

THE PENTECOSTAL evangel

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

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LOVE'S TASK

*Thou who humblest Thyself
To wash my nameless feet,
Let me serve the troubled ones
Who walk life's busy street.*

*Let me wash their feet with love,
Thy love that on me pours—
With it Thou hast healed my wounds
And putrefying sores.*

*Lord, I would not take Thy place—
O let them not see me!
Let me nurse them with Thy love
Till they can draw from Thee.*

—Poems of Personal Experience

If you want the Lord to make the sun stand still for you, it is from Calvary you must start out; and after you have won the victory, it is to Calvary you must return.

GO BACK TO THE CROSS

By ALFRED N. TROTTER



SOME WOULD FIND FAULT with the Pentecostal people because we go back to the altar so often. We like to wait before the Lord, weeping and praying, drawing near the Cross and pleading the power of the blood of Jesus for our various needs, and they say we shouldn't do that. They tell us that once we have been saved we ought to go ahead and serve the Lord, without going back to the Cross again and again.

But I believe we are scriptural in going back to Calvary again and again throughout our Christian experience. To prove this I would direct your attention to the Book of Joshua, chapter 10. It tells about the battle at Gibeon when Joshua commanded the sun and moon to stand still. You remember how the men of Gibeon had fooled Joshua into making a league with them to spare their city. When the five kings of the Amorites heard that Gibeon had made a league with Joshua, they said: "Let's unite our forces and capture Gibeon before the Israelites take possession of the city. If they establish a bridgehead in Gibeon they'll be right in the heart of our country and they'll capture our cities too." So they attacked Gibeon, and the people of Gibeon were wise. They sent word to Joshua asking him to come and help them.

Joshua was a bit more cautious this time. He had been deceived once. He had gone by human judgment, and had been fooled. So this time he went to God in prayer and said, "Lord, shall I go?" And the Lord said to Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee." This happened at Gilgal. Gilgal was the place where the house of God stood in the form of a tent. Gilgal was the place of contact with heaven. It is at the foot of the Cross that we meet God and get His guidance.

All night long Joshua and his soldiers marched, and they came upon the enemy at daybreak. The Israelites must have been weary after that all-night march, loaded down with all the implements of war, but they did not show it. They fell upon the enemy with great fury, and the enemy fled pell-mell. Not only did the Israelites fight, but

the Lord sent great hailstones from heaven upon their enemies. "They were more which died with hailstones than they whom the children of Israel slew with the sword."

The Israelites pursued the enemy, but Joshua saw he wasn't going to have time to complete the job—to utterly wipe them off the face of the earth. The sun was going down and the moon was coming up; so he waxed strong in faith and stood before his army and said, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." What a demonstration of the power of God in behalf of Israel!

Now you have heard sermons concerning the sun and moon standing still, but I want to tell you what happened after the sun stood still. Notice Joshua 10:13-16: "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah."

That's what happened after the sun stood still. Joshua and his people returned unto the camp at Gilgal. Why did they go back to Gilgal? Because Gilgal was where the high priest was. Gilgal was the place where the brazen altar was, and the smoke of the morning and evening sacrifices. To me it represents Calvary. The brazen altar was a type of Calvary. It was the altar that gave Israel, through the priest, access to God. God said, "I will come down and I will commune with thee from above the mercy seat."

Gilgal was the place of Israel's contact with God, and of God's communion with Israel. And there's no place where we can contact God today and where God can commune with us except at Calvary. That's the place of reconciliation. That's the place of forgiveness, of atonement; and therefore it's the place where sinful man can meet a holy God. All that we receive from God must come by way of Calvary. If it doesn't come to us by way of the Cross, we don't want it. It's spurious.

Joshua and all Israel went back to Gilgal. Gilgal was the place of circumcision. Gilgal was the place where

Alfred N. Trotter, veteran Assemblies of God evangelist, has spent many years intermittently in Africa engaging in missionary evangelism. A few weeks ago he returned to that continent for two or three months of evangelism in Liberia and Sierra Leone.

the reproach of Egypt was rolled away. Gilgal was the place where God changed their diet, and gave them the old corn of the land in place of the manna. Gilgal was the place where the Captain of the Lord's host revealed himself to Joshua. Gilgal was the place where they kept the Passover. Gilgal was the place where they ate unleavened bread. Oh, to the child of God who has eyes to see, this speaks of Calvary where God brings us into a new experience of life in Jesus Christ.

The five kings of the Amorites fled, and Joshua and his army returned to Gilgal. At the very time when Joshua was at the apex of victory—the very hour when the tide was in his favor, he returned to Gilgal. According to all the rules of warfare, he should have pressed on until the five kings had been captured and put to death—but he didn't. After that wonderful demonstration of divine power when the Lord fought for Israel and the sun and moon stood still, it says, "And Joshua returned, and all Israel with him, unto the camp to Gilgal."

If you're going to have the Lord working with you, confirming the Word with signs following; if you're going to have the Lord fighting your battles, making the sun and moon stand still and making you victorious in the conflict, you will have to start out from Calvary. It is from the foot of the Cross that you must start out, and it is to the foot of the Cross that you must return.

We're scriptural in going back to the Cross. We must go back to Calvary again and again. It is at the foot of the Cross that we gather strength for battle. It is there we gain inspiration and the revelation of God. And after each battle, when the activities of the fight have tended to draw our hearts away from God and our triumphs have tempted us to think too highly of self, we need to go back to Gilgal, back to the Cross.

You say, "Oh, I get excited when I pray at the altar, and I'm afraid that when the people see me weeping and carrying on they will think I have failed God." There are many children of God who are being cheated out of God's best for that very reason. They think that if they go to the altar and draw near to Calvary, pleading the power of the Blood and yielding themselves to the Lord, it is a sign of spiritual weakness. No such a thing! Such an act simply indicates that one has come to realize he is not sufficient in himself and that he needs God's power. We must go to Gilgal, the place of circumcision. Paul says, "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

All around us, thrown up as driftwood on the shores of time, are the wrecks of those who have run aground on the treacherous shoals of self-confidence and have lost their usefulness in God's service simply because they didn't take time after every spiritual victory to go back to Gilgal. They failed to go back to the Cross. They failed to tarry at Calvary.

Jesus sent His disciples out to preach the gospel. When they returned they rejoiced and said, "Oh, Jesus, even the devils are subject to us in Thy name. Goody for us." Jesus said, "Rejoice not in this, but rather rejoice because your names are written in heaven." Go back to Gilgal!

Joshua didn't go around saying, "Hooray for me! I'm able to make the sun stand still." He didn't go into the evangelistic field and get big posters printed, saying, "Come and hear Joshua, the man who made the sun stand

still." No, he went back to Gilgal, the place of circumcision, the place of self-crucifixion.

Peter was so charged with the Holy Ghost that as he walked down the street the sick were healed simply because his shadow fell on them. Oh, what an anointing; what a consecration! Do you suppose Peter thereafter had cards printed, saying, "Peter, the shadow-healer, is in town. The gift of healing operates through his shadow. Come and see Simon Peter D.D., X.Y.Z., cast shadows"?

The devil will puff us up, if he can't lure us into the gross, vulgar sins of the world. He'll let us get all wrapped up in work for the Lord. He'll do anything he can, if only he can keep us from going back to Gilgal.

Joshua 10:15 says, "And Joshua returned, and all Israel with him, unto the camp to Gilgal." There are some Bible students who say that this verse is misplaced. They say that one of the scribes long ago must have made an error—that he must have been sleepy, and as a result put this verse in the wrong place. I don't believe that. I believe the Holy Ghost put verse 15 right where it is, in order to show us the need of going back to Calvary.

Joshua went back to Gilgal by divine inspiration, not by a copyist's error. He went back, even though the five kings had escaped. It was contrary to the rules of strategy in warfare. One might have expected him to pursue those kings and clinch the victory before he turned aside. But Joshua had already won a great victory; he had witnessed a mighty manifestation of the power of God; and so he hastened back to Gilgal.

What about those five kings—did he let them escape? Oh no. It had been told him that the five kings were hiding in a cave at Makkedah, and he had given command that great stones be rolled over the mouth of the cave to trap them. After he had prayed through at Gilgal and received a new touch of God upon his soul, Joshua said, "Come on, boys, it's time now to handle those old fellows." So they went to the cave at Makkedah and rolled the stones away; then they dragged out those poor, wretched, crestfallen kings. Joshua said to the kings, "Put your necks on that stone." Then he said to the captains of his soldiers, "Come near, put your feet upon the necks of these kings." And Joshua said unto them, "Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight." I want you to get the feeling of a champion. No matter who your enemies are, just put your feet on their necks, and squeeze. God will give you the victory.

What do you suppose would have happened if Joshua had begun to strut around, saying, "I made the sun stand still, I know how to pray. I have the power of the Holy Ghost. I speak with tongues. I have visions and dreams. I'm somebody!" I'll tell you what might have happened. Those five escaped kings might have organized an underground revolt against Joshua and driven Israel out of the land. But Joshua was wise. He said, "I'm nothing in myself. I'm weak. I've had a terrific victory. God has given a marvelous, glorious, triumphant demonstration of His power in my behalf. But I can't gather strength from God's demonstrations of power. I must get back to Gilgal. I must go back where I can get a fresh revelation of God to my heart."

Let's go back to Gilgal—back to the Cross. It is there we will meet with God and receive power to go forth to new victories in our spiritual conflict.

Lord, Send a Revival!

THE CRY OF MANY HEARTS TODAY is, "Lord, send a revival!" By faith our leaders designated 1969 as "The Year of Revival" and in prayer meetings everywhere our people are praying that it will be so.

The reports reaching us from many sources indicate that the Lord is answering this volume of prayer. The Holy Spirit is moving in the churches. God is stirring His people and leading them out into greater dimensions of power and new avenues of service.

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3). When we claim this promise we hardly know what to expect. Perhaps God will do a new thing and move in ways the world has never seen before. On the other hand, there are certain Scriptural principles which have always prevailed in genuine revival, so it may be well to define the term.

By revival we mean not so much the human efforts made to win souls as that wonderful moving of God's Spirit on the hearts of men that results in their actual salvation. By revival we mean not merely a crowd coming to church, but a multitude coming to Christ.

Biblical revival means not only the salvation of the lost but also the quickening of believers. It is an endowment with spiritual life from heaven, a restoration of divine power in the lives of Christians that causes them to pray in the Spirit, speak in the Spirit, live in the Spirit, be led of the Spirit, and be used by the Spirit. In short, it brings their entire lives under God's control and into conformity with God's will.

Genuine revival humbles men and women and gives them a profound reverence for God. It causes them to pray, "Hallowed be thy name"—not the name of a man, or the name of a church, but the name of the Lord. It is His glory they seek, not their own.

In His high-priestly prayer (John 17) our Lord asked the Father to glorify Himself in His Church. Revival does a work in us that causes people to glorify our Father which is in heaven. Anything less than this is not Biblical revival.

In true revival the name of Jesus becomes inexpressibly sweet. The Spirit exalts that precious Name and it becomes fragrant as costly ointment that is poured forth. The Name is not spoken lightly, but worshipfully. Men confess their faith in that Name and call upon that Name for salvation. They render service in Jesus' name, pray in His name, ask for signs and wonders to be done in the name of that Holy Child Jesus. True revival leads us to honor that Name, which God honors above every other name.

When revival comes we pray, "Thy kingdom come," and mean it. We become preoccupied in promoting God's Kingdom. We seek it first above every personal interest. We are zealous for it; we work for it; we pray and sacrifice that the King may rule in human hearts everywhere.

A study of the Book of Acts shows that wherever revival comes there is repentance, a turning to Christ, and a conforming of men's lives to His image. The revivals under Philip and Peter and Paul produced these results. The early Christians in Thessalonica, Philippi, and Ephesus showed this work of the Spirit. The Lord's messages to the seven churches (Revelation 2 and 3) called upon His erring people to repent and to do the "first works" that denote repentance. By this fruit we may know when God answers our prayers for genuine revival.

—T.C.C.

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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.

FOR AS LONG AS I CAN REMEMBER, two lines have lingered in my mind. They are words my mother taught me to say when I had fears of any kind: "Leave, ah, leave me not alone; still support and comfort me."

When I grew older, I learned that those words are part of Charles Wesley's hymn, "Jesus, Lover of My Soul," and the entire stanza goes as follows:

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

Many times those words have reminded me that God was watching over me in times of danger—and never was this more true than one spring night when I was trapped in a forest fire.

It happened 50 years ago. In those days forest fires were more frequent than today. The governmental forest service was not very active yet, and it was largely the landowners' responsibility to protect their own forest land. Subsistence farmers felt a mutual interest in controlling fires, and neighbors were quick to respond to a call. Even neighbors who were not on speaking terms would work together to bring a fire under control. The fact that their own fences, crops, and buildings were in danger of being destroyed made people forget their differences. We rarely knew how the fires started, but everyone would work together to fight them and it was not unusual for a group of neighbors to spend two or three days and nights battling the blaze. We would eat in shifts at whatever home was nearby. No one slept until the fire was out.

On this particular night I was caught below a cliff about 30 feet high. Because of blinding smoke, I had taken the wrong path and had become separated from the group of men who were working together. The fire was being driven up the mountain by a high wind. When I discovered my position, the fire was burning in a half circle sealing off both ends of the cliff, and I was trapped. I could not climb the cliff, and the fire was closing in on me. It was not more than 200 yards away.

This was the first time I had ever come face to face with what seemed to be certain death. When the wind blew, the fire leaped nearly to the treetops as it burned through dense laurel thickets. The flames hissed and roared. The heat was intense.

A terrible fear came over me. At 17, a healthy youth thinks of death as he thinks of old age—something in the far distant future. But that night it was very near, and I believed I was about to meet the God I had known and trusted all my life. Then I felt a calmness as I remembered my mother's words, "Leave, ah, leave me not alone; still support and comfort me."

I hovered close to the cliff that I could not climb. The leaves were drifted deep against the jagged rocks. While I quietly awaited my fate that was coming ever closer, it was as if I heard a voice calling above the roar of the flames: "Rake the leaves toward the flames; you still have time." I began raking with my fire rake. I found that the leaves were wet underneath. The wind

calmed down for a short time, and the choking smoke swirled against the cliff, almost blinding me. Soon I had a space about 30 feet square raked down to the wet leaves.

Then I seemed to hear the voice again, "Dig deep into the wet leaves and lie down."

There was fully two feet of damp leaf mold at the bottom of the drift, and I soon had a trench dug down to the damp earth. As I lay in the trench with my face buried in the damp leaves, I could breathe without choking on the smoke. My eyes stopped burning; and though bone-weary from two days and nights of fighting the fire, I had a calm in my soul as though God had been in the trench beside me. I have always believed that He was.

The wind arose again, but it blew from the opposite direction. The flames stopped leaping toward me and burned slower against the wind.

All fear of being burned alive had left me as the flames burned to the edge of the space I had raked. They burned past me and against the cliff, and left charred smoking logs and fallen limbs that burned with little flames that gave me light to walk to the end of the cliff. After a long, hard climb up the mountain, I joined the other firefighters.

Every morning since then, when I awaken, I commune briefly with God to ask that He will direct me through the day. When the day is over, I go to sleep thanking Him for His care, grateful that He never leaves me alone but still supports and comforts me.

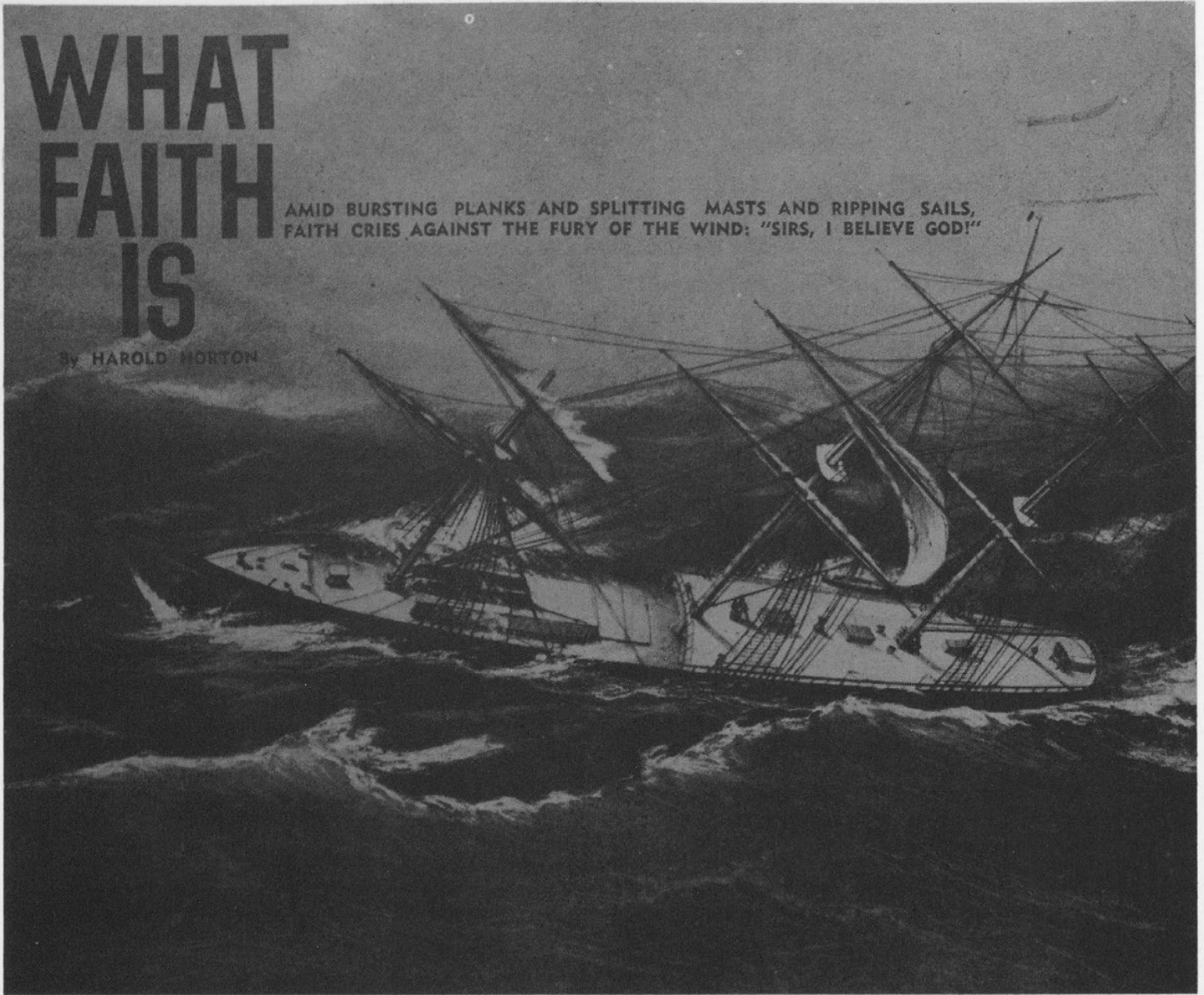
THE NIGHT I ALMOST DIED

By J. MARSHALL PORTER

WHAT FAITH IS

By HAROLD HORTON

AMID BURSTING PLANKS AND SPLITTING MASTS AND RIPPING SAILS,
FAITH CRIES AGAINST THE FURY OF THE WIND: "SIRS, I BELIEVE GOD!"



Clipper ship "Comet" of New York—Chicago Historical Society

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

FAITH IS THE ASSURANCE OF FUTURE CERTAINTY, the proof of unseen reality. Faith is not a dream, like the "hope" of the world; it is a substance—like a handful of diamonds. It is not a cloud out of reach of human grasp; it is a "ground" (marginal rendering) solid under our feet. Faith is the strong cable that connects man's impotence with God's mighty dynamo.

Faith does not stand shamefacedly before God, making apologies for human weakness and unworthiness. Rather, faith is the violent intrusion of great need upon the treasure chest of God's all-supply.

Faith is the normal atmosphere of heaven so difficult to acquire on earth for the obvious and revealed reason that all hell is against it. For by faith the weakest among us may storm the battlements of hell and hurl the enemy from his challenging chariot.

Faith is difficult only in its absolute simplicity. Faith is not grasping tight and clenching fists and furrowing brows and gritting teeth and shouting in a kind of hope-

less hope, "I will believe; I do believe." No; that is not faith. Faith is the easy, restful, fearless attitude of an infant reposing on its mother's breast—with no thought of fear, effort, or uncertainty. Faith is absolute rest in God, absolutely knowing and absolutely trusting according to His gracious promises and commands.

Unbelief is utter weakness; faith is almighty strength. Doubt is bondage; faith is victorious liberty.

Faith touches God and brings Him to our aid in every time of need for spirit, soul, or body. Faith invades God's armory for weapons in the fight against sin, storms heaven's strong room for God's promised bestowals.

Faith takes God's righteousness for man's sin—and that is salvation. Faith seizes God's fullness for man's emptiness—and that is the baptism in the Holy Spirit. Faith snatches God's health for man's sickness—which is divine healing. Faith grasps God's holiness for man's failure—which is sanctification.

Faith receives God's victory for man's defeat—which is overcoming. Faith embraces light for man's utter darkness. Faith inhales God's life for man's death.

Faith revolutionizes, reverses, transfigures, beatifies

all human weakness and helplessness and failure as it puts the believer in the realm of health and plenty and power and victory and inexpressible happiness. "This is the victory that overcometh the world, even your faith."

With faith God is delighted. Without faith it is impossible to please God. Faith is the most precious commodity in heaven or earth.

Faith is so rare and precious that it is the first thing Jesus will look for when He comes again. "When the Son of Man cometh, shall He find faith on the earth?" Faith is a fast diminishing element in the world, but it is a strongly increasing dynamic in the faithful believer.

Faith grows on every attempt to destroy it. In every test, real faith triumphs. Faith indeed can grow only in circumstances that would normally produce its opposite. Hence the fiery trials of the man of faith. Faith gladly receives every trial as a heaven-sent opportunity to increase its intensity. Faith "laughs at impossibilities and cries, 'It shall be done!'"

Faith knows no defeat. In spite of circumstances, symptoms, temptations, it implicitly believes the naked Word of God. With Paul in the tempest, amid bursting planks and splitting masts and ripping sails, faith cries against the fury of the wind: "Sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Hallelujah!

Faith fully trusts not only in God's Word, but also in God Himself. For "God, that cannot lie, promised. . ." "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not

HAROLD HORTON IS WITH THE LORD

HAROLD HORTON, internationally known Bible teacher, author, and man of faith, went to be with Christ a few weeks ago. He was 89 years of age. Brother Horton passed away at Poole (near Bournemouth, England) where he and his wife lived in a fourth-floor apartment. The funeral was conducted on January 9 by Howard Carter.

Converted at the age of 20, Harold Horton passed his examinations as a Wesleyan local preacher when he was 21. He came from Wales, and often recalled the revival scenes he witnessed there.

"The Welsh revival filled the valleys with convicted people crying to God for mercy," he wrote in an *Evangel* article. "The power of God smote them in the streets and prostrated them as they were going to work, till on every hand was heard the cry for salvation."

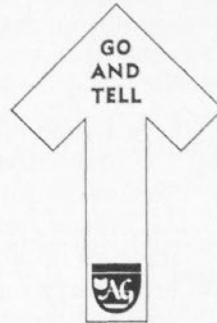
He came in touch with the Pentecostal Movement at a great London convention. In all his experiences as a gospel

preacher, he had never known such blessing as these Pentecostal people were enjoying; so he sought the Lord and a few days later received the Pentecostal baptism.

He went on to become one of the foremost Bible teachers in the Pentecostal Movement, ministering at camp meetings, conventions, and local assemblies throughout Great Britain, Canada, USA, and other lands.

His best-known book is *The Gifts of the Holy Spirit* (Gospel Publishing House, \$1.50). Other books still in print at Springfield are *What Is the Good of Speaking With Tongues?* (30 cents) and *Baptism in the Holy Spirit* (30 cents).

In the last years of his life Brother Horton was confined to his room by physical infirmity, but visitors kept coming as long as he lived. They would climb four flights of stairs to receive the ministry of this man of God, and numbers received the Pentecostal baptism in his apartment.



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make it good?" "Faithful is he that calleth you, who also will do it."

Faith believes in spite of impossibilities. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Jesus said, "If thou canst believe, all things are possible to him that believeth."

*"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
God specializes in things thought impossible;
He does the things others cannot do."**

Faith believes before it receives. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

There is a negative as well as a positive side to faith. "For verily I say unto you, That whosoever shall say . . . and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Faith says. It asks until it receives.

Faith shows itself in action. Smith Wigglesworth used to say that faith is an act. He added that the Acts of the Apostles is called by that name because they acted. Faith must stretch forth its hand whether it can or can't. Faith must arise and take up its bed and walk. Faith must get up and minister when Jesus has visited with His mighty touch.

Faith is not faith when it refuses to do the things that Jesus commands, however unreasonable they might seem. Faith never complains in trial. "Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Faith that complains at seeming refusals or delays is not real faith.

Faith has love as its active principle. The heart is so bursting with love to God that it simply will not doubt Him whatever are the manifestations to the contrary. True faith always "works by love," the "love of God shed abroad in our hearts by the Holy Ghost."

May our prayer ever be, "Lord, increase our faith."

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Gumersindo Torales

By PAUL E. HUTSELL / Paraguay

A GIANT FALLS

ANY WAY YOU LOOKED AT HIM, Gumersindo Torales was head and shoulders above those around him. He was tall in stature in a nation of generally small people, patient among a people of revolutionaries, generous in a world of selfishness, righteous in a society of loose morals, and faithful in an unusual degree.

Every once in a while there appears on the earth a man such as Pastor Gumersindo Torales of the Paraguay Assemblies of God. He was called to

be a leader of men—a spiritual giant.

I first knew him in 1957 when he became pastor of the church in Isla de Francia, and he and I were thrust together in the task of rebuilding a broken congregation. Later we worked together with others in establishing the Paraguay Assemblies of God. The Lord blessed him with wisdom, and we relied heavily upon him in our district council meetings.

Then, suddenly, this giant fell—cut down by a negligent bus driver.

Brother Torales and his assistant, Enrique Hidalgo, had just finished their Sunday night service and were on a motor scooter returning to their homes. They pulled out onto the heavily traveled highway between Asunción and the International Airport, and without warning a bus—rushing through the night without lights—caught them broadside!

Both brethren were killed in an instant, their bodies crushed and torn by the impact.

Gideon Bomba preaching at evening service.



PASTORS, WORKERS, AND WIVES—about 100 altogether—traveled as far as 300 miles to attend a Week of Prayer at Dedza, Malawi. They came with arms full of maize flour for the week's food, and with hearts empty—hungry for the blessing of God. At the end of the week, they returned home with arms empty but hearts full.

Gideon Bomba and Eliot Nkunika, leaders since the work's beginning in 1947, stated that it was the greatest move of God they had experienced in Malawi in over 20 years.

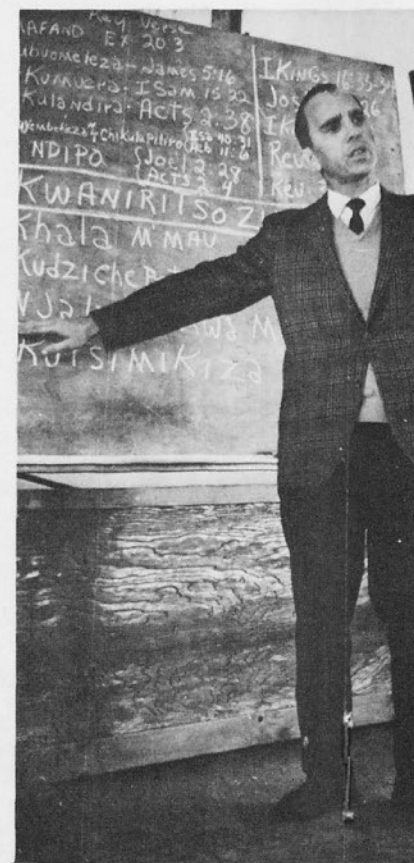
Brother Bomba was the evening evangelist, and Delmar Kingsriter was the morning teacher. Other missionaries and nationals spoke during the afternoon meetings.

A deep probing by the Spirit of God became evident. A number of people spontaneously stood to their feet to confess sins and bitternesses they had harbored in their lives.

The gifts of the Holy Spirit were manifested during this time of prayer, and 20 believers were baptized in the Holy Spirit.

The national church paid the conference expenses. One result of the meeting was the decision that every Wednesday would be a day of prayer for revival in Malawi.

In village Bible school seminars conducted after the Week of Prayer, the revival spirit continued. Sixty persons were baptized in the Holy Spirit, many believers testified to miraculous healings, and a number of people were saved.



MINISTERS SPEND W

Set aside every Wednesday as a day

My wife and I spent the night notifying the families and arranging for the care of the bodies. We had to secure the caskets and plan the funerals, which would have to be held within a few hours due to the heat of the tropical summer and the lack of any embalming facilities.

We buried Enrique Hidalgo, the assistant, early on Monday afternoon in what was more a victory march than a funeral service, as the people worshiped the Lord for His promises of resurrection and eternal life.

We were able to keep Brother Torales' body until Tuesday so that his son could arrive from Buenos Aires, Argentina.

More influential people heard the gospel through Brother Torales' death than in his life. Many of his countrymen who would not go to hear him preach came to his funeral; there they listened to a message of salvation that touched every heart and brought peo-

ple into an awareness of their need.

Brother Torales believed that to serve God one must serve his fellowman. He always had time to encourage the needy or to help the poor.

In Paraguay's terrible Chaco War he did not wait to be conscripted. When there was no transportation to the battlefield, he went on foot and supplied his own food in order to fight for his country. At that time he did not yet know the Lord, but later testified that it was in the heat of the battle with hundreds dead all around him that he opened his mind to God.


Later, a medical doctor gave him a Bible; and it was through diligent study of God's Word that he received Christ as his Saviour. His faith became as solid as a rock, and he was unwavering in his service to the Lord.

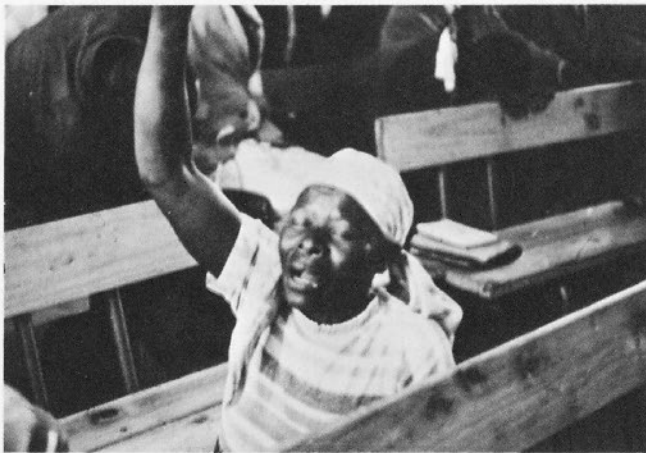
In Paraguay—a land of too few ministers—his absence is felt again and again. We are praying that God will raise up men and women to take

the places of those who have gone to be with Christ.

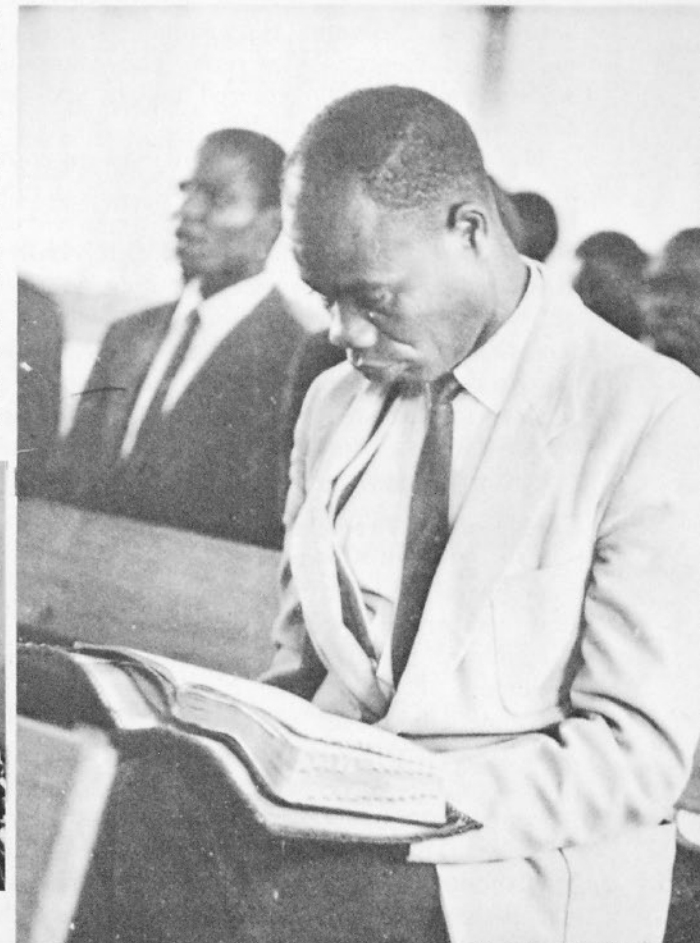
I was present in Gumersindo Torales' church for the first service after his tragic death and was thrilled to hear the Sunday school superintendent as she said: "We have lost our pastor and our adult Sunday school teacher. Let us not be like the early disciples who returned to their fishing when their leader was taken from them, but let every one of us remain at our posts and each one take a little of the load upon ourselves."

She went on to say, "It is easy to ask the Lord to raise up workers without offering ourselves. The first duty that awaits one who would ask the Lord to raise up workers is to offer himself for that task with the words, 'Here am I, Lord. Send me.'"

Yes, a giant has fallen. But there is a God in heaven who sees and cares—and raises up others to carry on His work of saving the lost. 



FAR LEFT: Delmar Kingsriter teaching during the morning session. **LEFT AND BELOW:** Those attending the Week of Prayer were hungry for the blessing of God. Many were baptized in the Holy Spirit. **RIGHT:** Saulos Matengambile became absorbed in the Word and in the course on "How to Pray."



WEEK IN PRAYER

day of prayer for revival in Malawi

THIS PRESENT WORLD

SPECIAL EVENT

World Day of Prayer to Be Observed March 7

"For a Broken World" is the theme suggested by the National Association of Evangelicals for the World Day of Prayer, Friday, March 7. The World Day of Prayer is observed by churches in hundreds of communities across America each year. The Women's Auxiliary of the Pentecostal Fellowship of North America takes an active part in promoting this Day of Prayer.

The 1969 theme is especially relevant in a day when explosive pressures threaten the breakdown of society and when symptoms of fear, frustration, and anger are conspicuous around the world. This year's urgent call is for Christians to gather together to pray for personal renewal and for compassion to minister to broken hearts, bodies, minds, and spirits.

OPINION

More "Vitamin R" Needed, Columnist Says

For insomnia, neuroticism, and peptic ulcers, the best antidote is "Vitamin R", namely "Religion," according to Dr. George W. Crane. The columnist said that when people worship colored tablets and bottled medicines they are growing idolatrous.

"Indeed, the rise of psychiatry is an indirect indictment of the decline in religion," Dr. Crane said. "A firm partnership with the Almighty gives you a wider, cosmic perspective. This dwarfs petty daily irritations. It then lets you fall asleep without knocking yourself out with a chemical club inside your cranium. Remember, too, that the drugs you consume will impose an extra burden on your liver and kidneys and usually your heart."

"Get on God's team so you can relax at night by asking Him to take over the night shift," the journalist-physician concluded.

Conservative Predicts Split in Southern Presbyterian Church

A liberal-conservative schism is inevitable in the million-member Presbyterian Church in the U.S. (Southern), a leader of a conservative Presbyterian laymen's group predicted.

Kenneth S. Keyes, president of Concerned Presbyterians, Inc., said a split in the century-old denomination "is bound to happen within the next few years."

Keyes described the conservatives as church members who "believe that the primary mission of the church is to lead the lost to Christ and encourage believers to surrender themselves more fully and completely to Him."

The liberals, he claimed, "take the position that the church's chief function is to become involved in social, economic, and political matters."

Armed Conflicts Growing More Frequent

Conservative Bible expositors have long asserted that Christ's comment about "wars and rumors of wars" re-

fers to the time of His return. This prophecy becomes startlingly relevant in light of a survey released by the Institute for Strategic Studies in London which gives evidence the world has entered an "age of conflict."

According to the report, there have been 128 conflicts in the past 70 years, and 73 have occurred in the past 29 years (since World War II began).

Ninety-five of the conflicts were in Asia, Africa, or the Middle East. These areas seem to be growing less stable each year, according to the report.

PENTECOSTALISM

Priest Cites Growth of Pentecostalism

The Pentecostal movement is growing nine to 15 times as fast as the historic churches in some countries, a Roman Catholic priest said at a Minnesota conference on the charismatic renewal.

Kilian McDonnell, O.S.B., director of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota, also described the growth of "neo-Pentecostalism" within the older Protestant churches and within Catholicism.

Catholic Pentecostals, he noted, generally encounter less hostility from their church leaders than Protestant Pentecostals in their respective churches.

He said Pentecostalism rarely receives a fair hearing because of its bad public image. "To the public, Pentecostalism conjures up images of emotionalism, fanaticism, religious mania, illiteracy, messianic postures, credulity, and panting after miracles," he said. The priest, who has done considerable research on the movement, said this image does not do justice to large segments of the Pentecostal movement.

Pentecostals in Romania Number 80,000

Romanian Pentecostal churches have 80,000 members in 900 congregations, according to leaders of the movement who visited London.

Pavel Bochian, president of the Pentecostal churches in Romania, and Trandafir Sandru, a Bucharest pastor, said official recognition for the churches had been obtained from the government.

The Pentecostal movement now has 200 ministers in Romania, they reported.

COMMUNISM

Russian Campers Not Atheistic Enough

A meeting in Russia which assembled 950 boys and girls at a Black Sea youth camp to "root out religion" was not entirely to the liking of the editors of *Nauka I Religia*, a science and religion publication.

The Soviet atheist magazine complained that while most children said they did not believe in God because He was not seen by cosmonauts during space flights, many children just didn't care whether they were atheists or not.

Nauka I Religia charges in its latest edition that

there is a lack of enthusiasm for atheism among local authorities and inadequate atheistic education of children.

Spiritual Growth Evident in Communist Lands

Looking back over 6,000 miles of travel across Siberia and Russia, Tom Watson, editor of *Horizons* magazine, states that Christians in those countries discuss the complicated and frustrating problems involved in their political system. He said they have frank differences among themselves as to what constitutes their spiritual duty and they are both hated and pitied by unbelievers.

Believers in the Soviet Union worship openly, sometimes under surveillance but without intimidation, in church buildings provided by their government. "Christians in Russia are not shot on sight, nor are they hustled off to Siberia in boxcars," he stressed.

Another piece in the jigsaw puzzle on religious freedom in Communist countries was put into place by

Donald F. Tweedie, professor of psychology at Fuller Theological Seminary. Dr. Tweedie, who informed himself of conditions in Eastern Europe while studying psychology at the University of Vienna, said he believes there are more true Christian believers behind the Iron Curtain *in proportion to the population* than there are in North America.

"Spiritual growth under oppression is much greater than that under indifference," says Dr. Tweedie. "I think we evangelicals sometimes talk out of two sides of our mouths. We expend much energy reacting against the trend of political events when history tells us that the Church thrives under the very oppression we so strongly denounce!"

It appears that heat has made the light shine brighter and God's people continue to season the world with spiritual salt—even in Communist countries.

THEY ARE SAYING

THE REST OF VICTORY

Alan Redpath, in Victorious Christian Living, published by Fleming H. Revell Company:

"There is nothing—no circumstance, no trouble, no testing—that can ever touch me until, first of all, it has gone past God and past Christ, right through to me. If it has come that far, it has come with a great purpose, which I may not understand at the moment. But as I refuse to become panicky, as I lift up my eyes to Him and accept it as coming from the throne of God for some great purpose of blessing to my own heart, no sorrow will ever disturb me, no trial will ever disarm me, no circumstance will cause me to fret, for I shall rest in the joy of what my Lord is. That is the rest of victory."

AN UPSETTING BOOK

Lambert Dolphin, physicist:

"The New Testament is a very upsetting book to read these days because it so honestly tells men what they are like inside. It openly exposes the cause of our problems which is our independence and rebellion against the Creator who brought us into existence. . . .

"God's cure for our sin is Jesus Christ. In His deep love for mankind, Christ fully identifies with each of us, and in fact has already given His life in exchange for ours. . . . The love, forgiveness, and fresh new start which God offers men today is available simply by asking God directly. He accepts you as you are. God is in the business of rebuilding lives from the ground floor up. You owe it to yourself to check this out, not just in theory but in actual experience like the rest of us."

NOTHING BUT THE GOSPEL

Herbert E. Palmquist in The Covenant Companion:

"We sometimes get the idea that Christianity is a nice quiet little devotional hour. In the Book of Acts it isn't!

Here it is mobs and riots and violence, and it is all this because of a man and men who were a bit enthusiastic about the gospel. Paul was willing to go to Rome to preach also because he thought the people there needed to be saved just like everybody else. Emperors need to be saved, high priests need to be saved, cardinals need to be saved, popes need to be saved, as Luther well knew. Oh yes, and bishops and ministers too. And nothing can save them but the gospel."

THE RICH MAN'S ONLY HOPE

Evangelist Billy Graham, in Campus Ambassador Monthly:

"This little planet inching out into space, lost and doomed and separated from God, suffering banishment from the presence of God, was so loved by God that while we were yet in our sins, Christ died for us. It was God in Christ reconciling the world to Himself by dying for sin.

"Two thousand years later J. P. Morgan, the world's richest man at that time, said: 'My only hope of heaven is through that death and that shed blood.'

"I ask you, is your hope in that death? Have you come to the cross and met God; have you come to that cross and asked Him to cleanse you from your sins?"

"YOU ARE HIS PERSONAL CONCERN"

J. B. Phillips, translator of The New Testament in Modern English, in his new book, Ring of Truth, published by Macmillan Company:

"The Christian is recommended to . . . realize that God cares for him intimately as a person. 'He careth for you' (1 Peter 5:7) is hardly strong enough, and I don't know that I did much better in rendering the words, 'You are his personal concern.' . . . It may seem strange to us, and it may seem an idea quite beyond our little minds to comprehend, but each one of us *matters* to God."

HE WAS ONE MAN WHO HAD "EVERYTHING" as far as his neighbors and friends could tell. He was young, for one thing. And in the opinion of the older people his youth was one of his most priceless possessions. Years in which to live!

He was rich, too. Some envied and some approved, but all agreed it was a very good thing to have plenty of "this world's goods."

And he had status. He was a highly respected leader in the church. Not many young men were rulers in religious matters, as he was.

He had an excellent reputation and was proud of the fact. No one had ever seen him break one of the commandments. But, strangely enough, all this didn't quite satisfy the ambitious young man. He was dissatisfied without knowing quite why. Disappointed that in spite of all he had and all he was, there was a gnawing hunger for something more. *What was missing?*

He searched his books diligently for the answer. Surely there must be another dimension to life; a vital reason for living; a deeper significance than he had grasped.

Then he heard about Jesus. Among the Jewish leaders there was a great deal of speculation about this most unusual teacher from Galilee. It was reported that He answered hard questions with great wisdom and that He said a great deal about the life to come and how to prepare for it.

An urgency which became an obsession to see Jesus and talk with Him took hold of the young man, and the Bible says he ran and knelt before Jesus. "Good Master, what shall I do that I may inherit eternal life?" he asked.

Wrapped up in this one short question were all the unanswered questions, all the unutterable longings of his life.

And the Son of God knew it. He gave the young man an opportunity to tell of his achievements and his goodness. "I've kept the commandments since I was a child," he said. And then the hunger for peace and the knowledge of his need in the presence of the Master wrung another question from him. "*What lack I yet?*"

When the Master answered his question, the young man learned a surprising thing about himself. He was not willing to pay the price for it! "And he was sad . . . and went away grieved" (Mark 10:22).

There was no great outward change as far as the neighbors were concerned. They continued to look upon the rich and busy young man as well-favored. They still thought he had "everything." But he was not the same. He had earnestly sought the missing ingredient—the meaning of life and a hope for eternity—and when he had found it, he had forfeited it for lesser things.

How many today are favored with so much, yet in their hearts they know there is a missing ingredient. "What lack I yet?" they secretly wonder.

So universal is this dissatisfaction, this search for life's real meaning, that some cigarette and whiskey advertisers spend millions every year to assure the public that their products will bring happiness and satisfaction. Tranquilizers are taken regularly by thousands to snatch a few hours of artificial relief from the insistent question of the missing ingredient. But the quest goes on.

Some foolishly think the lack is a material one, so they set their feet more firmly on the ladder of success and climb frantically, hoping to find the missing ingredient at the top. But the same haunting question plagues those who have already arrived.

Others, more aware, realize that the missing ingredient is not a tangible thing but a thing of the spirit. So they seek it in discipline of mind and heart. They may

HE WAS YOUNG, RICH, INFLUENTIAL—AND FRIENDS SUPPOSED HE LACKED FOR NOTHING.

THE MAN WHO HAD "EVERYTHING"

By ELVA J. HOOVER




even join a church in their search for the answer to the question, "What lack I yet?"

Where is the answer? Who has it? Can we find it today? You will find the answer where the rich young ruler found it, for *Christ is the answer*. He is the missing ingredient in your life. He alone can give proper meaning and eternal perspective to these short lives of ours. He placed His hand upon the thing that stood between the rich young ruler and Himself and said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me."

For the rich young ruler this was the only way, and the Master knew it. He deals just as specifically with

each of us, but the important thing is complete surrender. This we must give if we would have life's missing ingredient. Only after such self-surrender can we experience the rich rewards which far outweigh the paltry and unsatisfying things of time.

If you have not yet come face-to-face with the Master, why not come to Him now, just as you are? Do not be afraid to confess your lack, your need, your sins, for He came to earth just to meet all that need at Calvary. He died and rose again that you might have forgiveness for sin and a rich, meaningful life of service in fellowship with Him.

Only in Christ will you find the missing ingredient which makes for complete satisfaction in this life "and in the world to come life everlasting." 

WE ARE PROUD OF 'REVIVALTIME'

By **ERROL BHOLA** / *General Secretary of the Assemblies of God in Guyana*

THE ASSEMBLIES OF GOD CHURCHES in the entire nation of Guyana are known as "*Revivaltime* churches." This is because people have come to connect our congregations with the broadcast that has been heard every Sunday in our country for more than 15 years.

Generally speaking, it will be a Guyanese man who tunes in *Revivaltime* at 8:30 a.m. Sunday on radio station GBS. The women often go to church in the morning, leaving the men at home. I personally know many lawyers and other men, the cream of our society, who regularly tune to *Revivaltime*. Ministers of various denominations have told me that the broadcast has inspired them for the pulpit from week to week.

Guyana has 187,000 square miles of territory and is a land of many waters. Many of our rural folk live miles from any church. And the churches in some areas can be visited by a preacher only once or twice a month. The people in these areas eagerly look forward to hearing *Revivaltime*. They have told me how much they appreciate the bright singing, the up-to-date testimonies of healing and divine provision, and the dynamic presentation of the Word of God by our good brother, C. M. Ward.

These radio sermons command the attention of every man who hears, regardless of his station in life. The educated and uneducated, the high school youth and the old farmer, the university student and the street sweeper—all are influenced by the broadcast. I dare say that of the 750,000 people in Guyana, the majority have heard *Revivaltime* and know it is related to our Assemblies.


Revivaltime is a lifeline in Guyana, both as an inspiration to our preachers and as a gospel witness to the population in general. Although the mail response of a



The author of this article, Errol Bhola, left, general secretary of the Assemblies of God in Guyana, sits in conference with David J. Guenther. Missionary Guenther reports that Sunday school attendance at Errol Bhola's church in New Amsterdam, with its outstations, reaches an aggregate total of some 400 to 450 persons each week.

dozen or so letters a month may not compare with other areas, I am confident that a person-to-person survey would show that a great number are listening to the broadcast regularly. How they would miss the program if it were ever taken off the air!

All 24 of our organized Assemblies here in Guyana value *Revivaltime* very much, and so they pledge to give a specified amount each month to keep the broadcast on the air. Most of these congregations have the word *Revivaltime* on signboards outside their churches.

We are proud of *Revivaltime* and we know that the Lord is using the broadcast greatly in our nation. 



SERVING CHRIST

Sunday School Lesson for March 9, 1969

BY J. BASHFORD BISHOP

LUKE 19:11-27

THE PARABLE OF THE POUNDS was given because of the persistent feeling, even among Christ's disciples, that "the kingdom of God should immediately appear." In giving the parable, Christ did not emphasize the *fact* or the *nearness* of the Kingdom. He stressed the importance of one's living and serving in such a way that he will be rewarded when the Kingdom is finally established.

THE DISTRIBUTION OF THE POUNDS (vv. 12-14)

1. *The nobleman represents Christ* whose return to glory was necessary in order for Him "to receive for himself" the Kingdom.

2. *Each servant was given an equal amount of money* to invest for his master during his absence. While the Parable of the Talents (Matthew 25:14-27) points out the fact that God in His sovereignty gives some more abilities than others, this parable emphasizes that every

OFFERS BETTER DIVIDENDS THAN A SOCK!



servant of Christ has been given *some* ability which he is expected to use in service in God's kingdom. No child of God can truthfully say, "I have no talent, no ability, no powers, no capacities that I can use for the Lord."

FAITHFULNESS REWARDED (vv. 15-19)

1. *The nobleman returned "having received the kingdom."* These words are in accord with Revelation 11:15; 19:11 to 20:4.

2. *When Christ returns, Christians shall be judged*—not as to salvation, but as to their service. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body" (2 Corinthians 5:10).

3. *The servants were rewarded in proportion to the degree of their faithfulness.* That there are degrees of diligence and fruitfulness in service Christ pointed out (John 15; see also Matthew 13:8). The servant who had gained five pounds was not rebuked for failure to gain 10. But his reward was not as great as the servant whose investment had yielded greater dividends.

UNFAITHFULNESS CONDEMNED (vv. 20-27)

The "third servant" is very much with us today, both in the church and out of it!


1. *He had a wrong estimate of his master's character.* He accused his master of being unreasonable, unjust, hardhearted, or requiring of him more than he could perform. Such an attitude toward God may prevent a Christian from utilizing his God-given faculties and abilities in service for the Lord.

2. *He was fearful.* How often we are victims of fears which render us incapable of service for the Lord. A wrong estimation of God's character produces fear, and this has a paralyzing effect. It prevents testimony; it keeps people from ventures of faith by which they could see the power of God work.

The basic cause of fear is pride. We are unwilling to risk failure and humiliation and so we do nothing. Yet it is by doing that we learn. Whether it is speaking to the unconverted, giving a testimony in church, teaching a Sunday school class, exercising a spiritual gift, praying, or ministering to social needs, we learn to excel only by practice, by using our God-given faculties, and by exercising faith.

3. *He was condemned for uselessness.* This servant was not an atheist, nor a criminal, nor a profligate. He was a decent man, but one who had made nothing of his life; a man who had no heavenly vision and no sense of a sacred responsibility entrusted to him. That is why the Master condemned him.

4. *His pound was taken from him and given to another.* There was nothing arbitrary about the Master's action. The very principles and laws of life were simply illustrated here. In the truest sense it is use that constitutes wealth. The miser's gold is not truly wealth. Unless he uses it, it has no value; he might as well possess lead or play money. Only that which is used—whether physical, material, or spiritual—has real value.

"Use or lose" is a divine principle. Salvation is free; but in order to keep it, one must give it away. "Whoever shall seek to save his life shall lose it; and whosoever shall lose his life [in self-forgetful service to God and others] shall preserve it" (Luke 17:33). 



WITNESSING TO SCHOOLTEACHERS

By ANNE SANDBERG

AS A SCHOOLTEACHER in a Chicago suburb, my life used to be closely involved with other teachers as well as with pupils. One year Helen, a younger teacher, began confiding in me. I would listen sympathetically to her problems; then I would tell her about One who could help.

We lived in separate suburbs and corresponded during the summer. Helen attended a church where she received little spiritual help. In her letters she asked about Christ, about His power to cleanse the heart and to change one's life.

When school reopened, I invited Helen to a service in my church to hear a converted lawyer. He presented an excellent testimony and concluded by giving an altar call. Because I had witnessed to and prayed for my friend and because she seemed so hungry for God, I was disappointed when she did not go to the altar. But I did not press the matter that night.

The next morning at school Helen said, "It's all settled."

Puzzled, I asked, "What is settled?"

"Last night after church I went to my knees and stayed there," she said. "At one o'clock in the morning I gave my heart to Jesus."

Helen was completely changed. Her many problems had made her rather sad before, but now she radiated

joy and a love for Christ. She soon led her sister to the Lord. Later the sister's husband and two children were saved. Then six of the husband's relatives came to Christ.

For several years Helen looked to me for spiritual guidance. Today she is a sturdy, Spirit-filled Christian, very active in every phase of Sunday school and church work. Through the years we have enjoyed that beautiful fellowship of kindred minds which only Christians can know.

Later I was transferred to another building. One Sunday evening I attended a large healing service. The next morning at school I was still so thrilled with what I had seen that I was bursting to tell someone. A group of teachers stood in the corridor awaiting the first bell. Almost impulsively, I walked up to them and said, "Oh, I went to the most marvelous meeting last night. The Lord is still healing today. Many people were delivered in answer to prayer."

One of the teachers retorted, "That's not possible. We don't have that in this day and age."

"That may be your opinion," I said, "but I saw miracles with my own eyes."

When I returned to my classroom I felt very discouraged. I thought, "What a goose I was to testify to those teachers of all different denominations! Now they must think I'm a fanatic."

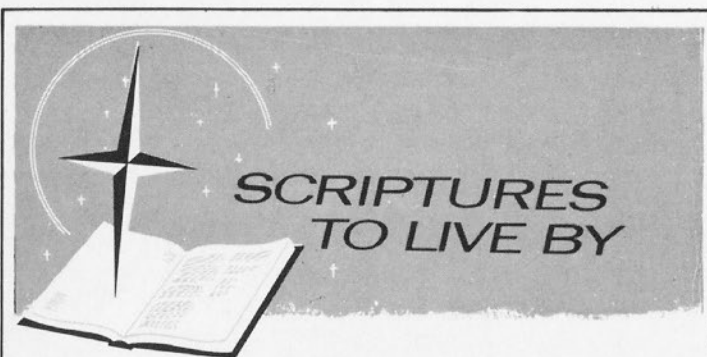
But during recess one of the teachers remarked, "I am very interested in what you said. I want to hear more. Will you take me to the meeting tonight?"

Although delighted, I had misgivings. What would Lucille think of a Pentecostal meeting? On the inter-urban I explained and tried to prepare her for what she would see.

The service did not disturb her. In fact, she was so impressed that she decided to bring her husband the next night. Although Lucille had accepted the Saviour as a child, she was seeking deeper truths. I told her about the baptism in the Holy Spirit and she began to ask the Lord to baptize her.

Now she and her husband are Spirit-filled. She has become a very zealous worker for Christ. Through her testimony over 15 have received the Baptism, including a Presbyterian minister.

I've learned that God follows no set patterns. He uses us, where we are, to lead people, if we are faithful. There may be many more around us who are hungry for God as Helen was, or are seeking a deeper walk with Him as Lucille was. Let us help them, and they in turn will help others.



SCRIPTURES TO LIVE BY

DAILY READINGS FOR MARCH 3-9

Theme of the Week: **CONQUERING FEAR**

| | | | |
|--------------|-------------------|----------------|---------------|
| Monday | Deut. 31:1-13 | Thursday | Isaiah 43:1-7 |
| Tuesday | Isaiah 41:8-13 | Friday | Mark 4:35-41 |
| Wednesday .. | Psalms 91:1-16 | Saturday | Luke 2:8-20 |
| Sunday | Revelation 1:9-20 | | |

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

MY THOUGHTS OFTEN GO OUT toward those who have recently accepted Christ as their Saviour. You wish to run the Christian race successfully. One secret is to get off to a good start by praying every morning.

You are certain to meet with difficulties. Sometimes you will be discouraged and be tempted to drop out of the race. No one need drop out, for God has promised in His Word that He "will not suffer you to be tempted



SO YOU'RE A NEW CHRISTIAN!

By R. A. TORREY

above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

The secret of joy, strength, victory, and progress is to keep your eyes straight ahead—keep them fixed upon Jesus. Let these three words from Hebrews 12:2 sink deeply into your heart: "Looking unto Jesus." If you have been tempted and have fallen, look at Jesus on the cross,

and know that your fall has been atoned for there, and that you need not be discouraged, but can get up and go right on. If you will confess your sin, it will be forgiven at once (1 John 1:9).

If you are fighting with some temptation that seems stronger than you can bear, remember that Jesus is now living to intercede for you, and that He has all power in heaven and on earth. Your temptation may be fierce, and the enemy strong, but Jesus is stronger and all-sufficient. He can give victory over any temptation, appetite, or sin. It is your privilege to have victory every day and every hour, if you will keep "looking unto Jesus." Ask Him and trust Him, too, to give you His power, and you on your part should give the Holy Spirit control of your life. This is the secret of a Christlike character. In deciding what to do at every turn of life, keep "looking unto Jesus" and follow Him.

Don't fail to use every opportunity that comes to you to confess Christ before the world, both in public meetings and in your private association with others. When we confess Him, He confesses us, and when He confesses us, God gives us His Holy Spirit to help us. If you make a great deal of Christ, He will make a great deal of you; if you make but little of Christ, He will make but little of you.

Keep up your daily study of the Word of God. No matter how busy you are, you cannot afford to let a single day pass without giving at least fifteen minutes to thoughtful, prayerful study of the Bible. It is by the study of His Word that you will grow. It is through the study of the Word that Jesus abides more and more fully in you, and it is through the Word that the Holy Spirit speaks to you.

Take plenty of time for prayer. Begin every day with God, speak to Him before you arise from your bed, kneel down after arising and talk with Him before you talk with any human being. Tell Him everything that is in your heart, all your fears and troubles and cares, all your failures. Remember, God is your Father, and you can be more frank and trustful toward Him than you could even to an earthly parent. Perhaps you have never had an earthly father to whom you could go and tell everything that was in your heart. Well, you can go to your heavenly Father. He tells you to come boldly (Hebrews 4:16). Have no secrets from God. Tell Him everything that is in your heart.

During the day, whenever tempted, look up to Him to give you victory. It is well before leaving your room to think of the temptations that are likely to meet you during the day. Tell them all to God, and get the victory before you meet them.

Before you retire for the night, talk over the day with Him. Ask Him to show you if there has been anything that was displeasing in His sight, and then wait silently before Him to see if He has anything to tell you. If He shows you something that did not please Him, confess it at once and put it away. Never lie down to sleep with a single cloud between you and your heavenly Father.

Don't forget to work for your Saviour every day. Try to speak to someone about his soul every day. You may not always have an opportunity, but make it the principle of your life to do so if you can possibly find an opportunity. In helping others you will help yourself.