

# THE PENTECOSTAL evangel

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

OCTOBER 1969    TEN CENTS  
INTERNATIONAL EDITION



**GENERAL  
COUNCIL KEYNOTE  
MESSAGE**

PAGE 2

# GO and TELL

By THOS. F. ZIMMERMAN

*General Superintendent, Assemblies of God*

**T**HE THEME OF THIS GENERAL COUNCIL ("Go and Tell") is emphasized in many places in Scripture. At the empty tomb of Jesus the angel said to the women, "Go quickly and tell" (Matthew 28:7).

To Mary Magdalene Jesus said, "Go to my brethren, and say unto them, I ascend to my Father, and your Father" (John 20:17).

In the Great Commission Jesus said, "Go ye therefore and teach all nations" (Matthew 28:19).

One of the great lessons the Church needs to learn is that witnessing is not optional—it is mandatory. The believer who recognizes what God has done for him will give priority to witnessing.

Beatrice Plumb tells of a man who had been hired in her neighborhood to do yard work. His name was Carl, and he dearly loved the Lord. Because of his advanced years he had given up barbering.

Wherever Carl went, he always talked religion. The reason was Carl was Christ-possessed. His face fairly glowed with the faith that was in him.

The neighbors became a bit irritated because Carl was forever telling them about Christ. They liked the way he cut their lawns, but they just couldn't take all his talk about religion. They came and said, "Please tell Carl we want him to trim the yard, not to preach a sermon."

So Beatrice Plumb diplomatically broached the subject one day. She said, "Carl, the neighbors all like the way you do your job but they resent your talking religion."

And Carl, although he was of a slight stature, squared his shoulders and suddenly looked fully six feet tall. His eyes blazed, and without hesitation he said, "I have found Him! I must tell about it!"

Carl strode out of the kitchen and then, almost before she knew it, he came back in with this testimony: "The Scripture says, 'Let the redeemed of the Lord say so!'" That settled the matter, as far as Carl was concerned.

---

This is an abridgement of the address given by Thos. F. Zimmerman on Thursday evening, August 21, at the General Council in Dallas, Texas. During the Council sessions Brother Zimmerman was reelected for a four-year term as General Superintendent of the Assemblies of God.

No matter how appreciated or unappreciated he was, he felt he had a job to do, and that was to exalt the Lord Jesus Christ. He felt his main *reason for being* was to tell about Jesus.

I realize that we need great wisdom in this matter of witnessing. "He that winneth souls is *wise*," and we need to find the most appropriate ways to witness. But the tragedy is that so many of us are silent when we ought to be telling what Christ has done for us. When Christ is a vital, dynamic reality to our hearts and lives, we cannot help but tell it to others.

Our text is taken from 2 Kings 7:9: "Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may *go and tell* the king's household."

This is the story of four lepers and the details are well known. The city of Samaria was besieged by the Syrian army. Famine and fear reigned in the city. But amid the pathetic conditions, God intervened. The difference between victory and defeat always is whether or not God moves. It isn't how much ingenuity we bring to bear in any situation. If God be for us, who can be against us?

Rather than perishing as they expected, the lepers suddenly found they were in possession of more food and wealth than they could hope for. And is that not a picture of our situation when we come to God? We are lost and undone, famished for the living Word, without hope, without God, dead in trespasses and sin. Then God saves us and all our needs are met. There is an abundance of divine provision to fill the inmost need and to answer the heart cry of every individual.

The lepers engaged in a bit of self-study. Out in the field they had discovered bountiful supplies the fleeing Syrians had left behind. Back in the city there were hundreds of starving people. They saw that they had no right to keep all the booty for themselves. They said to themselves, "We do not well: this day is a day of good tidings, and we hold our peace."

#### **EXAMINE YOURSELVES**

We, as a Movement, have been taking a good, hard



look at ourselves. Something tells us that we do not well if we hold our peace. We are not fulfilling our *reason for being* if we merely sit back and revel in all the good things that God has given to us. Just as God intervened in the camp of the Syrians by sending a great noise of horses and chariots so that the Syrians fled and left behind a bountiful provision that exceeded the need of these lepers, so God has intervened supernaturally and left for us a well-spread table.

We need to examine ourselves very honestly. God's Word teaches the need of self-examination.

Paul said to the Ephesian elders, "Take heed therefore unto yourselves" (Acts 20:28). On another occasion he said, "Let a man examine himself" (1 Corinthians 11:38).

And it was the Lord Jesus Christ who said to the Laodiceans, "I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18).

Self-examination is not to make you morbid, frustrated, and discouraged but to make you aware of any possible weakness, so that by the grace and power of God the weak places may be made strong.

If we remain forever analyzing ourselves, we'll wind up being self-centered. We'll get our eyes on ourselves more than on God. I believe that our Movement is now emerging to a place where, after having engaged in an honest inward look with the help of God, our eyes being anointed with eyesalve, we are ready to advance. We have been led to a point where we understand afresh and anew what the implications of the will of God for us are, and now we are going to reach the same conclusion that these lepers reached. They said to themselves, "We do not well if we hold our peace."

#### **DO YOU HOLD YOUR PEACE?**

There were dying people within the walls of the city who needed what the lepers had in abundance. We're faced with the fact that famishing multitudes all around us are dying for the lack of what God in His goodness has given to us in superabundance.

The tragedy is that there have been occasions when God's people for one reason or another were tempted to hold their peace.

When Israel languished in Egypt, Moses wanted to hold his peace.

When Nineveh, that wicked city, was headed toward judgment, Jonah wanted to hold his peace.

While Cornelius and his household longed for the gospel, Peter wanted to hold his peace.

When the blinded Saul of Tarsus waited in a house in Damascus, Ananias feared to go to him; he wanted to hold his peace.

George McLeod, in his book *Only One Way Left*, describes the conditions which existed in Russia at the time of the Bolshevik revolution. While the Bolsheviks were plotting their uprising to relieve the economic plight of the people, the Orthodox clergymen were talking about the latest styles in vestments which they were to wear on official occasions.

There are times when, instead of getting down to the hard facts of what God called us to do, we get all wrapped up in minutiae. The devil gets us out on a sideline. Multitudes of people have fallen under the domination of communism, and I ask myself what might it have been if the Church had been about her business of proclaiming the dynamic message of the saving grace of the Lord Jesus Christ instead of sitting around discussing non-essentials.

Dr. A. H. Strong, the noted Baptist theologian, once said: "Not sermons but individual voices of private members of the church are to evangelize the world. When we cease to believe that men are lost, cease in private to urge them to come to Christ, the glory will depart from us. The church that ceases to be evangelistic will soon cease to be evangelical, and the church that ceases to be evangelical will soon cease to exist."

I believe we need to face the implication of this truth. The lepers were wrong as long as they held their peace. Moses was wrong when he wanted to hold his peace. Jonah was wrong when he wanted to hold his peace. Ananias was wrong when he wanted to hold his peace.

And, friend, you and I are wrong if we hold our peace.

#### **A DAY OF GOOD TIDINGS**

The next thing these lepers did after self-examination was to make an important observation. They said, "This is a day of good tidings."

If the people had gone strictly by conditions prevailing in Samaria, they might have asked, "What's good about it?"

Mothers were quarreling over who next was going to sacrifice her child so there would be something to eat. The king wanted to kill the prophet Elisha.

The people existed under the most deplorable circumstances. It was a good day not because of the horrible circumstances, but because these men had words of salvation for a doomed city. Brethren, this is a good day for the Assemblies of God because God has entrusted to us a message of life for a doomed, lost, Christless generation.

Elisha had predicted that everyone would have something to eat the next day. But when he gave the prophecy, a lord on whose arm the king leaned said this just could not be. He pooh-poohed the whole idea. He was as cynical as a lot of people we encounter today.

We asked the Lord to make 1969 a year of revival.

(Continued on page 13)

## Spiritual Life Must Be Nourished

A DEEP DESIRE for a fresh outpouring of the Holy Spirit upon our entire Fellowship, and a renewed passion and outreach for lost souls, was expressed by the Spiritual Life Committee in its report to the 33rd General Council of the Assemblies of God held at Dallas, Texas, in August.

The report, given by the committee's chairman, Joseph R. Flower, expressed deep gratitude to God for His evident blessing upon the Five-year Program of Advance.

"We feel that this year's emphasis upon revival has already made a definite impact within our churches," the report said.

"We recognize," it added, "that revival can never come through legislation, and that if the great objectives of Advance are to be realized it must be through the inspiration which total commitment of the individual produces."

The report urged all the constituency to participate wholeheartedly in the future emphases of Advance. It was adopted by the General Council without a dissenting vote.

It commended the large number of churches which reported substantial growth during the past biennium, but noted with alarm that some churches reported no conversions. Surely a revival is needed!

"The Holy Spirit manifests Himself in an atmosphere of spontaneous and sincere worship," the report pointed out. It urged every spiritual leader to lead his people into such a freedom of worship.

"There is a basic need for every Christian to give expression to his faith, and such expression should be encouraged within the framework of our public services. United prayer, praise, and Bible reading will surely hasten the coming of revival."

The report called for the maintaining of a high standard of holiness in this day of permissiveness and moral laxity. It drew attention to a growing spirit of materialism which is evident even among some ministers. "An alarming number of our Bible college graduates seem to be primarily concerned with securing ample financial remuneration rather than manifesting the spirit of sacrifice which characterized our Movement in times past. We urge our colleges to seek to instill within our youth that spirit of self-sacrifice which is still mandatory in the work of the Lord."

It mentioned the need of keeping a spiritual tone and Pentecostal emphasis in our publications, and also emphasized the importance of making our homes truly Christian.

"Our churches will be no more spiritual than our homes. We strongly urge each family to diligently conduct family Bible reading and prayer, and to encourage a distinctive Pentecostal expression at the family altar.

"Reports of increased interest and blessing which have attended our camp meetings are most heartening. . . . We urge our pastors to encourage the youth to continue in the spiritual blessings which they receive at camp.

"We believe that the Evangelists' Seminar conducted in Springfield, Missouri, last year and the one projected for this year are positive steps toward revival, and recommend their continuance and enlargement.

"We appreciate what God is doing in various denominations in bringing about a spiritual renewal," it continued. "However, we must keep before us the necessity of a scriptural balance in the area of physical manifestations, and the need of a sanctified life on the part of those who profess a Pentecostal experience."

# THE PENTECOSTAL evangel

October 5, 1969

Number 2891

Official Voice of the Assemblies of God  
1445 Boonville Avenue, Springfield, Missouri 65802

BERT WEBB, *Executive Director*

ROBERT C. CUNNINGHAM, *Editor*

R. G. CHAMPION, *Managing Editor*

NORMAN PEARSALL, *Art Editor*

W. F. MCPHERSON, *Circulation Manager*

#### DEPARTMENTAL EDITORS

David Womack, Foreign Missions; Ruth Lyon, Home Missions; E. S. Caldwell, Radio; C. W. Denton, Spiritual Life—Evangelism; F. Wildon Colbaugh, Men's Fellowship; Johnnie Barnes, Royal Rangers; Everett James, Light-for-the-Lost; Verne MacKinney, Speed-the-Light; Frances Foster, Boys and Girls Missionary Crusade; Ann Ahlf, Women's Missionary Council; Charlotte Schumitsch, Missionettes.

#### EDITORIAL POLICY BOARD

Bert Webb (chairman), E. W. Bethany, G. R. Carlson, N. D. Davidson, Joseph R. Flower, G. W. Hardcastle Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

#### EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

T. F. Zimmerman, General Superintendent; Bert Webb, C. W. H. Scott, T. E. Gannon, and J. P. Hogan, assistant general superintendents; Bartlett Peterson, general secretary; M. B. Netzel, general treasurer; E. W. Bethany, G. R. Carlson, N. D. Davidson, Joseph R. Flower, G. W. Hardcastle Sr., D. H. McLaughlin, Kermit Reneau, and R. H. Wead, nonresident executive presbyters.

Copyright 1969 by the General Council of the Assemblies of God. Printed in U.S.A. Second-class postage paid at Springfield, Missouri.

#### WEEKLY SUBSCRIPTION RATES

Single subscription: U.S., its possessions, and U.S. servicemen abroad: \$4 a year; \$7.50 two years. Introductory offer: six months for \$2. Canada and PUAS countries: \$5.75 a year; \$11 two years. Foreign: \$6.50 a year; \$12.50 two years. Bundle subscription (minimum of five subscriptions, all mailed to one address; prices quoted are for each subscription): U.S.: 91c for 13 weeks; \$3.50 a year. Canada and PUAS countries: \$1.09 for 13 weeks; \$4.25 a year. Foreign: \$1.17 for 13 weeks; \$4.50 a year.

#### INTERNATIONAL EDITION

Subscribers outside the U.S. only may receive the International Edition (one copy a month) for \$1 a year, postpaid.

#### CHANGE OF ADDRESS

Send both old and new addresses, including old address label if possible. Allow at least four weeks for change to become effective. The post office will not forward copies unless you provide extra postage with forwarding instructions.

#### 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.



# THE FAITH THAT SAVES

By JOHN W. EVERETT / Pastor, Assemblies of God Church, Worthington, Minnesota

**T**HERE WILL BE NO SKEPTICS in hell. Neither will there be atheists, infidels, or agnostics. Eternity will revise many people's theology. The apostle James wrote, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:19, 20).

It is obvious that intellectual belief and saving faith are two entirely different things. Satan and his host *know* God. They know His omnipotence. They know He cast them down from heaven when they rebelled against Him. They know divine justice has never failed. They know that their final end is to be tormented forever and ever in the bottomless pit.

During Christ's earthly ministry, the demons knew who He was and pled for mercy. But all this knowledge does not give them joy. James said the devils not only believe, but "tremble." There is a tremendous difference between conviction and conversion. Many people have trembled before the certainty of God's sovereign power, but their conviction has not led to their conversion.

Many people do not question God's existence; they *believe*. They do not question the reality of eternity; they *believe*. There is a lot of faith in most people. But there is a vast difference between HEAD faith and HEART faith. Someone has said, "Too many will miss heaven by about eighteen inches—the distance between the heart and the head."

Multitudes have seen and heard the evidences of Christianity. They have examined them and are convinced of their validity. But James declared, "Wilt thou not know, O vain man, that faith without works is dead?"

The truth is apparent: faith that does not produce a godly life is barren!

The popular concept of faith is that whatever a man doesn't deny, he believes. This "faith" is presumed to be sufficient for salvation. The scriptural meaning of faith is conviction in action; the principles of the Word of God must operate in the life of an individual.

The eleventh chapter of the Book of Hebrews is quite appropriately called, "God's Hall of Fame." The exploits of the great men and women listed there indicate that

they had more than just a passive faith, more than an intellectual belief in God. Theirs was an active faith. It produced "works" in their own living and in service for the Kingdom of God.

Abel offered a more excellent sacrifice than Cain. Noah built an ark to the saving of his house. Enoch walked with God. Abraham left his homeland at the command of God and lived in tents for a lifetime, looking for that city "which hath foundations, whose builder and maker is God." Joshua marched around the walls of Jericho until they crumbled in response to *faith in action*. Gideon took three hundred men armed only with pitchers and lamps, and defeated an innumerable host of Midianites.

The writer of Hebrews says that these, and a host of others, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:33, 34).

Such demonstrations of real faith were what James had in mind when he wrote that "faith without works is dead." He was not saying that we can *earn* heaven. One may do good works for a lifetime and still be eternally lost. We are saved by faith—but the faith that is required for salvation is the kind which will manifest itself in obedience to God's Word.

Much emphasis has been given to the apostle Paul's declaration to the Ephesians, "For 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). For proper perspective the next verse should be included, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Any "faith" that does not manifest itself in a holy life that is separated unto God is insufficient. Any "faith" that does not transform a man's mind, his affections, his way of life, falls short of saving faith.

Friend, make sure your faith is of the right nature; be sure it springs from the heart and is not just a matter of intellectual acquiescence. Your eternal destiny depends upon it!



# THE FELLOWSHIP OF HIS SUFFERINGS

By Evangelist PAUL OLSON

FELLOWSHIP HALLS, fellowship meetings, and fellowship banquets seem almost synonymous with modern-day Pentecost, but whatever happened to the “fellowship of His sufferings”? (Philippians 3:10).

I was brought up during a period of time loosely known as the Divine Healing era, and I cut my teeth, as it were, on some of the most dynamic, Bible-believing, miracle-attending preachers of our day. During those impressionable years of my early ministry I was totally convinced that all I had to do was storm heaven in believing prayer every time I got into trouble and God would send a miracle to bail me out.

While it is true that in those days of special revival we learned to know Him as a miracle-working God, a healing God, and saw many evidences of His power, yet I was disillusioned. In too many cases, Christians tried to turn their faith loose but no miracle came. Such powerful promises were given, yet so much suffering was evident. Under the sound of this absolute and positive preaching the suffering of some individuals became an embarrassment, even a defeat to our collective faith.

In this daily walk with Christ there are so many trials that come into our pathway, and in the light of God’s marvelous promises we can’t help but ask *why*. It is hard to understand how God can let some of these tragic things come into our lives. Suffering is just not part of the Christian experience we desire. Life is too good for that sort of thing these days. One young person recently said to me, “I’ve never had to fall on my knees and cry out to God for anything, because life has always been so easy for me.” That is, it was easy until a recent crushing blow hit their home and drove the entire family to their knees crying out to God for His help.

While I was struggling through a very rugged trial some time ago the Lord gently gave me this reason for

my suffering, and this promise of hope: “Because you have shown such endurance and faith in all the trials and persecutions you have gone through, and in all the afflictions you are now enduring. These qualities show how justly the judgment of God works out in your case. Without doubt he intends to use your suffering to make you worthy of his kingdom” (2 Thessalonians 1:3-5, Phillips).

That we might be worthy of His kingdom—that’s it! The fiery trials, the tribulations and suffering fulfill God’s purpose of purifying, cleansing, and making us worthy. Peter said, “I know, even though at present you are temporarily harassed by all kinds of trials and temptations. This is no accident—it happens to prove your faith, which is infinitely more valuable than gold, and gold, as you know, even though it is ultimately perishable, must be purified by fire. This proving of your faith is planned to result in praise and honour and glory in the day when Jesus Christ reveals himself” (1 Peter 1:6, 7, Phillips).

These same trials will also bring us to the end of ourselves—and that can be a blessing too! Recently while flying over the vast expanses of the Sahara Desert I looked down into that endless sea of sand and my mind reflected back to the story of Moses. I saw that proud builder of cities stripped of his royal Egyptian heritage, shamefully rejected and driven out from among his own people, forever banished and left to die on the desert. After days of wandering endlessly without water, his eyes blinded by the searing wind, his mouth parched by the burning heat of the desert sun, he fell exhausted into the sand. He could go no further; he had come to the end of himself. Only then could the Master Potter reach down with tender hands and pick up this thoroughly broken piece of clay. Through much suffering the lumps had

been taken out, and now God was ready to mold His vessel according to His own plan.

In our fast life today with its constant pressure for success, it is so easy for us to get wrapped up in our own plans, dreams, and ambitions which often cloud out His direction. In the estimation of men we may seem as failures, falling short of our own goals; but more and more I am beginning to see that attaining my goal is not important. To know His will and to do it with all my heart is all that really matters. Life's bothersome trials have taught me this.

As a boy I remember, with not too much pleasure, a few times of correction in our home when Dad would not spare the rod for fear of spoiling the child. I hardly think that many psychologists would agree with this today, but I have found that God still believes in using the rod. I know—He has used it on me a few times! His rod of chastisement usually falls in the form of trials and suffering, and there's always a purpose. "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Bear what you have to bear as 'chastening'—as God's dealing with you as sons. . . . Now obviously no 'chastening' seems pleasant at the time: it is in fact more unpleasant. Yet when it is all over we can see that it has quietly produced the fruit of real goodness in the characters of those who have accepted it in the right spirit. So tighten your loosening grip and steady your wavering hand. Don't wander away from the path but forge steadily onward" (Hebrews 12:5-13, Phillips).

Usually after giving me a thrashing my father would put his arms around me and have the audacity to say, "Paul, the reason I punished you is because I love you." To say that I found this difficult to believe is a gross understatement; however, after maturing a little in my walk with God I have learned to understand that His rod of chastening is held by an arm of love.

So God sends this suffering to make us worthy, to mold us, to correct us, but there's another reason also. It is impossible to understand another person's deep waters of tribulation unless you too have waded through those same waters. You cannot feel another's sorrow without knowing that sorrow yourself. The command is, "Thou shalt love thy neighbor as thyself," but how can we love without being touched by the feeling of our neighbor's infirmity?

During a very bitter trial some time ago, while in a strange city, I went to a remote little church to worship with God's people on Sunday morning. Only heaven knows the utter anguish and heartbreak I was suffering that day. How I longed for someone to reach out with a warm hand of kindness. I stood in the pews with tears streaming down my face and wished that someone would speak just a word of encouragement to me, but not one Christian sensed my need. I walked into that church lonely and heartbroken, and walked out with my burden

no lighter. I am convinced there are thousands in this cold, materialistic world of ours who, in the midst of their trials, are longingly reaching out for someone to care. What a challenge for Christians to be able to feel with love and compassion the desperate needs of those around them. Our own suffering will do this for us—will make us sensitive to the needs of others. "For he gives us comfort in our trials so that we in turn may be able to give the same sort of strong sympathy to others in theirs. Indeed, experience shows that the more we share in Christ's suffering, the more we are able to give of his encouragement" (2 Corinthians 1:3-5, Phillips).

Just because God allows us to suffer, however, does not mean that we suffer down to defeat. Oh, no! There is glorious victory in Jesus Christ. Tribulation produces patience. After we have fully learned this, after we have been molded and corrected, after these hard lessons have been cemented into our lives, then the victory will surely come. Be assured that our God lives and breathes and moves in a realm of the miraculous. Each time He moves with His arm of deliverance it's a miracle. We have every right to look for and expect that miracle. "Now is the time to humble yourselves under the mighty hand of God, in His good time He will lift you up. Let Him have all your worries and cares, for He is always thinking about you and watching everything that concerns you. Be careful, watch out for attacks from Satan, your great enemy. He prowls around like a hungry, roaring lion, looking for some victim to tear apart. Stand firm when he attacks. Trust in the Lord; and remember that other Christians all around the world are going through these sufferings too. After you have suffered a little while, our God who is full of kindness through Christ will give you His eternal glory. He personally will come and pick you up, and set you firmly in place, and make you stronger than ever" (1 Peter 5:6-11, Living Letters).

*And make you stronger than ever*—that's what He did with Job after his trial. Just think! Job's God is our God too.

While I was visiting some friends in Africa, a missionary's wife opened her prayer of thanksgiving at the dinner table one evening with the word "Beloved." I must confess that it sounded rather strange, for I had never known God as "Beloved." My God had always been a big God, all-powerful God, mighty God, miracle-working God, but never "Beloved." During one of these trials, in the midst of my suffering, I learned to know God in this new way. With loving hands He reached down to me, breathing words of encouragement in my ears and making His grace sufficient in the hour of my anguish. I looked up to Him and cried, "Oh! Beloved Father." In that dark, lonely night God and I began a new relationship, and without my suffering I never would have known Him in this way.

Fellowship to me has always meant a sort of mutual enjoyment, and isn't that a description of the apostles who went out from the presence of the Sanhedrin having been beaten and harassed, and yet full of joy that they had been considered worthy to suffer for the sake of Christ? It's not always easy to do, but it's a glorious victory. In the heat of the battle, in the midst of the trial, being able to say that you are *enjoying* the fellowship of His suffering!

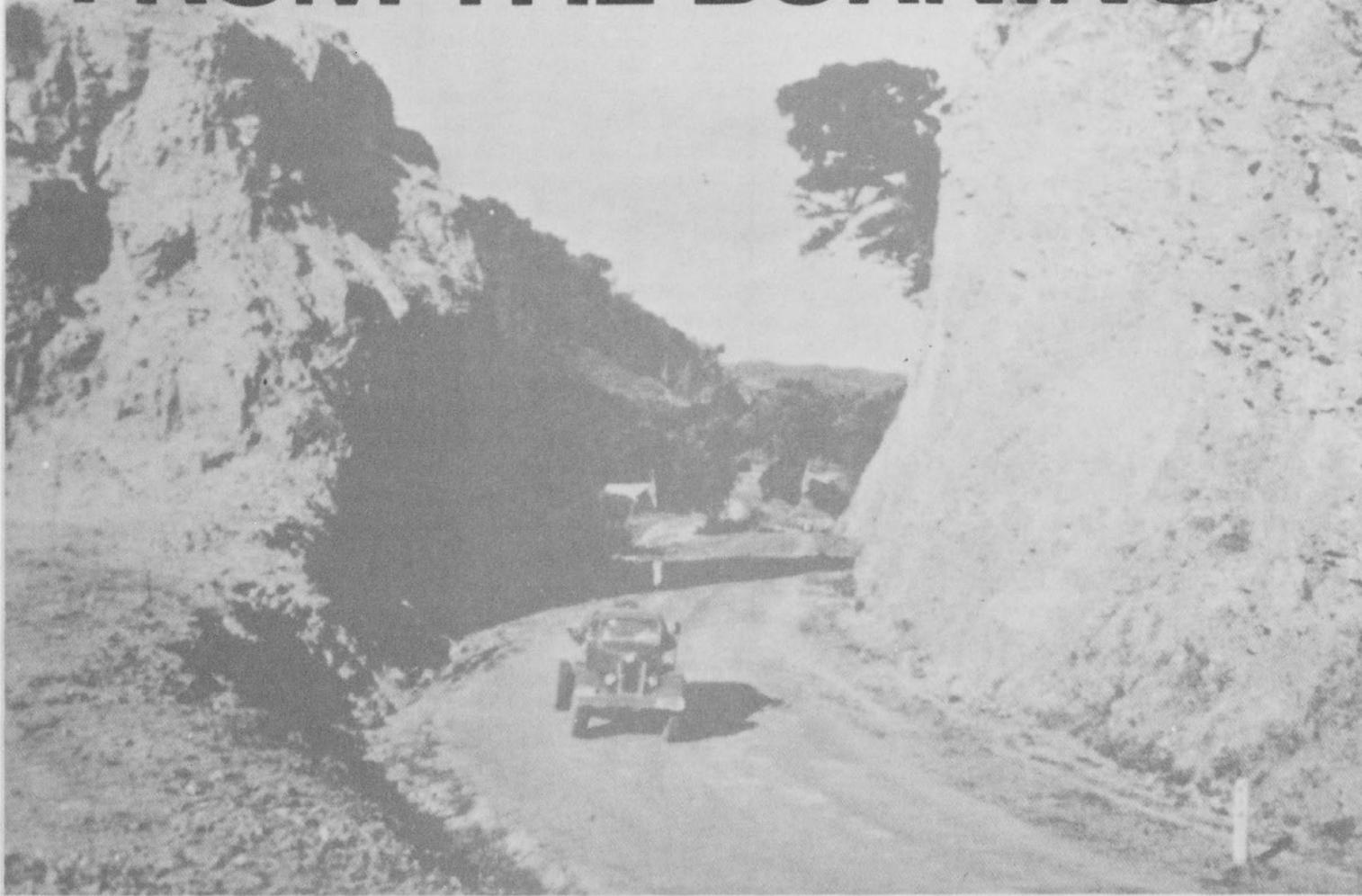
Paul and Silas even sang.



1969 ENLARGEMENT CAMPAIGN: FIRST SUNDAY

**COME** *and go with me...*  
...FIND PEACE

# BRANDS SNATCHED FROM THE BURNING



By G. B. ROBESON / *Nicaragua*

**I**'M AN EVANGELICAL PASTOR. Does anyone want me to pray for you?" asked Abraham Rojas just after the bus accident.

"Yes, come over here!" a man said. "I'm a backslider!"

Abraham Rojas hurried over to the man, then recoiled at the sight that met his eyes. A man lay on the ground with one leg torn grotesquely from his body. Nevertheless, Abraham led him back to the Lord just moments before he died.

Two of our pastors in Nicaragua—Abraham Rojas and Efraín Valladares—were traveling from Matagalpa to Esquipulas for a service in a new outstation. Winding through the mountainous country, the 48-passenger bus, loaded with 80 people, suddenly began careening wildly down the road. The tie rod had broken!

At the next hairpin turn the bus

shot off the cliff, turned over on its side, and bounced over and over down the mountain. Efraín counted three times that the bus turned over, and then he lost count. The interior of the bus was utter chaos as the people were screaming and tumbling about. Finally, the bus reached the bottom of the canyon and crashed into a tree.

Abraham had not been so fortunate as Efraín, who had held rigidly to the bus seat in front of him. Abraham had felt someone land on his back, and then he had lost consciousness.

As he regained his senses he found himself in the middle of a hysterical, clawing, screaming mass of humanity, trying desperately to fight their way out of the broken bus. Gasoline was running through the bus, but miraculously it did not ignite.

After the two pastors had freed themselves from the death bus, they

began ministering to as many people as they could help.

In addition to the man Abraham led to the Lord, they prayed with another man who had fallen from the bus and then had been crushed as the bus rolled over him. He was thrashing about convulsively, but while they prayed with him he calmed down and he, too, passed into eternity.

In all, four died that day, but not before two divinely led pastors had led two of them to the Lord.

Abraham, feeling no pain after the accident, walked four and a half miles to the nearest transportation. When he arrived home, his back began to hurt and it was discovered he had a chipped spinal column. However, he is recuperating rapidly at this time.

The thrilling capstone to this account is that about 1 p.m. Abraham's wife began feeling very uneasy over



# THE INDIAN MERCHANT MARINE

**J**UST BEFORE the evening service was to commence at Glad Tidings Tabernacle, New York City, the church's young people went out on the streets to distribute advertisements to the passersby.

One of the first to come their way was a man from India, wearing the uniform of a merchant seaman. The young people invited him to the services and placed some literature in his hand.

The sailor beamed with reception and said, "This is wonderful! Our ship has scarcely docked, and my shore leave was granted only an hour ago. I walk as a stranger on the streets of one of the world's largest cities, praying that God will lead me to a gospel service and the first people who speak to me are the answer to my prayers."

The young people from the church quickly asked, "Then you are a Christian?"

"Oh, yes," he answered, "I accepted Christ in a tent meeting in Calcutta, in 1953." Then he began quietly to reminisce, "How glad I was that the tent meeting came to our city. The speaker never knew of my conversion or testimony, I am sure. I was in the tent only the one night and had to leave the following morning when the ship put out to sea.

"But I found Christ in that tent meeting, and through all the time since then Christ has been my constant Friend and Guide. He has never failed me nor forsaken me."

The young people were moved by the sincerity of this young seaman. They asked, "Who was the preacher the night you were saved?"

The Indian replied, "I am sure you would not know him. I believe his name was Willard Cantelon."

The eyes of the young people danced with delight as they told their seaman friend that the evangelist was less than a block away, ready to commence services that very evening in Glad Tidings Tabernacle.

Examples like these remind us of the host of transformed lives that will never come to our attention in our lifetime. We will only meet these men, women, and children on the streets of Glory. A great multitude will be there because Christian believers were faithful in spreading the gospel to all the world. 

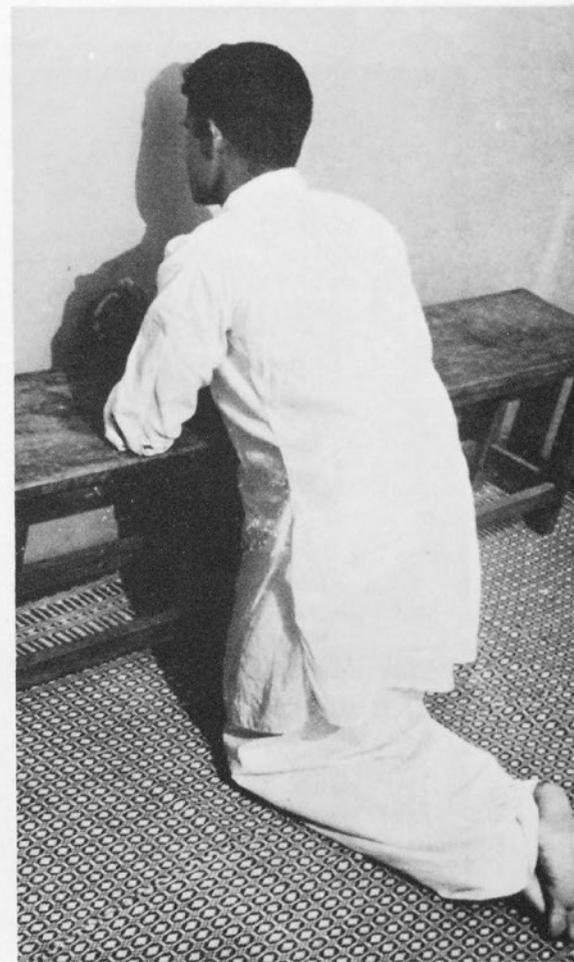
her husband's safety. She called her brother and other members of the Darío church, and together they began interceding for Abraham and Efraín.

When Abraham returned, they checked the time and found the Christians had been in earnest prayer at the very moment the bus went over the cliff!

At the same time, Efraín's wife was burdened to pray in Matagalpa. God had miraculously provided not only for their protection but also had led them to two lost and dying souls.

There are many times when God's purposes are not clear but this is just one example "that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

God depends on those who will listen and obey His voice so that His will and work can be completed. 





# JEHOSHAPHAT, A SPIRITUAL LEADER

Sunday School Lesson for October 12, 1969

By J. BASHFORD BISHOP

2 CHRONICLES 20:1-23

OUR LESSON, an incident in the life of good King Jehoshaphat, illustrates principles and actions by which all of us can win spiritual victories today.

### THE OPPORTUNITY FOR VICTORY (vv. 1, 2)

"There cometh a great multitude against thee." Is this an opportunity for victory? Indeed so! Trials and trouble are permitted of God—not to discourage us or cause us pain, but to bring us spiritual enlargement and experimental knowledge of God's all-sufficiency. This means that trouble becomes our servant and not our master.

### THE PRAYER OF VICTORY (vv. 3-12)

"Jehoshaphat feared." Fear which paralyzes faith and produces doubt is to be avoided, but fear which drives us to God in faith is a very wholesome thing.

"Jehoshaphat . . . set himself to seek the Lord." Wise Jehoshaphat! Instead of making prayer his last resort, he put it first. Why are we so slow to do likewise? Jehoshaphat also enlisted the nation in united *fasting* and prayer. Today we deplore the extremes to which some have gone in their teaching on fasting; but do we not

### SONG OF VICTORY



AND WHEN THEY BEGAN TO SING AND TO PRAISE, THE LORD SENT AMBUSHMENTS AGAINST THE CHILDREN OF AMMON . . . AND THEY WERE SMITTEN.

2 CHRON. 20:22

likewise err and miss God because many of us ignore it entirely?

There is a great deal of difference in the way people pray. Observe how Jehoshaphat went about it:

1. His prayer recognized God's power and sovereignty.
2. His prayer recognized his relationship to God. "Thou art our God." This was the basis of his faith!

3. His prayer recalled God's covenant-promises to His people. God has entered into a "better covenant" with us through Christ. By the terms of that covenant we have been promised deliverance for the soul, mind, spirit, and body.

4. His prayer contained awareness of human inability. "We have no might against this great company." With all our modern means to assist in gospel work—organization, better methods, radio, television, and so on—we do well to remember our own human helplessness!

5. His prayer confessed lack of knowledge. "Neither know we what to do." Happy admission! There was nothing here of carnal dependence upon one's own intelligence or ingenuity! In these days of religious confusion, deception, and complexity, we need definitely to seek the Lord for the wisdom from above He waits to bestow.

6. His prayer was focused on God alone. "But our eyes are upon thee." Here is the source of faith—God Himself! The only faith which accomplishes anything in the spiritual realm is a faith which is centered in God through Jesus Christ His Son! "Looking unto Jesus, the author and finisher of our faith" is the abiding prescription for the faith which wins victories and does exploits!

### THE PROMISE OF VICTORY (vv. 13-17)

Here is a Pentecostal meeting in the Old Testament. In response to the prayers of the king and the nation, the Holy Spirit moved upon one of the worshipers, and he broke forth in a most encouraging prophetic utterance! God was on Judah's side. They were not to fear. Furthermore, God Himself would rout the enemy.

The Holy Spirit still ministers in necessary manifestations in response to earnest and believing prayer. We have the privilege of committing our difficulties and trials to the Lord, knowing He will fight our battles for us.

We only aggravate and multiply our troubles when we take matters into our own hands and fight with carnal weapons. If we stand still, God will vindicate us, defend us, and fight for us.

### THE PROCESSION IN VICTORY (vv. 20,21)

Never did an army go forth to battle in such a peculiar way. Instead of swords and shields, their armor was faith; their ammunition was songs of praise; their front line was a choir! This reminds us that we do not war after the flesh nor use carnal weapons or methods (2 Corinthians 10:3, 4; Ephesians 6:11-18).

### THE MANIFESTATION OF VICTORY (vv. 22-24)

Never did an army suffer defeat in such a peculiar way. God so confused the enemy nations that they turned against each other and fought among themselves!

It states, "And when they began to sing and to praise," the enemy nations turned on each other. What a lesson concerning the results of praising God!

Observe that the praise offered on this occasion was (1) entirely sincere; (2) thoroughly intelligent; (3) in response to God's command; (4) offered in prompt obedience; (5) an evidence of implicit faith.

May we also learn the lesson of *victory through praise*.



# HOW A JEWESS FOUND HER MESSIAH

By JONAS E. MILLER

HE THREW THE BOOK DOWN and said, "I was born of Jewish parents and I don't believe in the God of the New Testament. In fact, I am not sure I believe in the God of Moses."

Her name was Sarah Kofsky and I had met her in a strange way. I had been selected as one of a panel of doctors to address a lay audience at a Medical Forum in Washington, D.C. After the meeting this lady came to me and asked for my card. The next day she called for an appointment. She requested a complete physical checkup, saying she had many ailments.

The examination required several days, and when it was completed I called her to give her my findings. I told her all the tests had proven negative and I could find no physical reason for her illness. However, I did find she was suffering from a severe depression and emotional instability.

She then told me some of her background. She was born in New York City on the lower east side and lived

Dr. Jonas E. Miller has been an Assemblies of God minister for many years, as well as a practicing physician. He resides in Sarasota, Florida.

with many ethnic groups in the poorest section of town.

She had always felt if she could obtain an education and get away from the environment of poverty she would be happy. She had graduated from college and was now an employee of the U.S. Government.

She said when she heard me lecturing on the panel a voice told her, "Go see that man; he can help you."

I recalled having prayed that I might be a blessing to someone, before appearing on the panel.

I told Sarah I had two prescriptions for her. She wondered why she should take medicine if I found nothing physically wrong, but I told her that my first prescription was for her to read a part of the New Testament each day. I kept a number of small New Testaments in my desk for just such opportunities, and I handed one to her.

The second prescription was she should return to me for an explanation of anything she read in the Scriptures that she did not understand.

A few days later Sarah returned to my office and threw the New Testament on my desk, saying she could not make head or tail of it. I asked her how she read it, and she said she read some pages here and some there.

I noted she had a copy of a current best seller under her arm. I asked her how she read that book.

"I started at the beginning and read it page by page, chapter by chapter," she replied.

I requested that she read the New Testament in the same way, starting with the Gospel of John. She promised to return for instruction regarding portions she did not understand.

In addition to being the head of a clinic, I was also pastor of Calvary Gospel Church and I invited her to our services. These meetings meant nothing to her, she said.

Later I invited her to come and hear Brother Richard Bishop teach the Bible. She came but started to leave before the service was over.

My wife, who was sitting in the back of the church, stopped Sarah on her way out and invited her to go to the prayer room. Surprisingly, she went.

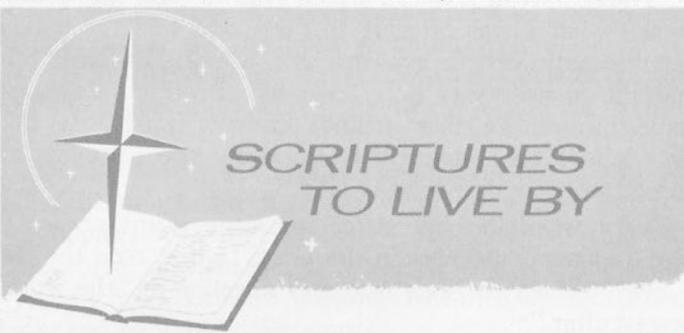
When hands were laid on her, she was immediately prostrated under the power of the Lord. That night Sarah Kofsky prayed the sinner's prayer and was gloriously saved! From then on she regularly attended the services.

Shortly thereafter, she wished to be baptized along with several others. I shall never forget her testimony at the time of her baptism.

"This is the happiest day of my life," she said, "and this is the reason: I have found what I have always sought. I have found my Messiah and I want to identify with Him in water baptism."

Sarah Kofsky's joy was so great that she was sure her family would rejoice with her. But in this she was mistaken. However, she found solace in a Pentecostal church and started doing missionary work among her Jewish friends and the poor with whom she had lived.

From time to time she would return to Washington and tell us of the victories won. Later we moved to Florida and lost track of this lady until just a few weeks ago. While visiting with a friend who was baptized the same time as Sarah, we learned Sarah Kofsky was still ministering among the poor and needy as well as among her Jewish relatives and friends, and she has won many to God!



**SCRIPTURES  
TO LIVE BY**

**DAILY READINGS FOR OCTOBER 6-12**

Theme of the Week: **CLEANSED WITHIN**

Monday .... Psalm 51:1-19	Thursday .... Isaiah 52:7-12
Tuesday .... Psalm 119:9-16	Friday ..... Acts 11:1-18
Wednesday Isaiah 1:10-17	Saturday 2 Cor. 6:14 to 7:1
Sunday ..... 1 John 1:1 to 2:2	

"Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

**Q**UEENAL PINDER HEARD THE WORDS one Sunday morning on her radio in her home in Nassau, Bahamas, and they haunted her all week:

"Perhaps your body has been cluttered by pain and ache because you have allowed littering habits to develop. Backbiting and a quick tongue can clog your body with ulcerous pain. Doctors know that to be true! So, confess your faults at this altar! Ask to be *cleansed* as you kneel. God will heal you and bless His testimony through your quickened body."

By Friday night Queenal was ready to surrender her



Reg Smith (right) interviewed C. M. Ward for one-half hour on "Sunday Magazine," a popular broadcast on station ZNS.

RADIO SPEAKER C. M. WARD VISITS BAHAMAS

## REVIVALTIME IN THE WEST INDIES

life to Jesus Christ. And she did. She wrote *Revivaltime* Speaker C. M. Ward to tell about it:

"I must write you and tell you the wonderful news. The Lord came into my heart on the fifth of July. Oh, how wonderful to feel God's presence! Please pray for me, Brother Ward. I will look up with faith believing all things are possible to me, if I only believe in the Lord Jesus Christ."

Thrilling testimonies like this arrive at *Revivaltime* frequently from the Bahamas, so it was not surprising that large crowds came to hear the Assemblies of God radio evangelist when he visited Nassau earlier this year.

Pastor Peter J. Koeshall reports that 1,500 persons attended the three-day crusade, with the beautiful sanctuary packed to capacity for the final service.

One of the highlights of Brother Ward's visit came when he was interviewed for one-half hour by Reg Smith on the popular ZNS radio program, "Sunday Magazine." The station is aptly called "The Voice of the Bahamas," since it reaches all the British West Indies. *Revivaltime* is the influential station's second oldest customer, having been carried for more than 12 years.

Adwina Cooper, a shut-in, listens to ZNS in Eleuthera. She reports: "I want you to know that not only me, but every house in our settlement tunes in to hear *Revivaltime*. Oh, what a blessing!"

Myrtis Sawyer testified from another section of the Bahamas—Green Turtle Cay: "I am glad to say we can still hear *Revivaltime* over Station ZNS at 9 on Sunday mornings. I enjoy all of the service, especially the altar service. Sometimes I kneel by my table where I have my radio. Thank the Lord for men like you, who through the Holy Spirit, minister to us."

The *Revivaltime* evangelist's trip to the Bahamas seemed short indeed. But his ministry's continuing impact on the West Indies inhabitants is illustrated by a letter from a nurse in St. Vincent. She was deeply impressed by his radio sermon, "Crumbs," in which he declared:

"Christianity cannot promulgate itself on *token response*. It takes all-out effort. 'If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it' (Matthew 16:24, 25).

"Luke surrendered his medical practice to the Master. He buried himself in the cause of Christ. But he also found himself. The gospel that bears his name and the Book of Acts keep him before us today. Favorite sons bear his name, and hospitals are proud to be called after him."

Nurse Carmalie DeCosta wrote:

"God bless you and your team. I have accepted Jesus Christ, and I am still going on with Him. I owe it all to the faithful ministry called *Revivaltime*. I must let you know what a blessing and challenge your messages are to me.

"Today as you spoke, I asked God to help me. I asked myself what I was offering to the world and the patients that are entrusted to my care as a nurse. How sad I felt that the answer was only 'crumbs.' Brother Ward, you made me realize that crumbs cannot satisfy. It takes the whole. At this moment I am on my knees praying and rededicating my life anew to God."

Every week the full gospel message skims across the waves to eager listeners in the West Indies. And the close of every broadcast finds islanders kneeling at "the world's longest altar."



Evangelistic Temple in Nassau, Bahamas, was site of the crusade with "Revivaltime" speaker C. M. Ward.

# GO AND TELL

(Continued from page 3)

And, thank God, those that have wanted revival have been revived. But there are still a lot of people who sit on the sidelines and say, "The days of revival are past. We just can't have things like they were in the good old days." They are just as far off base as the lord on whom the king leaned when he said, "This just can't be." He made light of the whole idea. He said, "If the Lord would make windows in heaven, might this thing be?"

Of course, God was able to do that. But due to his unbelieving, faith-rejecting attitude, the man was trampled under feet at the gate and died without eating any of the provisions.

The lepers, if they had gone by the conditions in Samaria, would have moaned, "This is a bad day, and things have never been worse!" But when they considered God's provision they declared, "This is a day of good tidings."

Let's look away from the deplorable conditions of our days and look to the wonderful provisions of the magnificent Heavenly Father. Let us say, "This is a day of good tidings."

What we need is continued prayer for a revival that will cause us to look to God's promise and God's provision.

Let's never forget the Bible says, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . . And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved" (Acts 2:17, 21).

We cannot help but be conscious of world conditions, but may we be ever more conscious of the fact that this is a day of good tidings. The darker the hour, the more hopeless conditions appear, the more urgently the good news is needed.

## THE WORLD NEEDS TO BE TOLD

We may not control life's circumstances but we can recognize that we have the message that the world desperately needs.

Let's never forget the word *gospel* means "good news." It is the power of God unto salvation. While we do not agree with the conclusions of Charles Darwin, he did make an observation which the world would do well to heed today.

After he made a scientific expedition to Tierra del Fuego, he concluded that the inhabitants of the island were hopelessly savage. Between his visits to this part of the world some missionaries arrived bringing the gospel of Jesus Christ. Darwin was overwhelmed by the change he saw and he wrote these words:

"It was without exception the most interesting spectacle I have ever beheld. I could not have believed how wide was the difference between savage and civilized man. . . . The success of the missionaries is most wonderful, and charms me. . . ."

"The march of improvement consequent on the introduction of Christianity throughout the South Seas probably stands by itself in the record of history."

And I want you to know this gospel has the same potential to change, to transform men and women, and to

revolutionize modern society as demonstrated in Darwin's observation.

This is a day of good news for sinners. There is salvation through the precious shed blood of our Lord Jesus Christ. It is a day of good news for the sick. God is honoring His Word and many men and women are being healed by the power of God in answer to the believing prayer, for "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

It is a day of good news concerning the Second Coming. We revel in the truth that our blessed Lord and Saviour Jesus Christ will return soon.

And furthermore, it is a day of good tidings concerning the Baptism of the Holy Spirit. There is a supernatural infilling with the Spirit of God for those who turn to Him with all of their hearts.

## LIFESAVING STATIONS

After examining their situation and determining their duty, the four lepers committed themselves to a course of action.

They urged one another, "Now therefore come, that we may go and tell the king's household." There has been a tendency in every generation for God's people to settle down in unconcern for the lost and to give themselves over to creature comforts.

Dr. Theodore Wedel described it most vividly when he told about a rather crude lifesaving station on a dangerous seacoast. He said the building was just a hut, and the equipment was inadequate, but there were some people that wanted to save folk from drowning. With no thought of themselves they would go out day or night, tirelessly searching for the lost. As a result, many lives were saved from the storms at sea.

As time went by, the personnel increased. New equipment was bought and new crews trained. Some of the people decided a more comfortable place should be provided for the people who were rescued, so they replaced the little hut with a fine new lifesaving station. They furnished it with every convenience until it was as comfortable as any club.

One night a large ship was wrecked off the coast, and the rescue crews brought in boatloads of cold, wet,

**NEW ASSISTANT SUPERINTENDENTS**—Newly elected assistant general superintendents for the Assemblies of God (shown with their wives) are Kermit A. Reneau (left) and G. Raymond Carlson (right). Both men were nonresident executive presbyters at the time of their election. Brother Reneau pastors First Assembly, San Antonio, Texas. Brother Carlson is president of North Central Bible College, Minneapolis, Minnesota. The Carlsons and the Reneaus will be moving to Springfield, Missouri, to assume their new duties at the Assemblies of God Headquarters.





**EXECUTIVE PRESBYTERY ELECT**—The Executive Presbytery of the Assemblies of God chosen at the General Council in Dallas includes (front row, left to right): C. W. Scott, assistant general superintendent; Bartlett Peterson, general secretary; T. F. Zimmerman, General Superintendent; M. B. Netzel, general treasurer; T. E. Gannon, assistant general superintendent. Second row (left to right): G. W. Hardcastle Sr., N. D. Davidson, R. H. Wead, E. W. Bethany, E. M. Clark, nonresident executive presbyters; K. A. Reneau and G. R. Carlson, newly elected assistant general

superintendents; P. E. Lowenberg, nonresident executive presbyter. Not present for the photo were J. P. Hogan, assistant general superintendent; D. H. McLaughlin and Joseph Flower, nonresident executive presbyters. Two vacancies on the Executive Presbytery had been created by the death of Howard S. Bush and the retirement of Bert Webb. G. R. Carlson and K. A. Reneau were elected to succeed them. E. M. Clark and P. E. Lowenberg are newly elected nonresident executive presbyters, filling positions formerly held by Brothers Carlson and Reneau.

half-drowned people. The beautiful facilities were considerably messed up. Some of the members decided to build a shower room outside, where shipwrecked people could be cleaned up before coming inside.

As time went by, they took in more and more people who enjoyed the lifesaving motif of the place. They enjoyed the fellowship that was afforded socially. They were less and less inclined to go to sea when there was an emergency, so they hired crews to go out to sea for them.

Finally the situation got so bad that a few of the folk were conscience stricken. They said, "Our whole facility was set up to save lives. Why should we be satisfied to gather here as a social club? Let us make lifesaving our primary purpose." But the others replied, "If that's the way you feel, you can go on down the coast and build your own lifesaving station."

So the dissenters built their own station. As time wore along, they went through the same cycle. Dotted up and down the coast today are many beautiful clubs, but very few lifesaving stations. Shipwrecks are frequent in those waters, but more of the victims drown.

I want you to know our church was not raised up to be a comfortable fraternity. God called us to be a lifesaving Movement, and if we cease to win souls, we are a failure in His eyes.

#### **"COME" CHURCHES AND "GO" CHURCHES**

The four lepers might have said, "If the dying people want to hear the good tidings, let them come to us!" How many people in the city of Samaria would have been saved?

When we dedicate ourselves to the comfortable role of being a *come* church instead of a *go* church, we fail to fulfill our mission.

In spite of Samaria's hopeless condition, the king exercised caution. He said, "This is just a trap. The Syrians

are hiding out there. When we go out to get the food, they'll seize us and come into the city."

But they sent horsemen to investigate and found that God did a good job. The Syrians had fled across Jordan leaving a trail of abandoned garments and vessels. There are a lot of skeptical people in the world today. They don't believe in miracles; but if we will bear the good news, there are multiplied thousands who will believe our message. They will find that there is a balm in Gilead and there is a Physician there.

The church on fire with the message of God has never shunned a difficult situation.

Paul was faced with formidable challenges in his day. The people of Philippi had beaten and imprisoned witnesses, but Paul went to that city and told them about Christ.

Corinth was a cesspool of immorality and every conceivable evil, but Paul went to Corinth and told them about Christ.

Ephesus was a city wholly given over to idolatry, but Paul went to Ephesus and witnessed concerning Christ.

Rome was a city where Christians were thrown to the lions and fastened to crosses and set afire as living torches in the Colosseum to entertain the spectators. But Paul went to Rome and won converts to Christ right in Caesar's household.

Thessalonica was a city where preachers were publicly assaulted, but Paul established a church in that city. In fact, the church at Thessalonica became a great missionary church concerning which Paul later wrote, "For from you sounded out the word of the Lord" (1 Thessalonians 1:8).

We've excused ourselves from some of the perils of our cities. We have said they are impenetrable. We have conjured up many excuses and retreated to the comforts of suburbia. We have abandoned the centers of our

cities to the devil and to some of the less potent forms of religion.

If we are going to reach the people, we're going to have to reach them where they are. And the people are in the cities. We have a message for our cities. God help us to get off our comfortable do-nothing stools and say, "There's a multitude needing what we have. We must bear to them the good tidings."

This is the Year of Revival. Next year we will major in the Great Commission to *go and tell*. But we do not need to wait until January to begin.

In the Dallas-Fort Worth-Denton area during this past week 126,574 homes were visited. Out of this 55,000 families or parts of families were found at home. And from those to whom witness was given, 842 souls were saved in the homes and on the streets, and out of this 3,693 prospective families were found who are hungry for further help.

There were 1,252,301 pieces of literature distributed; and 7,256 people got on the job and went visiting.

I submit to you this is putting into practice what we profess. This is backing up with work what we hold as our faith. This is getting orthodoxy on fire. This is demonstrating the dynamic dimension of the gospel of Jesus Christ, and relating it to human needs in the places where people are living.

#### A CONTRADICTION IN TERMS

The words "*Go and Tell*" are not only the theme of this General Council but they constitute the command of Christ to the Church. If Christ is our Lord and Master, we must *go and tell*. If we do not *go and tell*, we have no right to call Him Lord.

A young lady named Margaret came to Graham Scroggie about a spiritual problem. When he asked what her difficulty was, she indicated she would like to surrender her life to Christ, but two things stood in her way. She was a concert pianist and she was afraid Christ would ask her to give this up. The second thing she feared was that if she surrendered her life to Christ He might ask her to go as a missionary to India.

The man of God took out his Bible and turned to Acts 10:14. Out of this verse he selected three words of Peter, "Not so, Lord." He explained that Peter's statement was a contradiction in terms. You cannot couple the terms "Not so" and "Lord." If Christ were his Lord, Peter had no right to say, "Not so." And if Peter said, "Not so," Christ was not his Lord.

When the young lady saw his point, Dr. Scroggie wrote on a slip of paper, "Not so, Lord." He told Margaret she would have to strike out either the words, "*Not so*," or the word, "*Lord*." Then he left her alone while she made her choice. After a few moments, he returned and found her with her head on her arm sobbing softly. He glanced over her shoulder and saw that she had crossed out everything but the one word, "*Lord*."

Is He your Lord? If He is not Lord of all, He is not Lord at all. If there is a single area of your life over which you want to retain the proprietorship, to that extent you are missing God's will.

Are you holding anything back? Is there a reluctance to recognize the prerogative of Christ to send you where He wants to send you, and to use you for His own purposes? Tonight our Great Commander says, "Go and tell." 

## SOMEONE IS LISTENING!

(Continued from page 16)

camp of the Syrians. What then was going wrong for Benhadad? A servant told him: "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber" (2 Kings 6:12).

Elisha didn't have a laser beam. He didn't stand in sight of the Syrian king's camp or castle. Yet God transmitted Benhadad's conversations over the miles to Dothan where Elisha was residing at the time! As a Sunday school child said, reinterpreting this lesson, "God bugged the bedroom of the king of Syria."

What happened to Benhadad is by no means an isolated case! God hears every word that is spoken and sometimes He reveals these things to His prophets. He hears what you say in your bedroom, and in your living room too, as well as your kitchen, family room, dining room, garage, shop, school, factory, office—indeed, out-of-doors or wherever you open your mouth to speak.

Many homes have hanging on a wall a motto commencing, "Christ is the head of this house" and climaxing with the proposition that He is "the silent listener to every conversation." That's true, whether it's a Christian home or an unbeliever's home! God hears what men say; there's no way to jam the air waves to deprive Him of that hearing!

Dr. Lawrence Pilkington in England is understandably sensitive concerning the very real danger that his laser device may be employed for unscrupulous ends. No doubt it will be used by those who have no right to invade the privacy of their victims' conversations. But God has a perfect right to listen to every human conversation, for He is our Creator and Sustainer. In Him all men live and move and have their being. God exerts a legitimate claim on humanity, a claim which sin prompts people to ignore or resist. The sheriff, the police, the F.B.I., according to American courts, have no right to bug your premises and eavesdrop electronically upon what you say; but no court can enforce such a ban on God's hearing! God has a perfect right to listen!

For the believer in the Lord Jesus Christ, the knowledge that the Lord is listening to what he says affords a powerful incentive to guard against articulating anything which might offend the heavenly Father! "A Christian," proclaimed Billy Graham, "ought always to talk so that he would not be afraid to sell his pet parrot to the town gossip!"

Moreover, the knowledge that God hears us provides a wonderful opportunity to please our Lord and Saviour! One of the most thrilling passages in the Bible greets us at the very end of the Old Testament. Malachi exults, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Malachi 3:16, 17).

When Christians converse concerning their love for and gratitude to God, the Lord hears and remembers. The Lord incorporates those conversations in His book of remembrance! Yes, Someone is listening! 

WITH  
OR WITHOUT  
THIS MAGNIFICENT  
NEW DEVICE  
FOR LONG DISTANCE  
EAVESDROPPING—

---

# SOMEONE IS LISTENING!

---

By RAYMOND L. COX

**Y**OU'D THINK A SCIENTIST would react with glee when he stole a march on the whole industry in which his work is involved, but not Dr. Lawrence Pilkington.

Concerning the discoveries which tend to rob this senior technical director of Britain's largest glass manufacturing firm of his sleep, Alfred Friendly commented, "It started innocently enough as just a gimmick, the result of some fooling about by scientists working on ways to measure surface vibrations. The result is the antithesis of innocence, a magnificent device for long distance eavesdropping."

What is this device whose potential haunts Dr. Pilkington with misgivings? Basically, it is a laser beam, bounced from a long distance on the window of a room. The beam picks up any conversations in progress within.

There seems to be no way to detect that such a beam is focused on the window in question. Under British law its use appears perfectly legal, and the same is probably true with regard to American law. A laser beam, launched at a considerable distance and not even penetrating the room that it "bugs," clearly is no violation of present legislation against eavesdropping.

How does this newest entry in the scientific spy armory operate? The device exploits the fact that sound waves inside a room set up minute vibrations on the window panes. When the pure light of the laser beam is aimed at the outside of the window, it converts the vibrations into light waves and bounces them back to another vibrator which reconverts those waves into sound.

The principle is somewhat similar to that of a phonograph needle transferring sound from the grooves of a record to the instrument's diaphragm.

In theory, this laser device should pick up conversations in any room from any distance, so long as the instrument is within the level of sight of the window!

Thus, it is possible that soon no conversation can proceed without the possibility of some unseen listener tuning in on it from a long distance!

What defense is available to protect people from such

intrusions on privacy? Of course, rooms without windows would provide security. But Dr. Pilkington proposes a simpler solution—double windows in every room. The inside pane's vibrations then would be shielded from the laser's eavesdropping.

Long before Dr. Pilkington's discovery, however, conversations imagined private were picked up from afar! A room without windows would not have helped Benhadad, king of Syria. Neither would double windows in every room!

So strict was the security around the counsels of the Syrian ruler that when his enemy, the king of Israel, anticipated Benhadad's every move, the sovereign suggested that some of his staff must be communicating the Syrian strategy to the Israelite!

It seems that Benhadad pitched his camp in a place he had reason to believe would afford an admirable ambush against the enemy. But the prophet Elisha thwarted the invaders' strategy by sending a message of warning to King Jehoram, the Israelite, "Beware that thou pass not such a place; for thither the Syrians are come down."

Relations between Elisha and Jehoram had been tense for some time, so it should not surprise us to learn that the king dispatched scouts to the stipulated area to determine whether the Syrians indeed occupied it. When the scouts confirmed that they did, he scrupulously avoided the trap.

So Benhadad contrived another ambush. But again Elisha warned his sovereign of the location. One can imagine the Syrian's chagrin upon this second frustration!

And when a third ambush failed, Benhadad was furious. He was sure someone in his entourage was trafficking with the enemy. He summoned his servants together and challenged, "Which one of you is for the king of Israel?"

There wasn't a fifth-columnist among all Benhadad's servants. Nor had a single Israelite spy infiltrated the

*(Continued on page 15)*