

THE Pentecostal evangel

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

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SUNDAY

PRISON

NOVEMBER 11



'You were refusing help to me'

MATTHEW 25:46, Living Bible

I missed Him . . .

They said, "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
Then I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest divine!

And straight I turned to my toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet.
I was troubled for fear the Master
Might come ere my task was done,
So I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows
And my comfort and aid implore.
And I said, "I cannot listen,
Nor help you any today;
I have greater things to attend to."
And the pleader turned away.

But soon there came another,
A lame man, pale and gray,
And said, "Oh, let me stop and rest
Awhile in your home, I pray;
I have traveled far since morning;
I am hungry and faint and weak;
My heart is full of misery
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot keep you today;
I look for a great and noble Guest."
And the lame man went away.
The day wore onward swiftly,
And my task was nearly done,
A prayer was ever in my heart
That the Master might yet come.

I thought I would spring to meet Him
And treat Him with utmost care,
When a little child stood by me
With a face so sweet and fair—
Sweet, but marks of teardrops—
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten other where."
At my words a look of pain and fear
Swept over his blue-veined brow.
"Someone will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
My toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone;
Watched, but no footfall sounded;
No one paused at my gate;
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor has been for nothing,
And I bowed my head and wept;
My heart was sore and longing,
Yet, in spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair;
"Three times today I came to your door,
And craved your pity and care;
Three times you sent Me onward,
Unhelped and uncomforted;
The blessing you might have had was lost
And your chance to serve has fled.

"The poor are always with you;
They are ever in need of a friend;
And as oft as you give them food to eat,
Those gifts to your Master you lend.
Whenever you give them water cold,
Or whatever their needs may be,
You are aiding not only my little ones,
But you are also helping Me."

"O Lord, dear Lord, forgive me;
How could I know it was Thee!"
My soul and spirit is shamed and bowed
In the depths of humility.
And He said, "The sin is pardoned,
But the blessing is lost to thee;
For, in failing to comfort the least of Mine,
You have failed to comfort Me."

—Log of the Good Ship Grace

THE LOVE OF MATERIAL THINGS sent the wealthy sovereign of Matthew 19 to hell. "If thou wilt be perfect," Jesus told him, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

But when the young man considered the price, he "went away sorrowful; for he had great possessions."

It reads like an episode of the 20th century, for ours is an unequalled era of money-mindedness and material stockpiling. But our Master has left no doubt as to what the Christian's attitude toward *things* should be.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," Jesus said.

Do our lives as Christians conform to this admonition? Let us not overlook Christ's comment after the young ruler had made his choice between the temporal and the eternal. "How hardly shall they that have riches enter into the kingdom of God!" (Luke 18:24).

The very mental attitude which makes for the acquisition of *things* galore also clouds the spiritual thought processes, dulls the whole perspective of repentance and faith, and closes the door to God's kingdom. As one expressed it, "When a man begins to amass wealth, it is a question whether God is going to gain a fortune or lose a man."

In spite of the two-car garages, backyard swimming pools, and plush furnishings, I have never met so many complaining and obviously dissatisfied people. One is reminded of a contemporary's description of Nero, the Roman emperor who was so notorious for his cruelty and corruption:

"Behold Nero as he sits in all his pomp and glory, the conqueror of the world! The porticos of his palace are a mile long; the walls are mother-of-pearl and ivory; the ceilings are arranged to shower lovely perfumes upon his guests. His crown is worth uncounted coffers; his mules are shod with silver; he fishes with hooks of gold; a thousand carriages accompany him when he travels; his wardrobe contains clothing in such abundance that he never wears a garment the second time. Affluence and opulence are manifest, yet he is not a satisfied man. . . . *His arm has conquered, but his heart is unsatisfied.*"

One is aware of the desirability of providing a nest egg for old age and of possessing a bank account from

which to pay justifiable expenses, but in all our planning and accumulating we must not neglect eternal treasures. We dare not be guilty of making too lavish provision for our pampered selves.

Paul told Timothy: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Timothy 6:17-19).

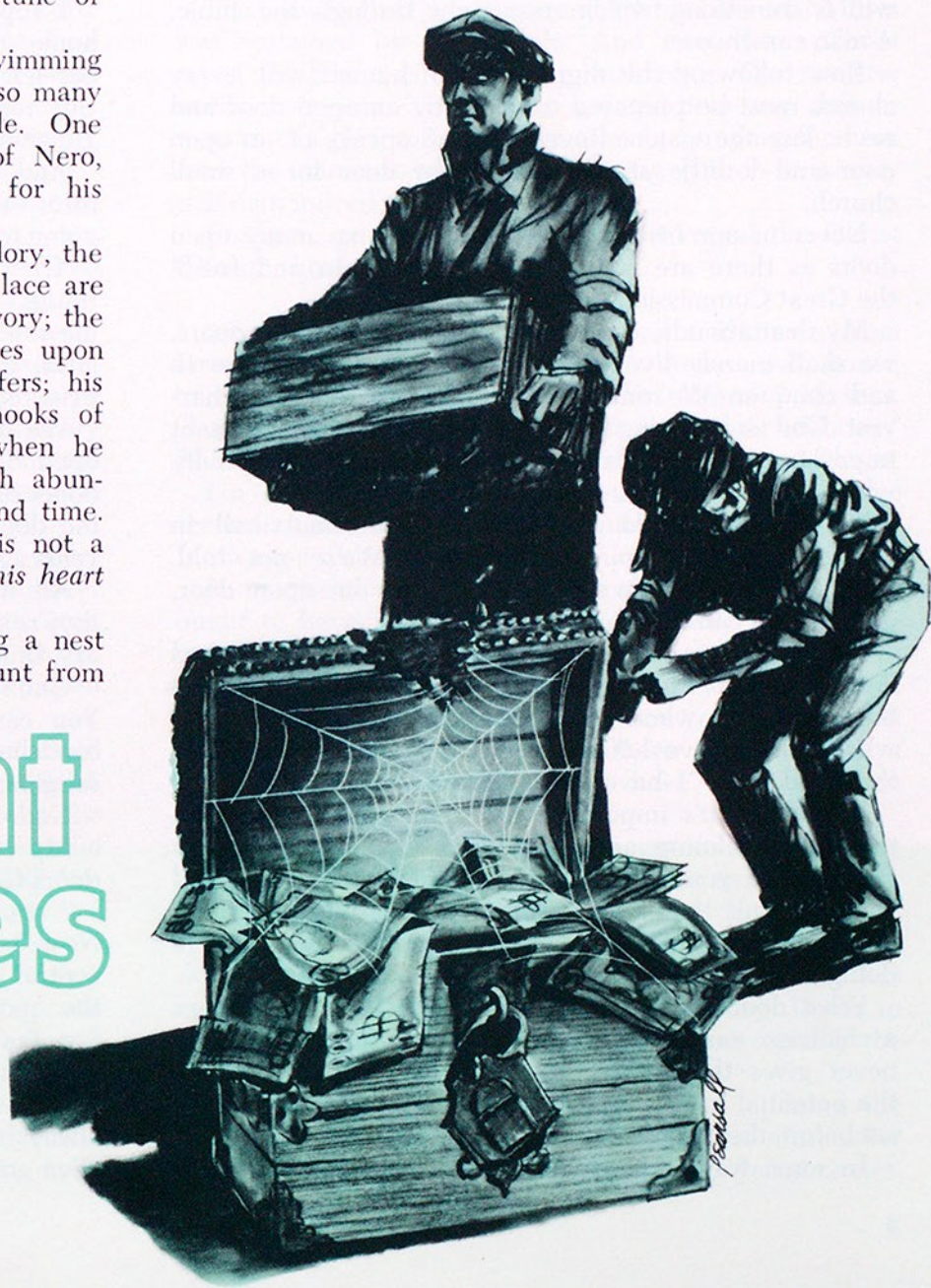
Martha Snell Nicholson said it well in these lines:

*"Let me hold lightly things of this earth,
Transient treasures, what are they worth?
Moths can corrupt them, rust can decay;
All their bright glory fades in a day.
Let me hold lightly temporal things,
I who am deathless, I who wear wings!*

*"Let me hold fast, Lord, things of the skies,
Quicken my vision, open my eyes!
Show me Thy riches, glory and grace.
Boundless as time is, endless as space!
Let me hold lightly things that were mine,
Lord, Thou dost give me all that is Thine!"*

Transient treasures

By KENNETH L. MILES



God-opened doors

By PERCY S. BREWSTER / Secretary, Pentecostal World Conference

THE BIBLE SUGGESTS there are doors that when God opens, no man can close.

A door provides an entrance into a building and an exit. You're either in or you're out.

It's something like salvation. You're either in or you're out. You can't be in between. You're either saved or lost. There's no middle ground in the gospel.

Revelation 3:20 says, "Behold, I stand at the door, and knock: if any man . . . open the door, I will come in . . . and will sup with him." Opening the door is left to the individual, and the door is opened from the inside. The preservation and the dignity of the human will is something which runs right through the Bible. A man can choose.

Now following the dignity of the human will, every church must be prepared to stand by an open door and never lose the vision. Revelation 3:8 speaks of an open door and a little strength—an open door for a small church.

Never in our history have there been so many open doors as there are today. We must step in and fulfill the Great Commission.

My dear friends, if we fail to enter these open doors, we shall merely live on our past. But we must go in and conquer. We must go in and reap the great harvest God is offering to us today. And so I present to you from the Revelation a door of evangelical activity which was offered to a small church.

This church could be small in numbers, small in finance, small in spiritual maturity. We're not told. But God said, "I have set before thee an open door, and no man can shut it."

Here we have divine sovereignty: "I have set." And it matters not whether you have a hundred people in the country or whether you have 50 in the suburbs or whether you have 1,000 in the great city, it still is true that God said, "I have set it. I have opened the door."

You know, it's impossible for some people to realize that overwhelming activity doesn't always bring forth fruit. When you get older, you realize that what God wants is fruit that remains. It's not just the great burst of numbers, it's not just publicity of the things you're doing, but it's fruit that remains.

What door has God set before you? God never gives a challenge unless He enables us to fulfill it. And God never gives the open door unless He is sure there is the potential to accomplish it. And so God said, "I have set before thee an open door."

In some ways it must have been aggravation to this



small group of people in this small church to be asked to undertake the great task of evangelism. There was so much to do and so few to do it.

I suppose many of us feel like that. When you go home and some of the thrill of this General Council has left you, you may feel the task is far beyond you. But remember that God never commissions us unless He gives us the power and the anointing.

And when God has finally put together all the efforts of the Pentecostal people around the world, it's going to make a great story.

They can accuse the Pentecostal people of many things. But they can never accuse us of not loving the souls of men. Wherever I go, I see tears around the altar, tears in the prayer room for the souls of men. Friends, there's nothing greater.

We have got to consider very seriously some of the open doors today. We in Britain forgot some of the doors of Europe and now in some of the Slavic nations the doors are closed. And yet God set them before us years ago.

All around the world there are open doors. And they're going to remain open as long as God desires. My brethren, let's go in. Let's enter these open doors.

God's door, when it is open, becomes immovable. You can't close it. It was opened by God. No man can shut it. No obstacle, no intrigue, no politics, no religion, no organized opposition can shut it.

God said, "I have set before you an open door."

My brethren, let us go home and start entering the doors God is opening to us now.

NOW LET US VISIT the city of Ephesus. Here in this central city of idolatry, the great evil city of the world, the apostle said: "A wide open door is open to me, but I'm surrounded by a great host of enemies." (See 1 Corinthians 16:9.)

When has the time arrived that the gospel should always have congenial atmosphere? The apostle said, "I've got a wide open door. It's as wide as I can see in



Photo by Phil Stovall

my vision. But oh! there are so many enemies!"

We will always have enemies when preaching the gospel. We will have problems. We will have Satanic opposition. And as we near the coming of the Lord, we will have much tribulation. Yet the apostle Paul said, "I will stay until Pentecost because this wide door is opened unto me." (See 1 Corinthians 16:8.)

God wants men and women for difficult situations. I am thankful for the spirit of Pentecost that has characterized men and women who have gone to some of the darkest and wildest places in the world.

I visited one town where the missionary hadn't seen another white man from his denomination for 25 years. He was a minister to the lepers. My wife and I went into this leper hospital. Hundreds of men and women, some of them no arms, no legs, no eyes, and some of them were in such a dreadful state. Yet this missionary would pick them up, baptize them, take them to the chapel, sing choruses to them. He knew every leper by name.

Oh, such dedication! Oh, such courage! He never complained. And I was the first white man who ever went to his station to help him, to encourage him, to build his faith, and to tell him that somebody cared.

The apostle said, "God has given me a wide open door. But it is surrounded by enemies."

Brethren, don't be afraid of enemies. Don't be afraid of public opinion. They said that Jesus Christ was mad. They said He was a drunkard. They said He was the prince of devils. If they said that about our Master who was so pure and holy, what will they say about us? We must never bow to the trends of public opinion. We must go through.

NOW THE SETTING is changed again. This time the apostle Paul said: "I ask you to pray for me that God will give to me a door of utterance to unfold the mystery of the gospel." (See Ephesians 6:19.)

The mystery was hidden in the types of the Old Testament. The mystery was hidden in the New Testament.

And the mystery is hidden in our hearts. The apostle said, "I pray that God will give me a door of utterance to help me explain Christ, that God will help me unfold the mystery so that men and women can understand and see the Lord."

Paul never prayed that God would release him from prison. But he said, "May God give me the power to explain the gospel to whomsoever I meet."

This is our mission; this is our charge—that God will take hold of these lips and help us to expound Christ.

My beloved preacher friends, we've got to ask God to help us expound the Christ. When Paul was converted, he preached Christ. When Philip went to Samaria, he preached Christ. To preach Christ means we've got to give the world a complete picture of Jesus Christ.

Not merely the speaking in tongues, not merely the mysteries of the gifts of the Spirit, not merely the joy and exhilaration that comes from a Blood-washed heart. We've got to tell them that Christ is the Saviour; Christ is the Keeper; Christ is the Justifier; Christ is our Sanctifier.

And friends, pray for your minister. When you feel he is floundering for words, pray for him. Pray for his message. Pray for his soul. Pray for his lips that they might become a door of utterance to those to whom he is ministering.

The apostle Paul was sustained by his converts. Moses was sustained by the people. And even Jesus Christ asked for His disciples to stay with Him. The minister needs sustaining. There is no greater help any man or woman can give to a minister than by praying for him. And the minister who has a praying church is a very rich man indeed.

Brethren, pray for me that I might reveal the Christ through the door of my words.

I CONCLUDE by saying this. God had withdrawn from Israel because of the sin of Achan. Achan was stoned to death in the valley of Achor. Yet Hosea 2:15 says, "I will give . . . the valley of Achor for a door of hope." That place of death and trouble became a door of hope.

I'm always glad there's another chance. There is no second chance in heaven. But while we are alive, there is always a second chance.

It may be that some of us haven't majored where we ought to have majored. But there's a door of hope for us all. What remaining years God has given to us, we can have a second chance. You might win more souls in the closing years of your life than you ever won in the early stages. You might do more for God with a dedicated year than you could have done with an undedicated 40 years.

In these closing days we have got to accept every open door that comes to us—every door in evangelism, every door of missionary work.

Let's ask the Lord to help us to go through the door. There never has been a time when God has opened so many doors. Doors in the country. Doors in the city. Doors among the heathen. Doors among the rich people. Doors in the great cities.

My dear friends, God is going around opening the doors, and this great movement of Pentecost must enter those doors and do what we can before Jesus comes.

ALL OF US inevitably take on characteristics of our home. Who has not seen a son who walks like his father, a daughter who talks like her mother? Even more important are the moral and spiritual qualities of the home which become a part of every life sheltered under its roof.

I doubt that there has ever been a time in history when the home has been under Satanic attack to the degree we are seeing today. The very institution of marriage has come under the enemy's guns. Many sneeringly refer to the marriage license as a "piece of paper," and ask, "What difference does it make whether

the foundation! We must be aware of that!

Paul was very plain in his indictment of a sin which was present in his day but has burgeoned to unbelievable proportions in ours: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Romans 1:26,27).

In the lives of these people the divine purpose of



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

a couple has this meaningless document or not?" Satan has turned his wrecking crews loose on the foundation!

Man's first home was a garden—a scene of peace, beauty, and delight. But to anyone who loves gardening, nothing is more distressing than a garden blighted by drought or insects.

Since the invasion of sin this whole world has been like a blighted garden, and the home has not escaped.

It is significant that sin's first terrible effect was felt in the family. How it must have torn the hearts of Adam and Eve to shreds when one of their sons murdered his own brother. This was only the beginning of sin's devastating effects on the homes of the world. Just look around you today!

We read in 2 Chronicles 28:3 of a king who burned his children in the fire as sacrifices to heathen gods. This is an example of the destructive effect of sin on natural affections. American parents don't do this, but sin still destroys their natural affection. Parents rush to divorce courts without a second thought about the effect on their children. They have illicit love affairs with no seeming qualms about their example to their own flesh and blood. They leave their children with baby-sitters until the wee hours while they revel in every kind of debauchery. The enemy is hammering at

sex is gone. The godless world of our day has lost sight of the fact that sex has any divine purpose. Homosexuality, once concealed by those in its grip, has come out of hiding to strike brazenly at the very foundation of marriage; to insist that abnormal sexual relations be accepted without so much as a blink of the eye.

Not long ago the medical director of the Institute of Living made the statement that sex out of wedlock has "lost its stigma." His observation concerning unmarried couples is that "parents may quiver a bit and their friends may look the other way, but the kind of massive social revulsion which would have occurred 25 years ago is gone." The horrifying thing about this is not only the sinful practice of the "unmarried marriage," but also the public acceptance of it!

IT IS AMAZING how much the Bible has to say about the home, about husbands and wives loving each other, about the discipline of children, about the respect children should give their parents. What a tragedy that the world has discarded the one true Guidebook to a happy home and marriage.

I believe every Christian should throw himself into the fight for the home. We must resist anything and everything that would weaken our homes, that would

diminish our love and devotion to each other. On the positive side, we must do everything possible to strengthen these basics. And let us never forget that what strengthens the home spiritually will automatically strengthen every other aspect of our family life.

King David danced for joy when the ark was brought back. But when he returned home, his wife Michal unleashed a torrent of ridicule for his expressions of joy. Unfortunately his wife did not share his devotion. How sad is the lot of a believer whose companion does not understand his or her love for Christ. What a warning this should be to a Christian in his choice of a mate. The Bible's command is plain. We are not to be unequally yoked together with unbelievers. How much misery could be avoided if Christians would obey this.

Jesus gave us a parable of two houses. If there had never been a storm, both houses would have continued to stand. But storms do come. I have witnessed both kinds of houses during the storms of life. And it makes me shudder to think of a home being built without a Christian foundation. Too many homes today have no real spiritual undergirding to hold them steady through times of stress.

The Psalmist said, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1). In ancient times the watchman represented security. He was the one who patrolled the streets during the night to warn of any impending danger.

Today families have many watchmen they are expecting to guard their homes and lives. The most common are money, prestige, and social standing. But no matter how many of these watchmen are put around the walls, a home cannot find permanent security if the Lord is not the builder.

In Bible days houses were built with flat roofs. Someone walking on such a roof might easily fall and be injured or even killed. Consequently God told the Israelites, "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence" (Deuteronomy 22:8). No one in the home must be endangered by the builder's neglect.

Today we need the battlements of prayer, worship, Bible reading, and old-fashioned consecration. We must protect our homes as never before, for they are under the siege guns of the enemy. Let nothing be left undone to insure the eternal safety of our children.

WHERE DID DANIEL develop the kind of convictions

that made him willing to go to the lions' den rather than discontinue his prayer life? Where did his three companions get the spiritual stamina that kept them from bowing to the king's image even though it meant the fiery furnace? There is only one place such convictions could have been instilled. Even though the Bible is silent about the homes from which these young men came, I have no doubt that their parents will wear shining crowns for teaching their sons so well before they were dragged off to Babylon.

Paul congratulated Timothy on his unfeigned faith but was quick to pay tribute to his mother for the way she had trained him. He immediately followed this by speaking of her mother who had planted the seed in her heart. The strength of the home was the secret of the ministry of this young preacher who occupied such a large place in the heart of the great apostle.


Once I read of a man who set out across the country to try to discover the real strength of America. He visited great cities, factories, and farms. He went to military installations and saw men in uniform and the weapons they were trained to use. He went to the nation's capital; to the Treasury Department. He visited Congress and the White House. But somehow he hadn't yet put his finger on the nation's real pulse.

Then he was invited to a home for the evening meal. The family was made up of plain, hard-working, God-fearing people. As they sat down for the meal, the father brought out the old family Bible and read a few verses. Then every one's head was bowed in prayer as he gave thanks for the food. The visitor was satisfied. His mission was completed. He said, "At last I have found America's real strength."

On the communion table in the front of our church rests a large Bible which is always open. The spotlight over the pulpit always shines on it.

Sometimes when a couple is being married and are having their wedding pictures made, the photographer will have them clasp their hands over this open Bible. Then he will shoot a close-up. I never fail to thrill when I see the finished picture of that open Bible with those clasped hands resting on it. It is a symbol of what every marriage should be, of the foundation on which every home should rest.

Every Christian home blocks the advance of Satan. Everything done to make our Christian homes stronger in the Lord delays the deterioration of our nation just that much.

Will you enlist your home in the fight to save the foundation? 

SCRIPTURES TO LIVE BY

... for November 11-17

Theme Verse: "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:12).

HUMBLING OURSELVES

Sunday—Matthew 23:1-12
Monday—Matthew 18:1-5
Tuesday—Luke 14:7-14
Wednesday—John 3:22-30
Thursday—John 13:1-20
Friday—Romans 12:1-8
Saturday—James 4:1-10



By O. M. DYKES

Pastor, First Assembly, Anniston, Alabama

CAMPFIRE ENCOUNTER

WITH HATCHETS DRAWN five drunken teenagers headed toward our camp. Through the chilly darkness we could hear them say, "Before we leave, let's cut their tents down."

But what seemed like a tragic ending for an overnight camp of Royal Rangers and commanders was to become a great experience in soul winning.

Earlier that evening the night air was chilled as it whipped off Cheaha Mountain, highest peak in Alabama. We could look up through the huge pines and see the stars twinkling in the sky. In the distance the sparkling waters of a brook tumbled through the rocks.

You could not ask for a more beautiful evening and a more gorgeous setting for the final camp of a section-wide Royal Rangers leadership training course which had been in progress for over four months.

After supper the group hiked to the council fire area. Songs, stunts, and jokes were a part of the council fire service; however, for the final portion District Commander George Walters challenged our hearts with the thought that God calls special people to do a special job.

Then we returned to the campsite, not realizing what was in store for us during the next four hours.

The camp commander yelled, "Lights out," and we all began to settle down for the night. About this time a carload of teenage boys arrived and began to set up their tents about 30 feet from ours. It did not take us long to realize that these boys were already under the influence of alcohol. Boisterous conversation was mixed with raw profanity as they passed their bottles from one to the other. By 1 a.m. we had hoped that their noise would diminish, but instead they became louder and louder.

Eventually we went over and asked if they would be kind enough to quiet down so our camp might get some needed rest; however, they resented this, and their loud, boisterous disturbance continued.

We called the sheriff. The boys were questioned and asked to calm down and retire. While the officers were on the scene, they discovered some beer hidden in the bushes and confiscated it.

As soon as the sheriff left, the boys became very enraged at us. Through the darkness we could hear their angry voices declaring, "We will leave but before we do, we will wreck their camp." As we stood in the shadows we could see five boys approaching our camp with hatchets in hand.

With prayerful hearts, some of the leaders began to talk with them.

After about 15-20 minutes of tense conversation, we invited the boys to join us at our campfire. By this time it was 2:30 a.m. As we served them coffee and soft drinks the tense atmosphere began to break. Then the Holy Spirit whispered to our hearts, "Begin to witness to the boys about their need of a Saviour." With the knowledge of counseling and personal soul winning we had acquired in the Royal Rangers Leadership


Training Course, we found ourselves putting into practice the theories we had been taught in previous weeks.

Words cannot describe the scene. Anger and resentment began to give way as the Holy Spirit began to break through to these boys. We continued to talk and pray with them for two hours. Finally they dropped to their knees around the campfire. After several minutes of earnest prayer, three boys lifted their hands toward heaven. With tears trickling down their cheeks they began to thank God for saving their souls.

Then we sat around the fire and listened to their testimonies. They expressed joy and happiness and the belief that they had been brought to this place in the providence of God—that God had planned it all so they could find Jesus Christ as their Saviour.

After a very short night of rest the happy boys drove out of the campsite. We had meanwhile learned they came from very prominent families in the city.

To our utter surprise in the afternoon we saw a familiar car coming into camp again. It was the three boys who had found Christ as personal Saviour. They were returning with Cokes to replace the ones they had stolen from our supply. Once again they apologized and then expressed their joy and thanks that we had helped them find Jesus Christ as Lord and Saviour.

As a pastor I can truly say that Royal Rangers does not cost, it pays. I am thoroughly convinced that the Royal Rangers program has been instituted by God to reach, teach, and keep boys for Christ. 

A word from the general superintendent

The blessing of Bible study

By THOS. F. ZIMMERMAN



SAMUEL CHADWICK once wrote: "I have guided my life by the Bible for more than 60 years, and I tell you there is no book like it. It is a miracle of literature, a perennial spring of wisdom, a wonder of surprises, a revelation of mystery, an infallible guide of conduct, and an unspeakable source of comfort. Pay no attention to people who discredit it, for I tell you that they speak without knowledge. It is the Word of God itself. Study it according to its own direction. Live by its principles, believe its message, and follow its precepts. No man is uneducated who knows the Bible, and no one is wise who is ignorant of its teachings!"

People who appreciate the Word of God as Samuel Chadwick did soon find that one great blessing of Bible study is faith. Paul wrote, "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). For those who want a great measure of faith, Bible study is the answer.

Daniel was a great student of the Word. The result was that in the life-and-death situations he had faith equal to the occasion (Daniel 6:10). That faith resulted in his being willing to be thrown into the lions' den. But it also resulted in his deliverance (Daniel 6:23).

Sanctification is another wonderful result of studying the Scriptures. In His high priestly prayer Jesus said: "Sanctify them through thy truth: thy word is truth" (John 17:17). Paul emphasized this when he wrote concerning the Church: "That he might sanctify and cleanse it with the washing of water by the word" (Ephesians 5:26).


Every generation has had those who wanted to know how they could live more acceptably before the Lord. But there have also been those who seemed more

concerned with how little of the world they would have to give up. It is interesting to notice that people who delight themselves in the Word of God are usually in the first group. Scripture has a sanctifying influence which makes complete commitment to Christ a joy.

Throughout the years an understanding of Scripture has also helped in understanding God's prophetic program. Prophetic insight has always been important. Never has it been needed more than today.

By reading the prophecy of Jeremiah, Daniel learned the significance of the day in which he lived (Daniel 9:2). For many of his contemporaries it was business as usual, but not for Daniel. He was aware that prophecy was being fulfilled.

As God's people faithfully study the Bible today, they will gain an insight into the significance of world events. This is why when many are overcome with fear and frustration, God's people can look up and lift up their heads. They know their redemption is drawing near (Luke 21:28). What a difference it makes in a believer's life when he knows the meaning of world events!

The apostle Paul brought the Word of God to many different people during his missionary journeys. Some accepted it. Others rejected it. Today, the Bereans are still remembered in a special way because they studied the Scriptures. They were described as being more noble (Acts 17:11). Like other people they had their share of preconceived ideas and traditions, but they were so noble in their attitude toward Scripture that every opinion bowed before the truth of God's Word. There were Bereans who studied the Scripture in Paul's day. God grant that there shall be many more today! 



Jose Caraballo, NYBSI chaplain, distributes New Testaments during a Sunday chapel service.

The New York Bible Society International ministers to thousands of inmates by sponsoring . . .

Prison Chaplains

By JOE D. WILMOTH / *Home Missions Editorial Assistant*

HE PACED THE FLOOR of his dreary cell in the New York City jail, unable to comprehend his new situation. Would anything be the same again? Would family and friends forgive him? How could life be worth living anymore?

He was a number, a nameless face among thousands like himself. Could he survive as a member of the most neglected segment of a city notorious for neglect and indifference?

What was it that chaplain said? Something about someone named Jesus who could help. Maybe that little book the chaplain gave him would tell more about this Man. Maybe He had some answers.

This inmate is one of thousands who have been introduced to Jesus Christ through the ministry of prison chaplains sponsored by the New York Bible Society International.

The NYBSI, founded in 1809, is a nondenominational, strongly evangelical organization which not only publishes the Word of God but also aggressively takes it to people of all walks of life. In 1969 the Society added the word "international" to its name and undertook global outreaches. But it did not forget its mission at home: in that same year it began a much-needed ministry in New York City.

In response to written requests from inmates, the

Bible society began a program to minister more effectively to the Spanish-speaking residents of New York City's correctional institutions. Besides providing Spanish Bibles for the inmates, the society also sent Jose Caraballo to the city institutions as its official full-time chaplain.

Felipe Nieves joined Brother Caraballo in June 1973. Both ministers are affiliated with the Spanish Eastern District of the Assemblies of God.

Richard Tanon, who is also a member of the Spanish Eastern District, was on the staff from 1971 to June of this year, when he became full-time chaplain at Ossining Correctional Facility, formerly called Sing Sing Prison, in Ossining, N.Y. Brother Caraballo inaugurated the first Protestant ministry to Spanish inmates of Sing Sing when he began a weekly outreach to the upstate penitentiary in October 1971.

Concerning the New York City prison parish, Brother Caraballo said, "Each institution had its own full-time chaplain, but only a few of them could speak Spanish. These few, not being Puerto Rican, developed little or no rapport with the men. Thus there was virtually no religious or spiritual help being offered to the Spanish-speaking inmates. With more than 40 percent of New York City's prison population being Spanish, there was obviously a great need."

Brother Caraballo and Brother Nieves are eminently qualified to fill this need. Brother Caraballo, raised in a New York Puerto Rican ghetto, had 13 years of pastoral experience before his chaplaincy appointment. He was educated at the Spanish-American Bible Institute and Trinity Evangelical Seminary in New York City and served two years in the Army before entering the ministry.

Brother Nieves, who came to New York from Puerto Rico in 1957, began his ministry by pioneering a church in Puerto Rico in 1962. He worked almost full time as a volunteer in the city prisons for a year before joining the staff of NYBSI.

The ministry of Brothers Caraballo and Nieves includes both spiritual counseling and distribution of Scriptures. The two chaplains minister at all nine of the major city prisons and houses of detention in four boroughs. Total prison population averages 13,000 to 14,000 on any given day, almost equally divided between those serving sentences and those awaiting trial.

During a typical visit to the Tombs (Manhattan House of Detention for Men), one of the chaplains contacts up to 700 inmates with the gospel, distributing Bible booklets from cell to cell. The Scripture portions,

man convicted of murdering his wife partly because her unflinching Christian testimony infuriated him. During a visit to the Manhattan Tombs, Brother Caraballo was able to lead him to the Saviour he had so brutally rejected. Now a Christian, the man has pledged himself to continue his wife's evangelistic work.

The genuineness of the New York City prison ministry shows up in many ways. At the first chapel service held in the Brooklyn House of Detention for Men, one of the 150 inmates attending approached Brother Caraballo after the meeting and promised to donate \$100 toward the NYBSI prison ministry. The incident was forgotten until a week later when the same man, then out on bail, met Brother Caraballo at his home and made good the promise.

Thousands of other men incarcerated in New York City's correctional institutions have been affected by the ministry of these Assemblies of God chaplains. Their work is made possible because the New York Bible Society International believes in taking the Word of God to all men everywhere. The society underwrites the salaries of the two New York City chaplains as well as all expenses for their literature.

Paul R. Markstrom, national prison chaplain of the Assemblies of God, commends this organization for its sacrificial ministry to the inmates of New York City.

for NYC

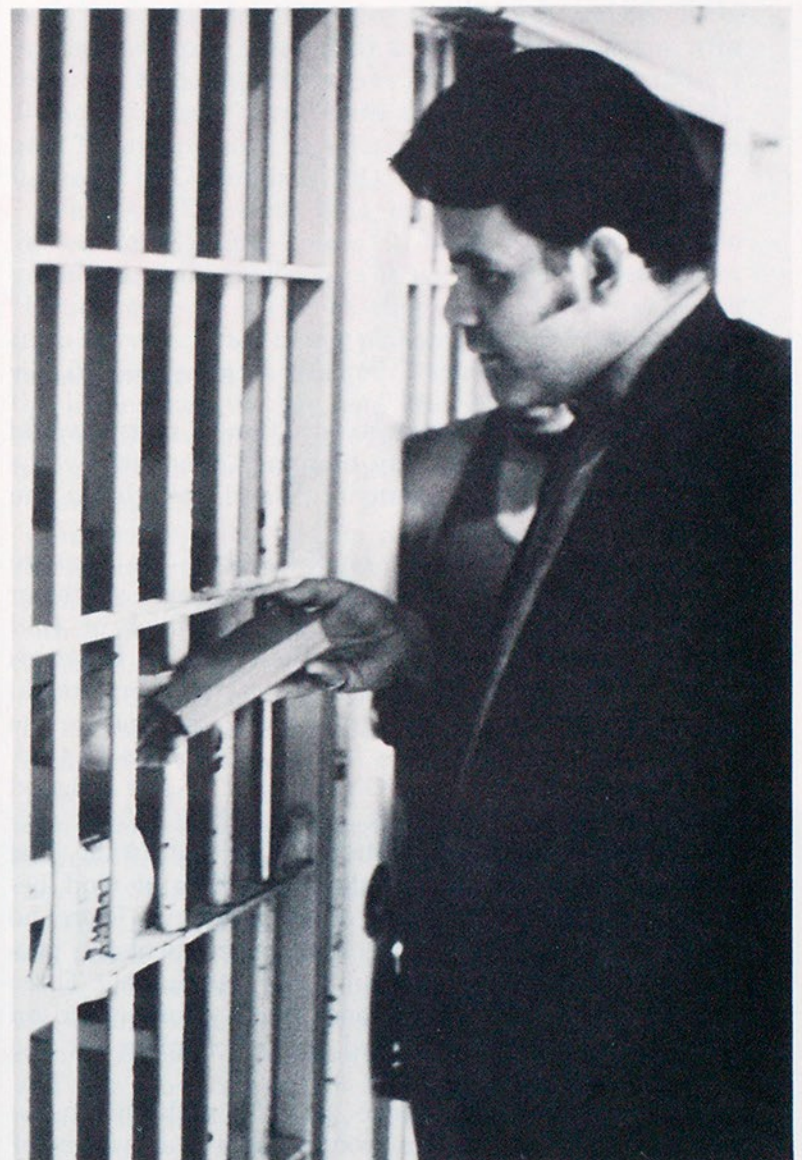
usually a Gospel of John, are the only items inmates are allowed to carry on their persons.

The chaplains also minister through personal counseling, chapel services, Bible study classes, and pastoral visits to inmates' families. Opportunity for regular ministry has also opened up at the United States Penitentiary, Lewisburg, Pa.

Literally hundreds of inmates, many of them now on the "outside," have made a commitment to Christ through the ministry of the NYBSI chaplains.

One of Brother Caraballo's first parishioners was a

LEFT: Felipe Nieves, new NYBSI chaplain. **CENTER:** Brother Caraballo preaches in a chapel service at the federal penitentiary in Lewisburg, Pa. **RIGHT:** Richard Tanon, now chaplain at Ossining Correctional Facility, gives a Bible to an inmate at the Brooklyn House of Detention.



Begun in faith,
built up in love,
Arvid Ohnell's
prison ministry
became



A VISION FULFILLED

By CATHY GARLIT

THE PHONE RANG. Strange, that it would ring so early on a Saturday morning. Thoughtfully the prison chaplain of the state of Washington lifted the receiver.

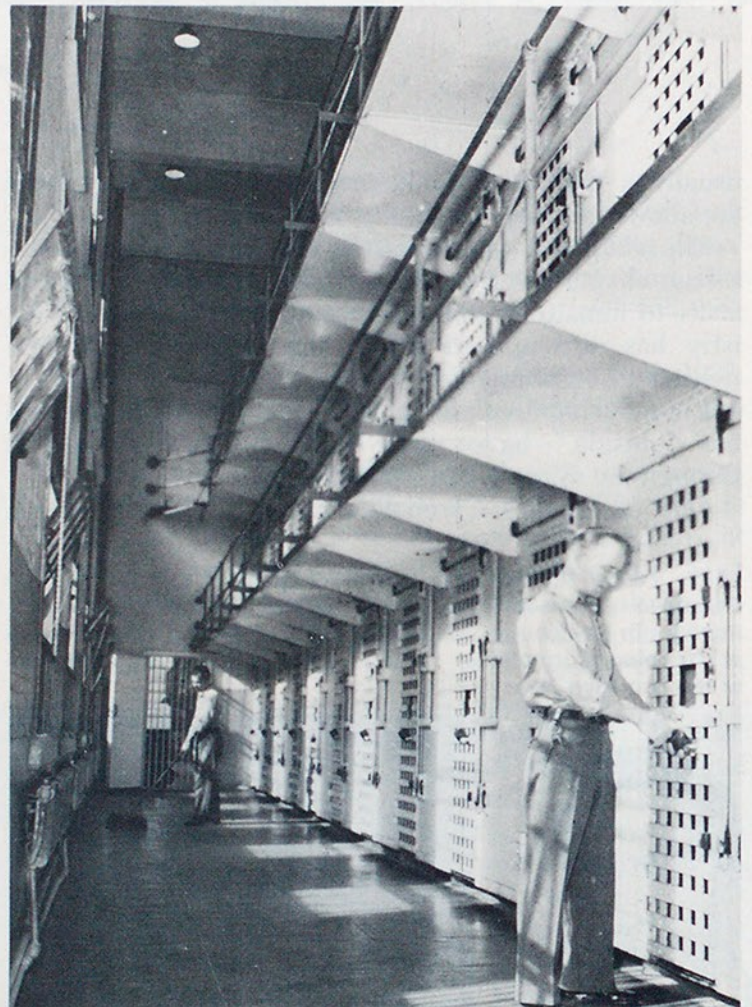
Even more thoughtfully, he listened to the message conveyed by Paul Markstrom, a pastor and volunteer prison chaplain, in behalf of the Assemblies of God General Presbytery. It was a request that he leave his 16 years of work in the Washington state correctional institutions and go to Springfield, Mo., to organize the nationwide prison ministries for the Assemblies of God.

"It must be God," Arvid Ohnell said. "I just resigned this morning."

Brother Ohnell's preparation for service as the first national prison chaplain of the Assemblies of God began in Europe at the turn of the century. There he received an education with emphasis in theology, psychology, penology, journalism, and languages. Three decades, several pastorates, and much volunteer prison work later, he was appointed prison chaplain for the state of Washington.

Brother Ohnell had once said, "I wish every Assemblies of God church would catch the vision of

ABOVE: In a single day Arvid Ohnell personally corrected as many as 30 Bible study courses completed by inmates. The original Bible study books he wrote have been adapted into a seven-booklet course sent free to inmates. BELOW: Brother Ohnell led dozens of men to Christ on death row.



jail work. Just think—in almost every town of any size, and especially where there is a county jail, there are 125 to 150 persons who don't have an opportunity to hear the gospel!" The Saturday morning phone call had given him the opportunity to spread this vision and fulfill his wish.

Fulfilling this wish, however, involved accepting many responsibilities and new developments.

To cope with them and promote an effective program of ministries for inmates, Brother Ohrnell penned seven goals for his future work. A few weeks later God's blessing on this work was confirmed when a lady in a cottage prayer meeting he was attending uttered a prophecy in which she quoted his goals verbatim.

Brother Ohrnell's new work included everything from raising funds for the departmental budget and his salary to writing a series of eight Bible study books.

What he was most concerned about, however, was the time he spent with individual residents in correctional institutions. There, through personal encounters with Christ, lives were dramatically changed. Of the 32 men he accompanied to the death chamber, 29 had made definite commitments to Christ.


Brother Ohrnell's work with inmates took on a personal involvement. Once he sold his automobile to pay for a Christian funeral he had promised to a man who was executed. The undertaker protested, "The man is dead; he won't know the difference!" But Brother Ohrnell had made a promise to a man who had trusted in him.

His personal involvement in ministerial work with correctional institutions ended shortly after his 71st birthday when God called him to heaven. But Brother Ohrnell's vision and efforts to take the gospel to the inmates are being continued under the direction of Paul Markstrom, national prison chaplain of the Assemblies of God.

Churches across the nation are now participating in ministries within correctional institutions. From students at Central Bible College in Springfield, Mo., to laymen in Tacoma, Wash., individuals are beginning to see inmates as part of their own personal mission fields.

The Division of Home Missions also directs follow-up ministries for inmates who accept Christ's gift of love and a transformed life. The Bible study books originally written by Brother Ohrnell have been adapted into a seven-booklet course that is sent free to any inmate who requests it.

Brother Ohrnell gave all his energy to his ministry within correctional institutions. Other professionals and volunteers have dedicated their service to this ministry, but not every person can participate in this way. Not every church can regularly send witnessing teams into correctional institutions. But every church and every individual *can* help in the efforts to take the gospel to inmates. Contributions help furnish Bibles and Bible courses for eager new Christians. And prayers support the work that is bringing revival to many prisons.

This is the challenge that faces us this Prison Sunday: not a challenge merely to imitate Brother Ohrnell's dedicated ministry, but a challenge to allow God to continue and expand that ministry through our own efforts, finances, and prayers. 



NEW CHURCH OUTREACH

By T. E. GANNON • National Director of Home Missions

Instant harvest

THE PRESENT AGE can be described by many different characteristics: the Age of Space, the Age of Science, and the Age of Electronics. How it is classified depends on the topic being discussed.

One of the characteristics which touches everyone is speed. This even includes preparation of food. The shelves of supermarkets are lined with instant coffee, tea, soups, mashed potatoes, etc. New instant products are making their way into the life pattern of every home.


Jesus inaugurated a completely different type of instant product. I would call it "instant harvest."

All through the Scriptures soul winning is referred to as a form of sowing and reaping (harvest). Following are a few examples: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6); "Behold a sower went forth to sow" (Matthew 13:3); and, "I have planted, Apollos watered; but God gave the increase" (1 Corinthians 3:6).

We naturally relate time to a harvest. Everyone involved in planting knows it takes time for seed to germinate and grow before it is harvested. Once Christ Himself gave us a step-by-step procedure in preparing for a harvest. After being planted, first the kernel must die. Then "the earth bringeth forth fruit of herself; first the blade, then the ear, and after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:28,29).

This concept has had its psychological effect on outreach ministry. Some who approach New Church Evangelism see it only as a long, trying, sacrificing process, with a possibility that the new work may not be established.

The disciples had this same concept. But Jesus used the occasion of the conversion of the woman of Samaria to illustrate that there is one product that can have an "instant harvest." He said, "Say not ye, there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

Across the nation many of our ministers and churches are taking a whole new approach to home missions. They believe the fields are white already. Churches are being born, and almost from the start the new church is fully self-supporting. Our faith, our attitude, and our interpretation of God's plan for this age, the closing days, will greatly determine the type of harvest, instant or otherwise. 

Three dimensions of prayer

Three missionaries tell why they need your prayers.

because you prayed...

MANY, MANY TIMES God has proved His faithfulness to us because you prayed!

Before we left the States, God showed me that everything must be placed in His loving hands. I wanted to be a missionary, but I had reservations about taking my children to the mission field.

Then one night I was awakened by our baby's cries. He was struggling to breathe and had already turned blue by the time I reached him. We were in a series of special services in our church, and the evangelists were staying in our home. Quickly we called them, and together we prayed for our baby. Immediately God touched the baby and spoke to my heart. He made me realize it was not the location that mattered, but being in God's will.

After we were on the field God's watch-care continued to safeguard our children. One day Stephen built a small fire in the floor of the car right beside a can of gasoline. Only the hand of God kept the gasoline from igniting. Chills run over me when I think what could have hap-

pened, but undoubtedly someone had prayed for God's protection over us that day.

Recently I was sick with typhoid fever. In the hospital, with only my husband allowed to see me, I was very depressed and lonely. I cried to the Lord, "O God, please place my need upon someone's heart and help them to pray for my healing."

About that time I looked out the hospital window and saw a little bird perched on a limb of a grapefruit tree. God's presence became so real and He whispered to me, "Jerry, I care for the little birds, and I know each time one falls to the ground. Don't you know that I love you more?" My healing began that day and continued until I was well.

Later I received letters from faithful friends whom God had impressed to pray for me. Some had even been aroused from sleep and led to pray for us.

Please make yourself available to the Holy Spirit as an intercessor for your missionaries. They depend upon your prayers!

—MRS. HOWARD NUTT, *Bolivia*

if you hadn't

IN JUNE 1970, we began our journey to East Pakistan, the land of our calling. In a few days we were halfway around the world, and there before us were the teeming millions. These were the people for whom we had been praying!

Scenes on the streets of Dacca reminded us of the pictures in Bible storybooks. The people's attire, the buildings, the oxcarts, and the herds of goats all seemed to have come straight out of our history books.

But this was the country for which the burden lay so heavily upon us, and now it was time to get down to business! That meant language study. Communication with the people is vitally important, and the only way to do this effectively is to learn their language.

We had just begun to get into the language when one of the greatest disasters in history occurred. East Pakistan was struck by the worst cyclone recorded in this century. The coastal areas were devastated, and 500,000 people were killed. Being inland, we were not harmed by the storm, but the death and destruction it left affected the entire nation.

Before the nation had recovered from this natural disaster, political unrest became evident. As election time neared, we noticed a tenseness among the people. There were strikes and demonstrations. Due to these disturbances, the American school closed at the end of February. March brought more turmoil. Then the whole situation exploded!

The American consulate informed us there would be an evacuation of all foreigners. Questions raced through our minds, "Should we go? Would we be failing our Christians if we did? Was it fair to our children if we stayed? Could we leave our homes and mission property?"

We knew there was much prayer for us during this time. Finally we decided to leave and felt a peace settle upon us. A week of restless nights and anxious days followed before we were evacuated, with a single suitcase, to Tehran, Iran.

From Tehran, we moved to Bangkok, Thailand, to help with the work there until the doors to East Pakistan reopened.

In July 1971 we were permitted to return, but the country was in

prayed...

turmoil. People had fled, leaving their homes open to vandalism; families were divided; some had loved ones missing. Fear and anxiety showed on almost every face.

During this time both my husband and I had a series of dreams of terrible happenings. But in the dreams we were always safe in whatever happened. Later we realized that the Lord had used this means to forewarn us of what was to come.

On the night of December 3, 1971, we were awakened by the screams of low-flying planes and exploding bombs. Immediately those dreams came to mind, and somehow I had the assurance that God would keep us from all harm.

Again we were notified of evacuation. Women and children were taken first, but to our relief our husbands joined us in Calcutta, India, and we were flown to Singapore. Two evacuations in 18 months certainly had upset our plans, but we had no intention of giving up. After a month we started proceedings to reenter East Pakistan, now known as Bangladesh.

But the devil had not given up either! This time he struck at the physical body. A lump was found in Jerry's chest, and the doctor advised us it should be removed. As humans do, we feared the worst. But God's people were praying for us, and God undertook. The growth was benign, and in two weeks we were on our way back to Bangladesh.

As we stepped off the plane, it was evident there was a new spirit among the people. They could smile and laugh again. It was thrilling to see families and friends being reunited after months of separation.

But our trials were not yet over. Jerry began to suffer from a kidney disorder. We sought medical treatment in a mission hospital in the southern part of the country. This was a day's journey from us and thus not accessible in case of emergency. After several months of attempts to clear up the infection with medication, the doctors decided to operate. However, Jerry continued to have pain and discomfort.

Finally Jerry was advised to return to the States for further treatment. It wasn't an easy decision. He hesitated to leave us, and I wondered if I could cope with the responsi-

bility of two children in a newly independent country. But we felt there was a stabilizing factor in not uprooting our children again.

Two weeks after Jerry's arrival in the States I received a telegram saying that surgery had been performed on his other kidney. Then only a week later we received the news that a growth on his thyroid gland had been removed and found benign. It just didn't seem possible that all this was happening to us!

During this time that Jerry was in the States, we in Bangladesh were experiencing a few mishaps—a minor car accident, a sprained ankle, and a broken arm. A friend said to me, "Whatever the Lord is trying to teach you, I wish you would hurry and

learn because I can't take much more."

All these experiences have happened in our first three years of missionary service. If you are ever tempted to think your prayers for missionaries are ineffective because you don't see the results, just remember that if someone hadn't prayed for us when we were in circumstances beyond our control, we would have gone under.

Your missionaries need someone to cry out to God for them so they will not despair when adverse climatic conditions, sickness, the pressures of politics, or distress for the multitudes of the lost bear down upon them.

Will you be an intercessor?

—KAREN PARSLEY, *Bangladesh*

when you pray...

I BELIEVE THAT one of the important things missionaries are sent out to do is to pray with believers that they may be filled with the Holy Spirit. Paul did this and he further instructed the Romans, Galatians, and Corinthians by his letters in the things of the Spirit.

In Peru we have a real need for an outpouring of the Holy Spirit. Not more than one-third of our 45,000 Assemblies of God members here have experienced the baptism in the Spirit.

Three years ago I visited high up in the Andes mountains of Peru where Angel Jauregui pastors an Assemblies of God church. For a week I taught on the gifts and ministry of the Holy Spirit. Brother Jauregui, along with two others, received the gifts of tongues and interpretation.

What a difference this dynamic endowment made in his ministry! The infilling of the Spirit gave him a greater burden for the lost and changed his whole life-style. He sold some of his farmland and leased out other parts of it. Now he dedicates much of his time to teaching in the short-term rural Bible schools and visiting the fledgling churches God is raising up in this area of Peru.

While I was director of our Bible school in Lima, I taught the doctrine and gifts of the Spirit. Then I gave

opportunity for the students to receive, and many of the gifts were gloriously given.

Errors of doctrine and excesses of manifestation cropped up; but with the Holy Spirit's guidance, the problems were corrected. In the school of the Spirit students learned how to better cooperate and respond to the moving of the Spirit. These students are now ministers and evangelists and they tell me that this instruction was one of the most profitable parts of their Bible school training.

Recently it has been my joy to pioneer a new field in the southern highlands of Peru. From the beginning of this work I set the goal of seeing at least half the members who have been baptized in water also be baptized in the Holy Spirit. This has been a thrilling experience, and now several young pastors, who have recently received this apostolic baptism, are being used to pray others through. The burden of my heart is that God will raise up a truly Pentecostal church in this part of Peru.

We missionaries want to be used of the Holy Spirit to develop a mature, indigenous New Testament church. Please pray for us that we may, like Paul, give instruction in the things of the Spirit both by precept and example.

—LLOYD D. MARSH, *Peru*

RETREATS ARE IN . . . in the plans of district leaders of the Women's Missionary Council, that is. They are in to stay.

Each summer brings more of the meetings on campgrounds, in church facilities, or motel convention complexes—the most accessible accommodations where homemakers, professional women, and golden-agers can escape the routine of the workaday world for a few days of physical and spiritual refreshing.

Pastors know a retreat is a good thing. The effects of the time apart are reflected in the church services. WMC leaders know that women who attend return with new interest and ideas for service.

Families realize the value of the retreat to the home. When one young homemaker was about to decide she couldn't leave her home and three small children, her

husband assured her that with available help he could manage quite well. "You must go," he said; "you always return better for the experience."

PACIFIC LATIN AMERICAN RETREAT

Members of the Women's Missionary Council of the Pacific Latin American District, under the direction of the district president, Mrs. Esther M. Gamez, held their second annual Spiritual Retreat in Tucson, Arizona, last May. The Flowing Wells Assembly of God was the site of the meetings. About half of those registered indicated they were attending for the first time.

Honored guests for the retreat were Mrs. Chonita Howard and Mrs. Lupe Mazzote, each of whom had served as president of the Latin American women's organization for more than 20 years.

A special offering for a Near East Bible school exceeded \$400.

Evangelist Angel Menchaca, guest speaker for the retreat, related how God had impressed him to go to Folsom Prison to visit Juan Corona, convicted of 25 slayings. At first he was refused entrance, but after another approach, he was allowed to see the condemned man and led him to Christ.

INDIANA RETREAT

Indiana WMCs used the wooded district campground for their retreat. Events began with a banquet Monday evening and closed with breakfast and devotions Wednesday morning.

Meetings featured speakers who represented fields of service supported by the Women's Missionary Council. Theme for the services planned by district president Zella Anthony and her staff was "To Do His Will." Ann Ahlf, WMC representative was the principal speaker.

During the meetings a recreation-refreshment center financed by the WMC was officially opened.

ARIZONA RETREAT

"In Times Like These, There Shall Be Showers of Blessing" was the theme WMC President Lois Gribbling selected for the annual WMC retreat in Arizona. Women met on the mile-high district campground. Most of the women were happy to escape the 100-plus degrees September temperatures they had been enduring in the valley. More than 100 attended the five-day retreat.

An early prayer hour, led by Catherine Blount, began the day. A morning class entitled "The Home" conducted by Mrs. Elmer Geesey, district WMC vice-president, followed breakfast.

Attendance at evening services was enlarged by members of nearby congregations. A sectional WMC representative was responsible for each session.

Music plays an important part in women's retreats. Instrumental selections, congregational hymns, new choruses, impromptu choirs, solos, and group arrangements serve as therapy for the weary and pave the way for worship.

Some districts take advantage of a "package deal" for retreat housing, convention rooms, and meals in a motel complex.

Whatever the facility, it is an evident fact that retreats meet a definite need of today's women. Many bring friends who meet Christ as Saviour and are filled with the Holy Spirit there.

No wonder WMCs say, "Retreats are in!"



RETREATS ARE IN!



ABOVE: A typical crowd at the Indiana WMC retreat. **BELOW:** Speakers at the Arizona WMC retreat (left to right): Joyce Geesey, Catherine Blount, and Ann Ahlf.



Missionettes at Oak Cliff Assembly

By CHARLOTTE SCHUMITSCH



ABOVE: Daisies and their sponsors from Oak Cliff Assembly, Dallas, Texas.



ABOVE: Primis of Oak Cliff Assembly. BELOW: Junior Missionettes of Oak Cliff Assembly working on leather purses. The church has two Junior Missionettes clubs and two Senior Missionettes clubs. About 100 girls are involved in the four levels of Missionettes each week.



FAMILY NIGHT SERVICES are exciting for the girls of Oak Cliff Assembly, Dallas, Texas. Each Wednesday evening more than 100 enthusiastic girls meet with sponsors, cosponsors, and helpers.

Because Oak Cliff Assembly is a growing church, the Missionettes program also continues to grow. Among its enthusiastic supporters is Pastor H. C. Noah, for he realizes that this program for girls is an evangelistic outreach of the church. All four age levels of Missionettes are represented at Oak Cliff.

The weekly meetings for Daisies are followed as outlined in *Daisies Tell*, the manual for sponsors; but in addition to this, head sponsor Cynthia Hanna promotes contests to keep the girls interested. These 5- and 6-year-old girls love art contests. Inexpensive awards mean a lot to them.

Activities away from the usual club night are limited for Daisies. But last Christmas the girls were taken to the Pastor's home by church van and enjoyed a time of caroling. Some of the girls also participated in the annual Winter Festival Talent Review.

To listen to each girl pray when her turn comes as they go around the circle is so thrilling, according to their sponsor. More than 20 Daisies attend weekly club meetings at Oak Cliff Assembly.

Marilyn Wallace is head sponsor for the Primis of this same church. The average attendance is more than 30 girls, and the club will be divided as soon as facilities are available.

A trip to the Dallas zoo added interest for the girls working on the Nature and Animals Badge—a part of their achievement program.

The regular Primis work has been supplemented by the sponsor and includes things such as reading books and drawing posters. The girls love it. Other activities have included visiting shut-ins and seasonal parties.

Junior Missionettes make up the largest group at Oak Cliff. They average about 45 in attendance. The two Junior clubs are divided by age. To encourage the girls to wear the official uniform, special social activities are planned from time to time.

These girls make tray favors for local hospitals, visit shut-ins, and work on handcraft projects at regular meetings. Last year they went to a Children's Shelter, put on a Christmas program, and served refreshments.

The two Senior Missionettes clubs average about 22 in attendance at weekly meetings. They too visit the Children's Shelter, shut-ins, and homes for the aged; have camp-outs, slumber parties, etc. This is an age when girls must be kept busy, or other interests will take over.

One reason for the success of Missionettes at Oak Cliff Assembly is the well-organized program carried on by coordinator Alice Compton and all the sponsors. Regular planning meetings are of vital importance.

Girls are being saved at Oak Cliff because a program has been provided that interests them. Mrs. Compton writes, "Missionettes is an exciting and rewarding program for our girls and their sponsors."

Pastors who wish to see their churches grow will do well to consider the value of Missionettes clubs for all girls from 5 through 15 years of age. Missionettes has been planned with the whole girl in mind—and 115,000 girls believe in it!

The sin of hypocrisy

Sunday School Lesson for November 18, 1973

MATTHEW 23:25-39

By J. BASHFORD BISHOP / South-Eastern Bible College
Assistant Professor of Bible and Religion

THE MOST SCATHING DENUNCIATION Christ ever uttered was delivered against the scribes and Pharisees, religious leaders of Israel: "Woe unto you, scribes and Pharisees, hypocrites!" He repeated these words seven times in this message.

Most people condemn hypocrites. However, we ought to take heed lest we be found guilty of the same sins we hate in these men.

Consider the charges Christ made against them:

1. *They failed to practice what they preached* (vv. 1-3). They were not condemned because they held offices as expositors of the Law, for these offices were necessary. They were not condemned for their teaching insofar as it adhered to the Scriptures. Their sin was that "they say and do not." Those who allow sins

in themselves which they condemn in others are most guilty of all (Romans 2:1-3,17-24).

2. *They expected others to bear burdens they themselves would not bear* (v. 4). To safeguard against such an attitude, the Christian's maxim ought to be: "Expect a lot more from yourself than you do from other people." To reverse the order is hypocrisy.

3. *They were guilty of showing off*. "All their works they do for to be seen of men" (v. 5). Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But we are not to parade our virtues so men will glorify us. Pure motives are all-important.

4. *They desired places of prominence and titles of honor* (vv. 6-10).

5. *They used religion as a cloak to hide their evil deeds* (v. 14). "Ye devour widows' houses." They took advantage of defenseless people by overcharging them and demanding high rates of interest. Yet these scribes and Pharisees made long prayers. Christ did not condemn them for praying but for using prayer as a pretense of religion, for they were inconsistent in their living. A real Christian puts Christ into all his business practices. His prayer life issues forth in honorable dealings.

6. *They emphasized externals and minimized the importance of inward integrity* (vv. 23,24). They were very exact in giving tithes—even of the most insignificant items—and Jesus said, "These ought ye to have done." They were wrong in omitting matters which are the essence of true religion—"judgment, mercy, and faith." True holiness is primarily a matter of the heart. Many men give thousands of dollars to church and charity, but their hearts are devoid of the grace and love and holiness of God. It is easier to drop a dollar in the collection plate than to right a wrong and confess sin.

Verses 25-28 contain striking word pictures as Christ pointed out the folly of washing the outside of a cup while neglecting the inside. He likened the Pharisees to "whited sepulchres," beautiful on the outside but inwardly full of rotting corpses. What good is such hypocrisy and deception? The day is coming when secret things shall be revealed.

7. *They pretended respect for prophets who had been slain by their forefathers while they hated and persecuted the living prophets* (vv. 29-33). Notwithstanding all this, Christ would still send them prophets, Himself being the chief. What wondrous grace in His words! Though the scribes and Pharisees were hypocritical and their intentions evil, He would give them further opportunity to repent. He had called them serpents and vipers—strong language indeed. Yet He still extended mercy.

Christ concluded His message with some of the tenderest words which ever graced His lips, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And here is the most solemn sentence of all: "Behold your house is left unto you desolate!"

To reject Christ's love means to become desolate. To receive His love means to possess peace that will last forever.

A GOOD QUESTION



WHAT MUST I DO?

SIN IS SOMETHING LIKE putting on weight. Most people don't worry too much about it until it starts making them look bad.

Then they are likely to ask: "What must I do?"

This is not a new question. Nicodemus came to Jesus one evening to ask it. A rich young ruler knelt in the road before the Lord and asked it. Three thousand people asked it on the Day of Pentecost. And the jailer in Philippi asked the same question of Paul and Silas.

Some people only want to do something to ease their consciences. But a human being can never do anything to make himself good enough to go to heaven. That is why God had to send His Son to die for us. No one else was "good enough." He took our guilt upon Himself. He's the only One who can make us good.

Others join a church, are baptized, or maybe simply make the excuse that they are doing the best they can. But outside changes make very little difference in a person's character because the trouble is on the inside.

Jesus told Nicodemus, "Ye must be born again" (John 3:7).

"How?" Nicodemus wanted to know.

Hebrews 11:6 answers the question this way: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

There are some who don't even go as far as to believe that God exists. Some say He never existed while others say He is dead. Then there are those who are not sure.

Poet Edwin Arlington Robinson said: "The world . . . is a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with the wrong blocks."

Once a young man prayed, "God, if there is a God, please help me! He received help in his trouble.

I was saved when I was 14, but all my life I had hoped that there was a God somewhere, although I wasn't sure. Sometimes I was afraid He might be just a symbol like Santa Claus. When I was 10, a Christian schoolteacher convinced me there really was a God. But I wasn't born again until four years later when I accepted God's Son as my own Saviour in a tent revival.

I found out that God is powerful and accessible. That He cares for me personally. That He knows all about me. He sees what I do, hears what I say, knows what I think, and hears me when I talk to Him. Believing like this brought me such a revelation of what God is that it changed me completely. I became a new creature.

No one can change himself like this. Only God can do it, after a sinner admits he is guilty of sin and is willing to be changed. You can't expect a cure for your sins until you are sick of them.

Long ago a duke in Italy went on board a galley

By SYLVA DOOLIN

ship to ask the prisoners what their offenses were. Every one of them swore he was innocent and laid the blame on someone else.

Finally the duke came to one who said: "My lord, I am justly put here. I wanted money and I stole it. No one is to blame but myself. But I am sorry. If I could live it all over, I wouldn't do it again."

"You rogue!" the duke answered. "What are you doing among so many honest and innocent men? Get out of their company!"

The fellow was set free while the rest were left to tug the oars.

Just so, God wants repentance and sorrow for sins, not excuses.

Ridiculing the doctrine of repentance and forgiveness, Robert G. Ingersoll once said: "If I rob Mr. X and God forgives me, how will that help Mr. X?"


"Well, even if you can't pay him back what you took from him," an old man in the crowd answered, "it would still keep you from robbing him again."

If you desire to be different than you are, ask God to change you. Luke 18:13 is a good way to say it. It is called the sinner's prayer. "God be merciful to me a sinner!"

Then receive God's forgiveness for your sins by accepting His Son Jesus as your substitute. He has already paid the full price.

Then it happens! You have become a new creature! Not in body. You look the same on the outside (except for your expression, perhaps). Where you had a frown of worry before, there's a smile; the hard look is replaced by a concern for others. And you're different inside—in soul, mind, and your very nature. You have been born again! It's not a struggle, not self-suppression, but it is surrender. You have a new leader now, Christ, the Son of God!

Being born again gives you the courage to face life. It makes your whole life more worth living. You no longer have to fight your battles alone because you have been born into the family of God.

John 1:12,13 puts it this way: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." 

Brother Ward,
here's my
question

By C. M. WARD



Mignard Photo

I NEVER CEASE TO ADMIRE the curiosity and appetite of a large congregation. And this pressure is good for the preacher. It keeps him researching in the Word. For that reason the *Revivaltime* congregation has made a better preacher out of me.

Here are four questions that came to me recently. I have tried to give you only the meat of each answer, not the trimmings.

Why are there different denominations? Is division sin?

It can be, but not necessarily.

Division has often helped maintain truth. Malcolm Muggeridge, the well-known British commentator on society and a recent convert to Christianity, was not far from historical truth when he claimed that "the most vital elements in the Christian story have, in any case, derived from dissidence rather than agreement."

Separation has frequently provided spiritual and ecclesiastical stimulation.

We are upbraided so often by what adherents to ecumenicity call the "scandal of disunity."

When Christians separate in order to protect the purity of the gospel, the separation is more desirable than unity. There should be no union with error.

The Bible warns that the nearer we come to the second coming of Christ, the greater the resistance to Christ will be, even in the religious world.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man

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deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thessalonians 2:1-4).

The true church must stay out of this Babylon. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4).

The Protestant Reformation was a tragic necessity. No division is ever pleasant, but it can be lifesaving.

There is a danger of the ecumenical movement stifling spiritual awakening and reform because these bring the so-called "sin of division."

Can ghosts speak? What mysterious being communicated with King Saul the night before his death?

This is one of the most unique and frightening passages in the Bible: "And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel" (1 Samuel 28:13,14).

Exodus 22:18 states the law of Israel. "Thou shalt not suffer a witch to live." God wars upon misleading and seducing spirits.

We may well ask the question, "Would God speak through a witch after He had broken off all communication with Saul?"

Here are the facts as recorded:

1. The apparition *spoke*. He must have had a mouth.
2. The apparition could *reason*. He must have had a brain.