

THE PENTECOSTAL evangel

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

FILE COPY

OCTOBER 6, 1963
TEN CENTS



There's a bright new look in Word of Life literature and an exciting new quarterly for primaries.

*Keynote address at the thirtieth
General Council of the Assemblies of God*

by Thomas F. Zimmerman
General Superintendent



Following Brother Zimmerman's reelection to the office of General Superintendent he and Mrs. Zimmerman were presented to the Council.

A City Not Forsaken

MY SCRIPTURE READING TONIGHT IS TAKEN FROM TWO passages in the Book of Isaiah. The first is Isaiah 1: 25, 26: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city."

The second passage is Isaiah 62:10-12: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Isaiah wholly declared God's message in a day when a clear sense of direction was sorely needed. His message was refined through the processes of his own personal encounter with God. Early in his ministry Isaiah had a vision of God, and then a vision of himself, which helped him to properly evaluate the needs of his people. After he was brought to the place of cleansing and touched with flaming fire off the altar of God, he accepted the challenge to minister to the people of his day.

One of the distinguishing marks of Isaiah's ministry was his clear-cut conception of the holiness of God. His life, his ministry, and his conduct were unalterably affected by his concept of the majesty and holiness of the living God. Likewise, when we have received a vision of God's holiness we will shun any lesser standard. Let us look away from man whose breath is in his nostrils, and get a vision of Him who is high and lifted up, whose glory fills the temple, whose holiness reveals our dire need of cleansing. I pray that during this General

This is a condensation of the address given by the General Superintendent at the opening service of the General Council of the Assemblies of God at Memphis, Tennessee, August 21, 1963.

Council session there may come to us, through the illumination of the Holy Ghost, a new understanding of God's holiness.

Closely associated with Isaiah's understanding of God's holiness was another hallmark of his ministry—the revelation he had of God's glory. The holiness and the glory of God are written throughout his ministry.

Our Scripture reading was God's message to Israel at the close of the seventy years of Babylonian captivity. Isaiah *urged* the people to flee Babylon and return to Israel where they could worship God wholly and without restraint. But first, they were directed to clear the way for a road back to Israel. All were required to work on the same road. It was a joint effort. None was to blaze his own trail. There was no place for him who would seek to build up his own concept, but there was to be a blending together of effort for a united purpose.

Secondly, one group was to bring materials to construct a highway along which others could march.

Thirdly, some were assigned to remove stumbling blocks from along the way. As we are met here tonight we can think of many who have gone before us and removed stones of stumbling that our way might be smoother.

Fourthly, there were those who were required to march before the others. Their job was to lift up a standard, to direct the children of Israel back home. Everyone had his place and his particular responsibility.

I suggest that these four steps might well be applied to us as a movement marching toward our spiritual destination. God has issued a summons for an enslaved people to come forth, and there is a rich reward for those who will obey. God has promised deliverance from bondage, restoration of reputation, communion and fellowship. He has promised capacity for usefulness and hope for an inheritance. In this, the forty-ninth year of the history of the General Council of the Assemblies of God, it is fitting that we should pause to consider our strategic place in the program of God.

As already suggested, some of our earliest warriors cleared the road for our ministry and service. How delightful it is to have some of these beloved brethren such as E. S. Williams, J. R. Flower, Noel Perkin, Fred Vogler, David McDowell, J. O. Savell, and other veterans present in this General Council. Thank God for sparing to us these men of integrity, men of vision, men who have laid some of the cornerstones of strength on which we are built tonight. Through prayer, sacrifice, and commitment they have given us a goodly inheritance. Others have brought materials and constructed a highway along which we tread today. Many of us are reaping in fields where we have not sown. Many stones which might have caused us to stumble have been removed under the providential leading of God. Now the responsibility is ours to lift up a standard for all to follow in their homeward trek toward that eternal city.

Salient points of my message tonight gather about four major considerations: our *singular assignment*; our *solemn charge*; our *sacred trust*; and our *sufficient promise*.

First, let us consider our singular assignment: "Prepare ye the way of the people." It is wonderful to remember our humble beginnings at the first meeting of the General Council of the Assemblies of God (which convened in 1914 not too many miles from Memphis—in Hot Springs, Arkansas). At that gathering of some 300 ministers and laymen, I am told there was a deep hunger for God, and an earnest endeavor to find a means of united effort so that they might do together for God what they could not do independent of each other. May some of that same spirit characterize this meeting: a hunger for God, and a desire to find ways and means by which our efforts may complement each other to the end that we might build a stalwart work for the glory of God and the forwarding of His eternal purpose!

We are built upon a good foundation, and I believe under God we are organizationally prepared for the task before us. God uses consecrated organization, but it is

not an end in itself. We are only interested in the kind of organization through which the Holy Ghost can work in order that we might accomplish the purposes of God. I would like to make it crystal clear that none of the brethren with whom it has been my privilege to work has any desire to build a centralized form of church government out of which there might emanate those dictates that would regulate the efforts of this great fellowship. On the contrary, I have found an earnest desire that we might have only such organization as would make possible a smoothly operating movement for God, and that we shall have full release of that ministry that God has given to each of us.

We have looked at our past. Now let us look at our spiritual resources. We need to keep intact our distinctive testimony. The prophet Jeremiah said, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Paul, writing to the Colossians, spoke of being "rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." That speaks to me of putting into living reality that which has been taught to us. It is not enough, my brethren, to articulate correct doctrine, although that is important; for there is nothing deader than cold orthodoxy. Our doctrine must be translated into action, and our orthodoxy must become inflamed and anointed by the power and vitality of the Holy Ghost. Paul wrote to Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." These are our spiritual resources.

Now look with me to our solemn charge. We have the charge to "cast up, cast up the highway." Friend, there's a job to be done. The charge is not to a few; it is to our whole movement to cast up a highway. We need to beware of the trend toward a static condition. Someone has called it a *status quoism*.

We have much to be thankful for, but there is much
(Continued on page fourteen)



Crowd attending the opening service of the General Council in the Ellis Auditorium in Memphis, Tenn. A total of 6,262 ministers, delegates, and visitors registered at the General Council.



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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.

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EDITORIAL COMMENT

Danger Signals

The Lord is faithful, not only to commend us when we have been diligent in doing the work of His kingdom but also to warn us of wrong trends and spiritual dangers where these exist. This is illustrated in the letters written to the seven churches in Asia, as recorded in the Book of Revelation. In each case the Lord praised the church first, where He could find grounds for commendation, and spoke words of encouragement to it, before pointing out its shortcomings and warning it to change its ways.

In two of the seven churches the Lord found much to commend and nothing to criticize. In two others He found much to criticize and hardly anything to commend. In the three remaining He found a number of merits and also a number of demerits, all of which He pointed out. Although we would not compare the Assemblies of God as a movement with certain of these Asian churches more than with others, we must confess to some shortcomings. We believe that as the Lord looks out over our fellowship He finds much to commend in our churches, but along with the commendation and the encouragement He would give us He finds it necessary to say, "Notwithstanding I have a few things against thee. . . ."

Danger signals were seen in some of the reports given at the recent General Council in Memphis. There has been a slowing down of the rate of growth in our movement, both in the number of members and in the number of churches. There has been a cooling of spiritual fervor, as evidenced by a decline in evangelism, and there has been a rise in the spirit of materialism and complacency which can be imbibed so easily from the world in which we live.

The Spiritual Life Committee, in reporting its findings to the General Council, "viewed with grave concern the inroads of materialism and the consequent dearth of spirituality." It noted a decline in evangelism, both in the matter of personal soul winning and in the matter of protracted meetings in local churches. "The compact week-end revivals, beefed up with crowd-gathering schemes, were lamented. The need of militant, aggressive evangelism was expressed, where the evangelist, the pastor, and the people are motivated by an unrelenting love for the lost."

The committee reminded the General Council of the report of the 1961 Spiritual Life Committee which recommended that more emphasis be placed on (a) the Word of God, (b) prayer, and (c) evangelism. This emphasis, it said, is needed not only in our individual lives and homes but also in our churches and in all levels of Council work.

"Spiritual life can only germinate in the soil of Calvary, watered by prayer, meditation in the Word, and soul-searching consecration," the committee said. It called for every-member participation in church work. Too many are spectators in the arena of Christian conflict, instead of being contenders for the faith.

"A diminishing number of youth are responding to the call of the full-gospel ministry," it was pointed out. "This is one of the symptoms of a waning revival, and calls for an alarm to be sounded."

There is need to re-evaluate our calling in the light of Christ's words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." We must turn aside from the busy treadmill of daily activities and spend time in prayer, reading God's Word and waiting in His presence until a greater evangelistic fervor is kindled in our souls. We must give priority to that which is primary in the eyes of our Lord—winning men and women, boys and girls to Christ and enlisting them in the work of His Church.—R.C.C.

ADVERTISING CHRIST

"It pays to advertise"—but some retailers and wholesalers believe this more than others. They publish big ads in newspapers and magazines, have singing commercials on radio and television, put big labels on their boxes, signs in their store windows, give out free samples—just to attract business customers. Advertising is the key to American successes.

The merchant who would hide his product would lose business. If he did no more advertising than most Christians do about salvation in Christ, he soon would be bankrupt. Jesus told His followers to advertise their faith—not hide it "under a bushel"! What are you doing to make Christ known?
—WILLIAM J. KRUTZA

WAS HE A FANATIC?

A preacher, criticized for being so earnest in going after souls, was branded "fanatic." To this he replied: "When I first came to this town, I happened to be out near a gravel pit one day. All at once there was a landslide that covered up two workmen in the pit. I shouted for help and shouted so loud that I got help, and those lives were saved. No one said I was "fanatic" then!
—Colburn Corners Courier

FAITH

Faith looks across the storm—it does not doubt
Or stop to look at clouds and things without.
Faith does not question why when all God's ways
Are hard to understand, but trusts and prays.
It seeks the greatest gift and asks not sight;
It does not need to see—He is its light.
Above the tempest's roar it hears His voice;
And, with its hand in His, Faith can rejoice.
It fears no cloud, or wind that it can bring;
Faith looks across the storm and still can sing.

—Selected

HOW STRENGTH IS MADE PERFECT

We have no power in ourselves to do Christ's will, but as we begin to obey the needed grace is given. People often say they are afraid to enter upon the Christian life because they cannot do what will be required. In their own strength they cannot, any more than the man sick of the palsy could get up from his bed; but when Jesus said to the palsied man, "Arise, and take up thy bed, and walk," the man found he could do so (Mark 2:11).

Older Christians often shrink from duties because they have not the ability to perform them. But for them and all who attempt any service for Christ, it is true that the effort to obey will always bring with it the strength to obey. The palsied man was not healed until he tried to arise. If we will not attempt to do our duty, we shall remain forever spiritual cripples but as we put forth exertion the life will flow into our souls and we shall be strong.
—JAMES R. MILLER



WILLING TO BECOME WILLING

Consecration is not an act of the feelings, but of our will. Do not try to feel anything. Do not try to make yourself good or earnest enough for Christ. God is working in you...giving you power to will and to do of His good pleasure.

Believe this and act upon it at once, and say, "Lord Jesus, I am willing to be Thine"; or, if you cannot say that, say, "Lord Jesus, I am willing to be made willing."

—F. B. MEYER

A DROP IN THE BUCKET

"What I say does not matter. My influence is only a drop in the bucket!" Have you ever heard that said, or felt that way yourself?

Well, do not be too sure of that. It all depends on what the drop is and what is already in the bucket. One little drop of water falling into a bucket of acid may cause an explosion. One drop of germ culture may change the contents of the bucket in a few hours. A speck of yeast introduced into the dough will leaven the entire mixture. One drop of disinfectant may neutralize a whole bucket of poisonous material.

A "drop in the bucket" may be of very great importance in the results it achieves.
—The War Cry

SUNRISE IN THE MOUNTAINS

A young graduate sought membership in a prominent church. The minister asked him what effect his college course had on his religious faith. He replied that on the whole his faith was stronger at the end than at the beginning. "A part of every year I spend among the high mountains," he explained. "I have seen sunrise on too many mountain peaks ever to doubt the reality of God."

—J. B. DENGIS, in *Sunday School Times*

PRAYING WITH RESERVATIONS

When God convicted him of sin, Augustine became most wretched. He would get alone and pray: "Lord, save me from all my sins—but not quite yet!" No answer came. The crushing burden of sin rested more heavily upon him. He cried to God, saying: "Lord, save me from all my sins, except one!" Seemingly he had not learned that God will save us *from* our sins, but not *in* our sins.

Finally Augustine prayed: "Lord, save me from *all* my sins, and save me *now!*" Instantly he became a new creature in Christ Jesus! The wicked must "forsake his way" before God will "abundantly pardon" (Isaiah 55:7).
—WALTER B. KNIGHT, in *Gospel Herald*

WHAT JESUS TAUGHT ABOUT HELL

By D. L. Moody

JESUS SAID: "THE BEGGAR DIED, AND WAS CARRIED BY the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, *Son, remember...*" (Luke 16:22-25).

I believe that what is going to make hell so terrible to those that have lived in a gospel land, is to think what they might have been, to think how they might have spent eternity in that world of light.

We read in this portion of scripture that this rich man is in another world. His soul has left the body, he has gone beyond time, and he is now in another world. Some people say that when we preach about hell it is only to terrify the people—only to alarm them. Now I am no alarmist, and if I could terrify anyone, and try to scare them into the kingdom of God, I would not. But at the same time, if I am to be a messenger for God, I must tell the whole message—I must not keep back any part of the Word of God. The same Christ that tells us of heaven with all its glories, tells us of hell with all its horrors; and no one will accuse Christ of drawing this picture merely to terrify people, or to alarm them.

A TERRIBLE PICTURE

This picture is one that He has drawn Himself. I have never seen a picture more fearful than this one. The rich man, "clothed in purple and fine linen," "fared sumptuously every day" while he was in this world; but

we catch a glimpse of him in another world, and we find him there lifting up his voice in hell, and crying in torment.

Some tell us there is no hell, and some say there is no heaven. If I had to give up one, I would have to give up the other. The same Bible that tells us of heaven tells us of hell. The same Saviour that came down from heaven to tell us about heaven, tells us about hell. He speaks about our escaping the damnation of hell, and there is no one that has lived since that could tell us as much about it as He.

If there is no hell, let us burn our Bibles. Why spend so much time studying the Bible? Why spend so much money building churches? Let us turn our churches into places of commerce or of amusement. Let us eat and drink and be merry, for we will soon be gone if there is no hereafter. Let us build a monument for Paine and Voltaire. Let us build a tomb over Christianity, and shout over it, "There is no hell to receive us, there is no God to condemn us; there is no heaven, there is no hereafter!"

A SOLEMN MATTER

If there is a heaven and a hell, then let us act as God would have us act. God was in earnest when He gave Christ to die for us. Christ was in earnest when He went to Calvary and suffered that terrible death—it was to save us from that terrible hell. If I believed there was no hell, you would not find me going from town to town, spending day and night preaching and proclaiming the gospel, and urging men to escape the damnation of hell. I would take things easy.

Oh, my friends, I cannot but believe it! And if you are in doubt about it, why not be honest? If you believe you have a Creator, why not ask Him to give you light about the future? There was a time when I did not believe it; but God revealed it to me. It is a matter of revelation. It is Satan that is telling us there is no hereafter and no hell, because the Word of God teaches it so plainly. And if there is a hell, we had better find it out before we get there. God is not to be trifled with. Think of this man in that lost world crying for one

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This sign is seen occasionally in front of the First Assembly of God, 3928 Montana Avenue, El Paso, Texas. Pastor William F. Hageman says he only displays this sign when the temperature is above 100 in El Paso. (AP Wirephoto by Patrick Thompson, El Paso Times photographer)

☆



drop of water, and then asking Abraham to send one to comfort him; but Abraham replied that there was a gulf fixed that no man could cross! God has fixed that gulf.

The time is coming when there shall be a separation. That praying wife and that godless, Christless husband shall be separated. The time is coming when that godly sainted mother will be lifted up to heaven, and that scorning, infidel son will be cast down to hell unless he is wise and accepts salvation.

Now the thought I want to bring out is this—there is *memory in hell*. What did Abraham say to this man? "Son, remember." Oh, may this text be engraved on your heart!

"*Son, remember.*" God wants you to wake up and remember before it is too late. It is a good deal better for a man to be wise, and stop and think while he has the privilege of changing his mind, if he is wrong, than to go on like a madman and be cast into the prison-house of hell. Then he will have to think; yes, memory will be keen then to act, but it will be too late to make any change.

I have twice been at the point of death. I was drowning once, and just as I was going down the third time I was rescued. In the twinkling of an eye my whole life came flashing across my mind. I cannot tell you how it was. I cannot tell you how a whole life can be crowded into a second of time; but everything I had done from my earliest childhood came flashing across my mind. And I believe that when God touches the secret spring of memory, every one of our sins will come back, if they have not been blotted out by the blood of the Lord Jesus Christ, and they will haunt us as eternal ages roll on. We talk about our forgetting,

but we cannot forget if God says, "Remember!" We talk about the recording angel keeping the record of our life. I have an idea that when we get to heaven or into eternity, we will find that recording angel has been ourselves. God will make us everyone keep our own record. These memories will keep the record, and when God shall say, "Son, remember," it will all flash across our mind.

There is a man in prison. He has been there five years. Ask that man what makes the prison so terrible to him. Ask him if it is the walls and the iron gates—ask him if it is his hard work, and he will tell you *no*; he will tell you that what makes the prison so terrible to him is *memory*. And I have an idea that if we got down into the lost world, we would find that is what makes hell so terrible—the remembrance that they once heard the gospel, that they once had Christ offered to them, that they once had the privilege of being saved, but they made light of the gospel, they neglected salvation, they rejected the offer of mercy.

TOO LATE!

We find this rich man had a missionary spirit when he got to this place of torment, for he said, "Send someone to my father's house, and warn my five brethren. Oh, send someone to tell them not to come to this place of torment!"

It would have been better if he had had a missionary spirit before he had come there! It would be better for you that you should wake up and come to the Lord Jesus Christ, and go to work to save your friends while you are in this world. Your missionary spirit won't help you when you are in hell, it won't help you when you are in the lost world. Yes, memory, memory! "*Son, remember.*" ◀◀

THE MINISTRY OF TEARS

By Maude A. Shaffstall

A NUMBER OF YEARS AGO I READ AN ARTICLE IN A leading magazine which made a very startling statement. Medical science, it said, is discovering medicinal value in human tears and considering the possibility of bottling up tears to be used as an antiseptic solution.

More recently the *Los Angeles Examiner* made a statement to the effect that one teaspoon of human tears would completely sterilize one hundred gallons of water. The article said that if a baby cries tears at birth there is no need to apply the cleansing solution that is commonly used, and it made the claim that a tear falling upon an atom of bacteria would cause it to swell up, burst, and disappear!

The physical and spiritual are very closely linked together. God gives us the privilege of weeping—and it is indeed a blessing to be able to weep. Those who cannot do so find a great lack in their lives and miss its healing, cleansing power.

At the very beginning of the Christian life there is a place for tears. Jesus said, "Ye must be born again" (John 3:7), and Paul speaking of this and of repentance said, "For godly sorrow worketh repentance to salva-

tion" (2 Corinthians 7:10). Godly sorrow for one's sins induces tears; and while it is true that only the blood of Jesus can cleanse away sin, it is also true that tears of repentance can *cleanse the eyes* until the things of the world no longer seem alluring to the penitent one.

Tears can also cleanse our eyes from the beam we may have in them while we struggle to remove a mote from the eyes of a fellow Christian!

Bottling human tears may be a new thought to science, but we read of it in God's Word. King David knew much about tears. In Psalm 42:3 he says, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" And he says, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" (Psalm 56:8) Perhaps David had known times when his eyes were dry—when he could no longer weep before the Lord—and he knew the value God placed on tears.

Hezekiah's weeping accomplished a wonderful thing for him. A message had come from God telling him to "Set thine house in order: for thou shalt die, and not
(Continued on next page)

live" (Isaiah 38:1). Hezekiah turned his face toward the wall. He prayed and wept sore. God intervened and added fifteen years to his life!

How the Church today needs to follow Hezekiah's example, turning from everything that is of such interest to us—the idols of our beautiful temples of worship, our idols of cut-and-dried procedures, and man-made programs. Just turning our eyes to Him who is the Author and Finisher of our faith, and having our eyes cleansed by much weeping, will make the things that are temporal lose their attraction. The tear-cleansed eyes and the Blood-washed heart will see no man but Jesus only; and once more, people will be made aware that lives exposed to God are different. They will take note of the fact that we have been with Jesus.

The words of the prophet Joel are especially for us today: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them" (Joel 2:15-18). Again, "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God" (Joel 1:13).

But why all this waste of energy? Why must we weep and howl and mourn? There is good reason for real travail of soul. Are there not lost souls sitting in our churches? Are there not backsliders and lukewarm Christians in our pews?

Sin is a disease. If in the physical realm a tear falling upon an atom of bacteria could cause it to expand, burst, and disappear, may a parallel of this not happen also in the spiritual? Our tears falling upon the bacteria of sin in human lives will cause those for whom we travail to see the exceeding sinfulness of their sin and make them cry out to God for the cleansing Blood to be applied.

This is no time for dry-eyed, self-satisfied, self-centered Christians! Let us ask God to give us a spirit of travail and intercession before judgment breaks upon this world.

The weeping minister salts his messages with tears and thus makes those messages palatable to his hearers. And as salt is a preservative, even so the message that has been baptized in tears will stay in the hearts of the hearers until it does the perfect work of grace.

The Master is neither blind nor indifferent to our tears. The woman at Simon's house bathed His feet with her tears, and heard the wonderful words, "Thy sins are forgiven." When Jesus saw Mary weeping because of the death of her brother, He was troubled and so moved that He too wept. He mingled His tears with those who were bereaved. Even more than He desired to restore Lazarus to his weeping loved ones, the Lord longs to bring to life those we love who are dead in trespasses and sins.

Jesus, our great High Priest forever, wept over Jerusalem. Is it strange that those in whom His Spirit dwells find themselves weeping under a spiritual load?

He asks that we bring our bodies to Him as a living
(Continued on page fifteen)



OF THE

WALKING TOWARD CAPERNAUM WITH JESUS, THE DISCIPLES argued among themselves as to who would be the greatest in the kingdom of heaven. When they arrived at their destination, Jesus took a little child into His lap and told them, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

The disciples must have been surprised sometimes at Christ's answers. They were so simple and yet so full of wisdom. His formula for true greatness was simply to become "as this little child." When I look at our four-year-old David, I feel the little tot in this incident may have been about his age. For if any group of children owns the universe, it is the four-year-olds. David and his friends Timmy, who is also four, are keenly aware of the details of all creation around them. Very little escapes their attention.

They are developing in so many ways all at once. David is finding he can call his big brother's bluff. What Perry says is no longer "law" to him. Instead, he in turn now bluffs his little brother Teddy. With a smug look on his face he will call to Teddy, "Come on, I'll read you a story." David cannot read but Teddy does not know this. He basks in Teddy's admiration of his supposed knowledge.

How aware of God are these little four-year-old owners of the world? I believe He is as real to them as their parents are. David and his friend Timmy were riding out of town with me one day in late spring. A few fleecy clouds drifted across the brilliant blue sky. It was one of the first really warm days after a long winter, and the promise of summer was everywhere.

Davey called out the car window: "Hi! Jesus."

Timmy looked out and asked, "Where's Jesus? Where'd you see Him?"

David answered, "Oh, He's up there on top of that pretty sky."

Timmy was skeptical. "You didn't see Him."

David, ignoring the remark, called out the window again, "I love you, Jesus."

Timmy, still searching the sky, asked, "Where do you see Him?"

David replied simply, "I know He's up there and He can hear me!"

With that the conversation drifted off to unrelated subjects, but I kept thinking how, out of admiration of

SUCH IS KINGDOM

BY ANN WILLIAMS

the beautiful sky, he had spontaneously called out a greeting to Jesus.

More than once last winter, David would pull open the kitchen door and call, "Jesus! Come down and play with me." Was this irreverence? I think not. He was sincere. After all, Jesus is his friend. Jesus loves David and David returns the love with all the uninhibited affection a four-year-old can give. I am convinced that Jesus is pleased with the love of a little boy.

In a flannelgraph lesson I was telling our boys about a minister who was explaining that Jesus had been nailed to the cross for our sins. I heard Davey draw in his breath. In just a whisper he said, "Not *my* Jesus! They didn't do that to *my* Jesus, did they?" (Such ill treatment of Jesus was beyond his belief.)

He continued, "Jesus... He's my friend. He is building houses up in heaven. He loves all the boys and girls. Why doesn't everybody love Him? I do. I wouldn't have let anybody hurt Him if I had been there."

How deep is a four-year-old's love for Jesus? Who can measure it?

Jesus said, "Who shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6). In other words, it would be better if one were dead than

that he live in such a way as to dampen the faith little children have in Him.

As we revisited a church we had formerly attended, I noticed two boys, now in their teens, whom I had taught in Sunday school a few years before. We were especially pleased to see them in church again, as their parents had previously dropped out through some misunderstanding, and had forbidden the boys to return to the church. However, upon inquiry we learned that the boys were in church now because they had gotten into trouble and had been sentenced by the judge of a juvenile court to attend Sunday school and church regularly. They had chosen their own church without hesitation. Did their parents regret now that they had offended these boys by deliberately taking them out of church as children? I wonder.

Jesus continued to caution His followers in verse 10. "Take heed that ye despise not one of these little ones. . . ."

There are many unwanted children in the world today, little ones born without a joyous welcome. It is up to the Christian church to introduce them to the loving Saviour who said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

Sunday school teachers have the opportunity to win their students for Christ. Despise not *any* in your class. Open your heart to them and win them to Christ, for "Greater is he that is in you, than he that is in the world" (1 John 4:4).

The pastor is much honored by the little children in his congregation. He must not neglect them, for his influence is immeasurable. Jesus was never too busy for the children and neither should Christian leaders be, for *of such* is the kingdom of God.

As parents we must realize that these little ones are only loaned to us. It is our privilege to help to establish them in the ways of God. They are much impressed by our actions and attitudes. We are responsible to bring them to Jesus. Allow the little children to come to Him. Forbid them not. Provide opportunities for them to know Him—"for of such is the kingdom of God."

MUSEMENTS FOR MINORS
BY DICK CHAMPION



HARVEST TIME

Here are some Bible verses about autumn and harvest. Do you know in what book of the Bible each is found? Match the letters of the Bible books with the verses.

BIBLE VERSES

-1. "Thou crownest the year with thy goodness."
-2. "The harvest is past, the summer is ended, and we are not saved."
-3. "Thrust in thy sickle, and reap: for the time has come for thee to reap."
-4. "In due season we shall reap, if we faint not."
-5. "Honor the Lord with thy substance, and with the firstfruits of all thine increase."
-6. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."
-7. "Nevertheless he left not himself with-

out witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

-8. "They joy before thee according to the joy in harvest."
-9. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."
-10. "The harvest truly is plenteous, but the laborers are few."

BOOKS OF THE BIBLE

- a. Galatians (6:9) f. Jeremiah (8:20)
- b. Isaiah (9:3) g. Acts (14:17)
- c. Matthew (9:37) h. Revelation (14:15)
- d. Psalm (65:11) i. 2 Corinthians (6:9)
- e. Genesis (8:22) j. Proverbs (3:9)

ANSWERS

- 1—d; 2—f; 3—h; 4—a; 5—j; 6—i; 7—g; 8—b; 9—e; 10—c



Highlighting the General Council Reports . . .

201,680 CONVERSIONS REPORTED IN THE PAST BIENNIUM

REPORTS FROM ASSEMBLIES OF GOD churches across the U.S. as compiled by various departments at the denomination's headquarters show there were 201,680 conversions in the two-year period ending March 31, 1963.

At the same time, the churches registered a net gain of 5,930 in membership. This was a 1.2 per cent increase for the biennium.

If all those who were reported saved had been brought into the church, and if there had been no membership losses through death or defection, the increase in members would have been 40 per cent, or thirty-three times as great as it was.

This was one of the highlights in the report of the General Superintendent, T. F. Zimmerman, as presented at the General Council sessions in Memphis, Tennessee, this August.

Said Brother Zimmerman: "The rate of growth reflected in the past biennium is not satisfactory. In view of the world's dire need, there must be serious effort put forth in this area. God has raised us up as a revival movement. We must resist vigorously every tendency to settle back into a holding action."

* * *

Of the 201,680 conversions reported, 176,020 were in the Sunday school statistics. Home missionaries reported 11,666 conversions. Assemblies of God chaplains in the armed services reported 2,577 won to Christ. WMC's reported 4,000 converted. There were 3,649 boys and girls saved at summer camps. The remainder of the conversions were at youth camps and in meetings conducted by students of Assemblies of God colleges.

"Is everything being done that can be done to integrate your new converts into the life of the church and preserve them for God?" asked Broth-

er Zimmerman. "How aggressively are you pursuing the evangelistic program in your church? What is your plan for reaching the unchurched in your community? Do you lead your congregation in an organized visitation effort periodically and regularly? Do you have local radio or televised gospel programs? What about evangelistic campaigns? Are you making arrangements to have regular evangelistic campaigns in your church? Is there an area in your town where you might share in establishing a new church?"

* * *

Brother Zimmerman praised the 490 men and women who serve the Assemblies of God full-time at the national headquarters, either in the offices of various departments or in the Gospel Publishing House. He said the organization has made many advances in the past two years and expressed his personal appreciation to all who, by loyal and diligent service, have made these accomplishments possible.

"My special thanks to each of my colleagues in the executive offices. The spiritual rapport as typified by the hour of prayer each Monday morning has set a fitting example for our fellowship. A highlight each month is the prayer meeting which brings together key supervisory personnel. This bespeaks our feeling of complete dependence upon divine resources. It is hoped that there will continue to be a renewed emphasis upon prayer on all levels of activities throughout our movement."

* * *

Bartlett Peterson, General Secretary, reported net increases of 444 ordained ministers and 69 churches during the two-year period. There are now 9,872 ordained ministers, 8,302 churches, and 514,532 members. He said that although many ministers are faithful in making annual reports, others are negligent. This results in incomplete records and lower totals. He urged that all churches keep proper records of church membership and that all ministers complete the annual questionnaires.

Referring to the leveling off in the rate of growth of the Assemblies of God in recent years, Brother Peterson said: "Reasons for this may be open to interpretation, but it is factual that some other churches are going through a similar experience. In this connection attention is called to reports as released by the Yearbook of American Churches which indicate that a number of Pentecostal bodies are experiencing a smaller growth than formerly."

He said the slower growth is due



A number of pastors and district superintendents received plaques at the General Council for outstanding contributions by their churches and districts under the Cooperative Plan.

in part to progress in more accurate reporting. "Also reflected in reports from churches is the sad fact that some churches have sustained actual losses in membership. Some churches have been closed, or have merged, thus decreasing the anticipated gain in the number of churches."

* * *

M. B. Netzel, General Treasurer, told the Council that total receipts for gifts to all departments of the church, including missions, radio, etc., showed a slight decrease in the year 1961-2 due to economic conditions; however, the loss was more than recovered during the year 1962-63 when total offerings were the highest in our history.

Brother Netzel presented detailed financial statements and auditors' reports to show that fiscal progress has been good. All funds and accounts are in the black. No fund is impaired and all trust funds are completely segregated.

The support of the General Council executive offices by our ministers is reflecting a healthy growth. Last year 88.8 per cent of the ordained ministers and 60.6 per cent of the licensed ministers sent offerings... 10,400 ministers now participate in group life insurance... Interest in Cooperative Plan giving is increasing constantly... 397 churches are paying off small Church Extension Loans... \$38,601 worth of annuity agreements were issued during the past year... \$104,694 from bequests was released during 1962 for various ministries.

* * *

The Department of Benevolences reported that over three hundred aged ministers now receive regular allowances from the semi-annual Aged Ministers Assistance offerings. About 40 per cent of the churches made a contribution to this fund last year... Bethany Retirement Home is operating virtually at capacity with fifty residents, including twelve infirm patients... Hillcrest Children's Home has reached its capacity of one hundred children and twenty-five staff members... Three other homes for children are now approved as Assemblies of God Child-Care Agencies. They are: (1) Maryville Children's Home (owned and operated by the Illinois District of the General Council)

(Continued on page eighteen)

1963 Circulation Totals (per issue) for English-Language Periodicals

The Pentecostal Evangel	181,136	Primary Pupil	113,500
C. A. Guide	8,324	Primary Visual Aid	14,000
C. A. Herald	25,505	Primary Picture Cards	24,000
Pulpit	4,191	Primary Picture Rolls	5,300
Sunday School Counselor	44,507	My Picture Paper	130,000
Superintendent's Planner	13,400	Primary Handwork Packet	67,000
Team	6,462	Beginner Teacher	17,500
Adult Teacher	116,000	Beginner Visual Aid	11,200
Adult Student	271,000	Little Folks' Friend	134,000
Quarterly Chart	1,800	Beginner Handwork Packet	76,000
Teaching Visuals	4,900	Beginner Lesson Pictures	4,200
Youth Student	43,000	Nursery Teacher	7,000
Hi-Teen Instructor	7,500	Nursery Picture Aids	3,700
Hi-Teen Student	53,000	Nursery Remembering Pictures	26,500
Hi-Teen Visuals	1,600	Nursery Handwork Packet	22,000
Teen Instructor	7,000	Lesson Leaves	103,000
Teen Student	46,000	God's Word for Today	36,000
Junior High Teacher	12,700	Deaf Student	1,600
Junior High Student	74,500	Large Print Quarterly	17,000
Search	20,800	Live	201,000
Junior Teacher	23,400	HiCall	164,000
Junior Pupil	144,000	Junior Trails	130,000
Bible Explorer	78,000	Undated Quarterlies	19,191
Junior Visual Aid	11,800	Total in 1963	2,430,116
Primary Teacher	22,500	Total in 1961	2,208,257
		Net Gain	221,859

The General Council at a Glance

Registration at the 1963 General Council set a new record. There were 2,285 ordained ministers, 252 licensed ministers, 614 delegates, and 3,111 visitors making a total of 6,262.

* * *

Election of officers for the coming two years was completed in a minimum of time. All resident executive presbyters were re-elected on the nominating ballots, as follows: T. F. Zimmerman, general superintendent; Bert Webb, G. F. Lewis, Howard Bush, Chas. W. H. Scott, J. Philip Hogan, assistant general superintendents; M. B. Netzel, general treasurer; Bartlett Peterson, general secretary.



G. W. Hardcastle, Sr., Arkansas District Superintendent, elected to serve as a nonresident executive presbyter of the General Council.

The eight nonresident executive presbyters nominated by regional delegates in caucus and elected by the General Council are: N. D. Davidson, D. H. McLaughlin, G. R. Carlson, Kermit Reneau, R. H. Wead, G. W. Hardcastle, Sr., R. J. Bergstrom, and E. W. Bethany.

* * *

The cash offering for Global Conquest at the Sunday afternoon missionary rally was the largest in history. Total offerings on Global Conquest Day (cash and pledges) were over \$70,000.

* * *

Winner of the C. A. National Bible Quiz was a teen team from Bouldercrest Assem-

bly in Atlanta, Ga. (Eugene Gustafson, pastor; Mrs. Eugene Gustafson, coach). Second-place honors went to the team from First Assembly in Plainview, Tex. (pastor and coach, J. Don George):

* * *

Delegates to the Council adopted significant reports from the Spiritual Life Committee, Church Membership Committee, and Evangelism Committee. They voted to dissolve the present Department of Evangelism and to place the program of evangelism directly under the supervision of the General Superintendent.

* * *

The delegates rejected a proposal to set up a new department for military, Civil Air Patrol, industrial, and institutional chaplains.

* * *

They voted to incorporate the "Sites for Souls" program in the Bylaws as an official phase of church extension under the Home Missions Department.

* * *

Other important resolutions were adopted pertaining to President Kennedy's proposed visit to the Vatican, the recent decisions of the Supreme Court on prayer and Bible reading in public schools, and the Ecumenical Movement.

* * *

The Site Committee's report recommending that four invitations to the 1965 General Council be given special consideration by the executive presbyters was adopted. The favored invitations were from Dallas, Tex., Des Moines, Iowa, Long Beach, Calif., and Rochester, N. Y.

Watch future issues of the *Evangel* for a detailed report of the Council.



Spiritual Hunger on a College Campus

RELIGIOUS EMPHASIS WEEK AT A western state college revealed true hunger among college students. The Chi Alpha chapter, which is our Assemblies of God collegiate organization sponsored by the National C. A. Department, invited Dr. Harold Fischer as their speaker. Great crowds did not attend these scheduled meetings, nor were the speakers mobbed by anxious throngs of students. Surpris-

ing, however, was the sincere and open response of the students when the speakers ministered in classes, fraternity houses, general assemblies, dormitories, and at breakfasts. A Lutheran minister, a Presbyterian psychologist, a Jewish rabbi, and an evangelical minister were the other guest speakers.

Whenever Dr. Fischer ministered, whether in fraternity house, dormitory, classroom, associated hospital assembly, or to smaller informal groups, the subjects were related to existentialism, conformity, or guilt. No compromise with truth was ever employed

in these discussions, and so it was expected that the students would be antagonistic, or at least cool toward the thoughts expressed. On the contrary, the students and some teachers were receptive and inquiring. There seemed to be no disagreement with the Christian standards expressed, and many asked questions about how to attain a better life and how to handle their wrongdoings.

Though it was shown that the agnostic existentialist had utterly failed in handling the guilt question, and also that the usual level of rationalization was not the answer, none seemed to demur. Following naturally were references to the scriptural method of forgiveness through the finished work of Christ, pointing to the Bible as presenting the only complete answer to the problems of life, and extolling a Saviour who is able also to keep.

Publicly and privately, there was sober inquiry about the realization and maintenance of better standards—and not a few tears were in evidence. Some of the most thoughtful queries came from instructors, one of whom asked in the presence of his class about the “unpardonable sin.”

In a radio broadcast Dr. Fischer was interviewed about the breakdown of the family and juvenile delinquency. Phoned-in inquiries were entertained by the station and people appeared burdened about the depth of today’s dilemmas.

As the week progressed the seriousness of the atmosphere seemed to deepen. Repeatedly it was asked,

Dr. H. A. Fischer is Director of the Department of Religious Education at our Southern California College in Costa Mesa, California.

For the C.A. in College!

campus ambassador



“Campus Ambassador,” the college student’s magazine, is published five times during the school year by the National C. A. Department. Filled with high-caliber articles, “Campus Ambassador” serves as a vital link between church and youth. It is sent FREE to those students attending non-Assemblies of God schools whose names and college addresses are submitted to the National C. A. Department.

12,000 C.A.’S ARE IN COLLEGE NOW. WHAT KIND OF LEADERS THEY WILL BE TOMORROW IS BEING DETERMINED TODAY.

FREE to Students . . .

Please add the names of the following college students to the **CAMPUS AMBASSADOR** mailing list.

C. A. Department • 1445 Boonville Avenue
Springfield, Missouri 65802

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

COLLEGE _____

YEARS IN COLLEGE (CIRCLE) 1 2 3 4 5

● ● ● ● ● ● ● ● ● ●

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

COLLEGE _____

YEARS IN COLLEGE (CIRCLE) 1 2 3 4 5

"Where are the churches that teach such an experience and that help one to live better?" Apparently there were a number of persons who, in private conferences, found real peace. But there was so much more to be done—and this was only one of our many great state colleges!

Connected with the nursing program of the college was a mental hospital for the less disturbed. Dr. Fischer was asked to speak there to both patients and staff on the subject of escape mechanism. Here was opportunity to refer to the completeness of the Biblical plan which helps one to face up to the effects of guilt and find a practical solution. Following this message many questions were asked by inmates and staff members. Some requested that the message be recorded. Again there were tears, private discussions, and appearances of relief. How fully the work of the Cross meets the needs of man!

Chi Alpha chapters organized on the campus not only afford our students the opportunity of needed worship, training, and fellowship, but give them a united front and voice at college. Many more chapters will need to be organized if we are to retain the 12,000 C.A.'s who will be attending college on secular campuses this fall. Our national collegiate magazine *Campus Ambassador* is published five times during the school year and mailed free to all Assemblies of God students if their names and college addresses have been sent to the college youth division of the C. A. Department. Each fall this mailing list must be rebuilt. It is a major task to secure the names and addresses of all these students. To put the names of your college students on this mailing list, use the coupon at the bottom of this page for your convenience.

Lee Shultz, a former district C. A. president and Sunday school director, has been appointed as a full-time college youth representative. He is available for on-campus ministry and ministry in local churches. For further information concerning his services or concerning our collegiate program, write to the College Youth Division, National C. A. Department, 1445 Boonville Avenue, Springfield, Missouri 65802.

Christianity promises to make men free; it never promises to make them independent. —W. R. Inge



Answered by Ernest S. Williams

YOUR QUESTIONS

Does the baptism with the Holy Ghost assure one a victorious Christian life?

No single experience insures continued victorious living. The baptism with the Spirit opens the door into a rich field of spiritual blessings, but living for God is a day-by-day experience. He who is filled with the Spirit must also walk in the Spirit if he is to live an overcoming life. Believers must "fight the good fight of faith" and continue to seek the Lord for grace and power.

What is the meaning of 2 Corinthians 3:6: "Who also hath made us able ministers . . . not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life"?

Weymouth translates this passage, "He also has made us competent to serve him in connection with a new Covenant, which is not a written code, but a Spirit." The Williams translation says, "Which is not a written, but a spiritual covenant. For the letter kills, but the Spirit gives life."

Some take this passage to mean that a message not given in the Spirit kills, that it must be in the Spirit to give life. But this is a secondary, accommodating explanation. Primarily this scripture draws a comparison between the Law given through Moses and the New Testament message of life through the Spirit.

Acts 9:7 says that those who accompanied Saul at the time of his conversion heard a voice, but saw no man. In Acts 22:9 Paul says, "They heard not the voice that spake to me." How do you reconcile these statements?

The Greek word for "heard" means to understand, as well as to reach the ears. Those who accompanied Saul heard a voice, but did not understand its meaning. Only Saul got the message. A similar experience is recorded in John 12:29. Here the Father spoke to Jesus and He understood the message, while to those about Him the voice seemed only to be thunder.

Is the sin of blasphemy against the Holy Ghost the same as the unpardonable sin? Please explain Mark 3:28-30; Hebrews 6:4-6; 1 John 5:16; and John 3:19, 20.

Briefly, I would say these verses bear on the same subject, but indicate different forms in which such sin might be committed. Those who labeled His preaching and miracles as being works of the devil were warned concerning blasphemy against the Holy Ghost. A careful reading of Matthew 12:24-45 shows that the indictment was not against a few only, but against the whole nation of Israel. Hebrews 6:4-6 is a warning against apostasy—a *deliberate* and complete turning away from Christ after having enjoyed the blessings of full salvation. (See also Hebrews 10:26-29.) In 1 John 5:16, there is a warning of the possibility of so sinning against Christ that doom is sealed. John 3:19, 20 refers to unbelievers who refuse to come to Christ.

We must not conclude from these references that everyone who has spoken against the work of God has committed the unpardonable sin. Paul recounted how he had made believers in Christ to blaspheme, but he had then obtained mercy because he did it in unbelief. Provision has been made for those who sin through human weakness to obtain forgiveness—"But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

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

A CITY NOT FORSAKEN

(Continued from page three)

to challenge us as well. It is estimated that approximately fifty per cent of our churches have less than fifty Sunday school members. Now, in one way that is very good, because it indicates the opening of new churches. But as we look a little deeper we find some cause for concern. In 1956 the average Sunday school attendance in our churches was 81. For the past year it was 83. So we have had a net increase of only two in average attendance across the board since 1956. This indicates that we are becoming content with a comfortable church instead of having a militant church fired with zeal to win the lost. An increasing number of churches are reporting no conversions for an entire year. This is cause for grave concern. God shake us! Stir us! Help us to realize that we are our brother's keeper!

It has been said that we have more preachers than we need in the Assemblies of God. I take strong exception to that fallacy. Let us look at the facts. We have approximately 10,000 ordained ministers and 4,200 licensed, a total of some 14,000 ministers, and some 8,300 churches. But take note that some 800 of these ministers are superannuated; more than 800 are serving as missionaries; over 300 are inactive because of disability; and several hundred are occupied in administrative capacities on the district and general level. Several hundred others are faculty members and administrators in our schools, or engaged in other specialized forms of ministry. A number are wives of ministers. This leaves us with less than 8,000 ministers available to pastor our 8,300 churches. We have district superintendents who are looking for ministers willing to go in and sacrifice and pray and believe God to send a revival and make churches self-supporting. We need to feel our personal commitment to the work of the ministry.

I can remember a day when almost every young person who got saved, baptized, and filled with the Holy Ghost felt he had to witness on a street corner or get into a home missionary effort. They had to let the world know what Jesus meant to them. We do not have too many preachers, and if I can read statistical trends correctly there will come a day when we will face the problem other organizations have faced unless we keep our commitment to fill up the ranks of ministers to preach the blessed gospel of Jesus Christ.

We are up against storm tides that are flowing against us. The only thing that will turn the tide and help us do something significant for God is for us to be seized with such a sense of holy imperativeness that we cannot do less than give God our all and our best.

We are in what sociologists call a population explosion. Coupled with it is an unprecedented era of urban renewal. In many places the church has deserted the heart of the city in following the suburban trend. There are square miles in which there are no churches for teeming millions. I say, *no churches!* (I am not talking only about Assemblies of God churches.) Crime is rampant. The calendar year 1962 closed with a seven per cent national increase in serious crimes recorded over 1961.

Arrests of young persons under the age of 18 years climbed nine per cent. These things call for action on the part of the church.

We have seen the religious world deteriorating. The political world is setting the scene for the coming of the Antichrist. In view of all this it is high time we should awaken to the pitfalls of our day. One thing that concerns me almost above every other is the decline of evangelistic ministry in our churches.

Church history teaches many important lessons, and we can profit from them. There isn't time to consider all, so I have chosen one example. As a young lad, I accepted Christ in an old-fashioned Methodist church. I have a very warm place in my heart for this church, but we need to look at what has occurred in it. In the beginning there was great spiritual fervor. There was aggressiveness and evangelistic effort manifested through the ministry of the Wesleys, Whitfield, and other great leaders. The early history of the Methodist church reads like that of a Pentecostal outpouring. But what happened?

Dr. William Warren Sweet, in his book *Methodism in American History*, states that the trend toward formalism began to appear in the Methodist church as early as 1880.

Church history records the following cycles in the deterioration of denominations: There comes first of all *revival*. Following revival comes *organization*, then *education*. Following education comes *institutionalism*, and following that a noticeable defecting to a social gospel.

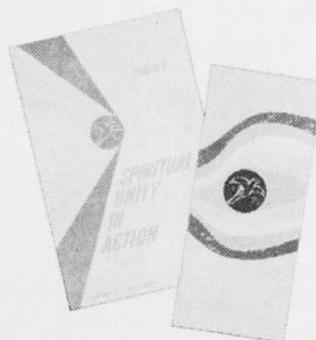
I have heard our beloved leaders of days gone by

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October 20-27

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City State Zip Code

state that the Assemblies of God is not like other groups. That I accept and believe. But let us beware the pitfalls of our day. Let us observe the lessons in history and let us be careful lest the foundation of our great revival movement become eroded and dissipated and we thereby lose the anointing of the Holy Spirit.

In his evaluation of the Methodist church, Dr. Sweet observed that "Christian fellowship which had been kept alive by the class meeting and circuit rider was by 1880 becoming a matter of architecture, aesthetics, and pulpit talent. I draw no parallel. You can draw your own.

Dr. Sweet cites seven points of breakdown of this ministry: (1) The rise of trustees and the decline of leaders and stewards. (2) The drying up of the local ministry. (3) A laxity in discipline. (4) A toning down of the distinction between the church and the world. (5) A doubt concerning positive conversion. (6) A loss of grip on the masses. (7) The rise of professional evangelism. We need to take the measure of our own fellowship according to these trends.

It is time for us to move into action. It is time for us to avoid compromise with the world. We need like Nehemiah's men to refuse to come down off the wall. Keeping a trowel in one hand and a spear in the other, we need to stay at our job until every breach of the wall has been repaired. The church international is fast moving toward organization of a massive world church, and is already beating a path toward Rome. I want no part in the march toward Rome. I do not believe that church unity can be achieved by organization. It must be achieved by spiritual unity.

We not only have a singular assignment, a solemn

charge, and a sacred trust, but we have a sufficient promise. Lift up a standard for the people, "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Hallelujah! This was said of natural Israel, but it is not a misapplication to apply it to us as spiritual Israel. God said that we shall be a city that is not forsaken. He who has led us is now leading us, and will yet lead us. The Lord is our refuge! In Him we will trust.

God's promise in that key verse for revival is, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." What more do we need than that? I submit to you that this is a sufficient promise. We need to go down before God in heart-searching contrition and claim His promise.

We need not follow the trend of church history, but all we have to do to follow the trend is to sit back and do nothing. To reverse the trend we must go back and do our first works over, bringing ourselves again to the place where we individually measure up to the standard of God's Word. Let us tonight search our hearts and bring ourselves again, broken, contrite, dedicated, committed to the cause to which God has called us.

Revival occurs in the composite as it begins in the individual. This movement will be warmed or cooled to the degree of your spiritual fervor or coldness. We may all contribute to the fervor of this movement by standing faithfully where God has placed us, doing what God wants us to do, and fulfilling God's purpose for us.

THE MINISTRY OF TEARS

(Continued from page eight)

sacrifice (Romans 12:1), and it is well that the sacrifice be salted with many tears. We read in Leviticus 2:13, "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offerings: with all thine offerings thou shalt offer salt."

In the Garden of Gethsemane Jesus made an offering of Himself—an offering that was salted by blood and sweat, as finally He said, "Nevertheless not as I will, but as thou wilt." I believe He is looking for intercessors today who will give themselves to the ministry of tears for a lost world.

Let us not be afraid of being asked to go too far for God and His kingdom! It is as we go a "little farther" that we become enriched and have enough blessing to share with others. Let us follow David's example in this. We read in 2 Samuel 15:30 that "David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up." The leader must first "go up weeping," before he can hope to influence his congregation to follow.

But notice it was "when David was a little past the top of the hill" that Ziba "met him, with a couple of

asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

"And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink."

What a beautiful picture! The king, the leader, went up weeping. He not only went up, but *he went "a little past the top of the hill."* It was there someone met him with something to take back—something for others! There was bread for the hungry, raisins loaded with iron for strength, to enable them to go on for God. There were summer fruits for refreshing along the way, and wine for the faint in the wilderness.

In this hour we must have something in our hands for the spiritual needs of our people and for the unsaved all around us. When you have offered your salted sacrifice to God, when you have gone weeping a little past the top of the hill, you will come back laden with what is so greatly needed.

God has respect for tears and we are assured that "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

"Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5)! ◀◀



How I Found the TRUE PRIESTHOOD

BY JOSÉ M. RICO, BOLIVIA



THERE IS SOMETHING IN THE SOUL of a Spaniard that makes him react instinctively against Protestantism. Thus when the pope told the Spanish clergy that Latin America is the mission field for Spanish priests, it was for me a clarion call. The South American bishops needed help against the avalanche of Protestantism.

I soon learned that Latin America is a different world from my native Spain. In Sao Paulo, Brazil, and later in the Argentine, and finally in Chile, I saw Protestant chapels alongside Catholic churches, claiming the same rights of social recognition. From my prejudiced viewpoint I felt this was

an intolerable abuse. Nevertheless, divine providence was soon to bring new light to my mind.

I was made a priest of the Cathedral in Antofogasta, Chile, where I found excellent opportunities to exercise my anti-Protestant ideas. I was ready to commence my fight when evangelical literature began to reach me. I read it with disgust. Later I read some Protestant books that I had dared to place in my private library. Little by little a current of sympathy began to replace the mortal hatred that I had had up to that time against Protestantism.

I saw clearly that Protestantism is not what it is taught to be in the Roman Catholic theological halls of learning. The evangelical books were full of profound teaching drawn from the holy books of the Bible. Between them and the Catholic books, there existed no difference that I could see other than that they lacked the "imprimi potest" of the Romanist-approved books. But when it came to the lives of the evangelical believers, there was a notable difference between them and the average Catholic. I wished my faithful adherents would live as morally and correctly as those hated Protestants.

Unforeseen circumstances took me from Chile to Bolivia. A few months later I was appointed to the position of National Counselor of the Catholic Student Organization. The nomination was made and signed by the Archbishop of La Paz. I came in touch with the best Bolivian young people. They surged with life and enthusiasm, a snowballing force within the ranks of Catholic Action. My

heavy responsibilities retarded for a time the evolution that had commenced in my soul towards Protestantism. Yet God continued the work that He had started and I not only had the opportunity to get acquainted with evangelical books and tracts, but also to meet some strong evangelicals.

My Catholic faith and priesthood were close to shipwreck. I wanted to make some supreme effort to save them. Could it be that all this was a diabolic temptation like similar cases I had heard of? I wrote a book called, *The Priest and the Host*, which had the official approbation of the diocese. I went to the Epistle to the Hebrews for inspiration in writing the book. I did not find there the Catholic type of priesthood I was looking for. The only priest spoken of was Jesus Christ, who "once in the end of the world by his personal sacrifice put away sin" (Hebrews 9:26). Then I read in Hebrews 10:17-18 the impossibility of offering another sacrifice for sin. How is it that from Roman Catholic pulpits it is preached that the mass is the bloodless renewal of the very sacrifice of the cross if this epistle teaches that there is no possibility of repeating that which Christ did once and for all? And of what value is a bloodless sacrifice if the same writer teaches that "without the shedding of blood is no remission" (Hebrews 9:22)? For this reason he says that having accomplished eternal redemption the Eternal High Priest of the New Covenant ascended on high where *now* He intercedes for us in the presence of God (Hebrews 1:3; 7:25).

When I finished my study of the Epistle to the Hebrews I felt that an



José Rico, before his conversion, was a priest.

invisible and omnipotent hand had stripped me of my vestments and my priestly character. The only priesthood found was that recorded by Peter, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

I then saw the uselessness and falsity of purgatory since the same writer tacitly says that Jesus Christ is our purgatory, by offering His life on the cross, and "when he had by himself purged our sins, sat down on the right hand of the Majesty on High" (Hebrews 1:3). If Christ purged our sins, how is it that souls that are saved now have to go to purgatory to be purified? What kind of purgatory do the Catholics have that is not once mentioned in the Bible?

After this there only lacked the opportunity to reach the goal that with such clarity appeared in the distance. God intervened by putting me in touch with a young pastor whose natural intelligence was combined with a profound love for God and an extraordinary knowledge of the Scriptures. This was my first real personal contact with a "heretic." His conversation illuminated my mind, dispelled my doubts and comforted my heart to the point of making it valiant. What did I care for the lies and the threats of the Catholics, since I had discovered the Truth?

One day my new friend said, "What keeps you from accepting Christ as your only and sufficient Saviour?" I felt my heart melt with celestial bliss which choked me with emotion, while tears coursed down my cheeks. Nothing was more needed but to pronounce the words: *I accepted Him with full conviction.*

Christ became my *only* Saviour, for none other had died on the Cross for me. He also became my *sufficient* Saviour because His blood is all powerful to wash my sins from my soul. How miserably the rites and ceremonies, and human traditions of Romanism, had failed to cleanse the soul for God. It was only when I understood what Jesus meant when He said: "No man cometh unto the Father but by me" (John 14:6), I asked forgiveness for having wandered for so many years in wrong paths, and I determined to walk by that Way, which is Christ Jesus.

I still had to continue for two

months my normal activities in Romanism. It was necessary to evaluate all the details before taking a definite step. But God finally broke the cords that had held me prisoner for so long. One bright afternoon, at the Evangelical Church in Miraflores, La Paz, I took off my gown. Dressed in civilian clothes I sat down to a cup of tea and I entered into the spiritual, simple, intimate conversation with my evangeli-

cal brethren feeling as though I had always known them.

In this manner the curtain fell that put an end to the tragedy of my nineteen long years in the priesthood.

* * *

Editor's Note: Since his conversion, José Rico has become a dedicated evangelist whose sound Bible teaching is a powerful influence in Bolivia. He has recently experienced the infilling of the Holy Spirit and is now a minister of the Assemblies of God.

A Tin Can and a Prophecy

By HAROLD S. LEHMANN
Missionary to Ghana



HE WAS NOT MORE THAN SIX YEARS old. And he was not strong. Indeed, his eyes were so infected that he was being brought to the mission station by his mother in a desperate attempt to get some help for his sickness. Neither his father nor mother—for that matter, none of his people—were Christians. He had no hope of attending school and being educated. He was indistinguishable from multitudes of other African children born in Dagomba villages all over Northern Ghana.

The missionary lady, Mrs. H. B. Garlock, laid aside the task at hand and went out to exchange greetings with the mother and the sick child. She patted his head; she took his little hand and seated him on the edge of the veranda; she treated his eyes to relieve his distress. Then she sent mother and son away with "Naawuni pahi alaafie!" "May God add health!"

But as they turned to leave, Sister Garlock called the lad back to her and gave him the tin can which she had just used in measuring water for the eyewash. As he clutched this "prize," his mother went into raptures of appreciation—rattling off a whole series of Dagbani blessings for this gift. Mrs. Garlock waved it all aside, saying,

"Someday he will come here and help us tell this Good News. He'll be my helper!" That was twenty-four years ago.

A few weeks ago, that boy, now a man, turned once again to go from the mission house. Suddenly he stopped and said, "I just remembered something. It flashed across my mind." Then he told the foregoing story.

In brief, this is his testimony: He became a believer. He learned to read. Then he went to Northern Ghana Bible School, finishing his training in 1955. He returned to his home village and is pastoring the church Brother and Sister Garlock built for these people. He has given years to learning printing techniques and is press foreman at Tamale. Now he is also the District Presbyter!

A prophecy voiced years ago by a Spirit-filled missionary had been fulfilled.

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802



Grocery Day

When you were a child, was there a special day of the week for buying groceries—a day of plenty, filled with goodies which never lasted into the next day? It was a day to be looked forward to and anticipate with pleasure, wasn't it? Harvest Festival is Hillcrest Children's Home's grocery day, and the youngsters await it with eager excitement.

Superintendent Herbert Bruhn looks forward to Harvest Festival, too, and gratefully unloads and stores groceries which arrive at Hillcrest. Each can and sack means another boost to the heavily strained grocery budget at the Home. Hillcrest receives groceries from the churches in the southcentral region: Arkansas, Kansas, Louisiana, Oklahoma, North and South Texas, Southern Missouri and Tennessee.

Bethany Retirement Home is showered by the churches of the southeastern region: Alabama, Georgia, Mississippi, North and South Carolina, South and West Florida.

October 6 to 12 is Harvest Festival. Make it a real grocery day for the benevolent home in your region. If you live in other parts of the country, help to support both homes by addressing your financial contribution to:

Harvest Festival

Department of Benevolences
Springfield, Missouri 65802

"201,680 Conversions Reported in Biennium"

(Continued from page eleven)

cil); (2) Real Life Children's Ranch in Okeechobee, Florida; and (3) Daniel Memorial Children's Home in Fairfield, Texas. The latter two have accepted the minimum standards of the Assemblies of God Department of Benevolences and have been licensed by their respective State Welfare Departments.

* * *

The National C. A. Department lists 5,130 organized C. A. groups with an estimated membership of 90,000 and a weekly attendance of 96,000. . . . Last winter the C.A.'s handed out 3,800,000 copies of *Chicken*, a hard-hitting gospel tract. In May 1963 they distributed 1,500,000 copies of *The Last News*, a newspaper with bold headlines declaring "Christ Is Coming." . . . 74 youth camps held in 1962 reported a combined enrollment of 13,927 and said 1,408 were saved and 1,321 baptized with the Spirit at these camps. . . . *Campus Ambassador* is now mailed to 4,000 college students. . . . C.A.'s gave \$373,666 to Speed-the-Light during 1962.

* * *

Last year there were 3,020 students enrolled in Assemblies of God Bible colleges and liberal arts colleges, as compared with 3,005 during the previous year. There were 438 graduated, including 100 at Central Bible Institute and 85 at Evangel College. . . . Berean

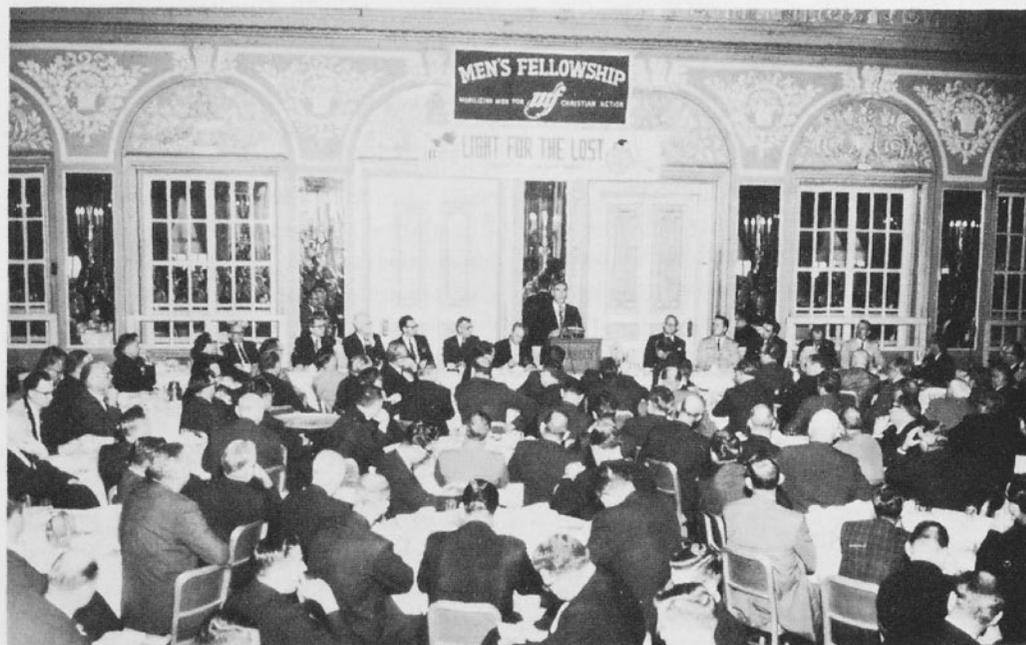
School of the Bible, begun in 1948, continues to serve many people interested in home study courses on the Bible. Awards issued in 1962 included 724 certificates for completed courses, 30 standard diplomas for completing six courses, and 12 comprehensive diplomas for completing eleven courses.

* * *

All but one of the 44 districts now have Men's Fellowship organizations with a district director in charge of each. . . . 1,616 local MF chapters have reported to the National Department of Men's Fellowship while others are operating without charter. . . . MF members, through Light-for-the-Lost, have provided more than three million Gospel portions and millions of other pieces of evangelistic literature for distribution in foreign lands in the past two years. . . . The new "Royal Rangers" program for boys has spread fast. Some 400 churches have chartered outposts and 1,000 others have active Royal Rangers groups but are not yet chartered.

* * *

Women's Missionary Council members now number more than 100,000 in 6,000 WMC groups and 2,700 Missionette Clubs. On the local level more than 4,000 persons were won to Christ through their efforts in the past biennium. . . . WMC contributions to various ministries during 1961 and



549 men gathered at the Men's Fellowship breakfast to hear a challenging message by Andrew Nelli, California businessman.

1962 added up to \$2,776,781. This amount consisted of \$852,061 for Foreign Missions, \$557,003 for Home Missions, \$178,538 for Benevolences, \$246,223 for District Ministries, \$818,341 for local and community work, and \$124,515 for other ministries (such as Education, *Revivaltime*, etc.). Approximately half of the total contributions was in cash offerings; the balance was in equipment and supplies purchased, or for shipping expenses.

* * *

The Radio Department reported a steady increase in the number of churches supporting *Revivaltime*. In the 1961-62 fiscal year 1,906 churches, or 23 per cent, participated regularly. In the 1962-63 fiscal year 2,033 churches, or 24.5 per cent, gave regularly. The number of stations releasing *Revivaltime* also increased to a new all-time high. As of March 31 the broadcast was being heard over 97 ABC stations, 295 independent stations in the U.S., and 52 foreign outlets for a total of 444 stations.

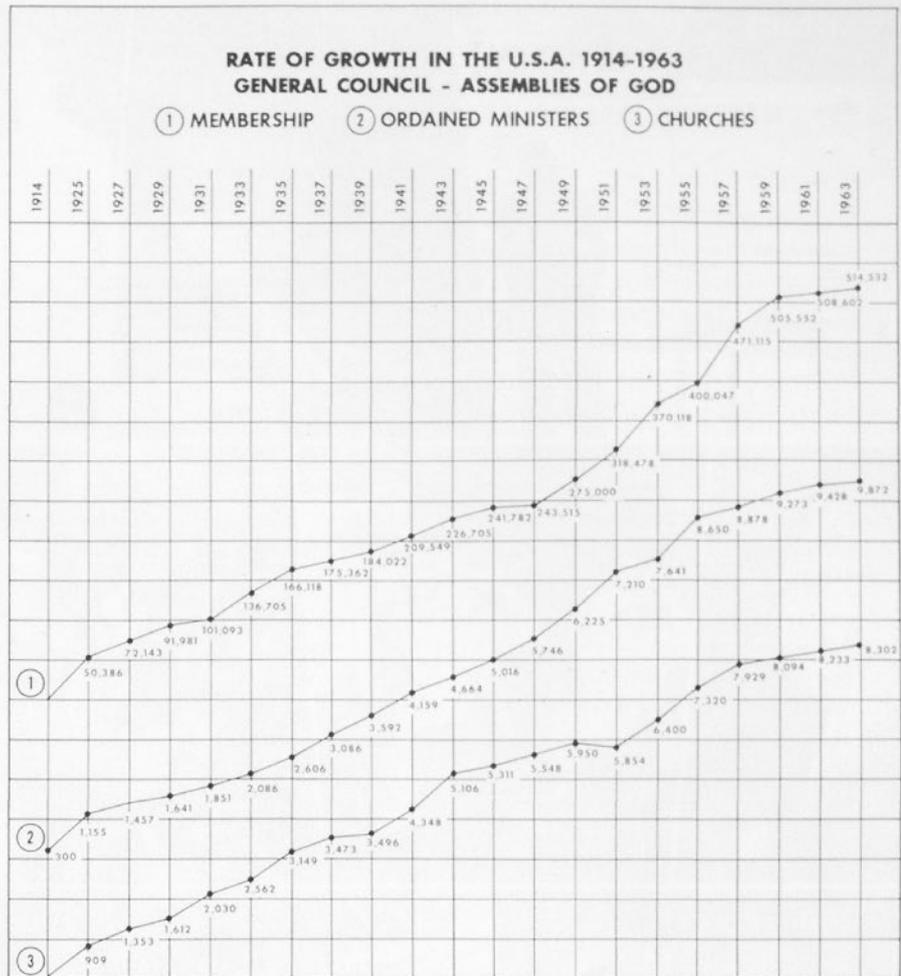
Mail response also increased. A total of 246,967 letters was received in the *Revivaltime* office, an average of more than 10,000 per month. Many of these were requests for literature (more than a million pieces of gospel literature were distributed by the Radio Department in the past two years). Other letters were requests for prayer and guidance.

More English-speaking people around the world can hear *Revivaltime* than ever before. Work has started on a Canadian version of the broadcast to be released in cooperation with the Pentecostal Assemblies of Canada. This forward step will further expand the outreach of our radio ministry.

* * *

Statistics given by the National Sunday School Department are very impressive. Enrollment in the past year reached 996,660 (average enrollment, 113 per Sunday school). Total average attendance was 732,060 (average attendance 83 per school). Reports showed 87,820 souls were won to Christ in 1961 and 88,200 were won in 1962. These figures are based on the annual Checkup questionnaires returned by over 7,000 Sunday schools. Only 15 per cent of the schools failed to report.

During the biennium \$249,601 was raised by the Boys and Girls Mis-



sionary Crusade for missionary literature. Some 4,272 Sunday schools participated in BGMC.

There was an increased interest in VBS among Assemblies of God churches. In 1961, 30 per cent of the churches had a VBS. In 1962, 32 per cent, with total enrollment of 203,885.

During 1962 there were 61 boys and girls camps attended by 9,383 campers and 1,855 workers. Reports showed there were 1,775 boys and girls saved at these summer camps and 1,613 baptized with the Holy Spirit.

* * *

Last year saw the greatest increase in sales of Gospel Publishing House literature in all its history. There was a 6 per cent sales increase in Sunday

school literature and 14 per cent increase in books and supplies. . . . An average of 1,000 separate orders were handled every working day (468,321 during the biennium) . . . The Music Division produced a second book of choir arrangements, a new chorus book, and other items including a Christmas cantata and an Easter anthem. . . .

With the acquisition of a full-color press, the Gospel Publishing House began printing its own Beginner and Primary materials. . . . A new publication, Teaching Visuals, was introduced for teachers of junior high and older students. . . . Additional undated courses of study were published bringing the total number of available undated courses to fifteen.

Circulation of Sunday school literature increased from 1,787,885 in 1953 to 2,280,591 in 1963, an increase of nearly 30 per cent. (Each year over 48 million pieces of church school literature are produced.) In addition to this amount of literature in English, the Spanish Literature Division has a total circulation of 194,800 and when Italian and other languages are added the total circulation in non-English tongues is 396,612.

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COUNCIL CANDIDS



1. Assemblies of God churches in Greater Memphis placed a large "welcome" display in the auditorium lobby.
2. Dr. George L. Ford, executive director of the National Association of Evangelicals, addressed the Council.
3. The girls' trio from Central Bible Institute ministered in song.
4. Aaron A. Wilson led the morning prayer sessions.
5. E. S. Williams, former General Superintendent, encouraged the audience with his remarks.
6. The Gabriels trumpet trio from North Central Bible College played, "Wonderful, Marvelous, Yet True."
7. Many old friends met at the registration center.
8. Lil Sundberg Anderson's song made a strong appeal to the unconverted on Sunday night.

9. Again and again the congregation worshiped the Lord in unison with upraised hands.
10. The Church School Literature display was one of many.
11. The communion service on Sunday morning was a spiritual highlight of the General Council.
12. Leroy Dewey of Plainview, Tex., sang, "Oh, Yes, I'm a Child of the King."
13. The singing of the men's chorus from the Whitehaven Assembly of God in suburban Memphis thrilled the hundreds who attended the Men's Breakfast.
14. The Charles Beadles and Dolly Eleiott from Springfield, Mo., sang a beautiful medley of gospel songs.
15. Joe Prettyman of La Jolla, Calif., led the congregational singing at one of the services.

The Daring Disciples

Sunday School Lesson for October 13, 1963
ACTS 3:1-16

BY J. BASHFORD BISHOP

THE OCCASION OF THE MIRACLE (Acts 3:1, 2)

"Now Peter and John went up together." They had been friends during Christ's lifetime; they were friends after His ascension. Yet, they were opposites. John was mystical; Peter was practical. John was meditative; Peter was impulsive. Spirit-filled people know how to work together for the glory of God though they are very different from each other.

"Into the temple at the hour of prayer." Though they had participated in the great outpouring of the Spirit a few days earlier on the Day of Pentecost, these men felt their need of daily prayer and communion with God. Mountaintop experiences may become a snare if they cause us to neglect daily private devotions and regular and frequent attendance upon the services of the church!

"And a certain man lame . . . was laid . . . at the gate of the temple." As they walked in the path of duty, Peter and John met their opportunity—in the natural a hopeless case, a man of forty, lame from birth, a poor beggar! What a picture of the sinner's inability to walk with God—of any man's powerlessness to do anything of, or for, himself! (See John 15:5; Jeremiah 10:23).

THE WORKING OF THE MIRACLE (Acts 3:3-11)

The Beggar's Desire (v. 3). The beggar expected nothing more than a bit of money. And it is certain he was not looking for healing and that he had no faith.

The Disciples' Reply. "And Peter, fastening his eyes upon him with John, said, Look on us." Why this command? The beggar must be roused from his hopelessness and lethargy and his whole attention centered upon the disciples and what they were about to say! Likewise, one of the secrets of receiving the gifts and provisions of God is that we fix our eyes upon Him and our minds upon His Word!

"Silver and gold have I none." How the beggar's hopes must have died with these words! The strength of the Church is not material, but spiritual. Not by human might, riches, wisdom, but by the Holy Spirit was Christ's Church to grow and advance! These men had no money but they had something infinitely better!

"Such as I have give I thee." What did they have? They had a living personal relationship with Jesus and a living faith in His Name and in the power of His Spirit. And every child of God has the same and needs but to exercise it! This is not to say any child of God will duplicate the ministry of Peter and Paul. Yet certainly each believer may, through simple faith, become a channel of blessing to others! It is not so much a question of the amount and quality of the talents we possess as it is a matter of making available to God that which we do have. Let us therefore put every talent we possess, every faculty of our beings into the service of the Lord!

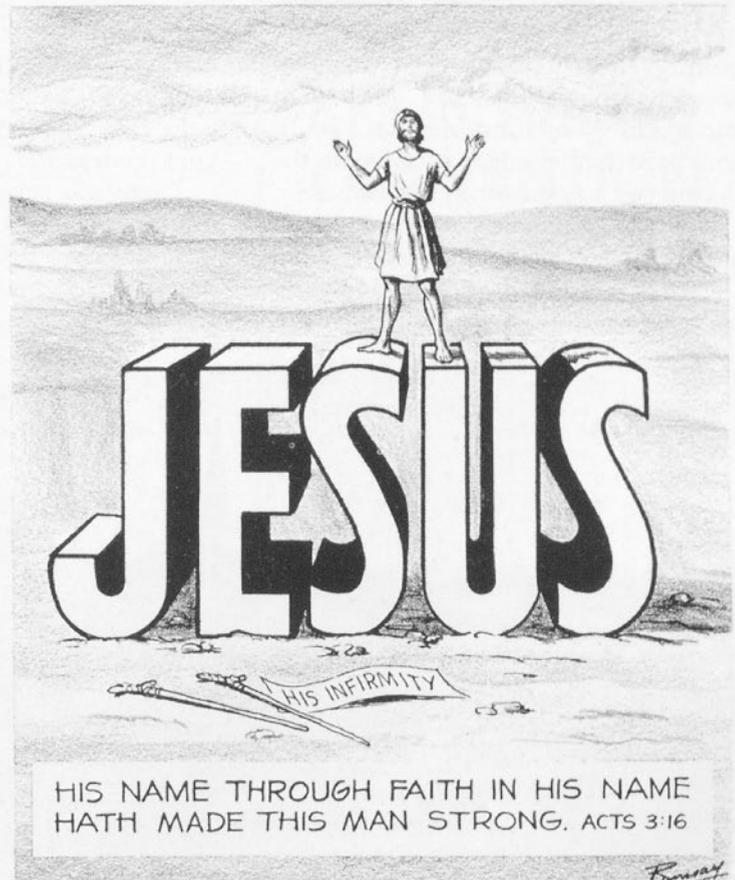
"In the name of Jesus Christ of Nazareth rise up and walk." Using God-given authority, Peter commanded the cripple to do the impossible—and he did it! While we do not want to act presumptuously or independent of the leading of the Spirit, neither do we want to be hesitant or reluctant to exercise our God-given authority as believers when a need presents itself! (Mark 16:17, 18)

THE SERMON AFTER THE MIRACLE (Acts 3:12-26)

The miracle attracted a great crowd which provided a grand occasion for the preaching of the gospel. Peter's sermon is a model for all who would please God in preaching or witnessing:

1. He did not grasp after praise, but turned the people's attention at once to Christ.
2. He did not use flattering words or cater to the feelings of the people, but preached the truth without compromise.
3. Peter gave due prominence in his preaching to those truths which are essential for a man to grasp in order to be saved: namely, the death and resurrection of Christ, the guilt of man, the need of repentance, and the grace of God.
4. Though Peter preached sternly; yet he preached tenderly. Unless he preaches in love, the most eloquent preacher's words become sounding brass.
5. Peter's preaching was so Spirit-anointed and convincing that it resulted in the salvation of a multitude!

A NAME TO STAND ON





AS YOU TOP THE CREST OF A ROCKY range of foothills on Highway 118 going west from California's San Fernando Valley, you behold a few hundred feet below you another beautiful green valley called Simi Valley. Just two or three miles back down the highway you left the gigantic, sprawling metropolis of Los Angeles. You see before you here and there new tracts of homes and shopping centers, divided by open fields, orange groves, walnut groves, and small chicken ranches of the past.

Though now this is one of the fastest-growing population centers of California, and the population of the great San Fernando Valley and Los Angeles is overflowing into it, its past is still evident. There are the communities of Santa Susana and Simi whose history dates back to the early days of California, but they are now being swallowed up into a large residential center. These residences represent thousands of souls who need the gospel and a church home.

As you look over this valley with its present active growth, the Holy Spirit begins to stir your heart; and again, even as He has been doing in the past few months, He deals with you about your outreach for souls. You have had modest success in the church you are pastoring, having seen a small struggling work grow to an average of 160 in Sunday school (and still on the upward trend), and having seen the old church building com-



This group was the nucleus for the new assembly in Simi Valley, Calif. Sam Eubanks, pastor of the sponsoring church, stands at extreme left and Pastor and Mrs. Wesley Burroughs beside him.

35 Miles from Azusa Street

BY SAMUEL EUBANKS, GRANADA HILLS, CALIFORNIA

pletely renovated and a new educational building added.

You praise the Lord as you think of the Foreign Missions giving. A part of your missionary vision has caught fire in your people's hearts, and they are now giving systematically. You consider how missions has played an important role in your life, and you have even gone to the foreign field and built with your hands several churches and a Bible institute building. But now God is opening your eyes to another great mission field that you have overlooked in all your endeavors.

There is a scripture that keeps coming to you in a new and fuller interpretation: *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be wit-*

nesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8), which shows the chain reaction of Pentecost. Jerusalem is the hub, Judea and Samaria represent the perimeter of Jerusalem; and the remainder is included in "the uttermost part of the earth." Just as a rock thrown into a pond keeps making ripples across it, so is our Pentecostal outreach for the souls of men. Our local church is our Jerusalem; our perimeter is the area just beyond Jerusalem which we cannot reach effectively with our local church program (where we should and must establish another base of operation, commonly called Home Missions); and the uttermost part of the earth is our Foreign Missions outreach.



The First Assembly of God of Canoga Park, Calif., sponsored the new First Assembly of Simi Valley, Calif. This model home (right) was used as a chapel and Sunday school rooms for the new church.

Then you begin to reflect on your own Pentecostal outreach. You have worked hard in your Jerusalem, and you have promoted Foreign Missions, but what about your perimeter, Judea and Samaria? You have completely overlooked it, or maybe given it just a glance; you and your congregation have not participated in this part of the Lord's work. But here before you lies a beautiful valley and in it are many souls with more coming continually. *This is your Judea and Samaria.* That is why the Holy Spirit has been dealing with you and preparing your heart.

The question is: *What are you going to do about it?* Will you have an outflowing of Pentecostal blessing, rivers of Living Water to touch men's hearts? Or will you be concerned only with your local program, which does have a missionary flavor (but not too close to home), and stagnate as men seem to do today?

These are the thoughts that are going through your mind as you look down into Simi Valley where you are going to make pastoral calls on people from your church who have moved to this growing area. Also while you are there you plan to call on those visitors who have driven all the way over to your church because there was no Assemblies of God church here. Then this thought takes your mind in another direction. Why is there no strong Pentecostal voice here? *These communities have been here even before the 1906 outpouring of the Holy Spirit in Los Angeles on Azusa Street, but there is no church here ready to meet today's needs!* Oh, how short has been our outreach, and how dim has been our vision for Home Missions.

Yes, we have emphasized the local church quite effectively, and sometimes been too local-minded; just let someone touch our church, off goes his head! We have also emphasized Foreign Missions with a very effective program. But our Home Missions outreach has been in decline in the Assemblies of God for a number of years. The local churches and Foreign Missions are going to be affected unless we have a full Pentecostal outreach as in Acts 1:8.

The hard core of our early success as a movement was our pioneer spirit. We must re-emphasize church extension, for millions of Americans today are untouched by the church. If



Sam Eubanks (right) presents Wesley Burroughs, pastor of the Simi Valley Assembly, with a check for payment on the property and a subsidy for the pastor.

we will emphasize the establishment of churches, the tide will change, and we can again have a full-fledged Pentecostal outreach to lost and dying souls of America.

As you begin winding your way down the highway into Simi Valley, the Holy Spirit begins to speak, saying: "There is something you personally can do about the need here. You can be instrumental in starting another church in your Judea and Samaria." What a thrill of joy fills your heart as you get a concept of the Kingdom and say "Yes" to the Holy Spirit's promptings.

This very day you begin to talk about the starting of a church as you go into the homes of the people you visit and are met with an unanimous "Yes!" from them. The next few weeks are weeks of intense activity in this direction—talking to your congregation, the board, and district officials. You begin having Thursday evening prayer and Bible studies in one of the homes. You call a fellow minister who has expressed interest in the area to be the pastor of the new Assembly. With the pastor, you find a strategically located model house and sales office which can be used for a chapel and Sunday school rooms. You present it to your congregation which in turn gives the money for a down payment.

At your annual Missionary Convention you make the Simi Valley church one of your projects for the year and raise the money for the payments on the property and a subsidy for the pastor. Finally, you officially open the church with the pastor and about twenty people from your Assembly. Oh, what joy in the heart to be fulfilling the Lord's words: "Jerusalem, then Judea and Samaria, and the uttermost part of the earth."

Now there is another growing Assemblies of God church, giving a Pentecostal home to hungry hearts. From the very first, there are the signs of success in this new church. Now they are able to finance their own work. They are making plans to erect a new building, and have bought four acres of land on which to build it.

But this is not the end of the story, for under the leadership of the wonderful pastor that God has placed there, Wesley Burroughs, there is being instilled a forward look to the time when they will be "mothering" another church. Thus will continue the chain reaction of Pentecost.

May the concept of the kingdom of our Lord Jesus Christ grip our hearts and may the full-fledged outreach of Pentecost flow from our lives to a needy world! And may this story be perpetuated at least 8,000 more times in a great spiritual *breakthrough* in America by the Assemblies of God!

* * *

Note: Brother Eubanks is no longer pastor of First Assembly of God in Canoga Park. He is now engaged in a *Breakthrough—8,000* project for the Southern California District and the San Fernando Section in Granada Hills.



ANNIVERSARY CONVENTION

Springfield, Missouri

April 20-23, 1964

Make your plans now to attend the 50th Anniversary Convention of the Assemblies of God, which will begin with a great **Prayer Meeting** on Monday night, April 20, and continue through three days filled with Pentecostal fellowship and spiritual inspiration.

Old-Time Fellowship Meeting on Tuesday, April 21.

Over 100 Workshops on Wednesday and Thursday, April 22 and 23, designed to help every lay worker in the local church as well as the pastor, evangelist, or missionary.

Mass Meeting each night featuring outstanding speakers, special music, and challenging visual presentations.

College Students Are Helped by Listening to Revivaltime

By VIRGINIA COUCH

"REVIVALTIME WAS THE ONLY WAY I could hear God's precious Word," Patricia Gates, student at Washington State University, wrote. Injured in an automobile accident and confined to bed in her non-Christian home, Patricia said, "*Revivaltime* was a real blessing to me."

God used several means to bring Patricia into His fold. Entering Washington State as a freshman in 1961, she was placed in an advanced mathematics course. But "due to illness, lack of study, and lack of self-discipline," her grades began to suffer.

At this point a Christian friend's concern started Pat on the road to a saving knowledge of Christ. Dolores Carlson, an assistant head resident in her dormitory, offered to help. Patricia says, "She is the happiest, most cheerful, and most God-trusting person I know."

"One afternoon Dee asked if I were a Christian," Pat continues. "I answered yes, thinking that anyone who believed that Christ had lived was a Christian. But when she asked if I were saved, my reply was no."

Sometime in March 1962 Patricia began going with Dolores to an Assemblies of God church in Pullman, Washington. She continued attendance there through the rest of the school year. Although friends at the church prayed, Miss Gates was not yet ready to accept Jesus as Saviour.

In June she returned to Mercer Island, where she lives when not in school. There a young man whom she was dating persuaded her to accept Christ. God had used a second vessel to influence the lost girl's life.

Patricia found her early Christian experience difficult. Raised in a home

where her parents opposed religion, she had none of the fostering that "newborn babes in Christ" need.

However, God had a means of encouragement for the new convert. While reading *The Pentecostal Evangel*, she noted a *Revivaltime* advertisement. "By looking in the newspaper, I found the time *Revivaltime* was on the air in Seattle," she testifies. "As I was unable to attend church services, listening to your radio broadcast was the best thing I could do."

In August Patricia was injured in a serious automobile accident. During her convalescence she found blessing and consolation in hearing *Revivaltime*. "Each week as I listened to *Revivaltime*, I became a stronger Christian," she says. "*Revivaltime* was a real blessing to me."

This testimony is one of the many received daily in the Radio Department. Students from more than 170 different campuses in forty-one states and nine foreign countries have written letters of gratitude for *Revivaltime's* ministry.

Pressures of college life can seem unbearable at times. Consider the complicated existence of a typical college student: homework stacks up; exams continually occur—often several on the same day; mounting costs of higher education force many to hold part-time jobs. With classes, assignments, work, upkeep of clothing, and social pressures there is little time left for sleep or rest. Caught in this situation students easily become discouraged.

A young man in West Virginia wrote: "I am thrilled as I listen to *Revivaltime*. I thank you and the prayer partners for your prayers. My studies and the pressure of a sinful

college almost got the best of me. Due to a nervous collapse, I was forced to drop out of school. My mother wrote you for prayer. I praise God for undertaking for me."

Another girl from Indiana University testified: "I heard your broadcast for the first time on Sunday. *It inspired me not to give up hope.*"

Revivaltime has a primary place in the schedules of many students. They find spiritual strength and encouragement in its ministry. From two married students at Missouri University we read: "My wife and I are regular listeners to *Revivaltime*. We have found your program wonderful to relieve the many tensions and anxieties we have in graduate school."

Apparently impossible circumstances are remedied by the gospel radio message. A student on a midwest campus said: "I cannot adequately express my gratitude for *Revivaltime*. I am a Christ's Ambassador in a non-Assemblies of God college. Our campus is a closed one, and attendance at the school's chapel is required. Although I am thankful for this place to worship, I miss the services of my own church. Thank God and the entire *Revivaltime* staff, I can attend a Pentecostal service each week via radio."

Revivaltime enters dormitory rooms with a message of faith and divine encouragement. Brother Ward's timely sermons and the *Revivaltime* choir's anointed singing have given desperate students the uplift they needed.

This report came from a school in New York: "You will be pleased to know that here in the dormitory we are establishing a *Revivaltime* habit every Sunday night. I am a dean of men. I live with my family in the men's dorm. We have started inviting the men of the dorm into our apartment to listen to *Revivaltime* for a wonderful blessing from God. When you finish the broadcast we have a few minutes of discussion and praise, and then we go to prayer for the Lord to bless the Word as it has gone forth."

Providing literature is another service *Revivaltime* offers college students. Numerous young people have accepted the challenge offered by a non-Christian campus to witness for Christ. "I would like to have a few copies of your book of prophecy," writes a sophomore at Ohio University. "I feel that this book will help me explain

the gospel to a few of the people I know."

"One may think that all the students at a church college are Christians; but I found they are not," a young lady wrote. "I am intensely interested in witnessing to young people. I have done my best. I thought perhaps with the aid of some literature I might get results."

A student in Trinidad said this in her letter: "Just last week my teacher lent me a copy of the Catholic Bible and asked me to find out for him the difference between it and mine. I think your *Miniature Bible* would help me in answering his question. This seems to be a real opportunity to witness to a Roman Catholic. Please send me five copies of this tract, and five copies of the last Sunday's message."

Notoriously wild and gay, college life is not all easy-going. Young people often find living for Christ difficult in the worldly environment. Other circumstances hamper their Christian living. Transportation is not always available for attending local church services. Job and school obligations also interfere with church attendance. Thus they may get no spiritual nourishment.

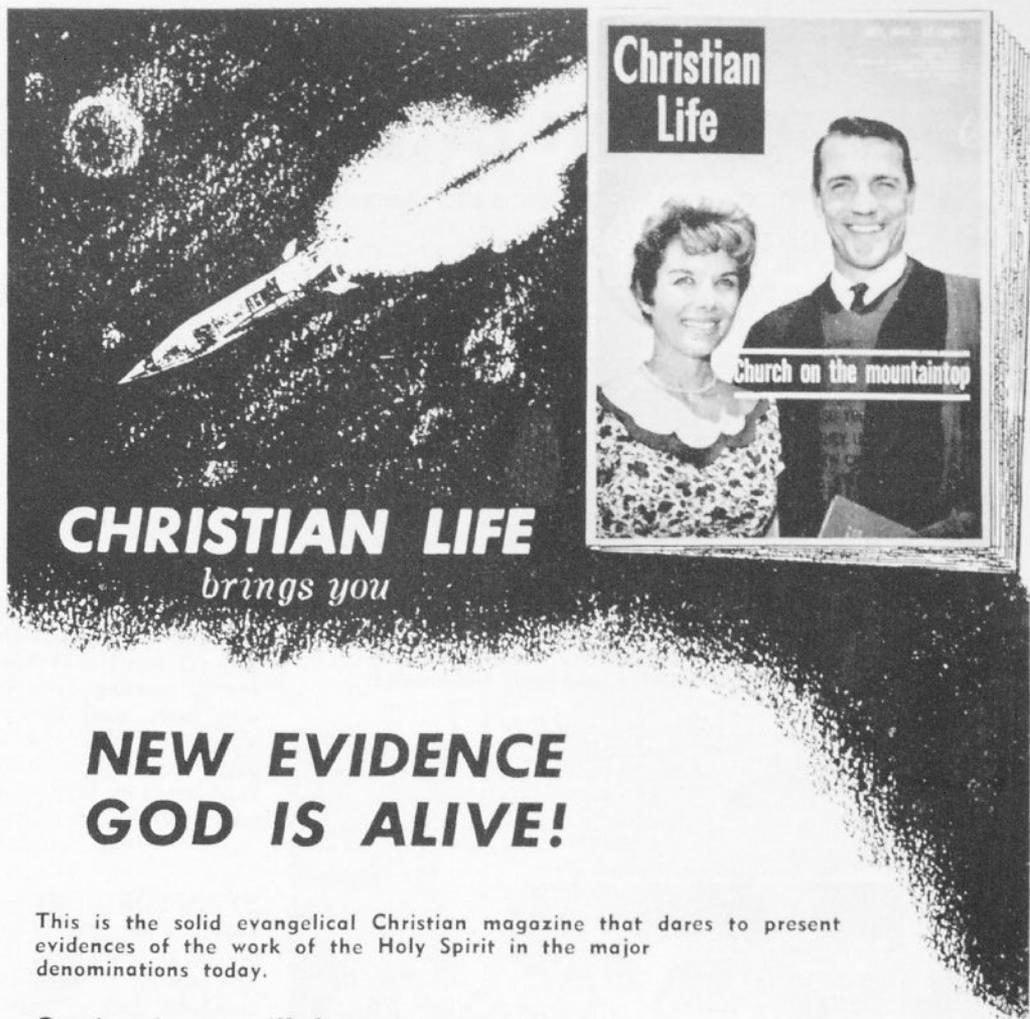
Recently a young man wrote: "All day I had been feeling left out of the full joy of the Lord. Although I was a Christian, I realized my light for Jesus was not shining as it should. I asked God to open my heart and speak to me in some way.

"As I was preparing to do my homework, I turned the radio on. I recognized *Revivaltime*, which was just beginning. Immediately I canceled my studying and listened to your message. I asked God to bless it to me.

"When the choir began singing *Amazing Grace*, I stood, and something hit me. I felt funny all over for a few seconds, and then burst into tears. Praise God for this refreshing. I receive precious blessings from your broadcast."

A college education is becoming a practical necessity in today's competitive world. Mental, physical, moral, and spiritual strain is great for students. But *Revivaltime* helps these struggling youth. Lend your continued prayer and support to this good task. Share in keeping *Revivaltime* on radio stations in vital college areas.

Send your offerings to *Revivaltime*, Box 70, Springfield, Mo. 65801.



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Evangelism **BREAKTHROUGH**

DEPARTMENT OF EVANGELISM, 1445 BOONVILLE AVE., SPRINGFIELD, MISSOURI



CUSHING, OKLA.—During the three-week revival with Evangelist Jack Pruitt of Fort Worth, Tex., the crowds increased each night reaching a high attendance of 336. Pastor Keith L. Belknap reported 22 saved, 16 received the Baptism, and many were healed.



SAN LEANDRO, CALIF.—This group from Haven of Rest Assembly was "found faithful" at all seven Sundays during the Loyalty Campaign. Evangelist Lloyd Perera (inset) conducted a revival during this time and served as promotional director for four of the Sundays. The Sunday school record was broken on Easter with 302 present and again on Mother's Day with 343. The average attendance for the Loyalty Campaign was 268 as compared with a 206 average for the past Sunday school year. P. A. Scroggins is pastor.



NUCLA, COLO.—The Junior department of the Sunday school established a new attendance record of 75 during a meeting with Evangelist and Mrs. Erwin Asiatico. Pastor Henry C. Russell said eight were saved and nine filled with the Holy Spirit during the meeting.

ROCKFORD, ILL.—The Haven Assembly of God was moved upon by the Holy Spirit under the ministry of Evangelist James T. Burkett of Camden, Tenn. Five were saved and a number received divine healing.

—Truman Turner, Pastor

ST. PAUL, VA.—A week's revival concluded July 21 by John and Bonnie (Ruble) Eller of South Carolina brought great blessing at the Assembly of God here. It was the evangelist's 200th revival meeting. In spite of vacation time, good crowds attended night after night for this combination evangelistic campaign and kids' krusade. Sixteen persons accepted Christ as Saviour.

—Bob McCutchen, Pastor

STRAFFORD, MO.—A mighty Holy Ghost visitation was reported at the Potter Assembly of God during a three-week revival concluded July 27 with Evangelist and Mrs. Ward Popejoy, Sr. Brush arbor services were conducted on the church grounds. Eight persons were saved, nine baptized in the Holy Spirit, and many were refilled, displaying a new touch of God upon their lives. Six persons joined the church as a result of these meetings. During the rendering of a special song, an on-looker got out of his truck, rushed to the altar, and gave his heart to Christ. The very next night he was baptized in the Holy Spirit. This was only one outward evidence of the working of God upon the people, for many sat in cars listening to the services over loud speakers.

—Ridley A. Thomas, Pastor

MONETT, MO.—July 21 marked the close of a very profitable two-week revival conducted at the Assembly of God here with Evangelists Ivan and Roberta Kimmel of Leavenworth, Kans. Two individuals were saved, four filled with the Holy Spirit, and at least four others received definite refillings. The congregation has been stirred to work for God.

—Donald J. Anderson, Pastor

IRON MOUNTAIN, MO.—August 24 marked the close of a very successful three-week revival at the Assembly of God here with Evangelist Robert V. Holland of Ga.



BAPTISTOWN, N. J.—Evangelist David Johnson (left) and Pastor James Occipinti display Sunday school attendance board showing substantial gain during a children's and youth revival at the Assembly of God. Twenty-eight Catholic children and teenagers attended the church for the first time.

Six persons were saved, and four baptized in the Holy Spirit. The presence of God was manifested in each service in a very real way.

—Elbert J. Mason, Pastor

LINCOLN, MO.—A very successful two-week revival was recently held at the Assembly of God here with Evangelist and Mrs. Charles L. Fuller of Rogue River, Oreg. Several persons were reclaimed, a number received a refilling of the Holy Spirit, and there were some healings reported. The entire congregation was greatly encouraged.

—Alvin Long, Pastor

ODESSA, TEX.—Evangelist Harold Baker of Oklahoma concluded a two-week revival July 28 at the Sherwood Assembly of God. Three persons were saved, three reclaimed, four baptized in the Holy Spirit, and four refilled. Visitors attended practically every service. The anointed preaching and singing was a great blessing to the church.

—J. W. Harper, Pastor

BALTIMORE, MD.—An old-fashioned Pentecostal revival was experienced recently at the Bethel Pentecostal Church here with Evangelist Mildred Kimel of Arlington, Va. It was impossible to count those who were either filled or refilled with the Holy Spirit. A Presbyterian couple was among those who received the Pentecostal experience. A goodly number accepted Christ as Saviour, and sev-

eral persons testified to receiving healing. The entire church appreciated the anointed preaching and the work of the evangelist around the altar.

—Thomas P. Miller, Pastor

BURGLARY LOSS ESTIMATED AT \$4,200

BURBANK, Calif. — Burglars stole \$4,200 worth of photographic equipment July 20 from the Assemblies of God Television and Film Production Center at Burbank, according to Paul F. Crouch, TV and Film Representative.

Brother Crouch said the thief or thieves entered the building at night from the roof through a skylight and took two valuable motion picture cameras, lenses, and other photographic equipment. Police investigated thoroughly but were unable to trace the crime.

The inventory showed \$4,200 worth of equipment was stolen. The loss was only partially covered by insurance.

Brother Crouch says it will be necessary to replace at least half of the stolen items. Friends who wish to help replace this equipment may send contributions to the Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802, designated: "Burglary Replacement Fund of the TV and Film Production Center."

ANNOUNCEMENTS

40TH ANNIVERSARY AND HOMECOMING—Oct. 17-20 at First Assembly of God, 314 Asher Ave., Taft, Calif. Former pastors will be speaking. Free accommodations as far as possible. — by Leonard Palmer, pastor.

MISSIONARY CONVENTION—Oct. 9-13 at Calvary Tabernacle, Schenectady, N. Y. Hattie Hammond, speaker. Meetings will continue for two weeks with Sister Hammond following convention. Mrs. Mary Corvene is pastor.— by Mary Lombardo, church secretary.

MISSIONARY CONVENTION—Oct. 11-13 at First Assembly of God, Clarinda, Iowa. Loren Triplett of Central America, speaker.— by G. R. McGhghy, pastor.

HOMECOMING—Oct. 6 at Liberty Tabernacle Assembly of God, 3712 Collin St., Fort Worth, Tex. Three services with dinner served at noon. G. C. McGlothlin, afternoon speaker. Coyce Pollard, pastor.

GREAT LAKES BIBLE INSTITUTE REUNION—Oct. 25 at 7 p.m. at the fellowship room of Christian Assembly, Zion, Ill. For further information write G. Earl Hassler, 154 Sheridan Rd., Winthrop Harbor, Ill.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Enterprise	First	Oct. 6—	Don Carroll	Howard Trawick
	Mobile	Whistler	Oct. 7-13	Bobby & Mrs. Jackson	G. E. Harden
Ariz.	Mesa	First	Oct. 9-20	Roland Hastie	V. L. Hertweck
Ark.	Fort Smith	First	Oct. 6-27	Jimmy & Carol Snow	B. Owen Oslin
	Little Rock	Central	Oct. 6-20	Johnny Hays	Bird Campbell
	Springdale	First	Oct. 8-20	Musical Rogers	C. L. Dixon
	Subiaco	Midway	Oct. 6—	Carl L. Tillery	Gorman Daniel
Calif.	Bakersfield	Evangel	Oct. 2-13	Norman Jones	Jim Foreman
	Bell Gardens	First	Oct. 6-20	Ward & Mary Popejoy	O. H. Mitchell
	Brea	A/G	Oct. 6-13	Doug Payne	J. Ramsey Williams
	El Centro	First	Oct. 6—	Glen & Faithe Shinn	Claude White
	Fortuna	A/G	Oct. 8-13	Gary Archer	J. Kirk Soper
	San Jose	First Spanish	Oct. 6-20	D. Bazan, Sr.	Silverio Trujillo
	Sunnyvale	First	Oct. 6-20	Earnest Rogers	Ralph Hillegas
	Turlock	Bethel Temple	Oct. 6-20	Wesley Morton	Robert Carrington
	Whittier	First	Oct. 6-20	S. A. Weddle Family	John C. Tinsman
Conn.	Hartford	Gospel Tab.	Oct. 6-20	I. E. Ade	Harold Brumback
Fla.	Century	A/G	Oct. 6-20	Willie M. Stevens	H. R. Boren
Ga.	Atlanta	A/G	Oct. 8—	Nettie Parham	Charles Cherry
	Columbus	Beallwood	Oct. 8-20	Frank E. Martin	Aaron M. Wall
	Meigs	First	Oct. 13-25	Russell Peavy	Lois Hurst
Ill.	Bethalto	First	Oct. 7-20	Loyd Middleton	J. Robert Hembree
	Chicago	Central	Oct. 8-20	William Caldwell	George W. Lee
	Clinton	A/G Tab.	Oct. 8-20	Bob & Paughnee Bornert	C. R. DePrenger
	Plymouth	A/G	Oct. 2-13	Culpepper-Gourlas Tm.	A. I. Sherman
	Rock Falls	A/G	Oct. 1-13	M. Inez Smith	H. W. Lutz
	Warsaw	A/G	Oct. 1-13	Cox-Brown Team	Everett Lee
Iowa	Ft. Madison	Pentecostal	Oct. 2-13	Musical Ellers	Daniel Donelson
	Storm Lake	A/G	Oct. 8-13	Paul Hild	Vernon Huffey
Kans.	Hutchinson	First	Oct. 13-27	I. D. Rayborn	Russell Rexroat
	Osawatomie	A/G	Oct. 8-20	Winferd Mack	Larry Allbaugh
	St. John	A/G	Oct. 8-20	Varner-Bilyeu Team	William Satterfield
	Wichita	Central	Oct. 9—	James H. Black	Victor Trimmer
	Wichita	Glad Tidings	Oct. 13-20	Jim Chandonnet	David Richards
Ky.	Jeffersonville	A/G	Oct. 13-27	Samuel Calk	Fred Carrington
Md.	Deer Park	Full Gospel Ch.	Oct. 8-20	Stan Morris	Gail Hixon
	Lexington Park	Patuxent River	Oct. 7—	J. L. Smith	Carl D. Brollier
Mich.	Dearborn	Gospel Tab.	Oct. 13-27	Gene Burgess	Parvin Lee
	Lincoln Park	Bethel	Oct. 9-20	G. A. & Mrs. Snavely	Seth Balmer
	Muskegon	East Broadway	Oct. 2-13	Jerry & Joy Spain	Edward Froats
Minn.	Anoka	A/G	Oct. 8-20	W. L. & Mrs. Serdahl	Lloyd Tandberg
	Minneapolis	Fremont Tab.	Oct. 6-20	O. E. (Gene) Vaale	Harry M. Myers
	St. Cloud	A/G	Oct. 6-20	R. S. Peterson	Martin E. Gerdes
Mo.	Bismarck	A/G	Oct. 6-20	I. Troy Boggs	James R. Odem
	Doe Run	A/G	Oct. 1-13	N. B. & Mrs. Rayburn	Homer Smith
	Kansas City	Calvary	Oct. 6-20	Floyd L. Dennis	Leonard Carpenter
	Sedalia	First	Oct. 8-20	Garfield J. Unruh	Floyd Buntentbach
	Springfield	Lighthouse	Oct. 6—	John C. Huffer	Paul A. Luckey
Nebr.	Burton	A/G	Oct. 1-13	Wes & Pat Larson	Leroy Eichman
N. J.	Irvington	Calvary Temple	Oct. 13-27	Paul Olson Party	Reginald A. Yake
N. Y.	Bethpage	A/G	Oct. 9-20	Arthur & Anna Berg	Aubrey Sara
	Jamestown	A/G	Oct. 8—	John Higginbotham	Stanley Cooke
	New York	Glad Tidings Tab.	Oct. 13-20	Abraham Kudra	Marie Brown
	New York	Trinity	Oct. 1—	Jack Peters	Irene Genco
	White Plains	A/G	Oct. 12-27	Kudra Musical Team	Jack Piper
N. Dak.	New Town	Gospel Tab.	Oct. 8-13	Bob & Pat Ludwig	Donald H. Waggoner
Ohio	Canton	Bethel Temple	Oct. 2-12	Watson Argue	Robert M. Graber
	Cleveland	West Side	Oct. 7-20	Don Parker	Robert McConnell
	Massillon	First	Oct. 2-13	Musical Lebsacks	C. E. Ladd
Okla.	Cement	A/G	Oct. 13—	Al Davis	Herschel Eslinger
	El Reno	First	Oct. 13-27	A. J. Chandonnet	Leonard Negrin
	McAlester	First	Oct. 1-13	Ron Prinzing	Harold Powell
	Tahlequah	A/G	Oct. 9-20	Kenneth McGee	George McGee
	Tulsa	Bethel Temple	Oct. 2-13	Steve & Pat Rexroat	Taylor H. Davis
	Tulsa	Faith Tab.	Oct. 13-27	B. R. Minton	Don Mallough
	Tulsa	Suburban Hills	Oct. 13-27	W. D. Rice	Dale D. Starling
Oreg.	Beaverton	A/G	Oct. 6-13	Wm. L. Stephens	Harold F. Steward
Pa.	Brookville	First	Oct. 6-20	J. E. & Mrs. Douglass	Vernon Boyer
	Manheim	First Pent. Ch.	Oct. 7-20	Paul & Evelyn Graban	Howard E. Pfoutz
Va.	Front Royal	First	Oct. 8-27	L. K. Dodge	T. B. Pierce
	Roanoke	Glad Tidings	Oct. 8-20	Leon Morrow	Troy B. Webb
Wash.	Naselle	A/G	Oct. 9-20	Paul Clark	Alfred Olson
	Walla Walla	A/G	Oct. 13-25	Charles Senechal	Harold Fuller
Wis.	Portage	Gospel Tab.	Oct. 13-18	Bob Olson	Harley Hansel
	Superior	Central	Oct. 1-13	Peter DeLeon	Reuben Peterson
Canada	Hamilton	Central Gospel	Oct. 13-20	Musical Muirs	J. H. Blair

Due to printing schedule, announcements must reach the Department of Evangelism 30 days in advance.

GUARD YOUR THOUGHT LIFE!

By Fred Smolchuck

Pastor, Assembly of God
Warren, Michigan

AFTER A LIFETIME OF KEEN OBSERVATION, the world's wisest man said, "As a man thinketh in his heart, so is he" (Proverbs 23:7). The state of a man's mind determines the development of his behavior and attitude.

Personality and character are formed by the effects that surrounding influences have on the mind of the individual. His thoughts control his emotions, his affections and reactions. "Out of the abundance of the heart the mouth speaketh," said Jesus.

Psychologists agree that the condition of the mind makes or breaks a person. Some people's thoughts lead them to confusion, frustration and disorganization. On the other hand, a healthy mind is a boon to a person, assisting him toward mature understanding and positive development.

God requires from His people minds fully yielded to His will; He will work wonders through them. This is inferred in Paul's statement: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20). When the mind of an individual submits to godly influences, a potential is established through which God can work.

Maintaining a Pure Mind

To preserve the mind from deterioration and corruption, it is necessary to care for it. Many of the influences surrounding you powerfully

suggest thoughts that could destroy your spiritual balance and corrupt your sensitivities. Keep a close check on your thoughts. They have a way of working themselves into your actions.

The other day while meditating on Matthew 12:34 ("Out of the abundance of the heart the mouth speaketh") I tried making a closer check on my words. Reflecting upon some of the things that I had previously said, I was jarred by amazement and fear, for my words revealed a condition in my thought life that was not in keeping with God's desires, a condition of which I was totally unaware until this personal investigation.

To be pure, we must keep our minds pure. Paul advises us that God gave the believer good mental equipment. God has given us "a sound mind" (2 Timothy 1:7). Paul enlarges on this when he says, "We have the mind of Christ" (1 Corinthians 2:16). Then later he encourages the believer to maintain this mental status, by admonishing, "Let this mind be in you which was also in Christ Jesus" (Philippians 2:5). And yet, with all this divinely given mental equipment, unless we are careful all can be lost by permitting evil influences to take over. It is impera-

tive that such influences be actively resisted.

Guarding the Thought Life

The mind is like a tape recorder. What it absorbs is exactly what will be played back. It does the same whether the subject be good or evil. If you want a "playback" of which you need not be ashamed, be careful what material is put on the "tape" of your mind.

1. *Feed your mind with God's Word.* "Thy word have I hid in my heart that I might not sin against thee" (Psalm 119:11). Absorb an abundance of God's Word and do not be satisfied with just a conscience-pacifying chapter-a-day. Give your mind plenty of God's Word to think about.

2. *Communicate with God through prayer.* The Bible says, "Pray without ceasing." In other words, keep your mind occupied in a running conversation with God. Maintain a constant contact with Him even as you work, or play, or rest. Satan's suggestions will find no room in a mind that is busily occupied talking with God. You will find that conversing with the Lord is the best spiritual and mental hygiene available. "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isaiah 26:



Evangel Pentecostal Church, Montreal, where convention will be held

The Pentecostal Fellowship of North America will meet October 29-31, 1963, in Evangel Pentecostal Church, 1235 Closse Street at Tupper, Montreal, Quebec. For room reservations write to the convention chairman, Pastor Robert M. Argue, at the church address.

The PFNA represents 15 denominations (including the Assemblies of God) and 15,000 local churches. Outstanding speakers from various Pentecostal groups will be heard in the services which begin Tuesday, October 29, at 9:30 a.m.

16th PFNA CONVENTION

October 29-31

THIS MONTH



We join with other member
periodicals of the Evangelical Press
Association in recognition of...

PROTESTANT PRESS MONTH

3). "Love thinketh no evil" (1 Corinthians 13:5).

3. *Fellowship with God's people.* It is tragic that so many Christians closely associate with the world almost exclusively. Is it any wonder that the light of God is not seen in their lives? Godly fellowship is wholesome, and it directs our thoughts to God's people and to God's work. An exchange of personal experience and of Christian comradeship is healthy.

4. *Be active for the Lord.* The master admonished his servants by saying, "Occupy till I come." Spiritual activity induces concern about the will and work of God. You will find that your thoughts will be engaged with matters of eternal value. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). Find your occupation in the realm of God's work. Is it in Sunday school work? Is it among the young people? Could it be in the field of music or witnessing? Whatever it is, get into it, and your thoughts will invariably be directed to "things above" more than to "things below."

Resisting Sinister Forces

Evil is making its bold bid to be accepted, and in so doing tries to invade man's thoughts through the senses of the body.

Today's newsstands do not edify the mind but rather foster mental perversion. Filthy literature, suggestive music and questionable fads have a way of invading the mind like a cancer. Resist these unwholesome influences. Never experiment to "see what it's like."

Questionable conversation such as gossip, slander, and suggestive stories is indeed a sinister force that does irreparable damage to the mind of the Christian. Learn to confine yourself to subjects with which the Lord is pleased. Indulge in conversation

that contributes to edifying thinking.

There will be times when circumstances will force you to witness noxious deeds and people. Overexposure of the eyes to items in this category could lead to a breakdown in the thought life of any Christian.

You will encounter many of these sinister forces that threaten the security of your mind and spirit. You cannot hide yourself from them in a cloister. But you can *refuse them*; you can *fight* them and counteract their insidious ways with godly influences.

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Protect your mind, or Satan will pervert it. Be choosy about what and who you allow to influence your thinking. Be selective in your reading. Your eternal destiny as well as your present personal happiness is involved.

Paul admonishes us to be "Renewed in the spirit of your mind" (Ephesians 3:20). Make an attempt to preserve spiritual sanity. God will help to direct the traffic of your thoughts when you wholeheartedly involve yourself in God's Word, in prayer, in godly fellowship, and in daily spiritual activity. "Think on these things."

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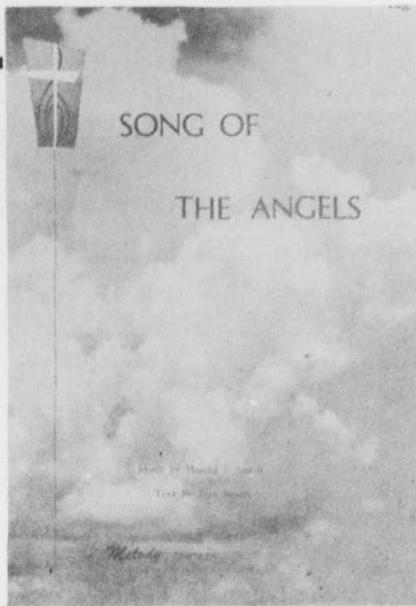
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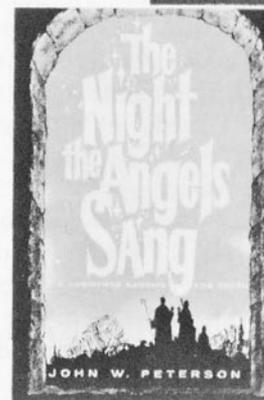
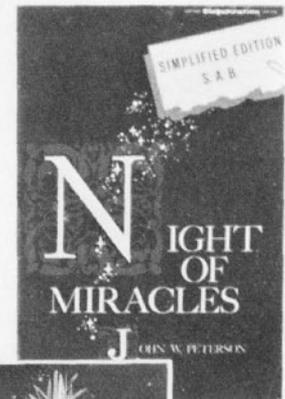
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You Can Trust Where You Cannot Trace



THERE ARE MANY PLACES I CANNOT TRACE GOD, BUT there is no place I cannot trust God. To trace Him is sight. To trust Him is faith. To trace Him is my investigation. To trust Him is simple resignation. When I trace Him, I may see His hand; but when I trust Him, I find His heart. To trace Him is to find His works, but to trust Him is to believe His Word.

Job tested out the searching method to find God. He made investigation but did not gain much information. He tried to trace God but ultimately gave it up and decided to trust God.

See Job in his hopeless attempt to trace God: "Behold, I go *forward*, but he is not there; and *backward*, but I cannot perceive him: on the *left* hand, where he doth work, but I cannot behold him: he hideth himself on the *right* hand, that I cannot see him" (Job 23:8, 9). By searching he could not find God. The trace did not yield any results. He tried going in all four directions and they each in turn failed. You cannot trace God; you should learn to trust Him.

What a confession of inability and possibility! Three times he confessed, "I cannot." Of course you "cannot," Job. God is self-revealing. You cannot trace Him, but you will find Him when you trust Him. He hides Himself from whom He will. He reveals Himself to whom He will. You cannot know His way; but, thank God, He knows your way. His ways are not known to you, but your way is known to Him.

"But he knoweth the way that I take," Job added. Mine is the ignorance, His is the information. I am in the dark, He is in the light. I dwell in the land of human impotence and He is Himself Omnipotence! Oh, what a great God is He and what a frail creature am I!

There came a time when Job ceased tracing and began trusting. He came to the end of human ingenuity. He came to the end of the road of human wits and confessed his dilemma. He learned to shut his mouth and be still before God!

"Once have I spoken; but I will not answer: yea,

twice; but I will proceed no further. I will lay mine hand upon my mouth" (Job 40:4, 5). He was now ready to trust and therefore triumph—for there is always triumph where there is trust.

Trace and you will never find anything about God. Trust and you will know all about God. God reveals Himself to the trusting soul, for teaching us to trust is God's highest training for us. The school of faith is God's Highest School.

*By Thee, Lord Jesus, guided,
My path is safe and sure;
All cares to Thee confided,
I to the end endure.*

*When I cannot see Thee;
Where I cannot trace;
Yet, Thou still wilt guide me
With unerring love and grace.*

And how perfectly right it is that we should trust and not attempt to trace Him. We cannot follow One such as He. His path is in the sea and His chariot is in the clouds. He knows all the secret ways and we know none of them. There is no maze to Him. All is an open path to Him who never lost His way. He knows the way we take, and though it lead through fiery trials we shall come forth as gold—if we trust where we cannot trace.

*Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.*

*Blind unbelief is sure to err
And scan His works in vain;
God is His own interpreter,
And He will make it plain.*

—The Wonderful Word