He departed from the earth, promised His disciples that He would pray the Father who in turn would send them "another Comforter, that he may abide with you for ever; even the Spirit of truth..." (John 14:16, 17).

Perhaps you have wondered why this mighty Third Person of the Trinity, who entered into the disciples at Pentecost, should be called the Comforter. Does this name imply that He merely makes us comfortable—that He merely cheers us, consoles, allays our grief, and relieves mental distress? Assuredly not. The word "Comforter" had a stronger meaning in days gone by; it meant "One who strengthens, invigorates."

This word "Comforter" is from *Parakletos*, which is made up of the preposition, *para*, meaning "to the side of," and the verb *kaleo*, which means "to summon." It was a technical term used in the courts of justice in Greece, referring to one called to another's side to aid him, an advocate, one who pleads the cause of another. The English word "Paraclete" faithfully conveys this thought.

Language can be very frustrating where different words are confused. For example, the Lord said, in John 14:18, "I will not leave you comfortless: I will come to you." Does this word "comfortless" in verse 18 mean anything like "Comforter" in verse 16? No, for the Greek word used in verse 18 is *orphanos*, which means bereaved, orphans. It should be remembered that earlier in John 14 the Lord had told His disciples He was about to leave them, but He assured them the parting would not be permanent. "I will come again," He said, "and receive you unto myself; that where I am, there ye may be also." It was in this connection that He added, in verse 18, "I will not leave you comfortless; I will come to you." In other words, "You are not orphans, as though I were going away forever; I will only be gone for a limited period; in due time I will return and take you to my Father's house where you shall be with me forever."

The word *Parakletos* presents difficulties to missionaries who have the task of translating the Scriptures into other languages in understandable terms. A missionary among the Karre people in Africa was frustrated at this point. She was grasping for the right word for "Comforter." Carefully she explained that the Holy Ghost encourages, admonishes, protects, helps, strengthens, comforts, and guides the Christian. "Isn't there some word that has this meaning?" she asked.

Finally one of the Africans said, "If someone would do all that for us, we would say, 'He falls down beside us.'" He explained that porters in Africa go on very long journeys carrying heavy loads on their heads. If they grow exhausted they may collapse along the lonely trail. They may lie there all night, sick and helpless, in danger of being eaten by wild animals. However, someone may come along the trail, find him, and take pity on him. This friend, like the Good Samaritan, may stoop down, pick the porter up, and carry him to safety in the next village. Such a good person is referred to by the Karre people as "The one who falls down beside us."

Thank God for the Comforter, the One who has come down to help us and to give us the spiritual strength we need. Let us open our hearts to receive this Paraclete, the blessed Holy Ghost, and put ourselves entirely in His care, for we are weak but He is mighty; we are ignorant but He is wise; we are human but He is divine. He is just the Helper we need to escort us safely along the path of life until Jesus takes us into the Father's house to dwell with Him forever. —R.C.C.

# THE PENTECOSTAL evangel

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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.

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**T**HAT FAITH IS A CENTRAL, basic principle of Christianity cannot be denied. Without it man can neither approach God nor please Him (Hebrews 11:6).

Since Scripture presses upon us the necessity of having faith, our great concern is how to obtain and develop it in our hearts. The secret is found in Romans 10:17: "So then faith cometh by hearing, and hearing by the Word of God." Faith *comes*, as a result of being divinely informed, and the source of this information is God's Word. Although in this passage, Paul speaks of the necessity of hearing God's Word in order to have faith for pardon and cleansing from sin, it is quite obvious that this also applies to our receiving any other blessing provided through the Atonement.

There are several erroneous ideas concerning faith that should be examined in the light of this text. Let us look at some of them:

1. *That having faith is more natural for some people than for others, and that we have little or no responsibility in the matter of the strength of our own faith.* Quite often we hear Christians express the wish that they could have faith like someone else. By this they imply that they regard faith, not as a personal confidence and trust in God, but as a blessing or capacity some are born with and others are not.

Especially in the matter of divine healing is this false notion often expressed. One may say, "I just don't have the faith for my healing." By such an attitude he shrugs off responsibility for his weak faith, indicating that through no fault of his own he is deprived of the faith that brings about God's intervention and help.

Our text reveals that no one possesses Christian faith by nature, for *faith comes!* And its coming is the result of hearing the Word. All can have faith in the same measure by studying God's Word, through which they can learn of all that God is able and willing to do in their behalf.

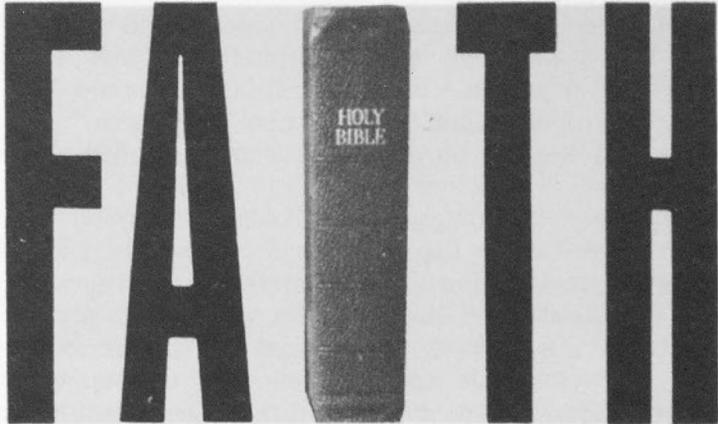
2. *That faith comes to those who determine to have it; that it is a matter of the will.* Proponents of this idea go to the other extreme, declaring that they have the full responsibility for their faith, and that by their will power alone, apart from other means, they can bring their hearts and minds into an attitude of faith.

Our text shows that this self-effort to have faith is a hindrance rather than a help, because, it plainly says, "*faith comes!*" It is not worked up or attained by mental effort; but as the conditions are met as outlined in God's Word, faith comes, naturally. Having faith is the effect of a stated cause—that cause is the Word of God, received into our hearts, accepted and obeyed.

3. *That every person already has faith resident within him.* Unlike those who think of faith as a matter of the will, or that some can naturally exercise faith easier than others, some believe that God has given faith as a gift to everybody. Those who believe this teach that Christian faith lies dormant in every heart waiting to be exercised in the time of need. Such phrases as, "Turn your faith loose," or, "Release your faith," are often used by advocates of this theory, especially in reference to obtaining physical healing.

While some who use these terms may not mean to imply the theory, these expressions often mislead and

# SOME ERRONEOUS IDEAS CONCERNING FAITH



By IRVIN S. HELTON

confuse more than they help. One reason is that they place so much emphasis on the faith itself instead of on the subject and source of faith. If all people have faith, then the words, "Without faith it is impossible to please God" (Hebrews 11:6), would have no meaning. Again, why would Christ repeatedly urge His disciples to have faith in God if all people already have it? "For all men have not faith" (2 Thessalonians 3:2).

4. *That we should pray for faith.* Faith is not to be prayed for; it is the effect of a stated cause. Nowhere does Scripture say that faith comes in answer to prayer. But our text plainly declares that it comes by hearing God's Word. Why should we ask God to give us something He has taken the time and space in His Word to tell us exactly how we can receive?

A man who sits down to a table spread with food and, instead of eating, simply prays that God will nourish his body without the act of eating, would be considered foolish. No one would expect God to meet his need in another way when the normal means is at hand. Why then should we expect God to give us faith directly in answer to prayer when He has given us the means of faith in His faith-building Word?

In the truest sense, when we feed on the Word, and are continually and prayerfully occupied with its truth, and walking in its light, we do not so much possess faith as it possesses us. It is not so much something we get hold of, as something that quietly and surely gets hold of us.

It is true, of course, that no cold, intellectual knowledge of God's Word will produce faith. In a very real sense, a person cannot truly hear the Word apart from the work of the Holy Spirit who must make it live in his heart. Therefore, instead of praying for faith or trying to summon it up by sheer will power, let us pray that God's Word by His Spirit will be quickened (made alive) to us, and that our hearts will be open and receptive to it. Then in His Word we will be able to see not only His will, purposes, and provision for us, but also the reality and glory of God Himself. This, and this alone, will banish doubt from our hearts and make faith completely natural in our hearts. 

# 'COULD YOU

TWO YEARS AGO God filled me with His Spirit, healed me of ulcers, and delivered me from the cigarette habit over which I struggled for a year after I was saved.

I had smoked cigarettes from the time I was 15 years old. Then I started drinking and eventually became a periodic alcoholic. I joined a church but there was no change in my life.

For 10 years I suffered from duodenal and peptic ulcers. I was admitted to five different hospitals for X rays and treatment. The doctors said it would be necessary to operate and make a new opening in my stomach, but because of my youth they postponed the operation.

I had begun attending Central Assembly of God in Chicago where George Lee is pastor. I received the Lord Jesus as my Saviour. For a year I tarried for the baptism of the Holy Ghost, but my cigarettes were still a problem. I wept and I cried, and walked the streets as I tried to get rid of this habit. Sometimes I tore up the cigarettes and threw them away, then picked them up and pieced them together again.

In October 1963 Evangelist William Caldwell of Tulsa came to our church for revival meetings that continued four weeks. Many were being saved or reclaimed. Others were healed and baptized in the Holy Spirit. I too was seeking God.

One night, as several men were praying around me, Brother Caldwell came and prayed with me. Then he said, "Tonight is your night. You are receiving the Holy Ghost right now." I thought, "How can that be? I don't feel a thing." But suddenly I received my Baptism and began to speak in other tongues.

Then the evangelist prayed that God would set me free from cigarettes. I didn't feel anything happen, but when I left the church that night I knew God's power had come into my life, because I didn't have the desire



## **DELIVERED FROM CIGARETTES, ULCERS HEALED IN ANSWER TO PRAYER**

to smoke anymore. I had smoked a cigarette just before I went into the church, but that was my last one.

I asked Brother Caldwell to pray that God would heal my ulcers. He placed his hand on me and prayed. He said, "Your ulcers are gone." And they were! Immediately I was able to discontinue the medicine and treatments. Oh, how I thank the Lord Jesus Christ for healing me.

These have been two wonderful years. It is a joy to serve the Lord. I praise Him for His goodness to me.—Cleston H. Newcomb, Chicago, Ill.

*(Endorsed by Pastor George W. Lee, Central Assembly of God, Chicago, Ill., who states that Brother Newcomb is now a very active member in the Assembly. He is president of the Men's Fellowship, assistant Sunday school superintendent, and teaches the young married couples class.)*

**I** THANK GOD FOR HIS servants who take the time and patience to win a soul to Christ. If it had not been for much patience on the part of the missionary, Monty Garfield, I might still be blind spiritually as well as physically.

I was born a normal child of Jewish parents in Kingston, Jamaica, in 1940. Later I was blinded because a nurse made a mistake...but I hold no bitterness.

My mother used to take me to the synagogue when I was very young. I think that was where I started to love God. On the advice of our rabbi, we came to Philadelphia, Pennsylvania, and later I attended Overbrook School for the Blind.

At the age of 13 I became a Bar Mitzvah, confirmed child of the Law, as most Jewish boys do at that age.

A blind schoolmate and very good friend of mine who hoped to become a preacher would often try to talk to me about Jesus Christ. I would tell him, "Don't give me any of that stuff if you value our friendship, for I am Jewish." I can remember his saying that he was praying for me. Later he died, and I know now that he went to be with the Lord.

Although I loved the God of Israel, I felt self-confident and self-sufficient in every way. Worldly friends were very kind to me. Entertainment was always at hand, for I belonged to a Hebrew youth association where I regularly swam, danced, and attended other affairs.

One day as I was selling household items door-to-door a lady testified to me about Jesus. I told her I was Jewish, but she invited me to go to church. To be polite, I told her, "Maybe," but I never intended to go. I gave her my telephone number, mainly for future business. (I guess you would say that was the Jewish instinct. Probably you are right.) The lady gave my telephone number to a friend who helped Monty Garfield in his Jewish Mission. She called and told him that this blind Jew wanted to go to church.

This missionary knows the Jewish people. He called me, but he did not tell me he was a Jew or a minister. He did not invite me to church. He simply invited me over to sell him some goods. I asked about his profession. "I'm a radio speaker," he said. That led to conversation about tape recording as my hobby was taping programs.

One of my outlets is conversing on the telephone, so I called Mr. Garfield often. Eventually he brought up the subject of religion. Although I thought I loved God, I wouldn't listen. I dropped him, but he remembered me in prayer.

Later I needed some recording done, and remembered Mr. Garfield's professional tape recorders. When he put my recording on tape, he included some Jewish songs, which he told me about, and he also included some gospel songs he did not mention. I wouldn't use the tape and the songs were erased.

For months I did not contact him, but he was praying for me. I had the Books of Genesis and Exodus in Braille, and began to read them. Then I got a desire to call him. I said, "Do you know who's calling? It is Satan."

# PUT UP WITH SATAN?'

By ALLISTER CARDOZO



Monty Garfield, missionary to the Jews, talks with Allister Cardozo (left) and shows him in the Old Testament that Jesus is the Christ, the Messiah.

Mr. Garfield just said, "That's nothing new. Satan calls all the time."

"Know what?" I said. "Satan's reading the Bible."

He invited me to dinner and to discuss the Bible.

I said, "Could you put up with Satan?" He replied that he was used to it.

We ate together and talked about the Old Testament. He showed me the Trinity of the God of Israel as revealed in the Old Testament. In Isaiah 53 we read about one who bore our griefs and carried our sorrows, stricken, afflicted of God, wounded, bruised for our sins, cut off, buried in a rich man's tomb. I had to admit this was the Messiah.

He showed me in the Old Testament that this man

was the Christ, the Messiah, *Yeshuah Ben David*, Jesus, son of David. For the first time in my life I believed it. He invited me to accept Jesus as my Saviour. I agreed, and he led me as I offered the sinner's prayer.

Next morning I felt good, but was concerned that I was betraying my God in praying to Jesus. Mr. Garfield encouraged me to continue to pray in Jesus' name. He took me to Maranatha, the Assemblies of God camp ground, where I heard preaching about the baptism of the Holy Spirit.

I continued to pray in the name of Jesus while at the campground, for Mr. Garfield said there was no other through whom we could approach our God. During the last meeting all the ministers were invited to the platform. Mr. Garfield went and left me with one of the workers. Later this worker invited me to the prayer room. I had been there before with Mr. Garfield, so I was not afraid. I knelt and Mr. Garfield came and prayed with me. Hallelujah, my release came! Now I love God in Christ Jesus my Messiah.

The National Home Missions Department has supplied me with Sunday school lessons on tapes, and *The Pentecostal Digest* in Braille. Brother Garfield has helped me to get a Bible in Braille, and I am studying some Bible courses. He helps me with these by reading the lessons on tape.

I attend Sunday school and church at Highway Tabernacle, Philadelphia, and also at the Messiah Mission where I can witness to other Jewish people.

Again I thank God for those who were patient with me in winning me to Christ.

\* \* \*

Monty Garfield is an appointed Assemblies of God home missionary to the Jews and his mission (Messiah Missions to the Jews) is located at 1223 Princeton Ave., Philadelphia, Pennsylvania U.S.A. 19111. 

## EATING THE 'MATZAH'

AT THE PASSOVER SEASON the Jewish people eat unleavened bread called "Matzah"—taken from the Hebrew word "ma-zah" meaning "sweetness" because it is unsalted. This bread has the appearance of a huge cracker and takes the place of leavened bread at the Feast according to the commandment given in Exodus 12:15: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses, for whatsoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

Matzah is made in specially prepared ovens where no leaven may touch the pure spring water and the pure white flour with which it is baked. Every year around March or April the Rabbis ceremonially inspect mills where this unleavened bread is prepared. There is nothing added to the pure water and flour to make it rise.

Oh, what a beautiful picture of the Christ of God who is described as the Bread from heaven—that Bread of whom we eat that we might never hunger again. He is pure and undefiled (unleavened). He was baked in the oven of God's wrath for sin, that He might "bring many sons unto glory" so that they too might become unleavened (cleansed from sin). See 1 Corinthians 5:6-8.

And as nothing is added to the Matzah to make it rise, so there need be nothing added to God's wonderful salvation. It is a finished work, a complete, perfect work accomplished on the Cross of Calvary!

All who will believe upon Christ are partakers of that pure Staff of Life. We must put away all leaven of malice and wickedness, and be nourished by that Living Bread which came down from heaven. LET US CONTINUE TO EAT OF THAT BREAD! For as we do we shall be strengthened in the inner man and we shall not be "cut off from Israel," nor can we ever be separated from the God of Abraham, Isaac, and Jacob!

—RUTH SPECTER LASCELLE



The villagers of Bliéron, in Ivory Coast, West Africa, suffered in the darkness of fetish worship until Norman Backman arrived in his Speed-the-Light boat. The gospel brought light to their darkness and turned their hearts from juju superstition to salvation.



By ROBERT H. PEACOCK • Liberia

# from JUJUS to JESUS

**B**ACAVILI Á BLIÉRON is a small native town of Ivory Coast located just across the Cavally River from Liberia where the river empties into the Atlantic Ocean. It is a typical West African river town. The houses are made of mud and sticks and have thatch roofs. Women beat rice in wooden mortars and cook over open fires in black pots. The people travel and fish in dugout canoes. Sheep, goats, chickens, and children are everywhere and always seem to be underfoot; and then there is that indescribable heathen darkness that can be felt but not seen.

The people of Bliéron always had great faith in the witch doctor and the jujus (fetishes) he gave them to be their gods, and felt nothing but contempt for Christians and their God. In spite of a strong custom for good hospitality, a Christian was never allowed to sleep or even eat in their

town, which in West Africa is a sign of utter contempt and rejection.

When people in Bliéron began to die at a rate much too fast to be normal, it was decided that another fetish was needed; so, in 1959 they sent far away for a witch doctor of great renown. He placed a series of special jujus around the town to protect the people against sickness and death, for which service he charged the price of two cows or about \$120.

The witch doctor told the people that no one could get sick or die after that unless that person were evil (a witch) or had committed some sin like speaking against the juju or calling on God. Sickness or death meant that the person afflicted was being punished, and therefore sacrifices had to be made to the juju. For sickness, the sacrifice was one goat, two chickens, six bottles of cane juice (home-made sugarcane liquor), a large bot-

tle of vegetable oil, and a good supply of rice. If the person died, his family had to bring a similar sacrifice. While the sacrifice was being made and eaten, the people of the town were to dance and sing praises to their god—the juju.

But, after the witch doctor finished and left town, the chief immediately got sick. He was accused of evil, and he made the prescribed sacrifice; but the chief died, and the sacrifice was repeated. After this the death rate became greater than ever. Sometimes there were two deaths in one day. Invariably the dead person would be accused of some evil and the family would have to bring the sacrifices. They were a heavy burden to the people, for each sacrifice represented a great deal of wealth to them.

It was decided that still another juju was needed, so another witch doctor was called. The fetish he gave

them required the sacrifice of one sheep, one goat, and one white chicken whenever something went wrong. This time, after the witch doctor left, the sea became very rough and began to wash away the beach beside the town. The people believed that their god was vexed about something and was punishing them, so sacrifices were made to the juju. But the sea came closer and closer, and then came into the town and destroyed nine houses. The sacrifices were repeated over and over until more than \$100 worth of livestock had been sacrificed.

Because so many people were dying in town, the people decided they needed still another juju to insure that their women would bear them many children. The new town chief walked many days to look for a certain thing the witch doctor required to make his medicine. The witch doctor brewed special medicine in a big pot, and the women drank this brew so they would be able to bear children.

Soon after this the chief's own son died, and other children began to die. The people began to lose confidence in their gods. A feeling of desperation gripped them, for there seemed to be no place they could go for help. In a period of three years there were 28 deaths attributed to the power of the juju.

One day a small boy died, and the people made the usual sacrifices. While they were still eating the slain animals, Assemblies of God Missionary Norman Backman arrived at their town in his gospel boat. When he asked them what they were doing,



**Waters that once were a symbol of the juju's anger now symbolize a new life in Christ.**

they told him of the death of the boy and something of their misfortunes in the past. The missionary told them the gospel story and encouraged them to put their trust in God. *Neither the people nor their town has been the same since that day.*

Brother Backman began visiting Bliéron once or twice each month. Each trip meant he had to travel 50 miles from New Hope Town to the river in his Speed-the-Light truck, then 20 miles down the river by boat. All the people in town were interested and would attend the services, and some began to turn away from their heathen gods to follow Christ. Soon there were about 25 who seemed to have made a genuine break with their heathen ways.

The amount of instruction they have received is small, and there have been many months when no missionary could go there, yet today these Christians remain faithful and strong

in the Lord. Their testimonies are always joyous as they tell how different their lives are since they have been saved.

Not everyone in Bliéron has become a Christian, but there is great respect for the gospel and its power. The sacrifices to the jujus are no longer made. The death rate has returned to normal, and has remained so. Needless to say, Christians are now welcomed into town.

When the missionary makes a trip down the river, he usually takes Bible school students with him to interpret and to get preaching experience. One of these students was Francis Musu, who graduated this year and who for some time had felt that the Lord was calling him to work along the river.

Last December I took Francis Musu and his wife and one of our ordained ministers with me for a week of Bible study and evangelistic services in Bliéron. About 30 people attended the meetings regularly. At the end of the week we baptized 13 people and served the first Communion they ever received. One day we went to another town about four miles down the coast, where 35 people came forward for salvation. On the last morning, Francis Musu announced he would move to Bliéron to be the pastor of the new congregation.

The people along the river look with awe as they see the Speed-the-Light motorboat (given by the Christ's Ambassadors of Oklahoma) skimming over the water to bring them the gospel. There are four more congregations of believers along the Cavally River now, and we preach at many other points. Many times the Christians of Bliéron have testified that if the missionary had not come in the boat, they would still be in darkness.

**Francis Musu (far left) will be the pastor for the new congregation in Bliéron. Once hostile to the gospel, the village chief gives Norman Backman an official welcome.**



# THIS PRESENT WORLD

## EUROPE

### Anglicans Concerned About Infant Baptism

A sampling survey by a Church of England newspaper reveals both ministers and laymen are deeply concerned over the Anglican practice of baptizing infants. Critics of the practice have denounced "the indiscriminate and often almost unmeaning use of baptism." They contend that babies should be named and blessed in church, but only when they are old enough to know their own minds should they be baptized.

The British survey followed a dispute in which two Anglican ministers resigned their pastorates and two others refused to carry out the practice in their parishes. The poll included responses from 727 Anglican laymen and 341 clergymen.

### Pope Prays with Protestants and Orthodox

Just four days before the close of the Second Vatican Council, Pope Paul VI took part in a prayer service for Christian unity with a group of Protestant and Eastern Orthodox observers. He was in effect underscoring one of the prime objectives of the four-year-long council—to give new impetus to the search for Christian unity.

He was the first Roman pontiff ever to join Protestants and Eastern Orthodox in such a rite. The occasion was historic not only because of this, but also for the Pope's acknowledgment in unprecedented terms of the

"spiritual treasures of other churches" and his hope for tangible union of all Christians.

### Britain Has 300,000 Buddhists

Buddhists in England now total 300,000, according to Phia Maha Viehiter, head of the Buddhist Temple in Britain. He made the disclosure when he welcomed two Buddhist monks from Bangkok, Thailand, to London to help minister to the growing Buddhist community.

### Ecumenical Journal Makes Debut in Britain

A new biweekly religious journal, the *New Christian*, appeared last fall in Britain aiming to promote ecumenicity by breaking down barriers between the churches. The management as well as outlook is ecumenical for the editorial board includes representatives of the Anglican, Roman Catholic, Presbyterian, Baptist, Methodist, and Congregational churches, the Church of Scotland, and the Society of Friends.

The journal's goal is to present "a creative theology appropriate to present times." In our view it is a "sign of the times" emphasizing the accelerating trend toward the apostate world church described in the Book of Revelation.

## NORTH AMERICA

### Sunday School Donations Pass Million-Dollar Mark

One million dollars contributed to missionary projects—that is the achievement of the Sunday schools of the Pentecostal Assemblies of Canada during the past 15 years. Recently James Montgomery, national director of youth, presented a check marking the million-dollar milestone to George Upton, executive director of overseas missions. Bernard T. Parkinson, youth department secretary, also participated in the presentation.

The 700 local churches affiliated with the Pentecostal Assemblies of Canada have a Sunday school enrollment of 73,000. Some 8,000 of these are in schools using French and other languages besides English.

### Cigarette Packs in U.S. Carry Health Warning

"At least 250,000 adults die prematurely each year due to smoking," said Dr. Eugene H. Guthrie at the annual meeting of the American Public Health Association.

It was warnings like this which caused the U. S. surgeon general to conduct a thorough investigation of the effects of smoking. Released in 1964, the report showed that cigarette smoking is indeed dangerous to health—in fact, it was found to be a prime cause of lung cancer.

Legislation enacted because of the report is finally going into effect. Beginning January, 1966, all cigarette packages are required to bear this warning: "Caution: cigarette smoking may be hazardous to your health."

RELIGIOUS NEWS SERVICE PHOTO



The American Bible Society formally opened the "Year of the Bible" by presenting President Johnson with a hand-sewn red goatskin Bible with gold edges symbolizing the 750-millionth copy of Scriptures distributed since the Society's founding 150 years ago. The Book was presented to the President at the White House by Dr. James Z. Nettinga (left), ABS secretary in charge of anniversary arrangements, and Senator Clairborne Pell (Rhode Island), a vice-president of the Society.

## Church Membership in USA at Record High

Church and synagogue membership in the United States totaled 123,307,449 in 1964, an increase of nearly 2 percent in a year when the population rose by less than 1.5 percent. For the second consecutive year church membership grew faster than the population.

According to the latest *Yearbook of American Churches*, 64.4 percent of the people claimed religious affiliation—an all-time record. Protestants numbered 68,229,478, a gain of 2 percent over the previous year. Roman Catholics totaled 45,640,619, up 1.7 percent for the year. There were 5,600,000 Jews and 3,166,715 Eastern Orthodox. The statistics were based on reports from 250 religious bodies.

## 5,000 Hear Billy Graham at Pentagon

Evangelist Billy Graham told a crowd of more than 5,000 persons at the Pentagon in Washington, D. C., that as long as the nature of man remains unchanged there will be a need for armies and there will be wars.

Emphasizing a recurring theme in recent sermons, the evangelist said in effect that the only peace man can expect during his stay on earth is that which comes from "making peace with God." Only acknowledgment of Jesus Christ can bring true peace in the midst of turmoil and darkness on an individual basis, he said.

The December visit was Graham's fifth annual appearance at the Defense Department headquarters.

## ASIA

### Japan's Christians Total Nearly One Percent

Christians in Japan number 794,586, or just over eight tenths of one percent of the total population, according to the *Japan Christian Yearbook*.

Protestants (including Assemblies of God) are in the majority with 461,321 members, while there are 333,265 Roman Catholics. The 194,826-member United Church of Christ (Kyodan) is the largest Protestant body. According to the yearbook, Japan has 5,967 Protestant and 993 Catholic churches. (The dominant religions in Japan are Buddhism and Shintoism.)

### Revised New Testament Well Accepted in Japan

A new Japanese version of the New Testament, introduced in 1965, has already gone through two printings and a new edition of 50,000 copies is now being printed. The new translation is written in contemporary Japanese, which is readily understood by the new generation. It is the work of 40 Japanese scholars sponsored jointly by the Lockman Foundation of USA and the Japan Bible Publishers, Tokyo.

### 5,000 Christian Israelis Pilgrimage to Bethlehem

Some 5,000 Protestant and Catholic Israelis—mainly Arabs from Nazareth and Galilee—passed through the Mandelbaum border gate to join relatives and friends for Christmas celebrations in Bethlehem, Jordan. Some pilgrims came from Lebanon, Kuwait, and other Arab countries for rare family reunions.

The Israelis were welcomed by their relatives in often heartbreaking scenes, some having been separated for 18 years since the Palestine War. Among them were boys and girls who saw their grandparents for the first time. The pilgrims brought oranges, olive oil, and other gifts to refugees in Jordan.



# Your Questions

Answered by Ernest S. Williams

*Is it possible for a Christian to have victory over temptation at all times?*

My answer is that it is possible, for "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able" (1 Corinthians 10:13). Let him that is tempted trust God for power to overcome.

James said, "Blessed is the man that endureth temptation," not because temptation is easy to bear, but because after the man "is tried, he shall receive the crown of life" (James 1:12).

*After reading Isaiah 58:4-6, please tell me what kind of fasting is acceptable to the Lord.*

The fast which Isaiah condemned was a formal fast without proper motives—an effort to appear religious, and not that the sinful nature might be cleansed, or others helped. Then he told what would constitute an acceptable fast: "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free" (vv. 6, 7).

Fasting one day a week was common among the Jews. One Pharisee went to the temple glorying in his religion and prayed in his self-righteous prayer, "I fast twice a week." But his fasting was not acceptable because of his spirit (Luke 18:12).

Daniel at one time denied himself all luxuries for 21 days as he sought the Lord. He ate to sustain strength only (Daniel 10).

We do not fast because we think fasting will bring us merit; we fast because we feel an earnest desire to seek God either for our own need or that of someone else.

*I am a young man and feel called to Christian service, but it is not clear what my lifework should be. Can you help me?*

My suggestion is that you enter any door of service that is open, then trust God to guide you step by step, knowing that "the steps of a good man are ordered of the Lord." Begin by doing what you can in the local church, and "do all to the glory of God."

Doors of ministry did not open for me for some time after I felt called of God. I took part in open-air meetings and other activities in the local church. Then a good brother invited me to accompany him in some meetings he planned to conduct. Do you know what my job was? I cleaned the hall where the meetings were held, and I prayed. I had no money, but a tailor provided me with a bunk in the rear of his shop, and I worked for him in exchange for my dinners.

Do not get discouraged. If you are willing, the Lord will open the way, guiding you into His plan. "Whatsoever thy hand findeth to do, do it with thy might."

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*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.*



# THE MASTER WARNS AGAINST ERROR

Sunday School Lesson for March 13, 1966

MATTHEW 15:32-39; 16:5-12

BY J. BASHFORD BISHOP

## CHRIST FEEDS THE HUNGRY (Matthew 15:32-39)

Some liberal scholars claim that this account is simply a repetition of Matthew 14:15-21. To accept such a view would violate any real concept of the inspiration of the Scriptures. Though there are similarities, there are also marked differences. In the first instance there were 5,000 men; here—4,000. On the first occasion five loaves were used; here seven are employed. There, 12 baskets of food were left; here, only seven. Finally Jesus clearly distinguished between the two (Matthew 16:9, 10).

Critical problems should not obscure practical considerations: (1) Matthew emphasized Christ's compassion and tender concern for man's physical needs. Only a pseudo-Christianity ignores humanitarian considerations. (2) Comparison of the two feedings emphasized that the power of Christ is not limited by human inability. He

fed the 5,000 with less material than the 4,000 and had more left over besides! (3) Even those who love and follow Christ are prone to forget too quickly His past provisions. (See verse 33.)

## CHRIST REBUKES THE UNBELIEVING (Matthew 16:1-4)

"The Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign from heaven" (v. 1). These two groups hated each other and held conflicting views on both religion and politics. However, hostilities were laid aside in the face of a common foe. Such unity—unlike true Christian unity—is very shallow! Many unbelieving groups today who normally have no love for each other are bound together in common hatred of Christ and His cause.

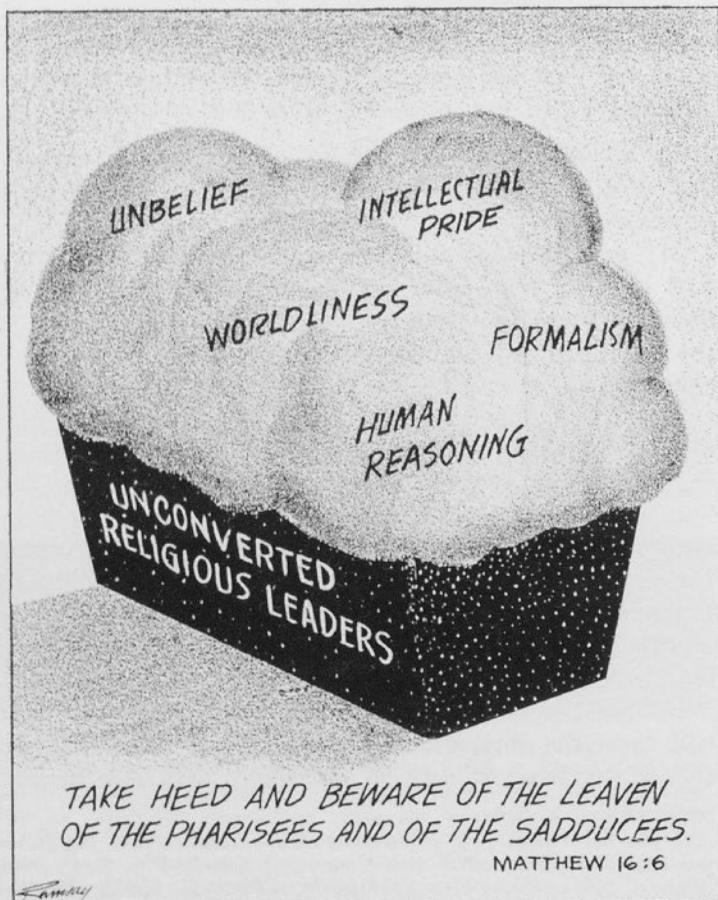
The Pharisees considered Christ a blasphemer who claimed to be the Messiah, while the Sadducees—who denied the supernatural altogether—considered Christ a political rival. The two groups had heard of the miracle of Christ's feeding the multitude but shut their eyes to its implications and asked Him for a further sign to prove His claims.

Christ replied by asking them how they could be so expert at recognizing signs to indicate weather, yet refuse to recognize signs which clearly indicated something far more important; namely, that He was indeed the Messiah, the Christ, the Son of God, and the Saviour of mankind.

Christ is always ready to respond to sincere and honest doubt; but He never did and never will cater to carnal insincerity and argumentativeness. These people—and many like them today—would not believe "though one rose from the dead."

"The sign of the prophet Jonah" had been explained earlier as symbolizing the death, burial, and resurrection of Christ. (See Matthew 12:39.)

## NOT THE BREAD OF HEAVEN



## CHRIST WARNS THE UNDISCERNING (Matthew 16:5-12)

"Take heed and beware of the leaven of the Pharisees and of the Sadducees" (v. 6). One cannot help being impressed when he takes note of the many times in the four Gospels that Christ warned His followers against being deceived. And a number of such warnings were sounded in connection with the last days—which we identify as our own age!

The disciples, who so often failed to understand Christ's symbolism, thought He was referring to the fact that they had forgotten to bring along food for their journey. He had to explain He was not referring to the evil character of these men but to the evil power of the wrong things which they taught!

How relevant to us are His words to them! We are inclined to view the wicked deeds men do as containing the greatest evil influence; but—as it seems to us Christ pointed out—evil teaching is the greatest force for evil in the world today. Perhaps most of the Pharisees were externally righteous. This made it possible for them more easily to deceive people by their false teaching.

With each passing year religious error is propagated in a more deceptive fashion and in a more beguiling light. The Christian's safeguard is to live every day in the light of God's eternal and unchanging Word.

Nothing but the burning fire of the Holy Spirit can keep our motives absolutely pure at all times.



# WORLDWIDE CONGREGATION UNITED BY RADIO

By RON ROWDEN

"THANK GOD for the ministry of *Revivaltime*, which still preaches the 'undiluted' gospel!" These words of praise from an elderly woman in British Guiana reflect the welcome given to *Revivaltime* by English-speaking listeners in dozens of countries around the world.

Each week, the voices of C. M. Ward and the radio choir are heard by a worldwide congregation that numbers in the millions. This broadcast service has influenced people of many nations with its strong evangelistic appeal. Writes a young couple in Manila, Philippines:

"We accepted Christ as you gave your altar call last Sunday. Thank you for telling us about His love."

Along with his salvation-slanted messages Brother Ward presents basic Pentecostal doctrines, urging believers to seek the fullness of the Holy Spirit and to trust God for healing. A young church worker in Nassau, Bahamas, recently testified:

"I thank God for the wonderful spiritual blessings *Revivaltime* provides. I was filled with the Holy Spirit one Sunday morning when you requested those in the radio audience to kneel and pray.

"There is a great need for the teaching and preaching of New Testament doctrine, instead of the 'cold-water' type of religion which is nothing more than traditional church ritual."

In Trinidad, West Indies, lives a girl who has received many answers to her spiritual needs through *Revivaltime's* ministry. She says, "Your gospel sermons have strengthened my faith, opened my understanding, and above all, stimulated my spiritual progress.

"During the week I can always refer to something of importance which you said on the last broadcast."

*Revivaltime* literature is also a powerful influence—worldwide. A recent favorite among all our friends was the miniature paperback, *What Happened to J. C. Penney?* One Canadian listener wrote:

"Please send me 100 more copies of the J. C. Penney story. This book has certainly encouraged me to press forward in serving the Lord, and I want to share its message with my friends and neighbors."

Music, the universal language, is an important part of the broadcast. "I listen to your broadcast every Sunday," relates an African listener, "and I always enjoy the wonderful singing. I try to sing along with you, and now I know a few of the choruses by heart. Thank you so much for your faithful ministry."

Music, literature, counseling, prayer, preaching—all are important factors in the Radio Department's vast outreach. But the most vital aspect of radio ministry is

the personal heart-to-heart relationship between minister and listeners, and C. M. Ward has achieved this in a remarkable measure.

For example: during Brother Ward's recent tour of the Orient, newsman Don Becker wrote a lengthy feature on the radio evangelist's appearances in Manila, Philippines. Here are a few excerpts from his article which was released around the world by United Press International:

"On the radio, C. M. Ward is serious; but he is no gloom merchant. *His basic message is that a man is a fool not to believe in God, and that life is much easier and fuller if you do.* While he is always ready to pray for anyone's problems, he seeks to inspire his listeners to lead better Christian lives."

In a personal letter to C. M. Ward, Mr. Becker said: "I enjoyed tremendously meeting you on your visit to Manila, and I continue to enjoy your wonderful broadcasts, which I know bring hope and great joy to so many."

Thousands of letters assure us that throughout the world, the hearts of men and women are still open and responsive to the gospel message. Please pray that the faith ministry of *Revivaltime* will continue to inspire and challenge listeners everywhere.

Tell your friends about the broadcast; and if you have been blessed by the radio ministry, why not write a few words of encouragement to *Revivaltime*, Box 70, Springfield, Missouri U.S.A. 65801.

## Hear of the Bible



GREAT CHAPTERS  
DAILY READING  
PROGRAM

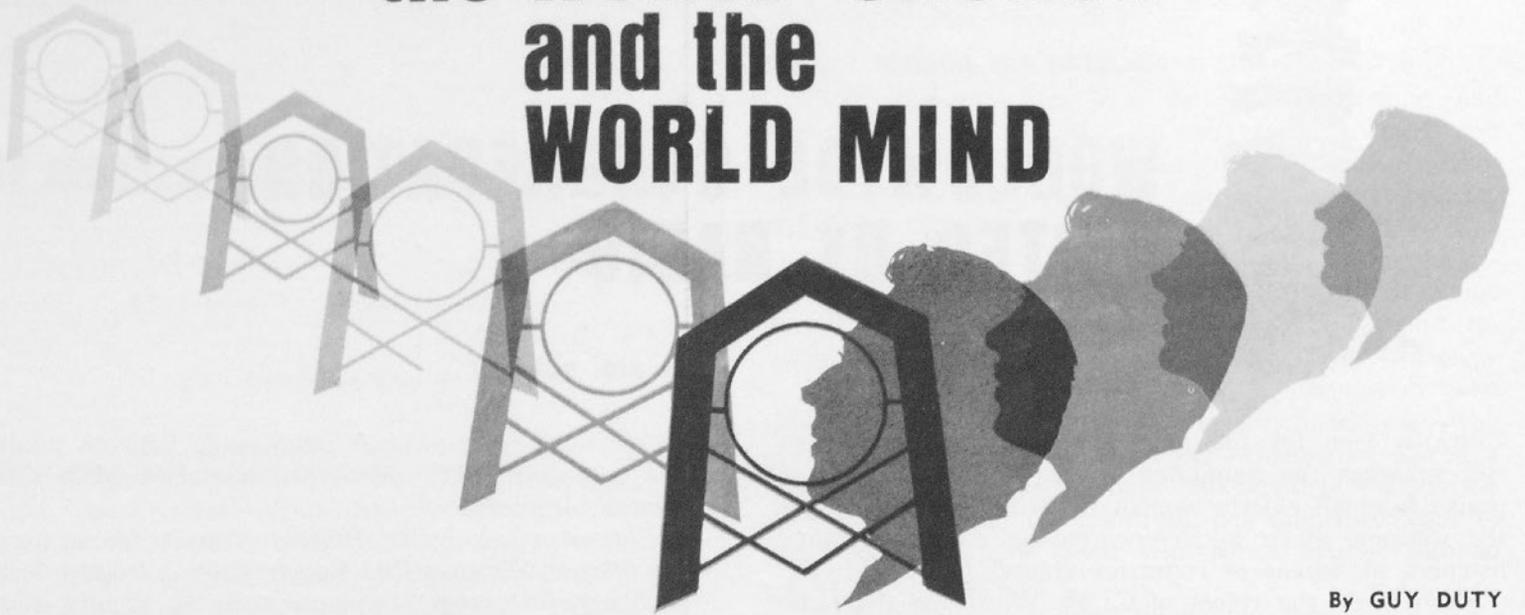
### GREAT CHAPTERS FOR THE WEEK OF MARCH 6-13

Sunday .....	1 Kings 3
Monday .....	1 Kings 10
Tuesday .....	1 Kings 17
Wednesday .....	1 Kings 18
Thursday .....	2 Kings 2
Friday .....	2 Kings 4
Saturday .....	2 Kings 5
Sunday .....	2 Chronicles 7

### PROMISE OF THE WEEK

"For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings 17:14).

# the WORLD CHURCH and the WORLD MIND



By GUY DUTY

**T**HERE IS A MASSIVE EFFORT to unify world thought for peace and prosperity that will climax in the event stated in Revelation 17:13: "These have *one mind* . . ."

For years we have read and heard much about the ecumenical movement—the religious effort to accomplish this purpose. The average person does not realize to what extent—and how fast—it is gaining its purpose. The Second Vatican Council made impressive strides toward church union. It made concessions to Protestants, Jews, and Eastern Orthodox. The doctrinal concessions were remarkable; the Council yielded on teachings which Rome has held for centuries as infallible. One Roman Catholic dignitary, who is not sympathetic with the Vatican's world church idea, said: "What has become of our infallibility?" The surrender of infallibility to attain the unity of *one mind* shows the intensity of the ecumenical effort.

Major Protestant denominations are giving enthusiastic cooperation to the World Church plan. For several years we have been reading news reports like the following until they cease to surprise us:

"Philadelphia, November 28, 1965—*Two Faiths Planning Joint Worship Book*. Representatives of the Roman Catholic and Presbyterian churches, ending a two-day meeting, said yesterday that a common book of worship and Bible study may be a reality before the end of next year."

When Pope Paul addressed the United Nations in New York last summer, his message centered around two points: peace and prosperity. He urged all nations to unite in this purpose. It was a strong appeal for *one mind*. His appeal was acclaimed by representatives of no less than 107 different nations and major religions.

Several months before this, Professor Arnold Toynbee said: "The time has come for world government." Professor Toynbee is the world's greatest living historian, and has a worldwide reputation as an outstanding scholar.

The world church and the world government will ma-

terialize. The way for Antichrist must be prepared. The world stage is now being set. World government is being taught in our schools and colleges. Recently I was teaching what the Biblical prophecies reveal about world government, and a high school senior said after the service: "They are teaching us that in our high school."

Antichrist will deceive the world with the promise of peace and prosperity. No political platform could have a more powerful appeal to the nations, and he will convince the world that he can make good on it. The world, under the spell of his power, will ask two questions: Who is like him? Who can make war with him? (Revelation 13:4). The rise of Antichrist will be one of the most spectacular developments in human events. There is much space given to him in the Scriptures.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape" (1 Thessalonians 5:2). Observe that it says, *Peace and safety*. There is some difference between the meaning of the two Greek words. Some translations have "peace and security." This word "security" means more than safety from war, which is included in the word "peace." The highest New Testament authority for the definitions of New Testament words is Moulton and Milligan's *The Vocabulary of the Greek New Testament* because it shows the papyri usage of New Testament words. On page 88 of this work we read that this word *safety* (security) "occurs innumerable times in the commercial sense" of "a security."

Satan will give Antichrist vast stores of wealth. Daniel revealed that he will possess "great riches" and that he will "have power over the treasures of gold and of silver" of nations (Daniel 11:28-43). Other prophecies tell about the greatness of his wealth. His "war on poverty" will be worldwide and highly successful. Peace alone would not be so effective as peace *and* commercial security. The 18th chapter of Revelation gives a many-detailed picture of the "so great riches" (v. 17) of worldwide commerce in the end time.

The world worships at the shrine of the money-god. The centuries-old political slogan is, "Give the people

"Ecumenical" means the inhabited world—that is, something worldwide in extent or influence.

what they want," and Satan will do this, but first he will create the world-mind condition that will be conducive to his purpose. Dictators and communists like to stir up a state of desperation and panic, and then take advantage of it; and this is what Satan is doing with the world mind. His peace-and-security plan will be more effective in a desperate world.

A Cornell University scientist, working in the field of mental disorders, reported to a United Nations committee that up to 30 percent of the world's population are suffering from some form of mental disturbance. Psychologists and psychiatrists tell us one of the chief causes of mental unrest is "a fear of insecurity." Antichrist's peace-and-security plan will take care of this. He will put the world mind at rest.

People all over the world hunger for peace, but Satan keeps the nations embroiled in strife. If the world mind seems to be cracking under the strain, it is only being conditioned for the Antichrist.

At a recent meeting of the American Association for the Advancement of Science, a report was given of scientists working on "Mind Control." One editorial said: "It is not here yet but it is coming—with unprecedented speed." The possible effect of this scientific development has been described with the words "horror" and "appalling."

A world that has persistently rejected God's truth will be prepared to accept Antichrist's master delusion of peace and prosperity. A darkened mind is one of God's judgments (Luke 19:42). Paul confirmed this in Romans 1:21-28, when he told about ancient nations that rejected God's revelation of truth, and "who changed the truth of God into a lie..." with the result that "their foolish heart was darkened...and God gave them over to a reprobate mind." This means that God had tested their minds with truth, again and again, and their persistent refusal caused Him to abandon them to a final state of unbelief. This text is similar in meaning to Paul's words in 2 Thessalonians 2:10, 11: "Because they received not the love of the truth, that they might be saved... God shall send them strong delusion, that they should believe a lie... that they all might be damned who believed not the truth."

Paul wrote about those whose "minds were blinded." He said, "The god of this world hath blinded the minds of them which believe not" (2 Corinthians 3:14; 4:4). He also wrote about "men of corrupt minds, reprobate concerning the faith," and those whose "mind and conscience is defiled" (2 Timothy 3:8; Titus 1:15). What the Bible teaches about the mind is a large subject, and anyone who has studied it knows that far-reaching importance is attached to the mind in the Scriptures.

Jesus, the greatest prophet of all, said that prophets desired to hear the mysteries He revealed to us. In the Olivet discourse (Matthew 24 and Luke 21) Jesus gave us much prophetic information, and He summed up this discourse with the word "snare" (trap). "For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35).

The peace-and-security bait will trap the world. Perplexed and bewildered, a desperate and mentally disturbed world will take the bait. Jesus and Paul gave us repeated warnings about the deceptions of the endtime. Strong Satanic forces are at work. Paul said this "mystery of iniquity" was already working in his day (2

Thessalonians 2:7). After 19 centuries, it may now be approaching the climax. There will doubtless come much pressure for conformity to the "one world" idea as the end of the age draws near.

Jesus, speaking from heaven, repeated His Mount Olivet warning that the whole world would be put to a test, and He promised to keep His faithful ones "from the hour of temptation [trial], which shall come upon all the world, to try [test] them that dwell upon the earth" (Revelation 3:10).

This brings us back to the snare which Jesus said would come "on all them that dwell on the face of the whole earth." And He told us to pray always that we may "be accounted worthy to escape all these things that shall come to pass" (Luke 21:36). The word "escape" signifies "to get safely out of danger." What danger did Jesus mean? It is the danger of "all these things"—the apocalyptic trap. When they say, "Peace and safety," and the trap is sprung, "then sudden destruction cometh upon them... and they shall not escape."

The purpose of our Lord's warning about the snare is that we might escape it. Satan will have the trap baited with peace and security, and the world will take the bait—to their sudden destruction. This baited trap is what Jesus told us to "watch" for. It will be a most significant sign of the times.

Paul told the Philippians (4:7) that God "shall keep your hearts and minds through Christ Jesus." Paul used a military illustration here. The word "keep" means "to set sentries around"—around your *minds*. Our minds are under hostile attack and need God's protection. The Lord will garrison the minds of His people against the end-time delusions.

Jesus, speaking about the work of the Holy Spirit, said: "He will show you things to come." There will be a *forerunner* to Antichrist. "To know the end—watch the trend." 

## THE ESSENTIAL INGREDIENT

I ANSWERED AN insistent knock on the door of our travel trailer to find a stranger seeking a favor. He and his family had just pulled their pick-up camper in next to us for the night. The stores were closed; their dinner was ready; and they had no salt. "Please," he said, "may I have just a little salt?"

It would not take much—just a teaspoonful or two—but how essential that little bit was to the enjoyment of their meal!

"Ye are the salt of the earth," Jesus said. When our needy neighbors come to us, for whatever apparent reason, does our obvious love for Christ and our natural conversation about Him bring flavor to lives that otherwise are drab and devoid of joyful purpose? Or has the exuberance of our faith gone flat, like salt that has lost its savor, good only to be ground under the heels of the passing throng?

Many do not know what is lacking in their diet of life, so they will not ask us directly for it. But we know what alone can satisfy the hungry hearts of men. May we be salt in our own little spheres of influence, drawing those we reach to the One who can satisfy their spiritual hunger and put the tang of life on their tongues.

—RUSSELL CHANDLER

# GOD SPEAKS TODAY

By HERBERT WOOD

**O**URS IS A GOD OF INFINITE VARIETY and endless resources. He chose many ways to make Himself known to man in the past. With a flaming bush He attracted the attention of Moses. His voice came to Abram in a dream, as it did to Joseph, to Isaiah, and others.

Samuel heard a voice so like a human voice that he ran into Eli's room to answer. Eli perceived finally that God was trying to reveal Himself to the boy.

Elijah, in the depths of a cave, after the wind and earthquake had passed, heard a "still, small voice" and recognized it as the voice of God.

Saul heard the voice of Christ on the road to Damascus while journeying to root out Christians.

God still speaks in a variety of ways to those who will hear. Basically, He speaks through His Word. He may also use a hymn, a testimony, or converging circumstances to lead one in the right path. And the Holy Spirit is an ever-present Guide to God's children.

A saintly missionary told me she had definitely heard that "still, small voice" in time of crisis and was guided to take what proved to be the right step.

The late chaplain of the U. S. Senate, Peter Marshall, experienced God's guidance in his youth. One night he was walking in heavy fog across a lonely Scottish moor. He knew there was a steep quarry in the vicinity but

did not think he was near it. Suddenly he heard a voice call his name with intense urgency. He stopped, turned around, and called, "Who's there? Who wants me?" There was no answer. He went on. Again came the intense cry, "Peter!" This time he stumbled and fell to his knees. His hands groped out into the fog, but there was only emptiness before him. He was on the very edge of the quarry. How he thanked God for intervening to save him!

Then there was Stephen Sitole, a young Rhodesian national. He heard the voice of God in a dream. He told his pastor he had seen a "big, white canoe" (he had never been near the sea and did not know what to call a ship) sailing up a broad river on whose banks stood tall buildings. The missionary thought the description fitted the Delaware River at Baltimore, Maryland, but he was amazed when Stephen said, "I think God wants me go America, study to be teacher my own people." The pastor tried to discourage him. It was during the war; there was practically no shipping to America; and who would take a penniless African? Besides, the nearest seaport was Cape Town 2,000 miles away.

But Stephen Sitole was so sure God had spoken that he and a companion set out on foot, braving the dangers of wild beasts, starvation, and death by thirst in the desert. They reached the Cape, emaciated and weary but undaunted. Stephen found a church, got a job, and studied each night to fit himself for future service. He haunted the docks and pleaded with many a captain to take him on as a crew member, but none did.

Two years passed. One day he stood in amazement as he saw a ship painted white! It was the "big white canoe" of his dream. More than that, the captain signed him on as a deckhand. The ship sailed—right up the Delaware River to Baltimore.

Stephen Sitole enrolled in Moody Bible Institute. When I wrote some years later to confirm the story, I was told he had distinguished himself at the school and had learned New Testament Greek.

He married an American Negress and returned to Africa. Later I wrote to the mission in Northern Rhodesia. The pastor assured me that Sitole and his wife were proving invaluable in translating the Scriptures as well as other work.

No burning bush calls most of us from our daily tasks to hear the voice of God. Not many of us are aroused from sleep by the thunder of divine direction. Yet God speaks through His Word, through circumstances, and in other ways. Even the humblest among us can say as surely as Abraham's servant did so long ago, "I being in the way, the Lord led me."

Jesus said, "If any man hear my voice, and open the door, I will come in" (Revelation 3:20). It is possible to be so absorbed in earthly affairs that we do not hear the divine Caller knocking at the door of our hearts. It is also possible to hear and to resist.

What is His voice saying to you? Is He calling you from a life of sin and selfishness? Is He calling you to make a more complete consecration of your life and talents to His service? Is He guiding you into new fields in His harvest? Paul warned us, "See that ye refuse not him that speaketh" (Hebrews 12:25).

The Bible says, "Today, if ye will hear his voice, harden not your hearts" (Hebrews 3:7). He lovingly asks you to open your heart's door to Him.