

THE PENTECOSTAL evangel

NOVEMBER 1967
TEN CENTS

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

INTERNATIONAL EDITION

FILE COPY



Pearson

The Modern Versions

WE HAVE JUST PURCHASED another modern English version of the Scriptures. This brings the list to a total of 24, without counting either the King James or any of the Roman Catholic or Jewish versions.

We are beginning to wonder how long the procession will last. The modern versions may be inducing a wider reading of the Scriptures, and possibly a better understanding of them also, but they are confusing some good people.

Take, for example, the 19 or so places in the New Testament where speaking in tongues is mentioned. *Good News for Modern Man (Today's English Version)* renders this "languages" or "tongues" in some places but in 10 instances it renders this "strange sounds." The original text does not warrant any such distinction. In every one of the 19 places the Greek is *glossa*, meaning a language, a tongue. In none of these places does the Greek use the words *phone* or *echos*, which mean "sound" or "noise," yet *Today's English Version* confuses people by rendering "speaking in tongues" in numerous places as "speaking with strange sounds" and it has led some to assume "tongues" is not a language.

Incidentally, *Today's English Version* does translate the gift of interpretation of tongues as "the ability to explain what these sounds mean" (1 Corinthians 12:10), indicating that the sounds are not meaningless; but there is no basis in the Greek text for using the expression "strange sounds" instead of "tongues" in Acts (chapters 10 and 19), or in 1 Corinthians (chapters 12 and 14). It is significant that the Spanish translation of *Today's English Version* is not capricious in this regard but consistently uses "languages" or "tongues" in faithfulness to the Greek text.

We cite this example to warn against haste in accepting all the ideas which are conveyed in the various modern English versions. It seems that, in seeking to correct the King James Version and to express the Word in present-day language, the new versions make at least one mistake for every one they correct.

The average church member has difficulty distinguishing between those which are merely paraphrases (such as *Living Letters* and *Living Gospels*) and those which are serious attempts to replace the King James (such as the *Revised Standard Version* and the *New English Bible*). One version may be as undependable as another.

When the R.S.V. made its appearance 15 years ago, a great controversy arose throughout the evangelical world. A statement was published in *The Pentecostal Evangel* to the effect that the Assemblies of God could not endorse this new translation and that the King James Version would continue to be used as the basic text in all of our publications.

This policy continues to be followed. Modern versions may be purchased at our bookstores for devotional reading or private study, and sometimes we may quote briefly from one or another in our publications to clarify a passage, but our basic text is the King James and we encourage its use for all public preaching and teaching.

Until we can find something better than any of the modern versions that are now on the market, we should treasure the King James Version. For clarity, richness, and beauty of its English it is unsurpassed by any book in the world. Read it. Memorize it. Let its glory and grandeur fill your heart and you will be a happier, holier Christian.

—R.C.C.

THE PENTECOSTAL evangel

November 5, 1967

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STATEMENT OF FAITH

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.

"When I thought to know this, it was too painful for me; until I went into the sanctuary of God: then understood I their end" (Psalm 73:16, 17).

SINGERS AND MUSICIANS buoy our spirits when we worship in the house of God. As they sing the songs of Zion and play their sweet music, they lift us into heavenly places of blessing and ecstasy. But sometimes they themselves need some encouraging. This is indicated by Psalm 73, a psalm of Asaph.

Who was Asaph? He was a Levite, one of King David's chief musicians. We read in 1 Chronicles 16:5 how the king appointed Asaph and other singers to minister before the ark of the Lord at that great jubilee when the ark of God was brought back from Israel's enemies. Asaph made a sound with cymbals (v. 5). He and his brethren ministered before the ark continually, day after day, singing and playing their harps, psalteries, and cymbals.

Asaph was the chief musician; his name means "gatherer," and evidently he conducted that great choir and orchestra that led the people in their jubilant service of thanksgiving. But even choir directors and orchestra leaders may have their "valley experiences" when their spirits sink and their faith grows weak.

According to Psalm 73, Asaph was going through such a hard trial that he almost backslid. He said, "My feet were almost gone; my steps had well-nigh slipped" (v. 2). His test came when he saw the wicked prospering in their evil ways, while he—though he was doing God's will—was terribly afflicted.

Why should the righteous suffer and the wicked prosper in the world? That is a question that has made countless thousands of God's people mourn. It is not always easy to believe that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

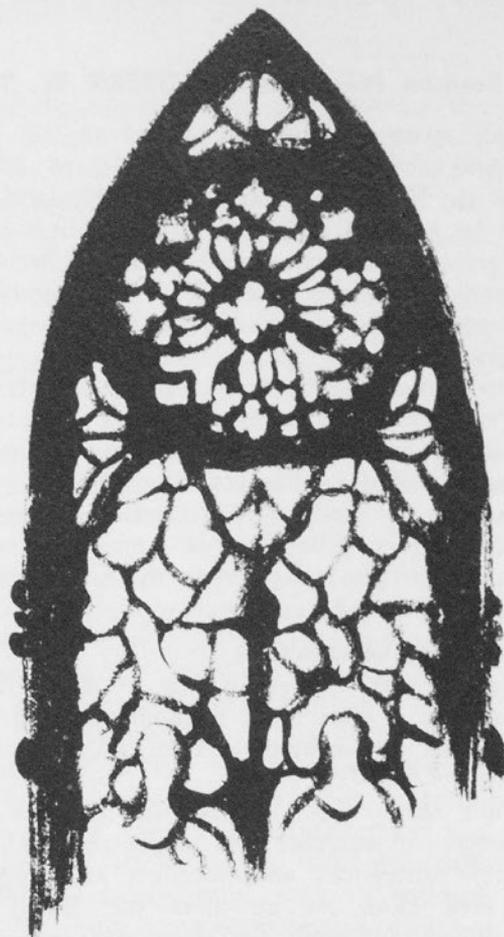
Asaph was tempted to think God was giving him a raw deal; the more he thought about it, the more painful it became. How common it is to think about our trials. We all do it, though it only makes matters worse. "When I thought to know this, it was too painful," he said, until he went into the sanctuary.

Outside of the sanctuary he could see only the wicked prospering in their evil ways, but inside he saw their end. Their very prosperity was destroying them (v. 18). "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Thank God for the sanctuary! What a difference it made to the Psalmist, and what a difference it makes to us. Outside of the sanctuary—defeat. Inside—victory. Outside—Asaph was so foolish and ignorant he was as a beast before God (v. 22). Inside—he was made wise concerning the ways of the Lord. Here we learn how weak and ignorant the strongest Christians become when they fail to live in God's presence.

Another sanctuary blessing is beauty. "Strength and beauty are in his sanctuary" (Psalm 96:6). The sanctuary is God's beauty parlor. Surely this is the place where the Bride is making herself ready for the coming Bridegroom.

Moses spent 40 days and 40 nights alone with God. When he came down from the mount, his face shone



SANCTUARY BLESSINGS

By ALEXANDER LINDSAY - Lakeland, Florida

with such heavenly radiance that people could not look upon him until he covered his face with a veil. It is recorded that "Moses wist not that the skin of his face shone" (Exodus 34:29, 30). Oh, for the humility to shine for the Lord and not know it!

The world has many beauty parlors. In our country alone, people spend more than two billion dollars annually for beauty treatments. Surely those who seek outward beauty—mere natural loveliness—have missed the mark. "The King's daughter is all glorious within" (Psalm 45:13). The beauty that the King greatly desires is the beauty of holiness. Only Christ enthroned in the heart can cause the face to shine and make the life radiant with the beauty of Jesus (1 Peter 3:3, 4).

In the Old Testament the sanctuary was the holy place where the Divine Presence dwelt in the tabernacle. Today God does not dwell in temples made with hands, but in the bodies of all believers. Our bodies are the temples of the Holy Ghost (1 Corinthians 3:16).

Let us make Christ the King of our lives and walk with God. Enoch walked with God; and one day he disappeared, for God took him Home (Genesis 5:24). This can be the Blessed Hope of every believer.

"Would you like to know the sweetness of the secret of the Lord?"

Go and hide beneath His shadow: this shall then be your reward; And where'er you leave the silence of that happy meeting place, You must mind and bear the image of the Master in your face."

THERE ARE SOME ALARMING TENDENCIES in the Pentecostal church. It has happened to every church before it. If we are to survive the vicious ordeal, it will be because each generation realizes that victory and continuance must come by each individual having a personal encounter with God and receiving a personal Pentecost, being filled with the power of the Holy Spirit.

According to statistical surveys, a generation is 25 years. The Pentecostal church has thus produced its third generation. Our teen-agers represent a most decisive generation of this Pentecostal revival.

Let me illustrate by using three interesting generations of Biblical history. The lives of Abraham, Isaac, and Jacob can be fittingly compared to the brief history of the Pentecostal church.

ABRAHAM—THE FIRST GENERATION

Abraham prayed for everything he received. His walk with God was a lifetime of communion with his Maker. He was the predominant man of prayer in the Old Testament.

Abraham built seven altars during his lifetime. An altar always speaks of sacrifice and selflessness. At an altar personality differences and conflicts are forgotten as men seek God. At an altar the Blood of cleansing is applied, and men are clean and free and new.

Abraham believed God, and it was accounted to him for righteousness. So monumental was the character of this man that Paul painted his portrait in Galatians and declared that by faith we too are the sons of Abraham.

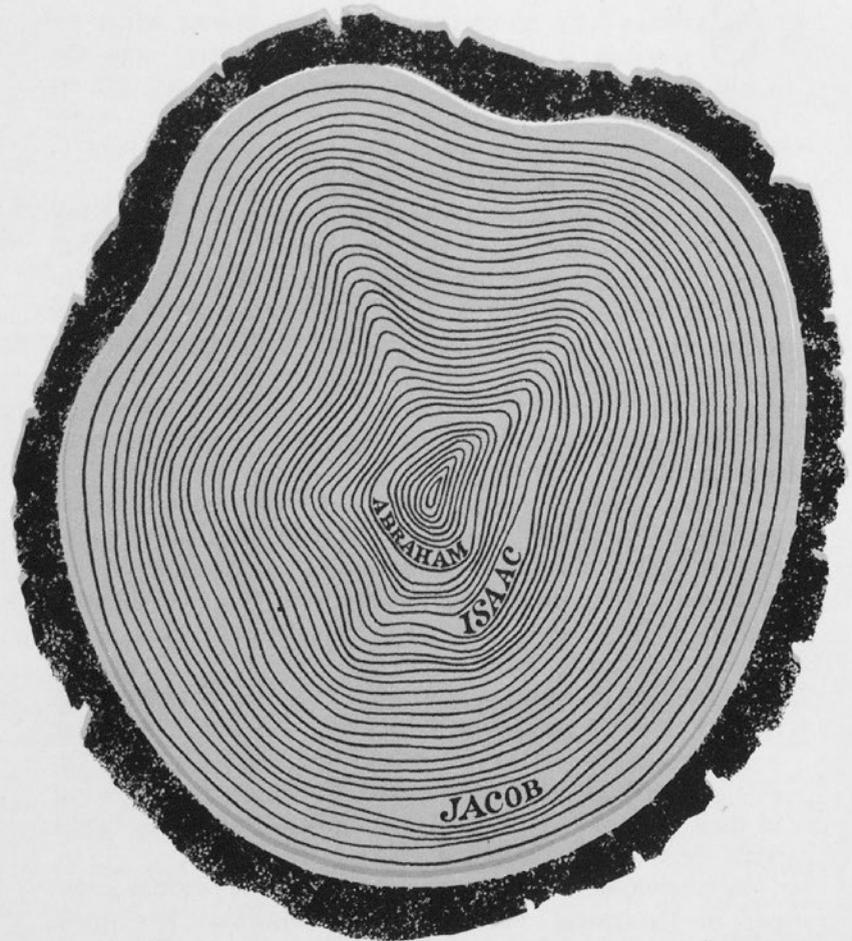
Because Abraham was first and foremost a man of prayer, he became a great man of God.

Over six decades ago God visited the earth with Pentecostal revival. In an old mansion used as a Bible school in Topeka, Kansas, a class studying the Book of Acts concluded that the Early Church received its dynamic power through the baptism in the Holy Ghost when they were visited by the phenomenon of speaking with other tongues. In a sovereign and salutary manner God began to pour out of His Spirit on hungry, seeking hearts—with revival bursting forth in every corner of the earth.

Whether in Sweden or England, the USA or Brazil, the Orient, or the islands of the sea, the most predominant feature of these early meetings was the emphasis on prayer. The fathers of the Pentecostal fellowship were men who knew how to pray. They had to know how to pray. They prayed for most everything they had. They prayed for rent money, for fuel for the fire, for the food they ate. They had to pray for clothing to wear and for courage to survive the criticism and contempt leveled at them because of their new-found experience. And they prayed men through to the baptism in the Holy Spirit.

If there is anything that has made the fellowship of Pentecostal believers what it is today, it is prayer. It was born at an altar of prayer where the Holy Ghost came upon men and filled them with a burning desire to serve Christ. At those altars men were endued with power from on high. The Word of God was like a fire burning in their bones, as they preached and

THREE



the Lord worked with them, confirming His Word with signs and wonders.

The first generation of Pentecostal believers set before us an enviable example of Spirit-filled, victorious living. They gave birth to an organization that has circled the globe and now claims over 10 million members.

As Abraham prayed for everything he received, so that first generation of praying Pentecostal leaders brought forth a church that has become perhaps the greatest force in the religious world today.

ISAAC—THE SECOND GENERATION

Isaac inherited what he received. In Genesis 25:5 we read: "And Abraham gave all that he had unto Isaac."

One who inherits a thing cannot appreciate it like the one who has earned it. The boy who inherits the home his father built with his own hands can never know its real worth. He knows nothing of the late hours of toil and of doing without that made the house a reality. No stress or strain, no amount of sacrifice is required to inherit something.

Isaac was fortunate to be the son of a great man of God. He knew the things his father stood for. But being born the son of Abraham had not made him a spiritual character. Isaac had inherited a spiritual atmosphere and many privileges, yet in his life

GENERATIONS



there lingered no memory of a personal encounter with God.

Later Isaac traversed the very places where his father Abraham had dug wells of water many years previously. He found the wells were stopped up, so he dug the wells of Abraham again. He removed the debris that had quenched the flow of life-giving water. He drank from the wells of his own digging. There he had his own experience.

Many of us were born as second-generation Pentecostals, knowing little or nothing of the real worth of the spiritual blessing we had inherited. We never had a drunkard and a brawler for a father, and we knew not what it means to have a socialite for a mother. As children we were taken regularly to church where gospel choruses and personal testimonies were an integral part of the service. We were never shocked when we heard someone speak in tongues; our parents had done it for years. They attributed their constancy and fervency to the fire of the Spirit that they received as they fasted and prayed and met God at an old-fashioned altar of prayer.

Then came the day when some of us discovered that although we had inherited much, we could not claim to be Pentecostal for we had never been to the Cross or to the Upper Room. I was one of them. I learned a solemn truth. You can teach a child the Bible. You can encourage him to memorize the Scriptures. You can take him to Sunday school. You can give him the rich heritage of a Christian home. But you cannot transmit or transfer a religious experience. The child has to dig his own spiritual well. He has to make his own personal contact with God. Only then will he burn with such an intense glow that men will recognize he has been with Jesus.

JACOB—THE THIRD GENERATION

Abraham prayed for everything he received. Isaac inherited most of what he received. Jacob schemed for much that he received.

The third is often a perilous generation. Church history reveals it is usually a generation of non-conformists and rebels. Jacob was no exception. His life was marked by deceit. With goats' skins on his arms and neck he stepped into the presence of his aged father and deceitfully accepted the blessing that was not rightfully his.

He fled from the wrath of his father and his brother Esau. At Bethel he drove a hard bargain with God. He said, "If You will bless me, I will pay You a tithe of all I possess." He was a schemer.

In Syria Jacob schemed for his cattle and there he became rich. He took two wives, reared a family, and became a prosperous man.

Then one day God told him to go home. Now the picture became different. He thought about Esau. He recognized that his easy way to fame and fortune was

catching up with him. So, realizing the shallowness of his life, he began to see how destitute he was of the noble characteristics and spiritual experiences that had motivated his forefathers. Sending his wives and belongings ahead, he remained alone to seek the God he had met at Bethel so many years before.

During the long hours of the night he battled in prayer and tears, and was visited by a heavenly messenger who wrestled with him. The visitor struggled to escape. In desperation Jacob cried, "I will not let thee go, except thou bless me." In that victorious moment he received a new name, *Israel*, "prince with God." The third-generation schemer had a personal encounter with the only One who could make him like his father and his grandfather. It had to come.

I am afraid that too often the third Pentecostal generation is far removed from the praying men of faith and power that shepherded the formation of the church as we know it today.

Church history informs us there are certain hazards to the survival of a spiritual organism. The first generation of any religious movement is generally one of inspiration and revival. The second includes periods of building and numerical advances. But with the third generation there is the inevitable drift to social acceptance, materialism, and dependence upon human means. This generation knows little of the calloused hands, the ridicule, the blinding tears of travail, the price it cost to bring the church into being.

Like Jacob, our third generation must meet God for themselves. There is no shortcut to Pentecostal blessing. It has to come in the same way it came to Abraham and Isaac, to your father and mine. In the final analysis, it's not what you know, it's *whom* you know—God. It's not what you possess but what you really are that counts. All the modern inventions, all the religious entertainment, all the beautiful facilities money can provide can never take the place of the Pentecostal power that fostered the church.

It isn't enough for a teen-ager to hear his father pray. He must learn to pray for himself. It isn't enough to hear his mother speak in tongues. He must have a personal Pentecost. It isn't enough to go to church. This third generation of Pentecostals must *be* the Church. When like Jacob he cries, "I will not let Thee go, except Thou bless me," then God will come and revolutionize his life as He did the lives of our pioneers.

In the third generation we see some alarming tendencies. The spirit of this distinctive group is to depart from the traditional paths. But let me say that we also have great cause to be encouraged. We have seen Pentecostal teen-agers and young adults rise with a determination to serve God with a burning passion, to know Him and make Him known. They have prostrated themselves at the altars of our camp meetings and wept tears of commitment in the prayer rooms of our churches. They have taken a hold on Pentecostal truth. Like Jacob they have cried for a revelation of that truth in their own hearts.

The future is as bright as the promises of God. We rejoice in the prospect of a victorious Church that will move on like a mighty army until the Lord Jesus returns. It is "not by might, nor by power, but by my Spirit, saith the Lord."



THIS PRESENT WORLD

NORTH AMERICA

Chicago Mission Celebrates 90 Years of Service

Tom Skinner, a 25-year-old Negro evangelist whom the Lord is using in a remarkable way to reach his own people with the gospel, will speak at the 90th anniversary rally of Chicago's Pacific Garden Mission November 5.

Saved in his teens when he led a New York gang, Skinner has in recent years conducted mass rallies in many sections of the U.S. He believes the gospel is the only solution to the racial problems of our day.

In addition, several men and women will give capsule stories of how they have found a new, satisfying life through the Mission.

The Mission's 90th year, according to Superintendent Harry G. Saulnier, saw an enlarged ministry, especially among servicemen—10,676 being served by the mission's ever-open Servicemen's Center. A total of 3,875 servicemen were among the 46,672 overnight guests of the Mission.

The Mission was opened September 15, 1877, by Colonel and Mrs. George Clarke. Notable converts include Evangelists Billy Sunday and Mel Trotter. Pacific Garden Mission is the nation's second oldest rescue unit, the first being Jerry McAuley's Water Street Mission in New York.

Catholic Population Up in U.S.

Roman Catholics—46,864,910 men, women, and children—now constitute 23.6 percent of the total population of the United States, according to *The Official Catholic Directory for 1967*, published by P. J. Kennedy and Sons in New York.

Figures showed a 10-year increase of 12,301,059—or 35.6 percent over the 34,563,851 reported in 1957, which was 20.7 percent of the 1957 population.

Over \$12 Million Raised for Missions

In nearly 40 years of missionary work, Oswald J. Smith of Toronto, Canada, has raised more than \$12,000,000 for missions. In his final missionary convention at The Peoples Church, held a few weeks ago, \$325,000 in faith promises was received to finance the

church's missionary program for the coming year. The congregation contributes to the support of 300 missionaries in foreign lands.

Dr. Smith, founder of The Peoples Church, retired from pastoral duties several years ago but continued to serve the church as minister of missions. His son, Paul B. Smith, is pastor.

75 Percent Believe in Divinity of Christ

Out of every 100 American adults, 75 believe in the divinity of Christ, according to a Gallup Poll. This is five percent fewer than in 1952.

The latest poll showed among a representative cross section of people that 72 percent believe that Christ was God. Three percent indicated a belief that He was the Son of God.

But is it enough to believe that Christ *was* God? We must believe that He *is* God now and we must accept Him as our Saviour.

Governor Proposes Prayer Rooms in Schools

The governor of Georgia proposed that prayer rooms be established in the public schools of his state.

Speaking at a Baptist Church in Adel, Ga., Gov. Lester Maddox said, "I have long favored a constitutional amendment which would permit our children and our teachers to pray and to read the Bible, if they so desire."

WORLD WIDE

Bible Sales High in Japan

Although there are fewer than 800,000 baptized Christians in Japan, some 600,000 Bibles and New Testaments are sold each year. Bible portions and selections boost these figures to over four million copies. Who buys them?

A possible answer was given in a recent survey of 100 leading Japanese businessmen, most of whom are

ARAB REFUGEES—After hostilities broke out in the Middle East in June 1967, thousands of Arabs on the west bank fled to surrounding Arab countries. Since the cease-fire some have returned to their homes in Israeli-occupied territory. Many more live in refugee camps like this one on the east bank of the Jordan River. A lack of education and inadequate job opportunities force most of these people to live on welfare. Help has come from many sources including the Red Cross and United Nations Relief and Works Agency. American churches have undertaken the task of raising \$1,000,000 in funds and supplies to help these tragic victims of war.





STUDENTS PROTEST—Several hundred international Christian students marched on Hollywood Boulevard in Los Angeles, Calif., this summer "because we are concerned about eruptions of violence, breakdown of moral standards, rising crime rate, misuse of drugs, hatred, discrimination, and bigotry." The march was sponsored by Chinese for Christ, an evangelistic ministry among Chinese and other foreign students in the U.S.

not Christians. The report stated that the Bible was the second most frequently mentioned book when this question was asked: What one book would you take with you on a three-month space trip? Eleven favored the Bible.

The *Bulletin* of the United Bible Societies reports that Bible study groups are being organized among non-Christian students. Many Christian and non-Christian schools have requested Bible exhibits.

According to the general secretary of the Japan Bible Society, "In Japan the Scriptures are thought of as one of the most important cultural books."

Thank God for this start. For "faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

Herodian Citadel Uncovered in Jerusalem

While excavating before construction of the Ezrat Nashim Mental Hospital in Jerusalem, workmen uncovered a virtually intact two-story Herodian fortress or citadel.

The four-room building was completely buried inside the *tel* (a large circular-shaped mound containing the remains of layers of ancient cities) on the site, under the remains of an unidentified Byzantine structure of the fourth or fifth century.

The Herodian style of the building stones, as well as Herodian coins, lamps, and potsherds, made the identification of the fortress certain. The fortress was destroyed by fire either at the time of Titus in A.D. 70 or at the time of Hadrian 65 years later.

Excavation of the fortress is being carried out by the Israel Antiquities Department.

Religion Defended in Communist Newspaper

Komsomolskaya Pravda, daily newspaper of the Young Communist League, surprised its regular readers in Moscow by publishing an impassioned defense of Christianity.

The proreligious statement was a letter to the editor by Mrs. A. Zyazyeva of Berezovsky. It was countered with a lengthy defense of atheism by V. Kokashinsky. But its publication in a journal which has always been militant for atheism was generally considered remarkable.



Your Questions

Answered by Ernest S. Williams

Matthew 25:32-46 implies the importance of "works," while 1 Corinthians 3:13-15 and Ephesians 2:8,9 teach that salvation is by grace, not by works. How do you harmonize these?

Salvation is "by grace," not by merit gained through good works. It is the gift of God, not something we earn. But salvation is evidenced by good works. "Faith without works is dead." (See James 2:17-25.)

Please explain what Jesus meant by the "poor in spirit" (Matthew 5:3).

The poor in spirit are those who feel their spiritual need. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:2). "God resisteth the proud, but giveth grace unto the humble" (James 4:6).

When Jesus said we should not call friends or kinsmen to a dinner, but rather call the poor, the maimed, the blind, etc., did He mean it is wrong to have friends eat with us? (Luke 14:12-14).

Jesus was teaching that we should not invite persons only that we might gain from doing so. "Lest they also bid thee again, and a recompense be made thee." The lesson is, "Don't do things just to get something in return." If we deny ourselves in order to help others, the Lord will reward us in His own way. Jesus received invitations to have meals with His friends, and He accepted.

Please explain Romans 14:14: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." Does this give freedom to indulge in anything a person wishes to do, provided he does not look on it as unclean?

It would be contrary to common decency for a man to claim freedom to stoop to sinful lusts on the basis of Romans 14:14 or any other passage in the Bible. The apostle is speaking concerning foods. (See vv. 2, 3.) We are not to judge another's choice of foods (v. 15), for "the kingdom of God is not meat and drink" (v. 17). The Gentiles were not under the Mosaic law as to what they might eat. For Jewish law, see Leviticus 11.

Since we are not under the Law but under grace, should we spend time studying the Law?

We are saved by grace, not by merit gained through seeking to obey the Law. "For by grace are ye saved through faith...not of works, lest any man should boast" (Ephesians 2:8,9). But grace does not make us lawless. "The law is holy, just, and good."

Believers look to Jesus for righteousness rather than to the Law. This righteousness is imparted to all who are born again. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4).

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.

CHO YONGGI, *superintendent of the Korea Assemblies of God and pastor of the Seoul Evangelistic Center in Korea's capital, passed through Springfield, Missouri, on his way to speak at the Eighth World Pentecostal Conference in Rio de Janeiro, Brazil. During his visit to the Foreign Missions Department, Executive Director J. Philip Hogan had the following interview with him.*

J. PHILIP HOGAN: Would you say that the opportunities for evangelism are the greatest they have ever been in Korea?

CHO YONGGI: Yes, I think so. During the wartime most of the people lost their homes and their families, and they were so unstabilized. Because of this they were not ready to accept Jesus.

HOGAN: How large is the city of Seoul now?

CHO: Seoul is more or less like Los Angeles in America—so widespread and grown out. We now have a population of four million.

HOGAN: In recent years, Brother Cho, you ministered in some conferences abroad and you are now on an international trip. What opportunities for evangelism do you find throughout the Far East?

CHO: This is a time of great opportunities. Materialism is beginning to come into the Orient. Before it comes is the hour for us to evangelize the people.

HOGAN: You couldn't live in the proximity of Red China without

having some thoughts about the situation. Do you folk in the Orient feel that someday China will reopen to foreign missionaries?

CHO: Well, actually most Koreans are really hoping that internal conflict will develop within Red China to defeat communism.

HOGAN: Do you think this will happen?

CHO: Yes. And also we think that, once internal revolution starts in China, it will be very difficult for the Red Chinese Government to stop it.

HOGAN: Do you folk in South

is an underground church?

CHO: Once a converted Communist spy told me this story. She was in the action of trying to find a Christian and she began to follow one lady who was carrying a Bible in her coat. When the people got together, they began to use sign language. They never took their Bibles out, but they opened up songbooks and sang by nodding their heads. So there are many Christians in North Korea.

HOGAN: Brother Cho, you are on your way to Rio de Janeiro for the World Pentecostal conference. Do you feel the time is right for Latin Ameri-

AN INTERVIEW WITH ...

CHO
YONGGI

Korea receive any news from the North Korean church?

CHO: Right now we do not have a church in North Korea. Many of the captured spies told us this, and I have heard that in North Korea there are no churches.

HOGAN: Do you not believe there

are any churches in North Korea? Can you exchange evangelists with Asians, and vice versa?

CHO: Yes. Koreans think of American evangelists as privileged persons; but when we begin to have our evangelists from Latin America, then we feel differently. You've got to approach the people that way.

HOGAN: Do you plan, if the Lord directs you, to get away from your tremendous responsibilities and accept some of the invitations to minister in these Latin American countries?

CHO: Yes, because I now definitely feel the burden in my heart. We have been helped by the American Assemblies of God so much. Now I think we are arriving at the point of maturity where we want to share this burden to evangelize.

HOGAN: Let's just talk a minute about that great church in Seoul where you are the pastor. What is the membership?

CHO: Right now our membership is slightly more than 5,000 adults. We have more attendance than membership. About 7,000 attend in a given week.

"Brother Cho, do you folk in the Orient feel that someday China will reopen?"



HOGAN: How do you handle all these crowds on Sunday?

CHO: We have very excellently trained deacons and deaconesses. It is so easy. I just go out to the pulpit and speak. They take care of all the new people. After the first service it takes about 30 minutes to change the crowds.

HOGAN: How many Sunday services do you have?

CHO: We have five—early morning at 4:30, then at 8:00, 10:00, 12:00 noon, and 7:00 in the evening.

HOGAN: How many will your auditorium seat?

CHO: The maximum capacity is 2,500.

HOGAN: I understand this building was three stories high, and you have recently added two more stories. You are now planning a radio station in the building; is that correct?

CHO: Yes. Already we have finished the construction of the studio, and the Speed-the-Light program of America helped us to buy the equipment. With the purchase of a few more machines we can start the FM station.

HOGAN: Do most of the homes in Korea have radios now?

CHO: Yes. The government is encouraging every person to buy a radio.

HOGAN: I understand your church also has a printed magazine?

CHO: We have our own literature and are publishing our own magazine.

HOGAN: Would you know what Korea's literacy rate is?

CHO: I should say that almost 90 percent are literate.

HOGAN: Cho, you haven't said anything to us about your family.

CHO: I have my wife, she is very beautiful, and one baby boy who is one year and seven months old.

HOGAN: One boy. Are you praying that he will grow up to be a preacher?

CHO: I pray for that, but I expect the Lord to come before that time.

HOGAN: Thank you, Brother Cho, not only for visiting us here at headquarters but for your ministry here in America. When do you plan to be back in your church in Seoul?

CHO: As soon as we finish our meeting in Rio. I am getting very, very anxious.



"We have more attendance than membership. About 7,000 attend in a given week."



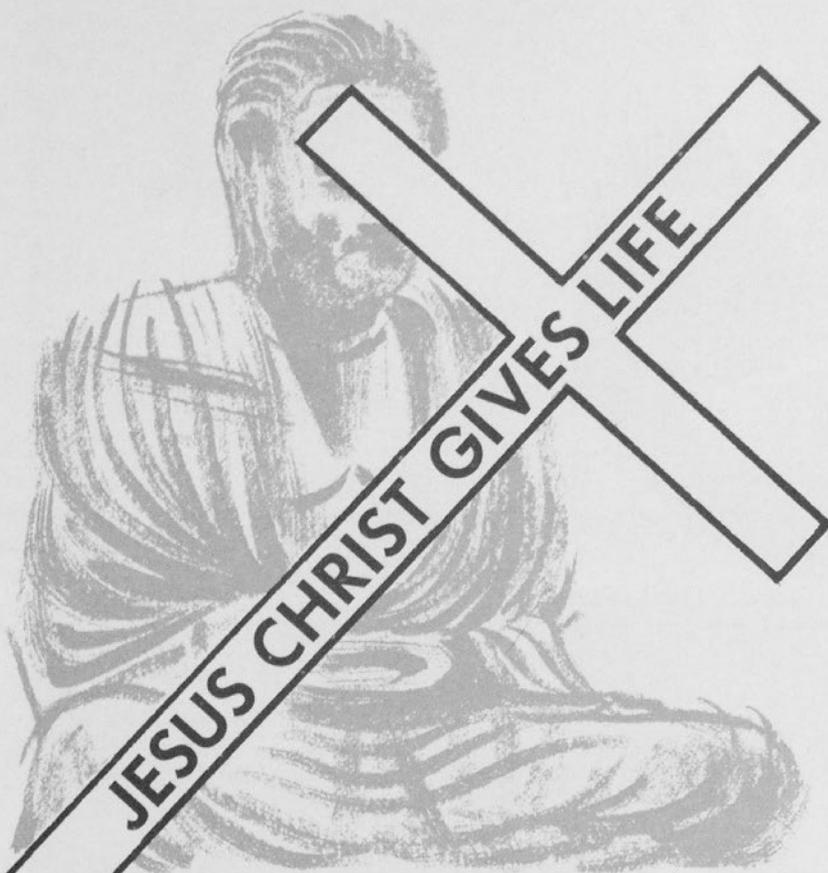
"So there are many Christians in North Korea."

SEOUL 

"We want to share this burden to evangelize."



South Korea



IN MY LAND THEY WORSHIP BUDDHA. So I did not need any religion. I did not need a philosophy. We had rites, but we did not have life.

I did not have health either. They said there was no hope for me; I had only a few months to live.

I prayed to the Buddha. I learned the prayer off by heart. I wanted to live, but no salvation came. I wanted something to happen in my life so I could go to heaven. The more I cried and prayed to Buddha, the more I felt my need. But I was not praying to God.

I had a need in my heart, but then I discovered that I needed not something but Someone. I needed Someone who is greater than religion; Someone who is greater than philosophy. And then I cried to God.

God saved my soul when a Christian man came and told me about the Lord Jesus.

They gave me a Bible. I read it and I did not find a religion, I did not find a philosophy, but I found Jesus, the Son of God.

Jesus is greater than religion. Christianity is not a religion; it is Jesus Christ. He gives life. He is the Way, the Truth, and the Life. I had a religion before; I prayed with the beads but I had no peace in my soul. But when I received Christ as my Saviour, then peace came. I felt God grow in my soul. Light from heaven came into my soul.

I was sick with a lung infection and had the beginnings of gangrene when God saved me. It was most difficult to breathe. I had such a brief time to live. But when Jesus came into my soul, He also healed my lungs.

Today Jesus is living. He is not dead. Christ is

living in us. He is mighty to save; He is mighty to heal; He is mighty to baptize in the Holy Ghost.

Jesus said: "I will not leave you comfortless." In Korea we say that Jesus said: "I will not leave you orphans."

During the Korean War I saw thousands of children walking the streets. Some of them were without clothes. Some of them had their bodies covered with snow. Many of them were sick unto death. Why? Because they were orphans.

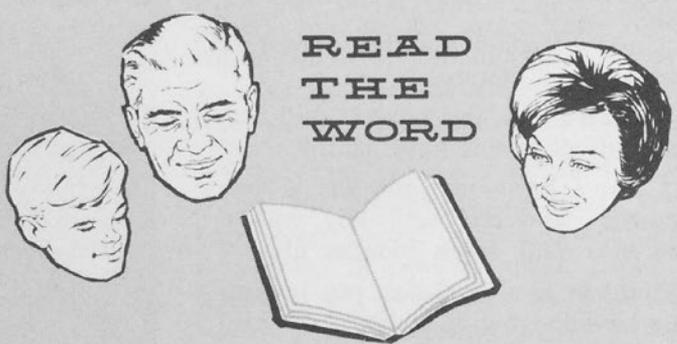
Many Christians today live as though they were orphans. But Jesus said, "I will not leave you orphans." Through the Holy Spirit Christ comes and takes care of us. By the Holy Spirit Christ is living in us. Christ will change you. He who saved my soul is ready to save you. He who healed me is ready to heal you. He who baptized me in the Holy Spirit is ready to baptize you in the Holy Spirit.

When the Lord sent me to work for Him, I had no money. But I had the Holy Spirit, and the Spirit helped me work for God. I had the Bible; I had God. Jesus began to save sinners. Every night hundreds of people gave themselves to the Lord. Hundreds were baptized in the Holy Spirit. We now have the biggest church in Korea. Every year some thousand or so new members are added to the church.

"Jesus Christ the same yesterday, and today, and forever." Just the same way that He saves here in Brazil, so He saves in Korea. This world needs more than a philosophy, more than a religion; it needs the presence of Jesus Christ.

When I came to Jesus and I saw my soul in sin, I had nothing. But when God came into my soul, I had the joy of salvation. Jesus gave me new lungs. Then the Lord gave me this great church in Korea.

This world is waiting for Christ, for the Pentecostal message. We must accept Christ as a Person and not as a religion or a philosophy. He is the same "yesterday, and today, and forever." Let us believe that people will be saved now, that they will be healed now, that they will be baptized in the Holy Spirit now.



READ THE WORD

CHAPTERS FOR THE WEEK OF NOVEMBER 5-12

Sunday	1 Thess. 5	Thursday	1 Tim. 3, 4
Monday	2 Thess. 1, 2	Friday	1 Tim. 5, 6
Tuesday	2 Thess. 3	Saturday	2 Tim. 1, 2
Wednesday	1 Tim. 1, 2	Sunday	2 Tim. 3, 4

"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" (1 Thessalonians 5:23).



THE FIRST CHURCH

Sunday School Lesson for November 12, 1967
ACTS 4:23-37

BY J. BASHFORD BISHOP

OUR PREVIOUS LESSON described the first persecution to which the newly formed Church was subjected. Its *occasion* was the healing of the lame man at the Temple gate. Its *expression* was in the form of a prohibition to preach the glorious good news, the gospel of Christ. Its *reaction* was seen in the holy boldness the disciples exhibited as they answered, "We cannot but speak the things which we have seen and heard."

In this lesson we see the *sequel* to the persecution. "And being let go, they went to their own company." They immediately went to the place where they knew their fellow-believers would be gathered together.

What company do we pick when we are free to do as we please? What places do we frequent when we are "let go"—when we are free from the restraining influences of parents, hometown, neighborhood, and friends? A convict may behave well in prison because it is wise to do so if he hopes for early release; but the test of his character comes when he is "let go." Likewise the test of a Christian's character is what he does when no human eye is upon him—when he is free from restraining influences.

The text gives a most helpful insight into the life and conduct of the Early Church.

THE PRAYER OF THE CHURCH

1. Prayer was their first resort rather than the last. Why should such a great privilege and resource ever be the last resort? Undaunted by threatenings, the disciples "lifted up their voice to God" (v. 24).

2. It began in faith, and with praise. "Lord, thou art God, which hast made heaven, and earth." Their prayer was spiritual, for here they quoted verbatim from the Septuagint Version of Psalm 146:6. In their prayer they were more taken up with the greatness of God than the greatness of their difficulty.

3. It asked for what probably would bring them further human difficulty. Instead of praying for deliverance from persecution and punishment, they prayed for a greater manifestation of Christ's saving and healing power. And remember, it was because of a healing that their persecution occurred.

THE UNITY AND POWER OF THE CHURCH

"And when they had prayed, the place was shaken" (v. 31). "More things are wrought by prayer than this world dreams of"—the poet's words are true! In response to the united prayers of His people God always shakes things.

"And they were all filled with the Holy Ghost" (v. 31). Had they not been filled with the Spirit on the Day of Pentecost? Yes, indeed. However, with a new crisis in view they realized their need of a fresh infilling and re-filling. Maintaining the Spirit-filled life was the secret of success throughout the Early Church in the Book of Acts.

As a result of the fresh infilling, "they spake the

word of God with boldness...and with *great power* gave...witness of the resurrection...and great grace was upon them all." Here is the balanced spiritual life—power to witness and grace to live.

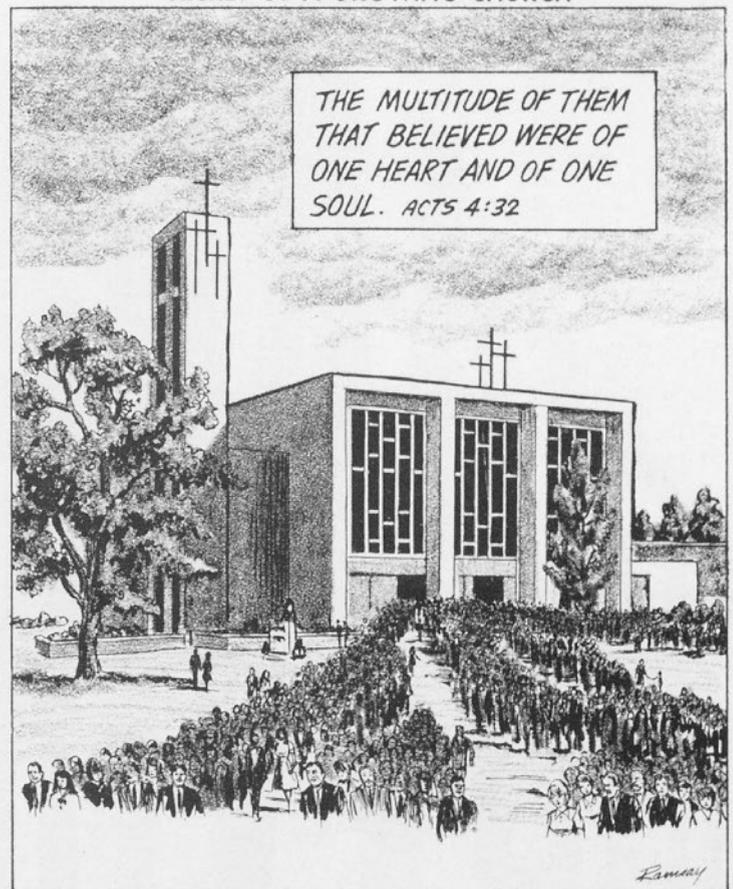
THE GENEROSITY OF THE CHURCH

The concern they had for each other's welfare was a tangible evidence of the "great grace" that was upon these early Christians. Moved by the Holy Spirit, these believers—to relieve the suffering of some of their poor—sold their possessions and brought the money to the church. There it was placed in a common fund from which every member was supplied according to his need.

Communists and Socialists use this incident to attempt to prove their methods are right. We must remember, however, that the pooling of goods by the Early Church was: (1) voluntary and not compulsory, for no one was forced to sell his property or contribute to the common fund; (2) confined to believers in Jerusalem, a local rather than universal situation; (3) temporary and not permanent, undoubtedly made necessary because Jewish converts were driven from their homes, stripped of their possessions, and dismissed from their places of employment; (4) limited to members of the Church.

The spirit and principle of the matter remains, however. Concern for our brethren in Christ is a vital result of any deep move of God's Spirit. Surely the church has a responsibility for the welfare of its own and this duty should not be dumped entirely on the state. 

SECRET OF A GROWING CHURCH



"... Your faith groweth exceedingly"
(2 Thessalonians 1:3).

GROWING FAITH—the great need of us all. We are saved only when we have enough faith in Christ to accept Him into our hearts. But this should be only the beginning of a wonderful new life in which our trust in God grows stronger by the day.

GROWING IN ABILITY TO RECEIVE TRUTH

The age and physical condition of a person usually is related to the type of food he can eat. If you see a tray of soft food and milk, you know it is probably being taken to someone either very young or sick. The capacity to eat and enjoy food requiring more chewing and digestive action increases with physical maturity and good health.

In the beginning our Christian faith is geared to John 3:16, and later to Acts 2:4, and not much else. But as we become lovers of the Bible, we find ourselves longing to know more and more about the Lord. We delight in every new morsel of truth the Holy Spirit brings to us. Our faith thus enlarges to receive and appreciate the "strong meat" of the gospel.

GROWING IN CONSISTENCY

Faith should pursue a steady course—not one of constant up's and down's. When Moses was on the mountain overlooking the battle with Amalek, the outcome depended on his keeping the rod of God aloft. He could not do this without help but he did accomplish this;

By **KENNETH D. BARNEY**
Pastor, Heights Assembly,
Houston, Texas

and the Scripture says "his hands were steady until the going down of the sun" (Exodus 17:12).

There are some Christians whose hands are steady for awhile, then drop in defeat. There is great need for those who will hold high the hands of prayer and faith until the sun of their life sets and they are called from the mountaintop of service into the presence of the Lord.

Paul said, "I have *learned* in whatsoever state I am, therewith to be content." There are some things in life which come so naturally they do not have to be learned. Other things must be learned, and the only way to learn something is to practice it over and over. It is so with the life of faith. The more practice it has, the more consistent and steadfast it becomes. It may have times of low ebb, but these will not last long. Faith will come surging back to its full strength as we diligently exercise it.

GROWING IN CALMNESS, SERENITY, AND JOY

It is not God's will for His children to be in a state of constant upset and despair. The very purpose of faith is to avoid this.

I like David's expression in Psalm 56:3: "What time I am afraid, I will trust in thee." The best thing to do with fear is to admit it's there. Instead of continually telling yourself, "I'm not afraid," when you know very well that you are, follow David's practice and say, "I'm afraid, but I'm trusting."

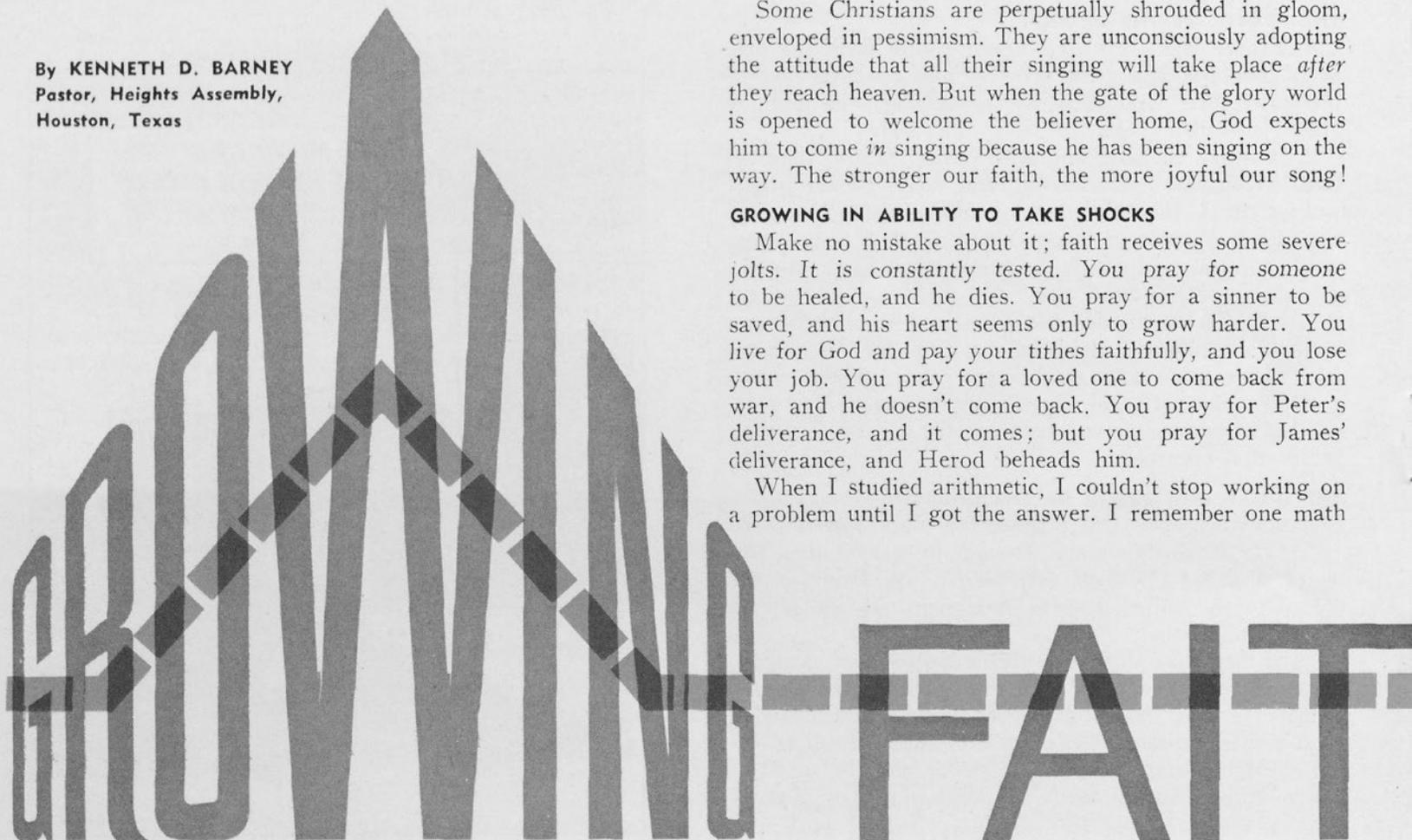
In describing the future restoration of Israel to their homeland, the Scripture says in Isaiah 51:11, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion." The returning pilgrims do not wait until they *arrive* in Zion to start singing. They *come* with singing; they sing on the way.

Some Christians are perpetually shrouded in gloom, enveloped in pessimism. They are unconsciously adopting the attitude that all their singing will take place *after* they reach heaven. But when the gate of the glory world is opened to welcome the believer home, God expects him to come *in* singing because he has been singing on the way. The stronger our faith, the more joyful our song!

GROWING IN ABILITY TO TAKE SHOCKS

Make no mistake about it; faith receives some severe jolts. It is constantly tested. You pray for someone to be healed, and he dies. You pray for a sinner to be saved, and his heart seems only to grow harder. You live for God and pay your tithes faithfully, and you lose your job. You pray for a loved one to come back from war, and he doesn't come back. You pray for Peter's deliverance, and it comes; but you pray for James' deliverance, and Herod beheads him.

When I studied arithmetic, I couldn't stop working on a problem until I got the answer. I remember one math



book in elementary school that had the answers in the back. The first thing we did after completing a problem was to look in the answer section to see if ours was correct.

We sometimes think that in life itself we must always have the answers, but this we are not guaranteed. *It is in the very nature of faith that there are some things we just must leave with God.* Above all, we must not allow our faith to be destroyed if things do not turn out the way we think they should.

Paul spoke of fighting with beasts at Ephesus, from which he was obviously rescued unharmed. He told of being delivered from the mouth of the lion. One time he got away from his enemies by being let down by a basket over the wall of the city.

But there came a time when Paul knew he was *not* going to be delivered; he knew that his head would be laid on Nero's chopping block. What did he say then? He said, "I am now ready to be offered." This was the apostle's finest hour. Of all his great utterances, none was greater than, "I am ready."

It is disconcerting to see Christians who have grown bitter because God has not answered prayer as they felt He should. Some have allowed cynicism to take over their thinking and have become disillusioned because of disappointments. But when these stinging sorrows and shocks come, let us have the attitude of the three Hebrews facing the fiery furnace: "I believe God will deliver me; but if He doesn't, it won't shake my faith. I will keep on trusting and leave the answers with Him."

GROWING BY FEEDING ON THE WORD OF GOD

Too many feed their faith on the opinions of others. They rely more on the advice of well-meaning friends than on the Bible. Often such advice is conflicting. No one can really know our problems but God; and the answer is in His Word. Happy is the Christian whose faith is constantly increasing because it is being supplied with strong support from the Holy Scriptures. *That* kind of faith will endure. It will take on qualities of consistency. It will be joyous and calm. It will be able to take shocks and seeming defeats without collapsing.

This is not an overnight process. We usually are not even conscious that our faith *is* growing—just as we are not conscious of growth taking place in our bodies. But "faith cometh by hearing, and hearing by the word of God." You cannot fill your soul with the truths of the Book without growth taking place.

Faith will grow more at some times than others. The advance may sometimes seem to be painfully slow. At other seasons our faith will grow "exceedingly" like that of the Thessalonians. But the *rate* of growth is not our responsibility. Give faith the right food, and God will take care of the results! 

A LIVING TESTIMONY

THIS FALL as our six-year-old son Douglas went happily off to school, we recalled again how God had healed him when he was a baby.



Douglas was two months old when he became very ill. He had much difficulty breathing, and it looked as if it took all his strength to inhale.

We took him to a doctor who said that if he were not improved by morning, we would have to put him in the hospital. When we left the doctor's office, I began to drive toward the home of a praying friend, Juanita Carmack. We had been praying, but seemingly to no avail.

When we arrived at Sister Carmack's home, she said, "God is going to heal this baby, but first I want to tell you about a dream I had last night. I dreamed I was holding a baby and praying for it. Its arms had turned black up to its elbows, and its legs were black to its knees. But God instantly healed it, and I know He will heal Doug."

We were still standing as she told us this, and then my wife sat down and took the blanket from around the baby. To our surprise, we could see that his arms and legs were turning black. Sister Carmack said, "This is the baby I prayed for in my dream."

We began to pray, and some Christian neighbors came in and prayed with us. But nothing happened. The baby was dying.

Then Sister Carmack took the baby in her arms, and we began to pray again. Soon the glorious presence of God filled the room, and God instantly healed Doug. His breathing became perfectly normal. The Holy Spirit came upon us, and we glorified God in other tongues.

Today we do not forget that in our home we have a living testimony of God's great healing power. We are grateful for a healthy son.—Arthur Phelps, Cardwell, Mo.

(Endorsed by Alfred C. Thompson, Paragould, Ark.)

THE ANSWER TO PRAYER

WHEN THE DOCTOR RECOMMENDED complete removal of my right breast after X rays showed a large growth in it, I turned to the Lord for help. He had healed me many times before, and I believed He would meet this need.

Our pastor was out of the city, but our associate pastor, Clyde C. Miller, anointed and prayed for me. I returned to the doctor a month later, and he said the growth had disappeared. More than a year has passed since that time, and I am grateful to God for His continued faithfulness.—Mrs. Nina Reynolds, Cincinnati, Ohio.

(Endorsed by Clyde C. Miller, now pastor of First Assembly, Cushing, Okla.)

WHEN A TORNADO swept through the Canadian village of Hensall, Ontario, Bert Brandenhorst lost his new barn. The entire building was lifted off the ground and carried away. This was a serious loss for the farmer, but men have lost more important things.

For instance, when British police probed the wreckage of a crashed car at Londonderry near Northallerton, Yorks, England, they found part of a man's nose. It was rushed to Friarage Hospital and quick frozen. There was reason to believe that the severed part could be rejoined to the man's nose, if he could be found; and police appealed to the injured man to come forward to claim it. But it happened the wrecked car had been stolen. If the driver claimed the missing part of his nose, he would likely lose his freedom! He stood to lose something important either way!

Before Chancellor Konrad Adenauer of West Germany died, world leaders paid him great tribute. Winston Churchill called him "the greatest German statesman

MEN LOSE IMPORTANT THINGS

By ARTHUR H. TOWNSEND

since Bismark." Former President Eisenhower said, "He was dedicated to his people and to the peace of the world." The late President Kennedy hailed him as "an historic figure." But despite the honors of men, the elderly chancellor passed away. Important though our lives may be to our country, to the world, or to ourselves, we die at last and are buried.

You will lose your life. I shall lose mine. Death comes to everyone. "It is appointed unto men once to die" (Hebrews 9:27). We cannot escape physical death.

Men *do* lose important things: a new barn, part of a nose, a *life!* Yet a barn can be rebuilt. Plastic surgery can mend a nose. But who can bring a life back from the dead? God alone can do that.

So the most important fact to consider is: In what condition will the soul be when death comes? We shall go into eternity either ready or unready. To be ready is all important. "God is not willing that any should perish" (2 Peter 3:9).

One day your life as you know it here will be lost. But this need not be a tragedy. Paul said, "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55). Sudden death is only sudden glory when the soul is ready to meet God. Death has no lasting terrors for the child of God.

If, on the other hand, your soul is not ready to meet its Maker, you will lose it, your most priceless possession. Here is tragedy! Here is sorrow! Here is endless remorse! Men *do* lose important things, and the soul once lost can never be regained.

There is a big difference between losing your physical life and losing your soul for all eternity. You can afford to lose your barn, a part of your body, a million dollars, even life itself, but *you cannot afford to lose your soul!*

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

So the apostle's statement, recorded in Acts 16:31, is something you dare not overlook: "Believe on the Lord Jesus Christ, and thou shalt be saved." 

"REVIVALTIME" TEAM WITNESSES INSPIRING SCENE

Canadian Youths Demonstrate for Christ

DEMONSTRATIONS make world headlines daily. Hippies demonstrate for unrestrained freedom. "Ban the Bomb" demonstrations occur on the streets of every major city. College students demonstrate against academic authority. Racial demonstrations erupt into bloody riots.

And at the forefront of it all romps today's youth.

But on September 9 in Toronto, Ontario, another sort of demonstration was staged—a demonstration that won the highest praise of civic and religious leaders throughout this thriving metropolis of nearly two million.

Saturday afternoon in Toronto saw more than 1,000 young Canadians march two miles through the downtown area to the steps of beautiful City Hall. There in front of that modern structure these outstanding young Christians stood to testify to their community of Christ's



Evangelist C. M. Ward (left) and Radio Secretary Lee Shultz (right) present the Revivaltime "Honor of Origination" plaque to Hope Smith (left center) and Laurie Price (right center), co-pastors of Evangel Temple in Toronto, Canada.



Honoring Canada's Centennial, "Revivaltime" originated "live" from Evangel Temple in Toronto, Ontario, September 10. A native of Toronto, Evangelist C. M. Ward found salvation many years ago at the altar of Evangel Temple, and he says the church holds many cherished memories.

love and what it had done in their lives. Dynamic personalities such as Canada's popular gold medal gymnast faced their fellow citizens and told of the joys of salvation.

A top-level city official said it was good to see young people demonstrating "for" something instead of protesting.

Speaker for the event was Radio Evangelist C. M. Ward. Present in the city for a "live" *Revivaltime* origination service scheduled for Evangel Temple the following evening, the radio speaker addressed the young people from the steps of City Hall and again at an evening youth rally.

Following the afternoon "March for Christ," the demonstrators congregated at Evangel Temple for a special prayer service. The teen-agers interceded en masse for the spiritual and physical needs of this confused world.

It was a thrilling sight. The *Revivaltime* team left Toronto with a fresh realization glowing in their hearts—that in an age of rebellion some young people still care about God's will for their lives and seek His face daily.

These young Christians are serving a living God—the God who granted strength to Samson, who delivered Daniel from the lions, and who stepped into a fiery furnace to wrap three Hebrew youths in the insulation of righteousness.

These Canadians declare with those three young victims

of Nebuchadnezzar, "Our God whom we serve is able to deliver us" (Daniel 3:17).

On Sunday, November 19, more than 50,000 Pentecostal believers will assert their confidence in that declaration of faith—"Our God... Is Able"—at the 1967 *Revivaltime* World Prayermeeting.

The success of this great intercessory effort will depend upon the prayers of many dedicated believers across America and around the world. If you are concerned about the eternal destiny of your friends and loved ones—if you are willing to trust God for the healing and deliverance of sick bodies throughout the world—you are invited to participate. Hundreds of prayer groups will gather at the "world's longest altar" on World Prayermeeting Day.

Make a list of your five most urgent prayer requests, including your personal needs, and send them to *Revivaltime*, Box 70, Springfield, Missouri 65801. Be sure to include the name and home city of each person for whom you request prayer.

As a result of last November's Prayermeeting, hundreds of personal needs were met. Souls were saved, cancers disappeared, harmful habits were overcome, desperate financial problems solved.

"Our God... Is Able!" Believe that, and no problem is too great. Miracles will be witnessed. Don't miss this opportunity to see the power of God unleashed among His people.

ALMOST HOME

By V. G. BROWN
Peterborough, Ontario, Canada

ONE BEAUTIFUL JULY MORNING I drove into the quiet Canadian town of Gore Bay, Ontario. It was quieter than usual that morning. People were standing in groups here and there along the main street.

I stopped at a service station and waited to be served. A group of men stood at the back of the garage talking, but no one offered to service my car. So I joined that little group engaged in serious conversation, and this is what I heard.

The previous morning five men of the community set out on a fishing trip. All were familiar with the waters of the north channel and had fished there many times. They apparently had had a successful day of fishing and were returning about 10 o'clock at night. As they rounded the point of land which hid the little town from view, they could see the lights of home.

Suddenly, without warning, a wave broke over the back end of the boat, flooding out the motor. The next wave filled the boat and swamped it. The boat began to sink rapidly.

One of the men, 65 years old, apparently had a heart attack. They tied his body to the boat. The motor end of the boat settled on the bottom of the lake with the prow sticking out of the water.

The other four men struck out for shore, each confident he could make the 300 yards quite easily. Two of them reached shore and called for the other two across the dark waters, but there was no answer. Finally they made their way into town with the sad story.

The next morning the bodies of the two men who failed to make it to safety were found within 50 feet of the shore. They were so close to safety, yet they missed it.

All of them saw the lights of home, but only two made it to safety. Almost home—but lost.

How many people have been so close to the kingdom of God, so near the Saviour. They have walked in the very shadow of the Cross, listened to a voice over the radio, read some Christian literature, heard a minister proclaim the gospel of Jesus Christ. They have been so near to deciding for Christ, but have put it off.

What tragedy when a person so close to accepting Jesus Christ as his Saviour, so near to peace and happiness, slips out into eternity, lost without God.

But you need not make this mistake if right now you will open the door of your heart and invite Jesus Christ to come in and be your Saviour and Lord. For the Bible says that "whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). 