

# THE PENTECOSTAL evangel

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

MARCH 1968

TEN CENTS  
INTERNATIONAL EDITION



*Pearsall*

## Hold God's Faithfulness

DO YOU HAVE A PROBLEM? Are you facing some special test at the present time—perhaps a physical test, or a financial problem, or trouble of some other kind? Then it's a good time to remember the words of Jesus, found in Mark 11:22—"Have faith in God."

If you say, "That's just the problem, my faith is weak," you can take courage in the fact that this verse actually emphasizes the faithfulness of the Lord rather than men's faith in Him. Students of the Greek language tell us the literal meaning of these words in Mark 11:22 is, "Hold God's faithfulness." In other words, *count on His faithfulness*. Depend upon Him to help you.

You can be calm and confident in the face of every difficulty or danger if you "hold God's faithfulness."

There are numerous other Scripture verses to support this significant interpretation of Christ's words. In Romans 3:3, for example, "the faith of God" clearly means *God's faithfulness*.

And "hold" is so rendered in Matthew 21:26, which says, "All hold John as a prophet." In one parallel passage (Mark 11:32) it is rendered "*counted*." In another (Luke 20:6) a different word is used and it reads, "They be *persuaded* that John was a prophet."

How beautifully these three words emphasize the blessed truth of our Heavenly Father's faithfulness toward His children. In testifying we should always *hold* that God is faithful. In daily life we should *count* upon it. At all times and under all circumstances we should be fully *persuaded* of the fact.

Faith is a basic requirement in human life. Faith gives strength, poise, and zest for every enterprise. We are often told that faith is a quality we should develop, but it is not always clear what the *basis* of our faith should be. Is it faith in man? Faith in luck? Faith in faith itself? Or is it faith in God?

Faith is no better than its object. Though it may stimulate a person temporarily, faith will eventually lead to disillusionment, discouragement, and defeat if its grounds are unreliable. Here, however, is a basis for a lasting faith. No one who puts his trust in God's faithfulness will ever be disappointed.

Abraham held God's faithfulness and was willing to offer up his son Isaac, if need be. He accounted that the faithful God was able to raise him up from the dead. His faith was rewarded.

Moses held God's faithfulness and in the strength of this faith he was able to lead millions of his people across an empty, scorching wilderness.

Joshua triumphed by this same confident trust in Jehovah. He knew the God of the Red Sea miracle could roll back the Jordan too.

The apostles held God's faithfulness and were not daunted by the hostility of the heathen nor the persecution from the Jews.

Long is the list of those who, holding God's steadfastness, had faith and by it "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:33, 34).

All God's spiritual giants have been weak men who won great battles because they reckoned on His faithfulness to see them through to victory. He will not let you down. Count on His help. Have faith in His faithfulness. —R.C.C.

# THE PENTECOSTAL evangel

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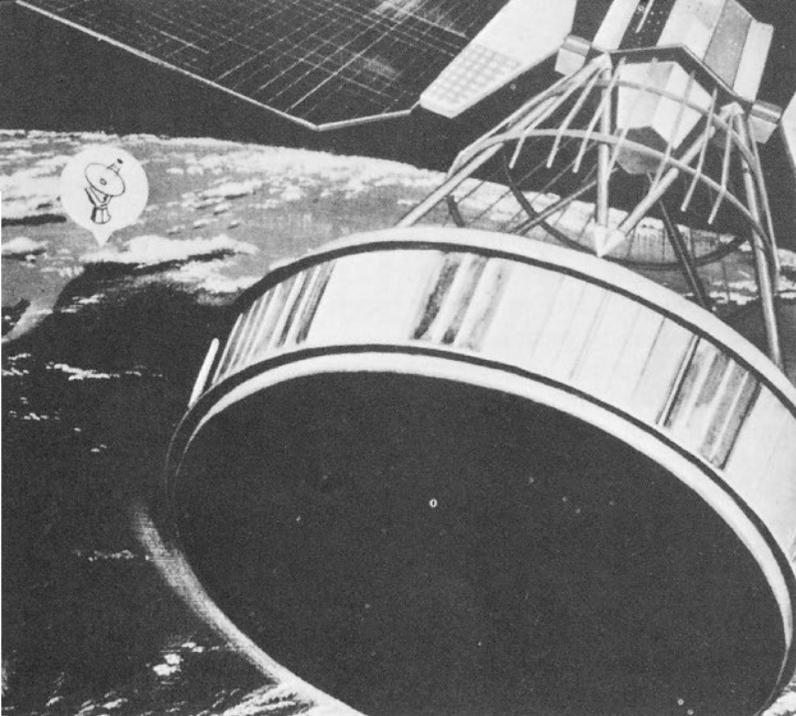
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#### STATEMENT OF FAITH

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.



From far out in space, the Nimbus Satellite (shown in the foreground of this artist's drawing) keeps its eye on the sparrow. With the help of sea buoys, balloons, aircraft, or ground stations it collects data on wildlife migrations, remote weather conditions, and hard-to-reach areas of earth.

# NEW EYES IN THE SKY

**T**HE LAUNCHING of the NIMBUS-B Satellite, scheduled for early 1968, will mark a great advance in the science of weather forecasting.

Ever since the launching, on April 1, 1960, of TIROS I, the world's first meteorological satellite, weather watchers have been excited about the future possibilities. From far out in space the camera's eye can see the cloud formations over most of the world and can detect storms in the making.

TIROS II, launched in November of the same year, and TIROS III, launched the following July, continued the long-range U. S. program to develop a satellite system to provide worldwide meteorological information. These three successful experiments blazed a trail for the development of more sophisticated satellites such as NIMBUS. Scientists confidently expect that in the very near future a system of several such satellites will provide them with data on weather conditions over the entire globe several times a day.

But meteorologists will not be the only scientists to benefit from the system. Naturalists, for example, will expand their knowledge of the habits of birds, animals, and fish; while geologists will discover many facts about deserts and forests, volcanoes and glaciers they long have wished to know.

Scientists will be able to study the complete migratory habits of birds simply by tying tiny transmitters to their bodies. Satellites will keep their eye on those giant sea turtles found in the area between the West Indies and the Ascension Islands off the coast of Africa. With a transmitter attached, the turtle will "broadcast" its movements and activities. The information will be picked up by an orbiting satellite and relayed automatically to stations on earth.

Still later systems—if and when they are developed—will not need transmitters to keep up with the turtles (or with the fish, birds, and other moving creatures). Their sensors will be able to distinguish between living things on earth by the radiation they give off. These "eyes" in space will be able to look inside live volcanoes, study inaccessible deserts, survey dense jungle areas—then report precisely on the conditions in an exact spot over a protracted period of time.

The satellites will detect forest fires, provide iceberg

warnings, and help maintain inventories of coal, timber, water, mineral, and cropland resources. The information from the satellites will be gathered by a vast electronic system developed by Radiation, Inc., of Melbourne, Florida, called the Interrogation, Recording, and Location System (IRLS). The widely scattered stations of the system, some on land, others floating on the sea or in the air, will intercept the satellites, interrogate them, record the message, and relay it to a central point where the data will be separated and sent to those who want it—whether meteorologists, naturalists, geologists, or others.

Experience gained with the NIMBUS-B Satellite will pave the way for the NIMBUS-D and the Advanced IRLS which by 1970 may turn out to be the world's best snoop. It will enable man to probe remote areas and gather extensive information without ever going there in person.

No wonder the weather watchers are excited! The strides of science are so amazing that men's imagination is stretching out in all directions. It is heartening to know that science can be used for peaceful purposes and bring benefits to mankind, rather than merely to devise new methods to kill and destroy. But scientists realize their powers are limited. They can detect a forest fire, for example, but cannot always put it out.

Satellites may discover that a volcano is erupting, but man is powerless to stanch it. He may discern the gathering storms but he cannot dispel them. His ingenious electronic system may trace the migratory habits of the birds, but only God can guide them on their marvelous flights.

God's eye is on the sparrow—not merely to observe but also to preserve (Matthew 10:29). Did you ever wonder about those sea birds that fly hundreds of miles out over the ocean? Where do they get their drinking water? How long could they survive on water from the briny deep? If you are on shipboard when a storm comes up, you will see the birds scurrying toward the clouds. They scent the rain and fly into it. They dart under the drops, catch them in midair, and gulp them down. Our Heavenly Father's eye is on them and He provides them with fresh water in the middle of the ocean!

The same God who cares for the fowls of the air  
(Continued on page 14)

A  
QUESTION  
FOR  
ALL  
WHO  
PARTICIPATE  
IN  
COMMUNION—

# WHAT MEAN YE BY THIS SERVICE ?



By PHILIP A. CROUCH

**I**N EXODUS 12 we have the account of the first Passover. All of the details of the supper are given; and toward the end of the instruction is this word to oncoming generations: "And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover."

So it is with the Communion which the church observes regularly in its worship. There is danger that some of the deeper meanings of this service will escape the young people in our congregations unless occasionally they are reminded of its rich and symbolic meaning in the life of the church.

Let us remind ourselves, therefore, of its significance and answer the question, "What mean ye by this service?"

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Philip Crouch is president of Central Bible College, Springfield, Missouri. He delivered this message to the student body during a communion service held in the college chapel.

## ACTION

First of all, in the service of communion we enter into an act together. In this act there is rich symbolism in every part of the service. It relates to the time when Jesus met with His disciples in an upper room just before His crucifixion. He was entering into a service He wished to be perpetuated. He was very conscious that His every action had rich meaning.

As one studies the picture given of the Lord, he recognizes the importance of the action as well as the importance of the elements. Jesus *took* the bread; He *offered* thanks; He *break* the bread; He *gave* to His disciples. Every verb is an action verb, and every noun is a word with symbolic meaning.

This, then, is not just a memorial. A memorial is generally thought of as a monument, and, as such, is static and dead; but an act of commemoration is ongoing. We do not see a group of spectators—there are too many spectators already in the church—but rather we find each member becoming a part of the act. By this act there is identification; we identify ourselves with Christ in a living commemoration.

## WORSHIP

But the Lord's Supper is more than action; it also is worship. So much of our modern worship is incomplete, sometimes meaningless, often done by habit and without much thought. Not so the Lord's Supper. Here we have the entire spectrum of worship. In the communion service there is confession; there is thanksgiving; there is proclamation; there is consecration; and there is self-dedication. One cannot come to the Lord's Supper without involving himself in all these acts of worship.

We hear the Word; we take into our hands the elements of the service; we taste with our mouths the bread and the wine; we assimilate into our bodies the symbols of the broken body and the shed blood of our Lord. Memory and imagination recall the events of the garden, of the Cross, of the tomb. Conscience comes into play and asks, "Have I a right to be here?" Affection lifts words of praise and of thanksgiving unto our Lord. Resolve is strengthened to be faithful until He comes. Thus the act of worship enters into every fiber of our conscious being.

## FELLOWSHIP

And so we come to the table of the Lord by His grace; as a family we come. My brother is by my side. We are closer than blood relatives; in fact, we are joined by a divine blood relationship. For we are a redeemed company—redeemed by Him who "loved us, and washed us from our sins in his own blood."

We come then to this table, His table, spread for sinners who yearn to be made whole. We come not as perfect members of a household but as those who long for perfection in Jesus Christ. We come with our weaknesses to receive of His strength. We come with our burdens to be relieved and strengthened by His grace. We come through an act where we individually participate and identify ourselves with Christ. We come to participate in an act of worship where we are saying by our action and by our words and by the deep feelings and emotions of our hearts that we are joining with the redeemed of all ages; we are singing praises and giving thanks and worship unto Him who alone is worthy of all our praises and adoration. To Him be glory forever and ever. Amen.

# THE DAY GOD'S SON CAME HOME

By PAUL E. BROWN

**T**HE BEDSIDE TELEPHONE RANG with the nerve-shattering tones of a midnight alarm. Groping in the darkness and inquiring with a sleepy "Hello?" my wife tensed as she passed the receiver to me.

"Hi, Dad!" The words spoken by a familiar voice jarred me from my world of dreams. "I'm at the Los Angeles International Airport. How about a ride home?" It was Terry, our son who had been in Vietnam for a year.

Within seconds the entire household was a frenzy of activity. Soon we were speeding down the freeway en route to the airport. Our joy and amazement were compounded because the last word from Terry indicated he was fighting in the central highlands of Vietnam.

The moment for which we had hardly dared hope became joyous reality as we embraced our boy. He was thin and hollow-cheeked, but bronzed and well.

Harrowing experiences of battle and fatigue had left visible traces in a young face that had aged too much in one short year. He had led some of his buddies to Christ. He had seen some of them die. He had cradled the head of his best friend in his arms while the light of life went out—the result of a sniper's bullet.

The hours of anxiety and loneliness were forgotten in the jubilant atmosphere of a reunited family. Our country had given our son a dangerous and bloody job to do. He did that job and now he had returned. It seemed our hearts would burst with happiness.

I can now appreciate a little more the emotion of our Heavenly Father's heart when His Son went away. God's Son, too, responded to the call of duty. On earth the shepherds rejoiced and the angels sang, but there is no word in the Record of anything but heavy silence from the Father's abode.

The task for which the Son had volunteered was dangerous and bloody. He was called upon to make the supreme sacrifice—an experience from which our son was spared. He received unflinchingly the cruel thrust of the thorns, the spikes, the spear. He felt the warm flow of His own lifeblood as it trickled down His bruised body. He died.

But He rose again triumphantly. His tour of duty in a strange land was almost over. The communication system in His Father's heavenly abode signalled the approaching return of the Warrior-Son.

The wisdom of God has drawn the shades of heaven on that joyous moment of arrival, but my own father-heart whispers muffled secrets of that Father-Son re-

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Paul E. Brown is professor of history at Southern California College, Costa Mesa, California.



union. Created in the image of God, our deepest emotions of grief and ecstasy are surely but echoes from the Father's own heart. Jesus returned home that day while the Father contemplated with understanding eyes the marks which spoke of the battle's terrible stress. This should give us jubilant assurance that His costly redemptive work was in order, for He said, "That where I am, there ye may be also."

That day of gladness speaks clearly of the glorious day when all God's battle-weary children will arrive Home to be welcomed by the Father's warm, approving smile.



# THIS PRESENT WORLD

## NEWS FROM NORTH AMERICA

### "Preaching Has Failed," Pastors Are Told

"I am convinced that we have reached the end of the preaching era," said Clyde H. Reid, addressing an interdenominational State Pastors' Conference in Minneapolis.

A communication crisis exists in the church, he said. "When we understand that genuine communication requires dialogue, we realize that preaching falls short."

Reid called on pastors "to reach modern man in new, creative ways. We must reach him through all the senses, with sound as well as print, with color as well as black and white, with pictures as well as sentences, with dialogue as well as monologue, with variety as well as consistency, with drama as well as speeches."

What does the Bible say about this? The apostle Paul stated "it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21). Preaching will never be outmoded. But the individual Christian in the pew must realize that as a servant of God he too is responsible for proclaiming the gospel of Jesus Christ. Dialogue may have its place. Paul said he was willing to adapt himself to certain circumstances that he might gain more souls for Christ. He was willing to be flexible for the gospel's sake (1 Corinthians 9:19-23). No doubt there are modern methods, in addition to preaching (but not as substitutes therefor), which can be used to good advantage in winning this modern generation to the Lord.

### Parable of the Talents Reenacted

A United Church minister in western Canada, looking for a way to raise funds for building and other church projects, borrowed the idea of the Biblical parable recorded in Matthew 25:14-30. Howard McDiarmid, pastor in Sidney, British Columbia, last Easter borrowed

\$1,000 from a bank and distributed it among 100 members of his congregation, giving \$10 to each. On Thanksgiving Day (six months later) these members returned the \$1,000 with an additional \$4,000 profit from the various uses to which they had put the money.

By multiplying it by five they outstripped the three servants mentioned in Christ's parable. In the Biblical story, two servants doubled the money entrusted to them, but the third buried his talent of silver and made no profit.

### "I Believe in God," 97 Percent Say

Apparently the American people aren't as ready as their theologians to abandon their faith. Out of every 100 adults interviewed by the Gallup Poll, 97 attest to a belief in God.

While the finding is impressive, it should be pointed out, the pollsters say, that "some people say they believe in God because they think it is the *right* answer to give."

A majority say they "strongly" believe in God and receive a "great deal" of comfort and support from their beliefs. Most believe in a personal God—a "Heavenly Father who watches over each of us and can be reached by our prayers.

In the period of a year, more than eight in 10 persons will attend church at least once, the survey showed. Most Americans say they pray "regularly," and the proportion who state no religious preference whatever is less than 10 percent of the total populace.

### Teens Rate Bible Most Popular Book

In attempting to evaluate the reading habits of youth today, one fact clearly emerges—the Bible overwhelmingly is the most important and most helpful book they have read.

Nancy Gilbert, reporting for the Gilbert Youth Research, said a survey showed the Bible received four times as many votes as the two closest runners-up: the dictionary and the novel. A thousand young people across the U.S. were asked to select the one book they would save if a disaster ever struck.

"Most of those questioned thought of the Bible only in terms of its religious and moral significance," she said. "Some teen-agers saw other values in the Bible: 'It incorporates the greatest quotes and events of all time.' Or, 'The Bible is a problem-solver for everyday situations.'"



**HOTEL FEATURES MODEL OF ANCIENT JERUSALEM**—The Holyland Hotel in Jerusalem displays a replica of this ancient city at the time of the Second Temple, before the Romans destroyed the city in A.D. 70. Historians from Hebrew University supervised construction which was completed in 1966. The \$222,000 project occupies almost one-quarter acre on the hotel grounds, where guides explain the structure and its history. (Note workman in background.)

A slightly higher percentage of girls than boys (57 vs. 49) tended to favor the Bible. The survey seemed to indicate that the attention-getting tactics of a small minority of irreligious youth tended to obscure the thoughts of the conservative majority.

### Canadian Evangelicals to Convene

The Evangelical Fellowship of Canada will hold its annual convention in Winnipeg, Manitoba, March 19 and 20.

J. Harry Faught, president of the EFC, announced the following main speakers: John Wesley White, Canadian member of the Billy Graham Evangelistic Association; Howard Bentall, Calgary, Alberta; and Dr. Mariano Di-Gangi, Canadian director of the Bible and Medical Missionary Fellowship.

Delegates will hear papers and participate in seminars on the relations of the EFC in the areas of government, social concern, evangelism, Bible colleges, and French evangelism.

## NEWS OF MODERN MAN

### "No, You're Not," Judge Tells Atheist

Mrs. Ella Kube Nomland will be granted U.S. citizenship even though she says she is an atheist, because a district judge in Los Angeles, Calif., says she's not.

Judge Warren J. Ferguson ordered the government to administer the oath of allegiance required for naturalization to Mrs. Nomland, a research associate at Occidental College in Los Angeles for 15 years.

"Dr. Nomland's belief in an ordered universe, one that was not created by human beings or animals, qualifies as religion," the judge said. "That's the same as believing in a supreme being."

### Animals Help Man Fight Man

The animal kingdom is now helping man wage war on himself. We are reminded of the Scripture verse which says "power was given unto them [Death and Hell] . . . to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Revelation 6:8).

An animal arsenal, ranging from elephants to bees, is being used by both sides in the Vietnam war, according to a report from Saigon.

The Viet Cong are using herds of elephants to haul heavy Red weapons through thick jungles. Hives of bees have been rigged as booby traps, and poisonous snakes and spiders are used to guard underground hideouts.

The Americans have trained monkeys to spot Viet Cong trip wires and to screech a warning when they find one. Scout dogs sniff out enemy soldiers and elephants help patrol the rugged area.

### Ghetto Negroes Are Apathetic, Not Angry

Tragic apathy, rather than anger, appears to be the dominant mood of Negro youths in city ghettos, according to a government-financed survey.

The unpublished report, made available to *The Los Angeles Times*, is based on interviews last August with 5,886 youths—mostly Negroes—in selected areas of 11 cities. It rejects the idea that most ghetto Negroes are angry. It says they are rather "overly content or apathetic," and contradicts the notion that summer programs to provide youths with employment, recreation, and education can prevent riots.



**BRITISH EDUCATOR HONORED**—General Superintendent Thomas F. Zimmerman, left, presents a certificate of appreciation to John Carter, principal of the Assemblies of God Bible College, Kenley, Surrey, England, during his recent visit to the headquarters of the Assemblies of God (USA) in Springfield, Mo. Brother Carter was honored at a special luncheon for his "many years of distinguished service to the Pentecostal movement of his nation." In addition to his Bible school work, Brother Carter served two terms as conference chairman of the Assemblies of God of Great Britain and Ireland and for many years he was editor of "Redemption Tidings," weekly news-inspirational magazine of the British Assemblies.

## NEWS FROM THE MIDDLE EAST

### "Dig" May Prove to Be Ancient Zarathan

Archaeologists hope to uncover soon the ruins of the Old Testament city of Zarathan (Joshua 3:16). If they do, it may replace Jericho as the oldest city known to man.

The "dig," or excavation, is a mound in the Jordan River valley five times as broad as the mound where Jericho was unearthed 30 miles to the south.

Uncovered thus far are remnants of a 5,000-year-old house, but the excavations to date only go down to a level 80 feet above the surrounding valley floor.

### Aqaba to Be a Major Tourist Resort

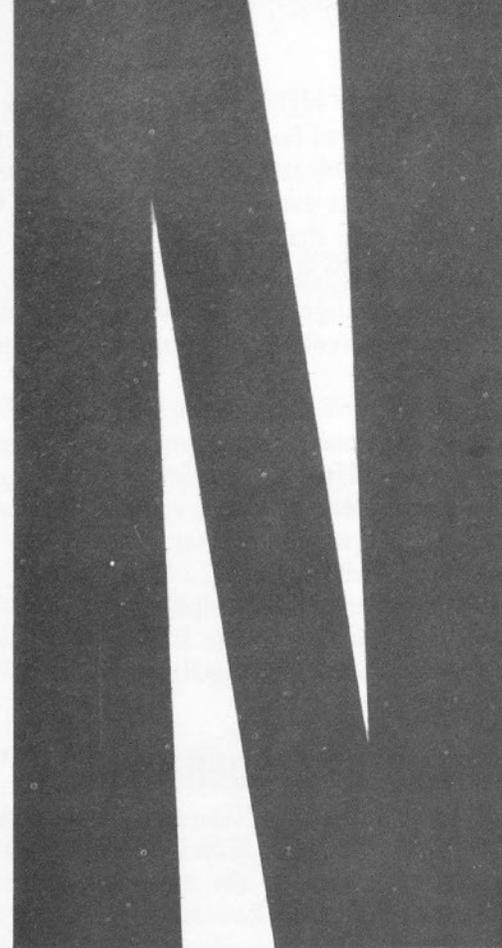
The first proposals in a three-stage plan to develop Jordan's Red Sea port of Aqaba into a great resort city are now being completed by the internationally known city planners, Doxiades Associates of Athens.

The area to be developed is a 10-mile strip of coastline bordered on the north by the existing town of Aqaba and on the south by Saudi Arabia.

The Doxiades plan includes hotels, motels, villas, bungalows, and camping sites, supplemented with other necessary facilities. Major problems now under study concern provision of sufficient fresh water in the area, and the construction of the main coastal road.



## *what Jesus could*



**W**HEN JESUS WAS ON EARTH, there were some things He could not do! Sounds strange, doesn't it? He *could* do such great things. He could walk on the water. He could raise the dead. He could feed the hungry multitude with one boy's lunch. He could turn water into wine. When they brought the sick to Jesus' feet, He healed them all! What a ministry, what might, what power!

But then, what could He *not* do?

He could not enter into the Holy Place of the temple. He must not trim the lamps, lay bread on the golden table, burn incense on the golden altar. He could not do that for He did not come from the right tribe. "For it is evident that our Lord sprang out of Juda: of which tribe Moses spake nothing concerning the priesthood" (Hebrews 7:14).

He could enter the outer court, where the people were. That is where He was when they brought to Him a woman taken in adultery. (Why they did not bring the man, I do not know. It takes two to commit adultery.)

"Moses says she should be stoned to death. Master, what do You say?"

He did not say anything but stooped down and wrote on the ground with His finger. Fancy trying to entangle a person in His speech when He doesn't want to talk! Here is an example for us. If you are suddenly assailed, if people demand an answer without giving you time to think or pray, do not say anything. Write on the ground, if you like, but take time to think before you speak.

"Master, we are waiting for an answer. What do you say?"

He could not deny Moses. He had inspired him. He

did not deny Moses. "Yes, carry out the sentence; but don't be in too much of a hurry. Let him that is without sin among you cast the first stone."

The oldest among them walked out. The younger ones stayed longer but they finally left too. They could have stayed until this day but they would not have confounded the Christ. He could not deny Moses, but He had not permitted them to carry out the sentence. He had not come to condemn. Someday He would be the Judge, but He was the Saviour then.

"Hath no man condemned thee?"

"No man, Lord."

"Neither do I condemn thee: go, and sin no more."

That was in the courts of the temple, but He never entered the Holy Place. He could cleanse the temple. ("Get out, you buyers and sellers; make not my Father's house a house of merchandise!") He could even speak of the coming destruction of the temple: "There shall not be left one stone upon another that shall not be thrown down." He could make temple worship obsolete for His believers and set up a new dispensation altogether but He could not enter the temple proper. *Jesus could not do that.*

There was a second thing He could not do when He was on earth. Martha hints at it in John 11:21: "Lord, if thou hadst been here, my brother had not died."

When Jesus was on earth, He could not be in two places at one time. He had not brought the power of omnipresence with Him. That was why Martha was grieving. That is why the Wise Men were able to find Him when He was an infant. He was one person, in one place, at one time. That is why He could attend a wedding feast. He was in one place at one time. That is why people sometimes grieved when He was not in their city, but in some other place. That is why they could take Him to the brow of the hill to cast Him down. They did not do that, but they could take Him to the edge. That is why the

Howard Carter is a teacher at the Assemblies of God Bible College in Kenley, England. This article is the substance of an address he gave at Central Assembly, Springfield, Missouri.

# NOT

*do!*

By HOWARD CARTER

disciples could see Him walking on the water. He was not everywhere, but in one place at a time.

He could not enter the temple proper; He could not be everywhere at once when He was on earth.

In John 5:19 Jesus revealed another limitation of His earthly life: "The Son can do nothing of himself, but what he seeth the Father do; for whatsoever things he doeth, these also doeth the Son likewise." You can be astonished at this if you like. I am astonished at it. Jesus could do nothing, exactly nothing, of Himself. So He was very man of very man! We can do nothing of ourselves. What good would it be for one man to use his influence upon another without the Spirit of God?

The Son of God could do nothing of Himself and He accomplished nothing until He was baptized in the Spirit of God. His first miracle was the turning of water into wine, and that was after he had been baptized with the Spirit. The Spirit came down upon Him. So what He did, He did by the power of the Holy Spirit.

By the Spirit He cast out devils. By the Spirit He walked on the water. By the Spirit He worked the miracles of blessing and healing. By the Spirit He endured Calvary. "Who through the eternal Spirit offered himself without spot to God..." (Hebrews 9:14). He could not have borne the agony without the Spirit of God.

Now I have told you what Jesus could not do while He was on earth. He could not go into the temple; He could not be in two places at once; He could not do anything of Himself. But now He is risen from the dead; He has convinced His disciples He is alive; a cloud has received Him out of their sight. The King of Glory has passed through the everlasting gates into the City of God to take His place at the right hand of the Father.

He could not enter into the tabernacle made with hands, but He could enter into heaven itself, of which

the tabernacle was only a type. There He appeared in the presence of God for us. He could stand before the throne, offering His own blood to make atonement for the sins of the entire world.

This One, who could do nothing of Himself, now tells us, "All power is given unto me, in heaven and in earth." He holds the scepter of universal authority. There is no limit to His power.

This One, who could not be in two places at the same time, now says, "Where two or three are gathered together in my name, there am I in the midst of them." He is everywhere! "Lo, I am with you always, even unto the end of the world."

And He is able—"able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He is able to help them that are tempted; able to keep that which we have committed unto Him against that day.

During the war I saw a building that had been blown to pieces. Only the arch was standing, with the words *safe deposit* still readable. It looked as if it were a very *unsafe* deposit by then. Those who had put money and valuables there had had their deposits blown to bits.

But we know One who is able to keep all that we commit to Him against that day. He is able to save to the uttermost all that come to God by Him. This One who was not a priest on earth has become an eternal Priest on our behalf, without limitations, without termination of office. He is touched with the feeling of our infirmities and He invites us to come boldly to the throne of His grace, that we may obtain mercy and find grace to help in our time of need.

Yes, there are a few things Jesus could not do when He was on earth, but there is nothing He cannot do for those who trust in Him today. 

# CHRISTIAN DEVELOPMENT

Sunday School Lesson for March 10, 1968

2 PETER 1:1-14

BY J. BASHFORD BISHOP

PETER'S SECOND LETTER was addressed to Christians subjected to false teachers who mocked at the idea of Christ's return and taught that loose living was perfectly compatible with a Christian profession. This same religious philosophy is prevalent today, so Peter's exhortations, given to counteract such error, are timely.

## THE BELIEVER'S DIVINE RESOURCES (vv. 1-4)

A number of glorious truths are manifested in these introductory verses:

1. *The humblest believer (and all believers), through faith, has the same spiritual privileges as those enjoyed by the apostles.* This comes through the justice and righteousness of God.

2. *The salutation, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord," points up one of the keynotes of the whole epistle: knowledge.* This knowledge, contrasted with that of false teachers, is true knowledge—divine rather than

intellectual; it is the knowledge of God and of Christ—personal knowledge which comes by revelation from the Holy Spirit. From this knowledge flows "grace" sufficient for every human need. This "knowledge of God" is the ground and source of "peace"; it is both peace with God and peace of God. (See Romans 5:1 and Philippians 4:6, 7.)

3. *Through the knowledge of God every believer has available everything necessary to live a godly, fruitful life.*

4. *God's purpose is to make us partakers of His very nature through "exceeding great and precious promises."* As we receive His Word in faith and obey it, we are transformed more and more into His likeness; thus we "escape the corruption with which lust has infected the world" (v. 4, NEB).

## THE BELIEVER'S SPIRITUAL GROWTH (vv. 5-9)

In view of all the wonderful spiritual privileges and resources he possesses, the believer is urged to grow and develop in spiritual graces and stature. "For this very reason, adding your diligence [to the divine promises], employ every effort in exercising your faith to develop virtue" (v. 5, Amplified). Growth is the work of God, yet it also requires our effort.

As faith is actively exercised, the lovely graces are developed. There is undoubtedly a relationship between the graces listed. One grace tends to produce another. "Virtue" may be thought of either as a separate grace, or as the sum total of the graces which follow. One noted scholar interprets *virtue* as "praise" and believes it is what was meant by Jesus when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Knowledge" here does not mean knowledge of the Lord (as in previous verses), so much as practical knowledge of the Lord's will in the details of the Christian life.

Living out God's will in daily life requires "temperance," or self-control. This means that by the power of God we are enabled to control and conquer self and follow the dictates and leadings of the Spirit.

This self-control is to be maintained by a further grace; namely, "patience" (or endurance).

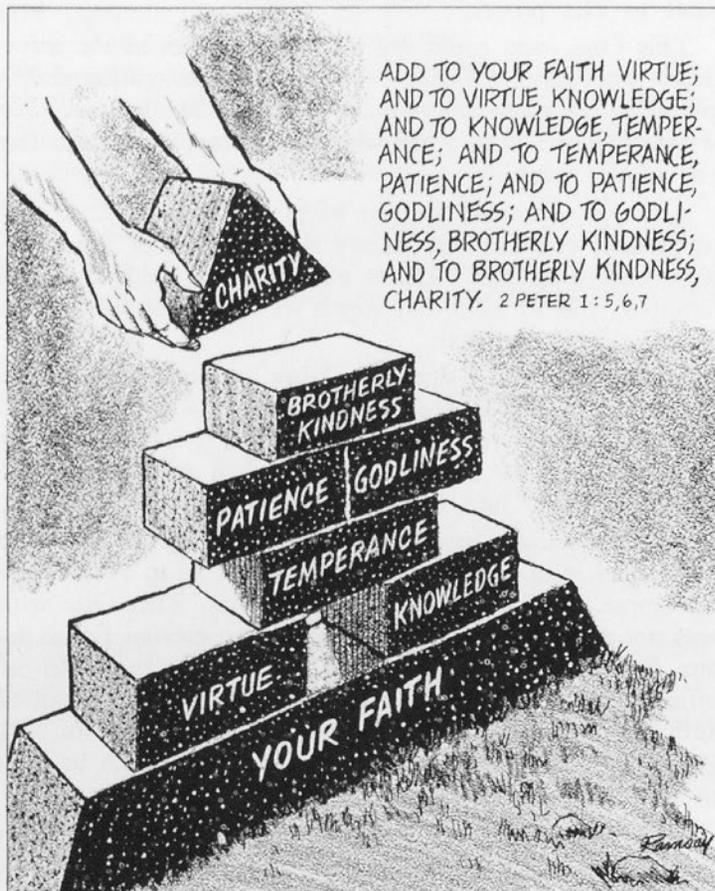
"Godliness," which is to be added to endurance, seems to be a much broader and more general grace than others here mentioned. It may include any attitude or conduct which is Godlike. Peter may have been contrasting this grace with the ungodliness in the lives of the false teachers who sought to pervert the believers.

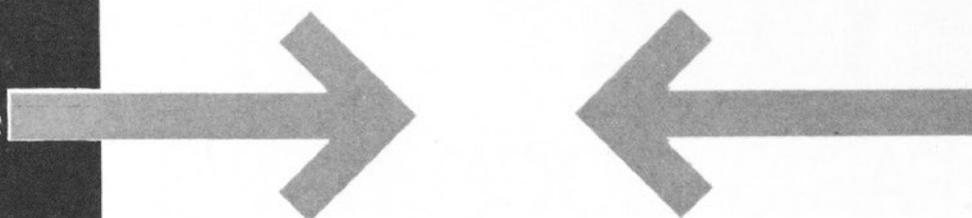
"Brotherly kindness" and "charity" (love) complete the "seven jewels" in the "golden chain" of Christian virtues. Brotherly kindness means genuine affection for fellow believers, whereas *charity* is to be exercised toward *all* the world.

A child who does not grow and develop normally is a source of keenest heartache to his parents. How then must the Lord feel about His children who are "barren" and "unfruitful" and never grow in grace?

Peter declared that those who lack the listed graces are blind to their condition, lack spiritual insight and vision, and forget the grace of God by which they were delivered from their old sins. But those who diligently occupy themselves with God's will and avail themselves of His grace and graces will ensure for themselves an abundant entrance into His heavenly kingdom.

## BUILDING BLOCKS





# BRIDGING THE COMMUNICATIONS GAP

By RON ROWDEN

**P**AUL STATED A FACT that seems aimed at our time when he said there are "so many kinds of voices in the world, and none of them is without signification" (1 Corinthians 14:10).

The tiny transistor has changed this planet. Millions who cannot *read* can *listen*.

Despite expanding education, this world society has been forced to recognize that more than 200 million adult persons are unable to read and write.

This group alone, equal to the population of the United States, justifies every effort of worldwide radio evangelism.

For these persons even the most attractively printed presentation of the gospel means nothing. Their only hope is to hear the good news with their own ears. What an opportunity and challenge for radio evangelism!

During His earthly ministry Jesus shared the Word of His Father with people from every walk of life. Many He talked with were unable to read the life-instructions presented in the Old Testament scrolls. Doubtless they were the ancient counterparts of today's big-city ghetto dwellers and isolated, "culturally deprived" inhabitants of the Appalachians; the precursors of those who now exist on overcrowded sampans and in cramped jungle huts.

Perhaps Christ was thinking of these people when He said: "He that *heareth* my word, and believeth on him that sent me, hath everlasting life" (John 4:24).

Another passage of Scripture reminds us that "faith cometh by *hearing*, and hearing by the Word of God" (Romans 10:17).

In a world society that has expanded far beyond the territories for which the early apostles were responsible, radio has emerged as a solution to reaching the masses.

Aware of the tremendous potential this communications medium affords, conflicting ideologies are struggling to control the airwaves.

Russia is filling the airwaves with propaganda 1,403 hours per week.

Red China knows the urgency of the hour—they are broadcasting more than 1,000 hours per week.

The Voice of America compiles 845 hours weekly. And the United Arab Republic has joined in the battle with 827 hours of weekly radio programming.

In the next decade, the struggle for the minds of men

will become a titanic endeavor. And the victory will go to those who are the most relentless and consistent in their communication with a receptive audience.

Through the facilities of more than 500 radio stations, *Revivaltime* is using every resource available to reach the English-speaking lost with the plan of salvation. But we could do so much more. Thousands of stations would be willing to include *Revivaltime* in their radio log, but air-time costs make it impossible for the broadcast service to take advantage of these opportunities.

We can only extend this radio outreach as far as our listeners and local churches will send it. Complacency, neglect, and lack of vision are forcing Christian evangelism to retreat from strategic areas of conflict where the souls of countless men and women hang in the balance.

Oh, yes, *Revivaltime* is reaching millions of unsaved listeners each week; but we cannot be content when we should be reaching scores of millions!

Through the concerted support of those who realize the urgency of these last days, a mighty victory can be won for the cause of Christ. Without that support, we stand vulnerable to the crushing onslaught of the armies of Satan.

A missionary was explaining the plan of salvation to a group of natives in a small jungle compound. At the edge of the clearing stood a young Communist, evidently impressed by the message of the itinerant pastor.

After the service, he approached the missionary and said, "You Christians claim to have the truth. But your people promote that truth with 'leftovers.'"

"We Communists, devote all we have, even our own lives, to promulgate our doctrine. Every penny we have is directed to winning the world.

"You Christians do whatever you want, spend your money wherever you please, and the 'leftovers' you give to evangelism. How shortsighted you are!"

All signs indicate that the next decade will be a time of crisis for world evangelism. The task cannot be accomplished only through the face-to-face ministry of devoted missionaries. Literature alone is not enough. *But radio evangelism can bridge the communications gap.*

With your support *Revivaltime* stands ready to answer this challenge. Where truth is heard, truth will emerge triumphant. Pledge yourself today to helping us broadcast the truth of God's Word throughout the world.

# SOMETHING HAPPENED

## IN THE PARIS GOOD NEWS CRUSADE

By BERNARD CLÉMENT / *Pastor, Paris Evangelistic Center*



ABOVE: Pastor Bernard Clément and Evangelist Hal Herman pray for the sick. "French people were saved because the gospel was preached with anointing and seriousness, sincerity and facts," says Pastor Clément. BELOW: A week-night altar service.



**F**RANCE IS A MISSION FIELD. Almost 50 million Frenchmen have never seen a Bible. Although 97 percent are baptized Roman Catholics, only 5 percent of them go to mass—usually once a year at Easter season. There are one million Protestants, but only about 45,000 of these profess to be *born-again* Christians.

Paris, the "City of Light," with its nine million people (more than the population of Sweden or Belgium) is a very dark place—like all large cities in this world. In Paris alone an average of 100,000 people daily consult 6,000 fortune-tellers and spiritists. These are the facts we face every day!

There are very few full-gospel preachers in Paris. Five Pentecostal churches belong to the French Assemblies of God; and there are two small, independent groups... for nine million people proud of their unbelief, sons of Voltaire. The French are a reasoning people; only facts and realities touch their hearts.

Paris was a challenge to the ministry of Evangelist Harold Herman... and *something happened*, I can tell you. I was there to see it and to praise God with all the faithful saints who had worked so hard for such an effort in their city.

The love for souls in the heart of Brother J. Philip Hogan (executive director of Assemblies of God Foreign Missions) permitted this Good News CRUSADE. He was touched when I told him about the French spiritual conditions, and through the missionaries we received funds for the publicity of this Hal Herman campaign.

Hundreds came to hear the gospel for the very first time, and among these were many people who raised their hands and came forward with tears of repentance. In all, 240 gave

their names to be followed in prayers and visits.

As a pioneer worker in France and Paris for 25 years, and now as pastor of the Paris Evangelistic Center, I am happy to say that one month after the crusade, the blessing is still going on. Many are attending faithfully our pre-baptismal course every week.

I cannot tell all the wonders and mercies that our Heavenly Father gave in Jesus' name during this crusade. The very sound ministry of our dear Brother Herman, the direct message to the souls of men, and the sincerity of his spirit did so much impress the Parisians. Even the newspapermen, usually satiated with so much going on in Paris, stayed during the whole sermon, though they meant to remain but for a few minutes.

One fine young reporter of the great French magazine, *Paris Match*, ended his working day by kneeling with Brother Herman after a very earnest personal talk.

All the newspapers of the city carried articles about this crusade. Some were very good, especially the one in the largest daily paper *France Soir*. As you may know, we have no access to get programs on radio or television in France, for they are under government control; but the TV people came to the crusade. It was the first telecast in Paris of a religious meeting of this kind. Eight or ten men came with their best equipment to show the meeting on television.

Yes, *something happened in Paris*. So many were healed that on the last Sunday 43 persons came to testify what God had done. Just yesterday four people told me that the doctors had confirmed a definite healing. Praise the Lord!

The Paris Evangelistic Center opened its doors for the first time with this GOOD NEWS CRUSADE. Our church was located previously in a dancing hall that had been closed by the police because of prostitution. It was rented to us by the City of Paris (a miracle in itself!) until they razed all that section of town to build new apartments.

By faith the congregation of 150 members (most of them saved within the last five years) bought the lease of a theater for \$36,000. The church members gave \$22,000 and borrowed the rest (including \$2,000 from the Assemblies of God servicemen's Centurion Fund).



This was the first religious meeting of this kind to be telecast on a French station.

Rejoice with us, for Christ Jesus was exalted during this blessed crusade. You prayed, you gave, you loaned—now rejoice, for it was a profitable investment. French people were saved by grace because the gospel was preached with love and anointing, seriousness and facts. This is the only kind of message and ministry that French people can understand, believe, and accept.

The new center was crowded up to the very last seat of the balcony. We had to bring in extra chairs. On the last day of the crusade there was no more room for the people, and many had to remain standing.

What Brother Hal Herman did not even know was that we had a call from the head of the state police: "Who is Mr. Herman? What did he say to attract so many people, and the newspapers, and the TV reporters? Did he talk about the French govern-

ment?" Then he said: "Don't you know he had no right to speak in public as a tourist?"

I just answered kindly that we were an organized church, that everything was in order with the French government, and that we never had problems of this kind with the police.

The answer was: "Everything is all right if he comes and preaches under the invitation and responsibility of your religious organization."

Things are changing in France. We have some liberties, but no rights to conduct open-air meetings, or to broadcast on radio or TV, or to use newspaper ads.

France is not an easy field for any kind of minister. It requires the power of the Spirit. The Harold Herman kind of ministry is the one we want. We all worked together with harmony in the real presence of the Holy Spirit. We want him to come again. 



"The French are a very reasoning people; only realities and facts touch their hearts." Literature is a very important method of getting the facts to these spiritually hungry people.

# YOUR QUESTIONS ANSWERED BY ERNEST S. WILLIAMS



*Will you kindly explain Paul's reference in 1 Corinthians 15:29 to being "baptized for the dead"?*

I do not consider baptism for the dead to be a Christian doctrine or ordinance. No doctrine should be based on a single Scripture reference. Paul himself said, "In the mouth of two or three witnesses shall every word be established" (2 Corinthians 13:1).

Mormonism teaches baptism for the dead. According to William Edward Biederwolf, the Mormons teach that "preachers are now busy preaching the gospel to the dead. The dead may believe and repent but since they cannot be baptized and since baptism is necessary to salvation, this rite may be observed for them by some living proxy. The proxy has no way of telling whether his work for the dead is efficacious or not; that all depends on whether the dead for whom he is baptized accept or reject the work thus done in their behalf." I cannot find in the Bible any support for this teaching.

At least one commentary suggests that among the Corinthian believers, who had recently come out of idolatry, there were some who introduced into the church a heathen rite of baptizing for the dead. Paul did not approve this, but showed that such a doctrine is worthless if there be no resurrection of the dead as some were saying. In other words, he mentioned baptism for the dead only to try to reason with them concerning another error. "Why baptize

for the dead," he was saying, "if no one is going to be resurrected anyway?"

My personal conviction is that Paul looked upon Christian baptism as a testimony of one's willingness to die for the sake of Jesus. "So many of us as were baptized into Jesus Christ were baptized into his death," he wrote (Romans 6:3). Let us keep this thought in mind as we read 1 Corinthians 15:29, 30 which states: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?" Why jeopardize our lives by being willing to be dead with Christ if there is no resurrection?

The apostle Paul continues by saying: "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily" (or, I face death daily). "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die" (verses 31, 32).

I am told that the Mormons also make use of Malachi 4:6 in support of their doctrine. Malachi says that in the last days the hearts of the fathers shall be turned to the children, and the hearts of the children to the fathers; but, as Biederwolf says, "anyone who can get baptism for the dead out of such a passage can get blood out of a turnip" (*Mormonism Under the Searchlight*, by William Edward Biederwolf).

## NEW EYES IN THE SKY

(Continued from page 3)

and the lilies of the field also watches over us. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psalm 34:15). Not only does He see us; He is moved with a fatherly concern for our wants and He answers when we cry out to Him in prayer.

Better eyes than unmanned satellites are watching over us. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him" (2 Chronicles 16:9). He watches us by night and by day, with a love that can take in all our needs and a power that can furnish all those needs.

He beholds the evil and the good. No sin is hidden from His sight, but "all things are naked and open unto the eyes of him with whom we have to do" (Hebrews 4:13). One of these days He will bring every sin into judgment, and sinners will receive the just penalty for all their wickedness; but today there is loving compassion rather than vengeance in His earthward gaze.

Tom Dutton was an alcoholic. His unkempt figure was well known in the booze shops of St. Louis. But the Saviour's eyes were upon him, for Tom's mother never ceased to pray for her derelict son. When Mrs. William Booth, the mother of the Salvation Army, was

dying she said to her friend, Mrs. Dutton: "Pray on. Tom will some day be saved." And he was. It took 15 years, but one day Tom wandered into a mission in St. Louis and was soundly converted. During all those years, Tom was never out of God's sight. Love's all-seeing eye was upon him by night and by day, wherever he went and whatever he did.

The Lord knows our downsitting and our uprising. He understands our inner thoughts. He sees all our circumstances. As David said, "Such knowledge is too wonderful for me" (Psalm 139:1). We cannot comprehend it—but we can rest secure in the fact that our lives and our loved ones are under God's surveillance and loving care at all times.

## LONELY FOR VISITORS

AN ELDERLY CHRISTIAN WOMAN was hospitalized and soon felt the sting of loneliness. Most of her church friends left the visiting to "somebody else," thinking she would never miss them.

When her pastor called to see her one day, he found her sad and confused. Hesitantly she tried to express her feelings as she said, "If I had a lot of postcards, I would send one to each member of our church with this Scripture, 'I was sick, . . . and ye visited me not.'"

Not long afterward she went to be with her Lord, but there are many lonely ones still living and longing for friendship. Jesus said, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me" (Matthew 25:45).

The ordinances of the Church are water baptism (on the basis of personal repentance and faith in Christ) and the Lord's Supper. These are given in each of the Gospels and repeated in the Epistles. Nowhere does the Bible teach baptism for the dead as a Christian Church ordinance. On the other hand, the Bible affirms that "it is appointed unto men once to die, and after this the judgment" (Hebrews 9:27). There is no promise of salvation by proxy. The Scriptures declare that our Lord Jesus Christ is the only Mediator between God and men (1 Timothy 2:5).

*A neighbor has given me some literature published by the Jehovah's Witnesses, and has invited me to come to their meeting. Can you endorse their teachings?*

No, I cannot. I will endeavor to point out a few fundamental errors in their teaching.

The Jehovah's Witnesses teach that our Lord Jesus was a created being; that He was next to God, but was not God. This contradicts the Bible which says Jesus was the Father's glory "and the express image of his person" (Hebrews 1:3). In Him, "God was manifest in the flesh" (1 Timothy 3:16).

They teach that when Jesus became man He lost His Deity. This means he was just a man, not the God-man. Without His Deity our Lord Jesus could not have made atonement for the sins of the world.

They also teach that man is a soul, not a person possessing a soul. There are times when the word *soul* is used in the Bible to mean the whole of man. Abraham brought with him when he came into Canaan all the

*souls* that he possessed, men, women, animals (Genesis 12:5). There are also times when *soul* is used concerning the spiritual part, or nature, of man. "What shall it profit a man, if he gain the whole world, and lose his own *soul*?" (Mark 8:36).

Concerning future life, they say death means non-existence. They declare there is no future punishment, only destruction. The Bible warns that the wicked shall be cast into the lake of fire (Revelation 20:11-15); "into everlasting punishment" (Matthew 25:46).

The Jehovah's Witnesses teaching includes the offer of salvation during the coming age to all men, including Adam. In this connection they believe Jehovah's Witnesses, "the little flock," will be reckoned as joint reconcilers with Christ. The Bible teaches that "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Our only hope of salvation is Christ "who loved us and washed us from our sins in his own blood" (Revelation 1:5).

The Jehovah's Witnesses deny any bodily resurrection. They teach that in the resurrection Jesus returned to His place as a spirit being. What happened to His body they say they do not know; it may have been consumed, changed into gases. The entire chapter of 1 Corinthians 15 is devoted to the doctrine of the Resurrection. "He was delivered for our offences, and was raised again for our justification" (Romans 4:25). "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17).

Error is perverted truth. The many perversions of truth in the Jehovah's Witnesses doctrine have put poison into the whole.

## PRAYER AVERTS A POSSIBLE TRAGEDY

"I WAS AWAKENED out of a sound sleep about 12:15 a.m. Wednesday and felt impressed to pray for your safety." Sandy Schauble, a freshman at Central Bible College, Springfield, Missouri, read those words from her mother's letter.

Sandy, my cousin and roommate, had received this letter several days after returning from Christmas vacation.

I recalled that trip back to school. Besides Sandy and me, there were two other CBC students and my older sister Mary, a private tutor.

We were returning to college after the holidays, hoping to arrive by midnight Tuesday. Mary was driving. We were 22 miles out of Springfield, and the roads were slick with a freezing rain, when we heard a dull thump like a rock hitting under the car. Suddenly the car began to swerve. We knew it was a blowout. Imagine—a blowout on ice! And we were traveling fast.

Mary was able to control the car, and shortly we were stopped. For being as potentially dangerous as it was, it all happened so calmly and easily.

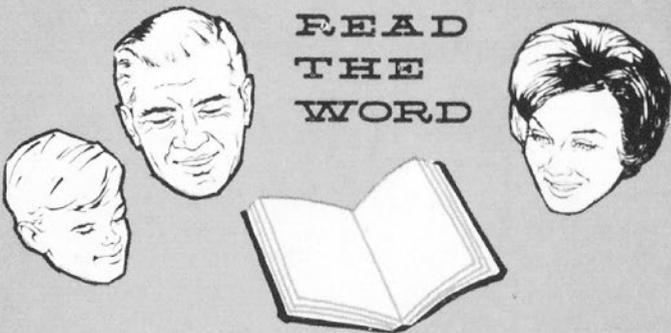
When we got out to change the tire, we found it was the left front tire that had blown out.

The time—11:15 p.m. Tuesday. At home in Ohio it was 12:15 a.m. Wednesday—the exact time that Sandy's

mother had been awakened with the impression to pray for our safety.

As Sandy read those words again, we were thankful that her mother had been faithful to pray. And we were humbled and grateful to know of our Heavenly Father's care and protection. I am convinced that a mother's prayer and God's protection averted what otherwise would have been a tragedy.

JOYCE WEBB

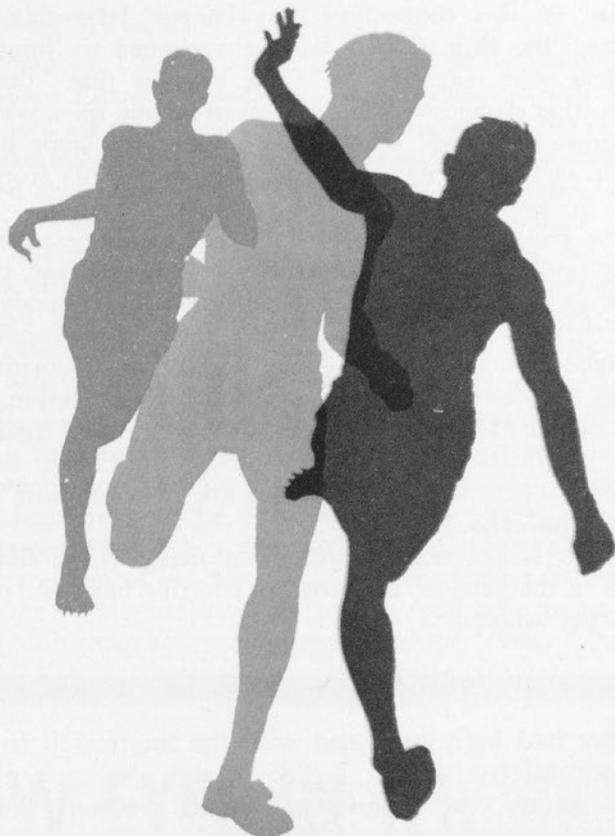


**READ THE WORD**

**CHAPTERS FOR THE WEEK OF MARCH 3-10**

Sunday .....	Psalms 97, 98	Thursday ..	Psa. 106, 107
Monday .....	Psalms 99-101	Friday ....	Psalms 108, 109
Tuesday ..	Psalms 102, 103	Saturday ..	Psalms 110-112
Wednesday ..	Psa. 104, 105	Sunday ....	Psalms 113-115

"For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:11, 12).



# ALL OUT TO WIN!

By ELVA J. HOOVER

**W**HEN NERO CHOSE TO TAKE PART in the Olympic Games in the first century A.D., the outcome was already decided. The trained athletes of his day pretended to compete but they were careful not to risk extinction by defeating their undisciplined emperor.

Paul may have been referring to this kind of travesty when he wrote to the Corinthian Christians, "I so run, not as uncertainly; so fight I, not as one that beateth the air." He ran in the Christian race to win and he challenged his brethren, "So run that ye may obtain."

As contenders from all over the world gather in Mexico City for the 1968 Olympic Games, they will go all out to win. But comparatively few people will be allowed to compete, and not all will be winners. "One receiveth the prize."

In the Christian race to which Paul referred, no child of God wins at the expense of another, for our competition is not against our brethren but against a common adversary.

One of the most dramatic moments in modern Olympics came in 1908 when a wiry little Italian, Dorondo, almost won the marathon. A New York department store clerk, Johnny Hayes, had run side-by-side with Dorondo for seven miles. Near the end of the race Dorondo spurred ahead to take the lead, and thousands of spectators cheered him on. But that effort so exhausted him that he fell to the track before he reached the finish line.

Doctors and attendants rushed to his side and revived him; but as soon as they touched him, they had disqualified him from winning. Even though with their help he staggered against the tape 32 seconds ahead of Johnny Hayes, their help made him a loser.

Forty years later, Olympic spectators watched a Belgian marathon runner, who had been leading the race, stagger in the final lap. But the lesson had been learned. No one lifted a hand to help him, and another quickly overtook him and won the race. The marathon runner must make it without help if he is to make it at all.

It is also possible to be disqualified in the Christian race, but not because someone helps us. Paul encouraged Christians to help one another, to bear one another's burdens, to restore a fallen brother. No one loses in the Christian race because of another's help, but he may be disqualified through his own lack of vigilance. "I am my body's sternest master, for fear that when I have preached to others I should myself be disqualified," Paul said (NEB).

The Christian sometimes runs his personal race on a lonely track. There are stretches when no human voice cheers us on and we walk by faith, not by sight. Yet the writer to the Hebrews reminds us of a great cloud of witnesses, whose own inspiring victories are told in the 11th chapter. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." You can't be discouraged long with such an audience and such a goal!

The laurel wreath, which faded the day it was fashioned, was worn proudly but briefly by winners of the ancient Olympics. Today's winners receive more permanent trophies, but the glory is still fleeting. For the overcoming Christian God promises eternal rewards—"a crown of glory that fadeth not away." Let us so run that we may obtain it!