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# THE PENTECOSTAL evangel

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

AUGUST 1969

TEN CENTS

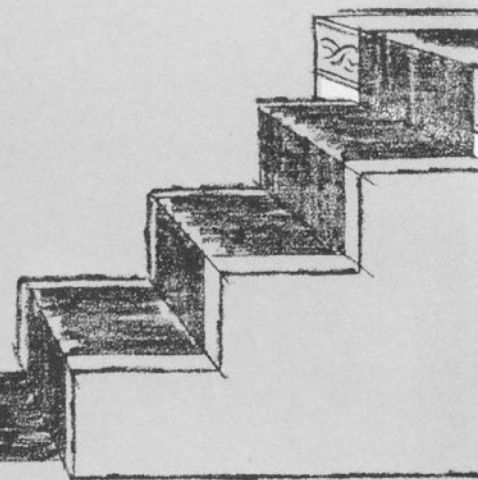
INTERNATIONAL EDITION





THE CRY FOR "LAW AND ORDER" REMINDS US OF  
A CHAOTIC PERIOD IN ISRAEL'S HISTORY.

# NO KING IN ISRAEL



By T. J. JONES / *Prior Lake, Minnesota*

THE VITAL NEED TODAY is authority. Without it there are racial riots, student uprisings, and juvenile rebellions. Instead of law and order we have lawlessness and disorder. Constituted authority is decaying all over the world, and this is a mark of the last days.

You will note in Daniel 2 that the head of Nebuchadnezzar's image was of gold whereas the toes were a mixture of iron and clay. Isn't there a great mixture today? Chaos is everywhere. I am reminded of the last horrible chapters in the Book of Judges. "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25).

Much as we would like to see conditions get better, we cannot foresee any improvement in the situation apart from a mighty spiritual revival. There is no secure basis for law and order. Therefore destruction is pending.

We are in the Laodicean age. Laodicean means "verdict or judgment by the people." Only the fear of God can hold society together, but today there is an utter disregard for God and His Word. Men and women worship at the shrine of self-will. There is no fear of God before their eyes.

Paul commanded Timothy to "preach the Word . . . for the time will come when they will not endure sound doctrine" (2 Timothy 4:2, 3). That time has come.

Four times in the last five chapters of Judges this statement occurs: "In those days there was no king in Israel." There was no central authority to keep lawlessness in check. There was lawlessness in religion, lawlessness in

society, and lawlessness in family life. Such was the condition soon after Joshua's death.

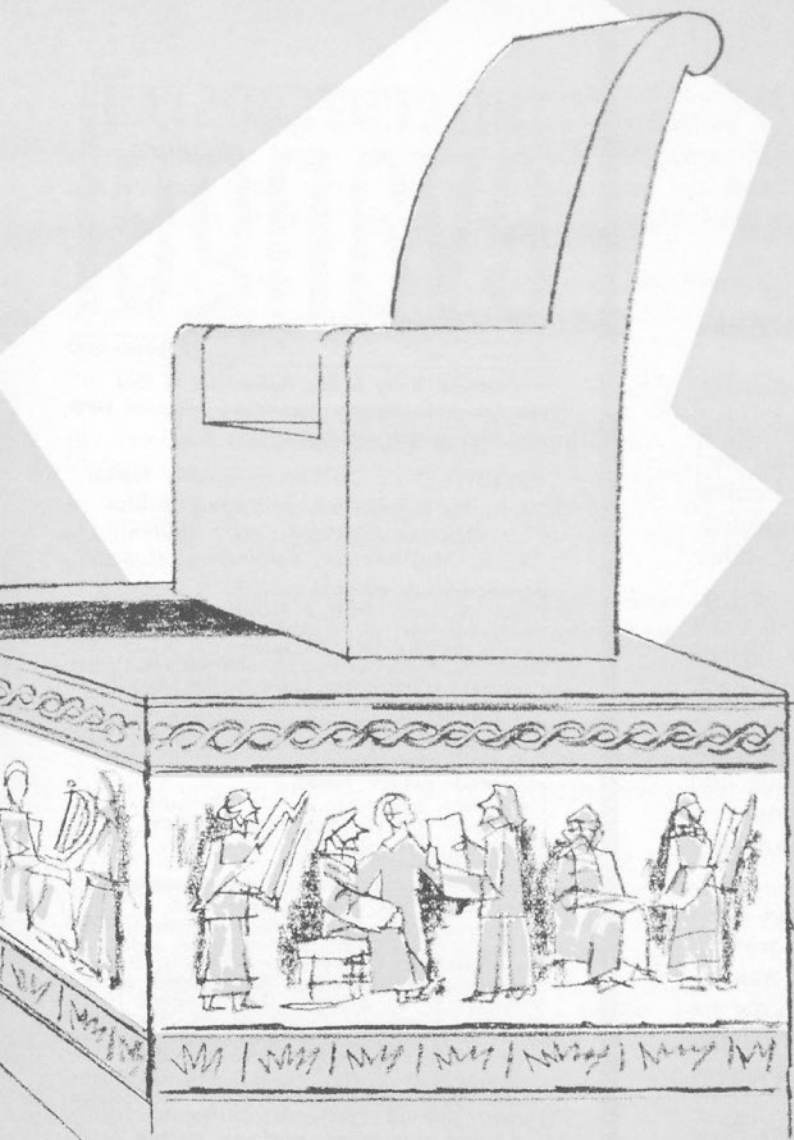
According to Judges 17, a man named Micah of Mount Ephraim set up a little religion of his own. He was just a common Israelite but he had a little money and with this he built a kind of temple. He provided a sanctuary, an ephod, a teraphim, and a priest to compete with the divinely constituted worship of Jehovah.

It was not a house of God, but a house of gods, for in it he had graven and molten images. He mixed God's things with idolatrous things, and consecrated one of his sons to be a priest. Here was a new sect, a break in the unity of God's redeemed people. God had said to Moses, "See that thou make all things according to the pattern showed to thee in the mount," but Micah's temple or tabernacle was not "according to the pattern."

Micah wanted to assert his independence. He refused to submit to the prescribed order pertaining to the worship of Jehovah, and the Lord was very displeased. If God was so particular about the Old Testament order of worship, which was but a foreshadow of the things of Christ, will He be less particular with us in our dealing with realities?

In those days "every man did that which was right in his own eyes." What of those today who start a new assembly within sight of the old one? What of those who aid in division by starting new congregations and new sects? Do they wish to identify themselves with Micah who brought chaos in Israel?

A wandering Levite came along and Micah hired him



for the service of his tabernacle. Now the Levites had been set apart for God's service in the tabernacle in the wilderness. You will find their duties outlined, and the method of their cleansing and ordination described, in Numbers 3 and 8. They were supported by tithes. Sometimes this support was neglected (Nehemiah 13:10, 11) and probably it was at such a time that this wandering Levite became disengaged. Micah offered him a job with a stipend, clothes, and victuals, and for money this Levite consented to be consecrated, inducted into, and ordained to a false worship! Instead of rebuking Micah's false worship, he made it his living. He sinned against the foundation of the Mosaic faith, for all this to which he consented was contrary to God's revealed will.

And all the time God's sanctuary, ark, and priest were at Shiloh. Shiloh means "peace bringer." Jesus Christ is our Shiloh. Shiloh was situated in the very midst of the land; but Micah set aside God's way and order of worship, made a new center, and introduced human inventions and man-made ceremonies. Even today, some feel free to do as they please in matters of worship. There is no authority, "no king in Israel," and they cause confusion. But there is no confusion in heaven. When we pray, "Thy will be done on earth as it is in heaven," let us remember God is still on the throne in heaven. *His* will is done there.

As we read on into Judges 18 we learn some further consequences of there being no king in Israel. The tribe of Dan, desiring more land, sent out explorers. This patrol came upon Micah's temple, spent a night nearby, and con-

sulted its oracles. Then they proceeded to Laish and returned to report to their people. The Danites thereupon sent an armed force which pillaged Micah's sanctuary and persuaded Micah's priest to go with them. He was offered a "larger sphere," a job as priest to a *tribe*! So he accepted the offer, and the false religion expanded into that of a tribe.

Then the startling truth came to light that this priest was none other than Moses' grandson (see Judges 18:30, 31, A.S.V.). And the reason for this appalling state of anarchy and confusion was that there was no king in Israel. There was no fixed government; there was no authority to curb self-will and to restrain evildoers. Every man pleased himself. There was chaos, disorder, irregularity. This, the only democratic period in Israel's history, was the worst era they ever knew. Moses had been king in Jeshurun (Deuteronomy 33:5) and Joshua had ruled for God. They were autocratic rulers—under God, the Theocrat. But now there was no center of authority.

Passing on into Judges 19 we read about the infamous deed of the men of Gibeah and the desperate measures taken by the Levite to call the nation to judge them. This revolting story is a further revelation of what happens when there is no king.

Similarly, there is a great letdown in the morals of the people today. They are greatly corrupted. Wickedness, lewdness, and licentiousness are widespread. "We have turned every one to his own way" (Isaiah 53:6). There is no fear of God: therefore people do as they please.

The result of the wicked deed in Gibeah was disastrous—civil war among the tribes of Israel. Many thousands of lives were lost. The tribe of Benjamin was almost exterminated. There was enmity and strife, bitterness among brethren, God's redeemed people fighting one another. So there is bitterness and strife today because people will not bow to the Word of God—they reject His authority and have no fear of divine judgment.

Thank God, there is a remedy. Sin abounds, but divine grace abounds much more. The remedy is to make Jesus the King of our lives. He came to earth but He was rejected of men. "We have no king but Caesar," they cried. "Away with Jesus: we will not have Him to rule over us." Nevertheless He *is* King. He *shall* be King. He is Jesus Christ the Lord. Jesus means *Saviour*. Christ means *Anointed of God*. Lord means *Master and Owner*. That is His full title: Jesus Christ the Lord. He is the blessed and only Potentate (1 Timothy 6:15). He is the Lord of lords (Revelation 19:16). "The Lord is our lawgiver, the Lord is our King; he will save us" (Isaiah 33:22).

The world rejects Him and the consequences are chaos, crime, confusion, and consternation—with worse judgments yet to come—but we who know the Saviour may be kept in perfect peace if we acknowledge His Lordship. Give Him undisputed sway in your life. Bow to His will in all matters—spiritual, social, financial, and otherwise. Let Him rule over your heart, your home, and all your affairs.

If you yield control to Christ and let the Scriptures be your final authority, all will be well. For God says, "I look even to him that is poor, and of a contrite spirit, and trembleth at my word" (Isaiah 66:2). Crown Him King and you will have the benefit of His gracious protection and provision. "Where the word of a king is, there is power" (Ecclesiastes 8:4).



## An Appointment with God

EACH OF US has an appointment with his Maker, but none of us knows the time or place. It may be sooner than we expect.

We were reminded of this a few days ago when our city (Springfield, Missouri) was hit by a violent electric storm. Lightning struck Mrs. John Housh while she was taking her washing off the clothesline and killed her instantly. This good Christian woman, a member of Central Assembly of God, was suddenly called into God's presence—unexpectedly and without warning—leaving her husband, daughters, and other loved ones shocked with grief.

The question inevitably arises, "Why did it have to happen?" We only know it was an act of God, and anything He does is good. Whatever the reason, it was motivated by infinite wisdom and unfailing love. Some day, in a better world, we shall understand.

One afternoon in June 1967 Dennis Molnar of Jackson, Tennessee, was riding tandem on a motorcycle. His friend David was driving and Dennis was seated behind him. Suddenly a bolt of lightning came out of a clear sky and David was instantly killed, while Dennis had only very minor injuries.

Describing the accident to us recently, Dennis said: "It was not raining; there were no clouds; the sun was shining. One second I was on the motorcycle; the next I was sitting on the grass, and David was lying there face down. Bystanders said there was lightning and told me we sailed through the air about 20 feet. A newspaper reporter was driving right behind us and he saw it happen. He wrote it up in the Memphis paper and called it a genuine phenomenon."

Again the question, "Why?" Both Dennis and David attended First Assembly in Jackson. Both trusted in the Lord Jesus as their personal Saviour. Why should one teen-ager be taken and the other left? Only God knows. But the experience had a profound effect on Dennis. "It showed me that my life could be taken anytime," he says. "I have dedicated my life to God—for He is *not* dead, whatever people say—and I want to serve Him every day and to show others that Christ is real."

We were reminded of the story in Acts 12. James and Peter were both apostles. Both served the Lord. It seemed the Church needed them both. But one was executed by Herod, while the other was delivered from prison by a miracle. Couldn't God have delivered James, as easily as Peter? Yes, but He didn't. We cannot probe God's mind. We can only believe He does all things well.

A father stood in church and testified: "I thank the Lord for bringing our son home safely from Vietnam. We prayed for him every day, and we claimed the promises of Psalm 91. Because of prayer he is home, safe and sound. God answers prayer."

A visitor in the congregation said, "Amen," and wiped tears from his eyes. He too had a son in Vietnam, and he too prayed for him every day; but his son came home in a coffin.

Does God play favorites? Certainly not. He loved the apostle James as much as He loved Peter—and today He loves one son as much as another—but God has a good reason for everything He does. He does not owe us an explanation. He is God and has the right to keep His secrets. But when we reach heaven we shall understand how "*all things work together for good to them that love God*" (Romans 8:28).

Meanwhile we are called to trust in His love and to be ready for the summons at any moment. For "it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). We cannot choose *when* we shall die, but we can choose *how*—whether as a born-again Christian or a sinner unprepared.

—r.c.c.

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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.

**T**HAT LITTLE, OLD NEW HAMPSHIRE SCHOOLHOUSE was lighted with the uncertain illumination of seven kerosene lamps of various shapes and sizes. My mother had spent many minutes making sure her lamp would shine brightly. Other women had made similar effort.

It was the night of the neighborhood midweek meeting, which generally had about 20 people present and a couple of kindly dogs thrown in "for good measure." Attendants, for the most part, were praying people—all lay folk. It was a gala occasion when a "man of the cloth" was present—an event which occurred about twice annually.

Different men—never a woman—were designated well in advance of the date of their "leadership." To be a leader was regarded a great honor. Seldom did anyone ever refuse.

Some of the old hymns were sung, always lustily. Hymnbooks were seldom employed; folk knew the old songs by heart. The tiny organ was wheezy, but possibly (we are being charitable to make this admission) it helped a little. There were many times when the quality of the singing illustrated the Biblical injunction: "Make a joyful noise unto the Lord." Frequently the *noise* was more joyous than musical.

The leader always read thought-provoking portions of Scripture, generally long ones, and then proceeded to explain their meaning. Unusual interpretations were often given, some of which precipitated heated debate. The leader, however, was invariably the victor. Unfailingly he would observe, "When you are the leader, you may give any interpretation you wish."

Then came the season of prayer. How those people could pray! How those people *did* pray! Here was no playacting, nor were nicety or brevity considered a requisite. You just knew God was there. One felt His presence nearby. I was only a young lad, but I'll never forget.

An invitation was always given. Pleadingly the leader would ask, "Is there a person here tonight who will surrender his life to Christ? If so, stand up right where you are." A meeting without an invitation was unheard of. What could have been more natural? Having discussed eternal values which he had for "sale," why should not the salesman seek to secure customers?

On this particular night, in response to the invitation, Arthur Williams, a young man of about 35 years, arose. Resolution marked his every effort.

"Amen!" came a lusty voice from one corner of the room.

"Glory to God!" came a second.

Every face was wreathed with smiles except that of the man standing; he was in dead earnest.

As if it were yesterday I can see the leader as he hurried down to Williams, shook his hand warmly, and said, "My brother, do you here and now receive the Lord Jesus Christ as Saviour?"

"I do!" came the solid answer.

Joy ran high as the meeting ended. All the people shook hands with the new convert warmly and excitedly, except one man—Jim Phelps. In rather pathetic undertones he said, "I rejoice in Brother Williams' decision, but of course I know he will never stick."

Nor could he be blamed too severely for that negative opinion. Arthur Williams had been a shiftless, irre-

# HE DID STICK!



By EUGENE DINSMORE DOLLOFF

sponsible man. He was almost a stranger to work, getting and quitting jobs with reckless abandon. Everyone liked Arthur and often felt sorry for him and his lack of direction. Consequently most, if not all, the people believed he would not "stick."

But God moves in mysterious ways. That night, in the dimly lighted schoolroom, a work of real grace had begun. Cost what it might, Arthur Williams resolved to be true to his best self and to God.

As days passed people wondered and even marveled—the change was unbelievable. Those who had been so sure Williams would not "stick" changed their minds. They began to put God into the equation.

Three months passed during which Arthur proved that in Christ he was a new creature. Old things had passed away and all things were become new. He soon secured work, to which he was faithful in every way. No longer was he careless and indifferent; everyone came to trust him. He never missed a midweek meeting. With glowing face, he always told of the wonderful change which Christ had brought to his heart.

Seven years later Williams was included in a large group of lumberjacks clearing an extensive timber lot a few miles west of our home. It was one of those perfect June days, about which poets become ecstatic. The heat was that of midsummer.

Standing on a gigantic fallen hemlock, Williams swung his ax heavily to cut off a protruding branch. In doing this his ax caught in a branch over his head, and the blade of his ax buried itself in the calf of his right leg. The blood spurted out like a young geyser.

Eager hands removed the wounded man from the tree and placed him on an improvised bed of horse blankets with one blanket for a pillow. Lumberjacks often

(Continued on page 11)





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# WHY GOD RAISED UP THE ASSEMBLIES OF GOD

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By G. JEFFREYS WILLIAMSON / *Chairman, Assemblies of God in Great Britain and Ireland*

**T**HERE ARE THREE PIVOTAL PRINCIPLES which summarize and include all other features of our Assemblies of God fellowship:

1. There is the worship we must practice.
2. There is the Word we must proclaim.
3. There is the work we must pursue.

## THE WORSHIP WE MUST PRACTICE

The dictum, "Man is a worshipping being," is a Biblical one. It was Jesus (Mark 3:14) who chose men, primarily "that they should be with him," and secondly to work for Him. Peter said (1 Peter 2:5), "Ye . . . are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices." Paul said (Philippians 3:3) that "we are the circumcision, which worship God in the spirit."

We might inquire, "What are the features of scriptural worship?"

*It is marked by regularity.* I am struck by the fact that the early disciples rigidly adhered to attendance at the house of worship. "Upon the first day of the week" they broke bread (Acts 20:7), "continuing daily with one accord in the temple . . . praising God" (Acts 2:46, 47). I am appalled by the number of folk who feel that to attend church once on Sunday is sufficient, and that midweek worship services are unnecessary. With a shorter working week and an increase of leisure time, they spend less time, not more, in God's house, in spite of their professed love for the Lord! We need to be reminded of Hebrews 10:25: "Not forsaking the assembling of ourselves together . . .

and so much the more, as ye see the day approaching."

*It is marked by spirituality.* Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). The Samaritan woman to whom Jesus addressed this injunction was confused as to the place, pattern, and practice of worship. In His reply Jesus made it clear that it is not where, but how; whether it is in Mount Gerizim, Mount Zion, or elsewhere, it is neither location nor posture which really matters, but it is the inward devotion of the heart. Mere presence at a divine service is not enough. Spiritual worship is that which emanates from the grateful heart to our loving God. There are those people who "draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me" (Isaiah 29:13).

*It is marked by spontaneity.* We Pentecostals criticize the litanies and liturgies of others, yet many of our worship services follow traditional patterns with predictable monotony. Do we allow Pentecostal ritual to obscure Pentecostal reality? Even a cursory reading of 1 Corinthians, chapters 12, 13, and 14, reveals something of the exhilaration of "each one" spontaneously worshipping God by the Spirit, in the Spirit, and through the Spirit.

Our danger today is not fanaticism, but formalism. I often think of A. W. Tozer's story of a team of policemen standing at a cemetery with batons drawn in case of an uprising! I get the feeling that our reluctance at times to allow the Spirit to move in our midst, and our criticisms and fears when there is the slightest "sound of a going in the tops of the mulberry trees" (2 Samuel 5:24), are as unfounded as the danger depicted in that story! We could do with ceasing guard duty and saying with David (1 Chronicles 29:20) "to all the congregation, Now bless the Lord your God." I am no fanatic, but I believe that "where

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This is an abridgement of the Chairman's address at the 46th annual General Conference of Assemblies of God held May 10-17, 1969, at Butlins Holiday Camp, Bognor Regis, England. The conference theme was, "Maintaining the Glow." Over 4,000 attended.

the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17) both in the pulpit and in the pew.

There is a recurring phrase in Paul's letters; it is, "To whom be glory for ever." Let our fundamental duty be thus fulfilled. Let Jesus Christ be praised. In Moriah the inquiry was, "Where is the lamb?" In Bethabara the cry was, "Behold the lamb!" In Glory the theme is, "Worthy is the lamb." Worship is simply "worthship," and He is worthy, for he has "loved us, and washed us from our sins in his own blood, and hath made us kings . . ." (Revelation 1:5, 6). Let us worship Him!

#### THE WORD WE MUST PROCLAIM

We are a Bible-loving people, not only conceding that it contains the Word of God, but declaring that it *is* the Word of God.

In Eden, Satan was the first to mock the Word of God. Having failed to seize God's throne in heaven he tried to overthrow God's Word on earth. The period known as the Middle Ages is also commonly known as the Dark Ages (with the 12th to 15th centuries being the darkest)—and no wonder, for the Word of God was a suppressed and despised Book.

Romanism, Ecumenism, Modernism, Humanism—all have hurled their criminal assaults upon the good Word of God, but it stands invincible. After the darkness of priestcraft and superstition, God used the trend in Renaissance scholarship to study the original texts (which was more an academic exercise and art than a devotion), to pave the way for the great Protestant Reformation under Luther.

The Word of God is our *rule for faith*. There is a need today for preaching and teaching which articulate the Word of God. First Timothy 4 opens with a reference to "doctrines of devils." It proceeds to explain that the way to combat error is to preach "good doctrine" (v. 6). Then again in v. 13, "Give attendance to . . . doctrine," and yet again in v. 16, "Take heed . . . unto the doctrine." To yet another pastor, Paul writes, "Speak sound doctrine" (Titus 2:1).

It was as they "heard the Word" (Acts 10:44) that "the Holy Ghost fell on them." We must instruct and also encourage the people to read the Word privately and collectively in family altars. We are but beginning to see the value of getting the Word into the hands of children and adults both at home and overseas, by correspondence courses and literature evangelism. We do well to remember that it was by privately reading the Word that Martin Luther saw the light. Bunyan had a similar experience. It is a Book of living and lasting truth and dynamic potential.

The Bible is also our *rule for practice*. If ever there was a day when personal and social patterns of behavior flouted God's Word, it is today. We live in a permissive society. We must reiterate again and again the demanding standards of God's Word, which says, "Don't let the world around you squeeze you into its own mold" (Romans 12:2, Phillips). We must pray, "Deliver us from evil" (Matthew 6:13), ever applying the acid test, "What saith the Scripture?" (Galatians 4:30).

#### THE WORK WE MUST PURSUE

The Church must concern herself not only with her divine origin and divine destiny, but also with her divine obligation. We must find, follow, and finish the work God has for us to do. God wants to mobilize us like the bones

in Ezekiel's vision. We are not called upon to be keepers of aquariums but "fishers of men."


W. R. Stuart wrote: "Though I speak with the tongues of scholarship and use high-sounding phrases and well-coined sentences, and though I have a winning personality, and fail to win souls for Christ, I am a cloud without rain and a well without water. Though I understand all the mysteries of religious psychology, and though I have Biblical knowledge, and lose not myself in the task of winning souls for Christ, I am become as highly polished brass and as a clanging cymbal."

*Our message must be centered around a person.* When H. G. Wells was asked to evaluate a friend's manuscript, he stated: "You have a certain style but no story." The apostolic story revolved around Christ. There is a dangerous possibility of making "healing," "faith," "power," "evangelism," "Pentecostalism," etc., our message. Our preaching must be *Christo-centric*. He holds the central position in the Trinity (Father, Son, Spirit). At Calvary there were three crosses with Christ in the center. When rediscovered by His parents in Jerusalem He was with doctors and learned men, but in the center. When He appeared to His disciples after the Resurrection He was "in their midst."

In the portico of the Pentateuch He was in the center as the fulfillment of every type. In the music room of the Psalms the great organ of nature pulsates with the praise of One who dominates its music. In the observatory of the Prophets the major and minor telescopes are trained on an event yet to be, "the bright and morning star." In the conservatory of the Canticles He is "the lily of the valley and the rose of Sharon." In the forum of the Gospels He is always in the center. On the battlefield of the Acts He is in the center of every act of triumph. In the writing room of the Epistles every quill is portraying His position and requesting that His followers keep Him central in their lives. In the Apocalypse He is seen "in the midst of the throne." He must hold no lesser place in our message.

Finally, *our motives must be right*. We must be on guard against any tendency (like the schemers of Babel, Genesis 11:4) to make a name for ourselves. God has not called us to institutionalize, but to evangelize. The purpose motivating us must be the glory of His name and the extension of His kingdom.

In too many vocabularies today, evangelism is equated with feeding the hungry, cleaning up slums, educating the illiterate, nursing the sick, and changing social structures. No one can overlook the need for Christian compassion, but, brethren, our particular purpose is greater than that. It is to lead sinners to Christ and extend His dominion.

To know Christ ourselves and to make Him known to others—this is our calling. We do not preach a theory, but an experience. Without a personal experience, we may be well organized but we will not be energized. Merely to be replete with leadership training, to have the most prudent administrative procedures, to be well groomed, highly educated, engaging in "big-business" techniques, will ultimately lead us to spiritual bankruptcy. In a spiritual warfare the only truly effective weapons are spiritual ones. If we neglect this fundamental axiom we do so at our peril; but if we recognize it and come to a personal commitment then we will prove an invincible force worthy of Him who called us, and we shall "maintain the glow." 





# GOOD NEWS CRUSADE

in Salisbury, Rhodesia,

ABOVE: Roy Sapp gives the appeal for salvation. BELOW: Missionary Vernon Pettenger introduces the team from South Africa.



**T**HE HIGHFIELD DISTRICT of Salisbury, Rhodesia, was alive with activity as Christian workers erected a big gospel tent and began to publicize their coming GOOD NEWS CRUSADE.

In preparation for the crusade they had distributed over 20,000 Light-for-the-Lost pamphlets, put up large posters at many strategic locations, and attached a 30-foot GOOD NEWS CRUSADE banner to the tent itself.

From the very beginning the crusade was a thrilling success. Missionary Paul Wright had added a 20-foot section to the gospel tent so it could seat up to 400 people, but from the first ser-

vice the tent was packed out and people were standing at the back, in the aisles, and outside. He rented additional chairs but still the crowds grew too large for the 60-foot tent.

The evangelist for the first week was Roy G. Sapp, pastor of First Assembly of God in Wilmington, California, who along with his wife and a deacon from his church, Ray Neill (who has been very active in the Light-for-the-Lost program) made a significant contribution to evangelism in Salisbury.

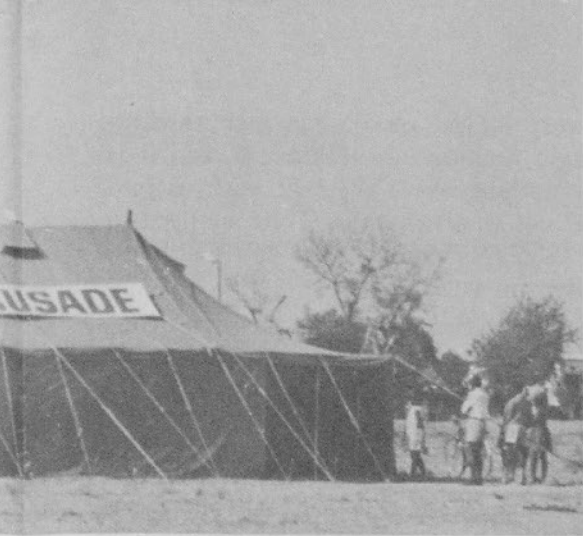
Missionary Wright said of Pastor Sapp, "He really filled the bill and won his way into the hearts of the people.



LEFT: Campaign sponsors were Ray Neill (left), Roy Sapp, and Paul Wright. ABOVE: The South African quartet was made up of Brothers Mononyane, Ndaba, Masalwane, and Sindane.








# NEWS MADE South Africa

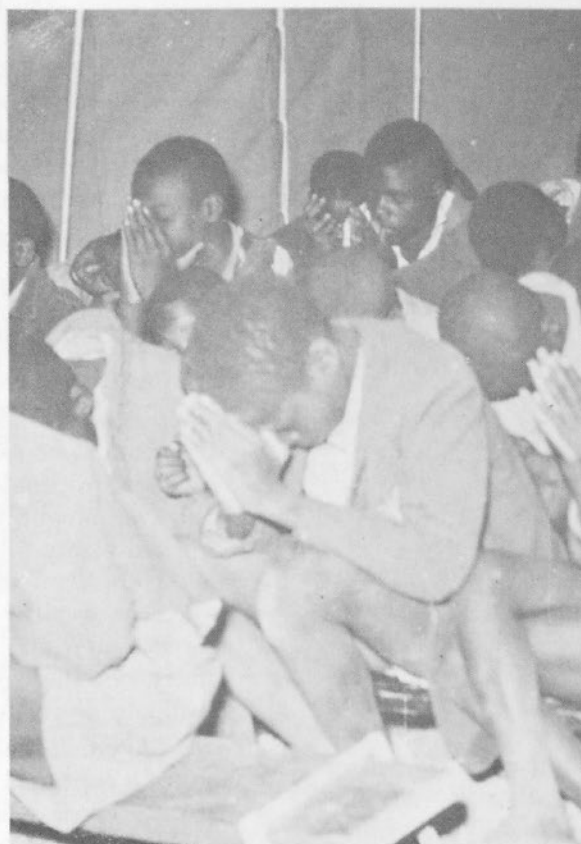
He completely nullified the notion that the white man's ministry is a thing of the past in this country." By the end of the first week, 147 adults had signed decision cards.

For the second week the evangelist was Harold Mononyane, superintendent of our churches in South Africa. He and his quartet came with Missionary Vernon Pettenger from Pretoria. For the last two nights they had to hire the nearby Jennings Hall, but even then at least 200 people had to be turned away.

By the end of the second week Pastor *Shadrach* Lekuku and his leading

worker *Meshach* Chimsoro had a big job ahead of them to visit over 300 new converts in the follow-up.

Rhodesia is one of the newest mission fields of the Assemblies of God. The Paul Wrights, who opened our work in the capital city of Salisbury, will soon return to Rhodesia from their present United States furlough. They will be joined this fall by the Roland Joneses and the Donald Phillipses. One of their first projects will be the construction of a church in the Highfield district of Salisbury, and from there they plan to reach out to evangelize the entire country of Rhodesia. 



The conviction of sin in this crusade was genuine. By the close of the campaign, over 300 people had signed decision cards. The local believers distributed more than 20,000 *Light-for-the-Lost* pamphlets.



LEFT: Green Zembe, Sunday school superintendent of the Salisbury Assembly, led a parade around the grounds. ABOVE: Pastors *Meshach* Chimsoro and *Shadrach* Lekuku were thrilled with the campaign.



# STEWARDSHIP

Sunday School Lesson for August 10, 1969

By J. BASHFORD BISHOP

1 TIMOTHY 6:6-21

## FORSAKING MATERIALISM (vv. 4-10)

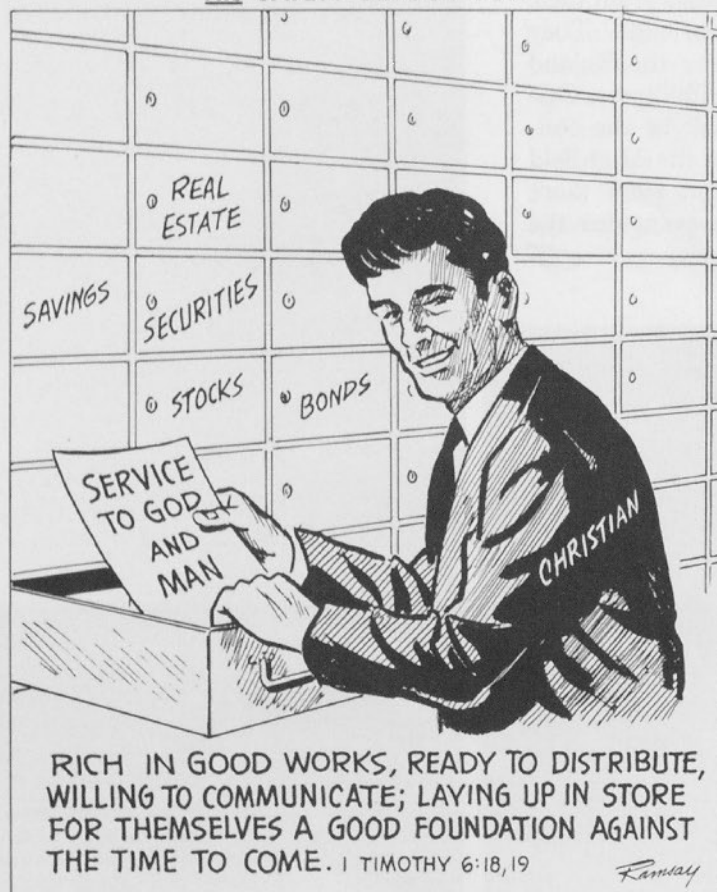
Paul warned Timothy against false teachers and preachers. He described them as men who suppose "that gain is godliness"; they were making two mistakes commonly made today: (1) regarding religion primarily as a source of profit; and (2) assuming that material blessing is an indication of God's favor.

In answering these false teachers, Paul used a touch of irony: religion is, indeed, a great source of profit—not material riches, but those mentioned in 1 Timothy 4:8 which bring contentment (this in itself makes one rich) in this life and in eternal life with Christ.

## THE VALUE OF CONTENTMENT (vv. 6-8)

Paul didn't consider poverty a virtue, nor the possession of wealth a sin. He pointed out that the mark of true godliness is to find one's contentment in God rather than in things.

### HIS SAFETY DEPOSIT BOX



Verse 7 gives a very logical reason for such contentment: "For we brought nothing into this world, and it is certain we can carry nothing out." We take with us into eternity what we *are*, not what we *have*. Thus we need to concentrate on those things which affect our spiritual lives, character, and relationship with God.

"And having food and raiment, let us be therewith content." Such things are only of relative importance, so we should be content with a sufficient supply and give our chief attention to the matter of godliness.

## THE DANGERS OF DESIRING TO BE RICH (vv. 9,10)

Paul was not addressing those who *are* rich but those who *desire* to be rich; thus his words apply to poor people as well as to people of modest means. Neither Christ nor Paul ever taught that it was sinful to become rich, but both had plenty to say about the dangers along that pathway. Here Paul told Timothy to warn those who aspire to become wealthy to be fully aware of the dangers they will encounter and of the snares they must avoid. He then pointed out the consequences to those who possessed the inordinate desire for wealth:

1. *They will "fall into temptation."* The verb used here implies a continual falling and also implies yielding under the test. Those who desire wealth are constantly exposed to the temptation to acquire it in questionable ways.

2. *They will become ensnared.* Satan has ensnared or trapped many ministers and laymen through this desire for wealth.

3. *"They fall . . . into many foolish and hurtful lusts."* Covetousness, the love of money, is the root of various other sins—dishonesty, deception, neglect of worship, neglect of family, and even immorality.

4. *They may be drowned "in destruction and perdition."* Many a man has drifted from simple faith in Christ and dedication to Him to a life of materialistic unbelief, hardness of heart, and carnal living, simply because he became too occupied with moneymaking.

## FOLLOWING ETERNAL VALUES (vv. 11-16)

Paul then contrasted the conduct he expected from Timothy with the false teachers and wealth seekers whom he had described previously. Notice his key words:

1. *Flee.* "But thou, O man of God, flee these things." Sometimes there is great wisdom and foresight in knowing how to run! Joseph fled when tempted by Potiphar's wife. Timothy was urged to keep inwardly detached from material things and not to expose himself to the temptation they offered.

2. *Follow.* "Follow after righteousness, godliness, faith, love, patience, meekness." These virtues are not the fruit of self-effort. They are the fruit of the Spirit. Yet the Christian must allow the Spirit right-of-way in producing these fruits. To follow implies activity. Are we working as hard to attain these Christian graces as we are to obtain material things?

3. *Fight.* "Fight the good fight of faith, lay hold on eternal life." Both terms *fight* and *lay hold* suggest an athletic contest. We wrestle not against flesh and blood but against evil. We have been provided adequate equipment for this warfare (Ephesians 6:12-19). Ours is the privilege of investing our lives in pursuit of those riches which endure. Let us not grow weary.



## HE DID STICK!

(Continued from page 5)

give an appearance of being "hard as nails," but in an emergency are as tender as a mother.

One man was quickly dispatched to make every possible effort to contact a doctor; but the distance was too great and the emergency too acute to even dream of success. Others quickly applied a tourniquet.

But from the moment the ax blade went into his leg, Arthur Williams was a doomed man. All realized the fact; none more fully than the injured man. Slowly, but very surely, he looked death squarely in the face, afraid, yet trustful.

Indeed the day was perfect. Sunshine splashed its beauty everywhere. Birds sang as if their throats would break. But they were not to sing alone. A new and totally unexpected voice was to be added.

With his companions gathered around him as he reclined on the rude cot, Arthur requested, "Men, say the Lord's Prayer with me." Never was that time-honored prayer ever prayed more sincerely. Many eyes were wet with unbidden tears.

Then Arthur Williams began to sing an old hymn of trust often used at the schoolhouse meetings, singing as he had never sung before.

*"My heavenly home is bright and fair,*

*No pain nor death can enter there.*

*I'm going home, I'm going home to die no more,*


*To die no more, to die no more;*

*I'm going home to die no more."*

As he continued the old song of simple but profound faith, his voice faded until, with scarcely more than a whisper, he finished, "To die no more."

There was a telltale convulsive shudder. Arthur was dead, but he had "stuck."

In a rural New Hampshire cemetery our lot is bordered by another upon which there is a simple stone. It is marked, *Arthur Williams—The Man Who Did Stick!*

That is God's way. Once a life is turned over to Him completely, it will "stick." 

## YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



*Genesis 15:18 says "the river of Egypt" was to constitute the border of Palestine. Was this the Nile?*

It is generally considered that this "river of Egypt" was a small stream often dry in summer, which forms the boundary between Egypt and Palestine.

*Among ministers today we hear the term "Holy Spirit" instead of "Holy Ghost." Is it not correct to say "born of the Spirit" but "baptized with the Holy Ghost"?*

You do well to distinguish between the new birth and the Spirit-filled life, but we must remember both terms are used of one Spirit, not two. When we speak of the Holy Spirit or the Holy Ghost, we mean the same—the Comforter whom Jesus said He would send.

When the Bible was translated into English, it was current usage to speak of the Comforter as the Holy Ghost. The word *ghost* had no "spooky" meaning in those days. The term *Holy Spirit* is used in present-day translations.

But the other distinction you speak of remains. In salvation a person is *born* of the Spirit; in the Baptism a person is *filled* with the Spirit.

*We hear the term "religion" so commonly used that it means very little spiritually. How would you describe religion as believed by the Assemblies of God?*

Religion is devotion to anything considered a deity, and obedience to the same. It means reverence for something sacred. True religion is worship of the Almighty God and obedience to His requirements.

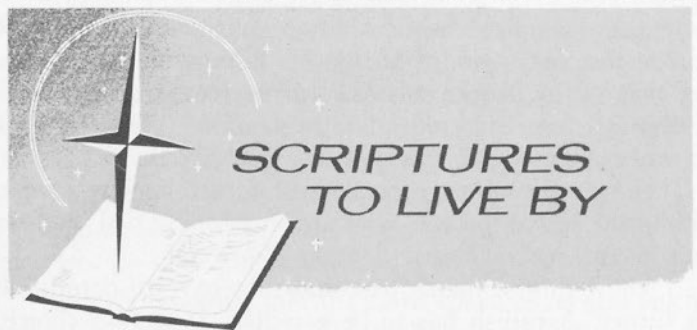
James has defined it thus: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). If a person takes time to analyze this verse, he will find it full of meaning. How much concern do we have for fellow-Christians? How free are we from being spotted by the world?

*Does the rod spoken of in Proverbs 23:13, 14; 13:24 refer to a literal switch or belt?*

The rod spoken of in these verses means an instrument of correction. It could include using a belt or switch. However, the use of the word *beat* as found in these passages must not be interpreted to mean that children should be *abused*. It means wise correction, differing according to the age and disposition of the child.

Before a child is physically chastised, he should be taught what is required of him, and why. The rod should be used only when other means of chastisement have failed. It is unfortunate when a parent strikes his child simply because the parent's own disposition is unkind or because he is angry. Let the parent himself be disciplined; then he is able to discipline the child. In connection with discipline, the child needs assurance of the parent's love and protection.

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



### DAILY READINGS FOR AUGUST 4-10

Theme of the Week: **EVERYDAY WITNESSING**

Mon. ....	Mark 5:1-20	Thurs. ....	Acts 5:17-32
Tues. ....	John 1:6-18	Fri. ....	Acts 22:6-16
Wed. ....	Acts 1:1-11	Sat. ....	2 Cor. 5:11-21
Sun. ....	Ezekiel 3:15-21		

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).



By MRS. LONNIE THOMAS / *Assembly of God, Tuba City, Arizona*

**I**N OUR FIRST PASTORATE there was no radio in our humble parsonage in northern Louisiana. But we did have one in the truck that had been converted into a Sunday school bus, so every Sunday afternoon my husband and I would climb into the vehicle to be blessed by the Assemblies of God broadcast *Sermons in Song*—the forerunner of *Revivaltime*.

That was in 1946. Now, 23 years later, we serve as missionaries in a remote area of the Navaho Indian Reservation. Indeed, most of our ministry has been among the Indian people.

In our current post we are too far from a radio station to hear *Revivaltime* over the airwaves, but since last May we have been able to enjoy it by way of our tape recorder. Each week we receive a tape recording of a *Revivaltime* broadcast which we play for our Indian friends who can understand English.

How wonderful it is to hear the choir sing the songs that warm our hearts and listen to Brother C. M. Ward's messages which over the years have challenged and encouraged us as laborers in Christ's kingdom.

After the many years we labored as missionaries among the American Indians, you can imagine the appreciation we had for Brother Ward's words when we listened to the first *Revivaltime* tape we received:

"I have always respected the pioneer missionary who volunteers, who feels a compulsion to plunge into this darkness. That person leaves behind him the direction signs of religious creed and moral code. That person moves into the unknown of irrational and brutal custom—into a society which seems unable to distinguish between truth and falsehood, right and wrong. Paul describes it as wrestling with 'the rulers of the darkness of this world, against spiritual wickedness' " (Ephesians 6:12).

How encouraging it was to hear the radio evangelist remind us of one of the greatest missionaries who ever lived:

"Read Livingstone! He pierced the darkness, much of it never seen by a white man before. He witnessed the savage, primeval, pagan rites that could chill the blood of an inexperienced viewer.

"Follow Livingstone and test your theory that religion is simply the survival of magic. Mister, you will have to explain something. Explain Livingstone himself. In the end you must give some account of how and why there came to be a man like that; one who, in the words of that slab in the nave of Westminster Abbey, laid down his life for his friends that he might explore the undiscovered secrets and abolish the desolating slave trade of central Africa, that open sore of his world. What produces a man like that? Why should such a soul survive the generations of moral defeat and cultural retrogression? What kind of an evolution will give this planet a man like that?"

Then we felt directly challenged afresh for our work among the Indian people, who are so strongly tied to their past history, as we heard Brother Ward say:

"I know this: a man's past does not have to determine his future. A radish has to be a radish. It has no choice. But a sinner does not have to remain a sinner. No biologist, no anthropologist, no psychologist can prove it otherwise.

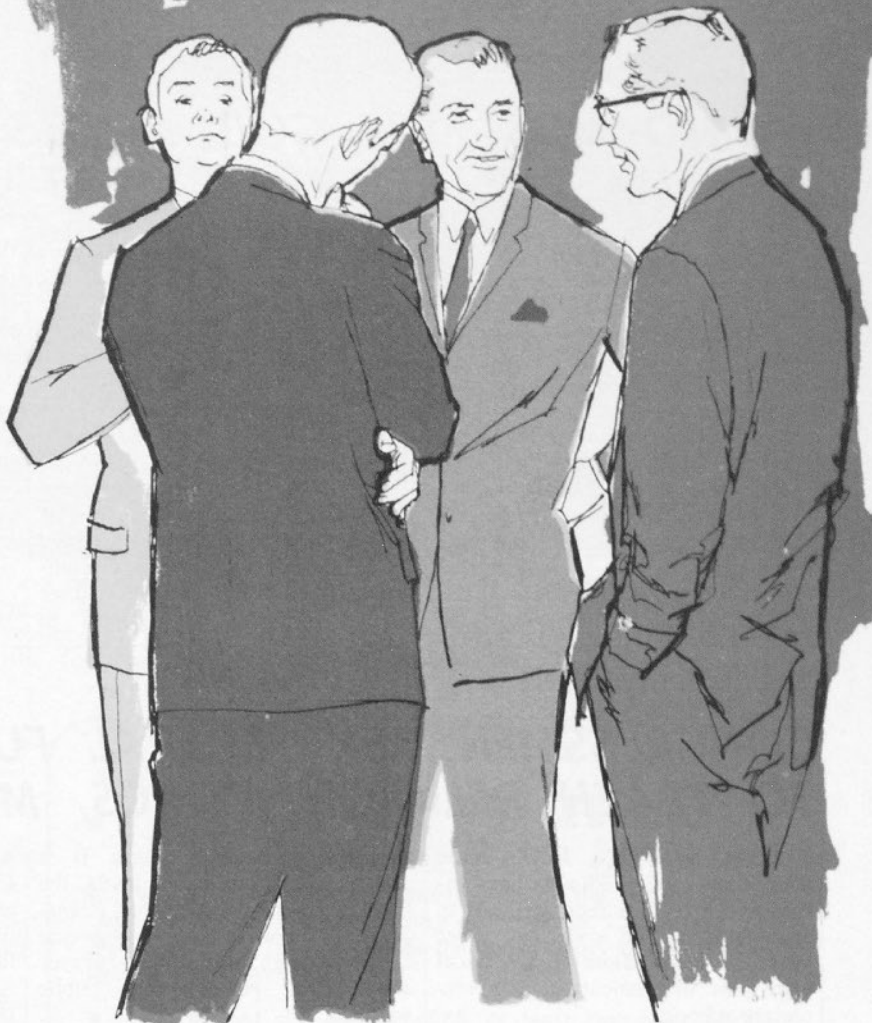
"Mankind is not tied to the past. Mankind is tied to the future. The future will judge me, not the past. It is what I may be in Christ Jesus that condemns me. It is not what I have to be in or through any of my ancestors that brings me to God's tribunal."

All through our years of ministry to the American Indians, we have been sustained in our spirits and blessed in our souls by this radio outreach of the Assemblies of God. May God continue to bless *Revivaltime*!



"This is the way I look at it. I have three children who have been very good to me since my retirement. When they do things for me they say it is because they are grateful

By JUNE R. CHAPMAN



Pastor Shannon was thinking about his sermon for the next Sunday. He already knew that his text would be, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:7).

# Evangelical NEWS Digest

FROM EVANGELICAL PRESS NEWS SERVICE, CORRESPONDENCE, PERIODICALS, PRESS REPORTS

## SURVIVAL DEPENDS ON THE SPIRITUAL, NOT THE SCIENTIFIC

### WORLD MUST SEE GOD AS ITS CREATOR AND MASTER, ROCKET EXPERT DECLARES

MIAMI, FLA.—Wernher von Braun, famed director of the National Aeronautics and Space Administration's George C. Marshall Space Flight Center in Huntsville, Ala., told a newspaperman here that Americans must learn to consider God as Creator of the universe and Master of everything.

Von Braun developed the five F-1 engines which produced the nine million pounds of thrust for the mighty Saturn V that hurled the Apollo moonflights into space.

After giving his own words of

testimony noting his faith in Jesus Christ as Saviour and Lord, the scientist said he is certain that "there are other beings in the universe."

Asked what he expects to find as man explores the planets, Von Braun replied, "I am in no position to say whether man will find that Christ's appearance on earth was a unique event in the universe. It could very well be that the Lord would, under comparable circumstances, send His Son to other worlds to bring the gospel to

them. I believe the good Lord is full of such tremendous compassion that He will take whatever steps are necessary to bring the truth to His creation."

As for earthlings: "Our survival here and hereafter depends on adherence to the spiritual rather than the scientific," the rocket expert declared. "Through science man tries to harness the forces of nature around him; through religion he tries to harness the forces of sinful nature within him, and Jesus Christ does this," he said.

## CANADIAN OFFICIAL SAYS

### Lawlessness Will Destroy Freedom

#### Silence Gives Assent

TORONTO, ONTARIO—Former Canadian Prime Minister John Diefenbaker, a Baptist, told a Lutheran Evangelism Conference here that there is a deliberate and carefully planned worldwide conspiracy to destroy Christian society.

"Communism works while you and I sleep," he said. He charged silent citizens with aiding, by their silence, "the purveyors of hedonism and obscenity" who would destroy the Christians' way of life by advocating "the permissive society of more sex, more drugs, more violence."

Mr. Diefenbaker also warned that organized lawlessness and mass demonstrations, masquerading under the pretext of liberty, will destroy freedom.

Urging ministers to get involved, the former prime minister defended politics as "the means whereby evil is restrained and the public welfare is promoted." He warned against radio and TV programs "that ridicule religion."

## IN PUBLIC SCHOOLS

### CONGRESSMEN ASK FEDERAL FUNDS TO TEACH RELIGION, ETHICS, MORALS

WASHINGTON, D.C.—Nine congressmen from Florida have introduced a bill for federal funds to provide \$5 million a year for three years to teach moral and ethical principles in elementary and secondary schools.

Citing the rise in the crime rate in the country, supporters of the bill told the House of Representatives that there is a great need in America today for broad instruction in the development of man's moral and ethical values.

The bill does not spell out details for the instruction. This would be left to the state school systems, but the curriculum and academic instruction in morals and ethics could take the form of assembly programs or individual classes.

Suggested teaching avenues could be lessons of courage, heroism, and good works developed from actual stories and biographies of great men and women.

Programs on the growth of the freedom of worship—how it became part of our Constitution; on patriotism—how brave men fought to preserve our freedom; on good citizenship—why it is important to obey the law; and on the objective history of religion, which the Supreme Court has approved, could also be topics of classroom discussion.

The teaching of ethics and in-

struction in moral values is a proper function of our schools, the Florida congressmen urged, "especially in view of recent Supreme Court rulings prohibiting prayer and Bible reading in public schools."

This new legislation is not con-

nected to the current push in Congress for the Dirksen prayer amendment which would permit nondenominational prayers in public buildings. However, supporters of the new bill are reportedly 100 percent for the Dirksen amendment.

OTTAWA, CANADA—R. W. Taitinger (left), General Superintendent of the Pentecostal Assemblies of Canada, welcomes Governor General and Mrs. Roland Michener to the closing rally of the Jubilee Celebration here. James Montgomery, Jubilee coordinator, is at right. The Governor General, the Queen's vice-regal representative in Canada, gave the Scripture reading from the second chapter of Acts for the rally. PAOC is celebrating its 50th anniversary this year.





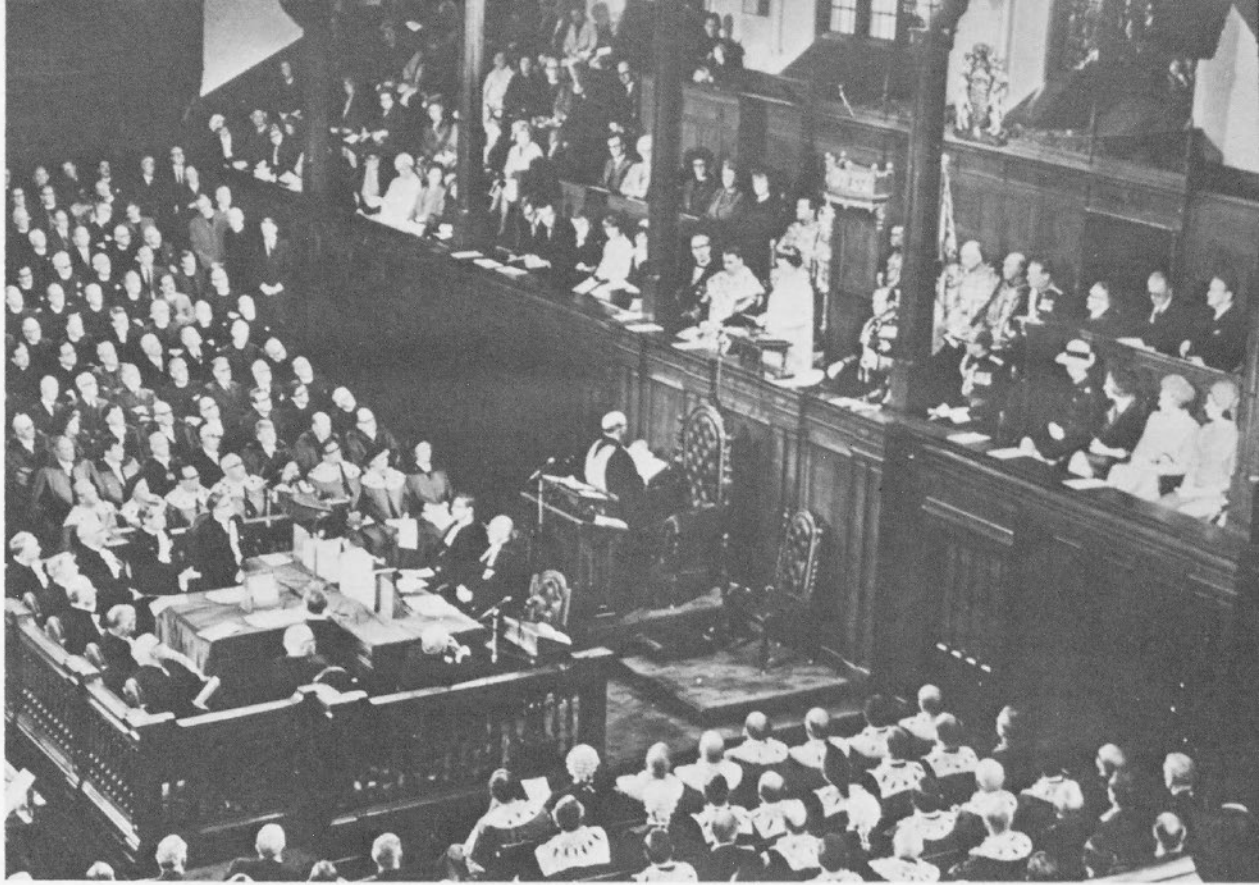
## Church Influence 'Crucial,' Queen Tells Scots Church

In Address to General Assembly

EDINBURGH, SCOTLAND—Good church leadership in Scotland and the "absolutely crucial" influence of the church today were referred to by Queen Elizabeth in an address before the General Assembly of the Church of Scotland (Presbyterian).

The Queen renewed her promise to "preserve and uphold the rights and privileges of the Church of Scotland" and told the 1,300 commissioners that all looked to the leadership of the church to achieve the ideal of human brotherhood and the commandment to love one another.

When the Queen and Duke of Edinburgh attended the opening ceremony, it marked the first time a sovereign had attended a formal business session of the assembly since well before the union of the English and Scottish crowns in 1603.



Queen Elizabeth (upper center) and her husband, the Duke of Edinburgh, attended the General Assembly of the Church of Scotland in May. She is the first monarch to do so since before the union of the crowns of England and Scotland in 1603. The Queen is titular head of the Church of England (Anglican) but holds no such title for the Church of Scotland (Presbyterian).

RELIGIOUS NEWS SERVICE

DURING BILLY GRAHAM CRUSADE

## NEW YORK GETS THE MESSAGE; OVER 11,000 ACCEPT CHRIST

NEW YORK, N.Y.—An estimated 234,000 people from this city heard Billy Graham declare that moral decay from within, not forces from without, is America's greatest danger.

His 10-day crusade in mid-June was held at the new Madison Square Garden. Some 50 million people in New York and 19 other East Coast cities viewed the crusade by television.

Approximately 11,152 people came forward during the invitation to accept Christ as their Saviour.

Fifty percent of those attending the services were under 25, and some 60 percent of those responding to the invitation were also in

that age group, Dr. Graham told newsmen at a press conference which followed the meeting.

For the first time complete records will be kept on each inquirer so that an evaluation of the crusade's effectiveness can be made in five or ten years.

Billy Graham said the crusade was a spiritual uplift for the city's Christian community and that several ministers had reported "a tremendous difference, greater enthusiasm" in their congregations.

The evangelist said plans are being made for a follow-up to the New York crusade but that no plans exist at the moment for another campaign in the city.

Institute of Church Growth Predicts

## Africa May Be Largest Christian Community by 2000

PASADENA, CALIF.—If existing trends continue, Africa will have 350 million Christians by the year 2000—the largest Christian community on any continent in the world.

This estimate was made in a recent issue of the "Church Growth Bulletin" from the Institute of Church Growth at Fuller Theological Seminary.

In the study, the word *Christian* includes Protestant, Roman Catholic, Orthodox, Coptic, and African Independent.

The study takes into consideration the present numerical strength of African Christian groups, the population forecasts for Africa, and the recent assessments of the probable state of Christianity by A.D. 2000 in making this prediction.

## ... at a glance

• • • The overseas constituency of the Assemblies of God now exceeds 2½ million, reflecting a 13 percent increase in 1968. This is double the constituency of the Fellowship in the United States.

• • • At the end of 1968 at least one book of the Bible had been published in 1,392 languages and dialects, according to the American Bible Society. The entire Bible has been published in 242 languages, with the whole New Testament available in 320 more. A complete Gospel or other book has been issued in 830 additional languages. At least one book of the Bible was translated last year into 67 languages which were previously without any Scripture.

• • • The Peoples Church in Toronto, Canada, concluded its recent World Missions Conference with a faith promise offering in the amount of \$390,958. Oswald J. Smith is founder of this church which for many years has raised more than a quarter of a million dollars a year for missions.

• • • Three ministers of Israel's National Religious Party have objected to a decision made by the Israeli Cabinet to extend television programming to seven days a week. They declared that "television on Friday night would desecrate the Jewish Sabbath." The party wants the government to relinquish its monopoly of radio and television so that the religious life of the nation might be better presented.

• • • The First Latin American Congress on Evangelism will be held in Bogotá, Colombia, November 21-30 with the theme, "Action in Christ for a Continent in Crisis." Some 800 to 1,000 delegates from all parts of Latin America are expected to attend the meeting which will evaluate the role and mission of the evangelical church in the Spanish and Portuguese-speaking world. The meeting is a regional sequel to the World Congress on Evangelism held in Berlin in 1966.

IS IT ENOUGH MERELY TO FEEL CONVICTED FOR ONE'S SIN? FELIX TREMBLED  
BUT HE FAILED TO REPENT AND TO TRUST IN THE SAVIOUR.

# THREE WORDS OF CONVERSION

By OSWALD J. SMITH

**T**HERE ARE THREE GREAT WORDS associated with conversion—words that are frequently misunderstood. The first is an old-fashioned word; the second a much-abused word; the third a glorious word. Let us see what the Bible says about each one.

## CONVICTION

Speaking of the Holy Spirit, Jesus said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). It is not *sins*, but *sin*—the sin of unbelief. "Because they believe not on me," Jesus said—that is the great sin of which the Spirit convicts.

You see, a man cannot be saved until he realizes he is lost. You must be conscious of the fact you need a Saviour. If you don't know you are drowning you won't call for help. If you don't feel sick you won't send for a physician.

Be thankful if you feel convicted of your need of salvation. When you acknowledge you are lost and you cry out, like the jail keeper at Philippi, asking, "What must I do to be saved?" you have taken the first step toward being saved.

## REPENTANCE

This is the next step, but many persons fail to take it. Governor Felix trembled with conviction when he heard Paul preach (Acts 24:25) but that is as far as he went. He did not repent.

What is repentance? Is it merely emotion? Some persons weep over their sins but they do not repent. Is it merely remorse? Some folk have plenty of that. They deeply regret their situation; they are very sorry about it; but sorrow is not repentance. If sorrow is repentance, then Judas repented. The truth is that hell is full of people who are sorry, but they are sorry for themselves, not sorry for their sins.

To repent is to change your course. It is to change directions—to go God's way and not your own. The prodigal son repented when he acknowledged, "I have sinned against heaven," and took his first step back toward his father. The young man's mind had undergone a complete and wholesome change regarding his sin, regarding himself, regarding the life he was living, and regarding his

father. And that change resulted in action. He truly repented, for he forsook his sin and came home.

## FAITH

The third word of conversion is glorious indeed, for it is a gift from God. The Bible says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9).

You would never dream of paying for a birthday gift, for if you pay for it you are not receiving a gift at all. You simply have to accept the gift and thank the giver. You do not work for it. You do not earn it. And so it is with Christ's great salvation. You cannot buy it; you simply take it. Just as you believe in the sincerity of the friend who hands you a birthday gift, so you must believe that "the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

By faith you can receive the Saviour. "Behold," He says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in" (Revelation 3:20). He waits outside the closed door of your heart. You have the key. The moment you open the door and invite Him in, He will enter.

By faith you can be reconciled to God just as you are. That is the way the prodigal son came back to his father, you remember. He had nothing. His money was all gone. He was in rags. He felt unworthy, but he came home and threw himself on his father's mercy. And so must you. Do not wait to reform. Do not try to fix yourself up. Come as you are; for after all, you are nothing but a sinner, and only God can change you.

Faith means trusting Christ as your personal Saviour. A drowning man trusts the life belt that is thrown to him. He grasps it; he hangs his weight on it; and that is the faith that saves him. Christ will save you if you rely on Him.

Are you willing to trust Him? To believe *about* Christ will never save you. You must *trust* Him. The answer Paul gave when the jail keeper asked, "What must I do to be saved?" is the advice God wants you to follow today:

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Will you do it? 