

# THE PENTECOSTAL evangel

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

APRIL 11, 1965  
TEN CENTS



## C. A. DAY 1965



### LIVING EPISTLES

*...known and read of all men*

# Beyond the Barrier of the Mind

By RAYMOND T. BROCK



**D**ANNY CLAXTON STOOD BEFORE THE WINDOW OF HIS speech classroom in Foothill High. As he waited for Mr. Adams to help him put the finishing touches on his valedictory address, he traced the majestic snow-capped peaks rising above the valley. The seriousness of the speech weighed heavily on his mind as he prayed silently, "Help me, Lord. I can't make this speech without You."

"Stargazing, Danny?" Mr. Adams broke the silence as he entered the room.

"Not gazing," Danny replied, "just admiring the beauty of the mountains under a fresh coat of snow. Skiing should be perfect this weekend." Danny grinned and his eyes sparkled with the contemplation of a Saturday in the mountains. *That's just what I need, he thought, to break the tension of pregraduation activities and final examinations.* "I can't help but admire the handiwork of God when I see sights such as this."

Mr. Adams' eyes narrowed. "Easy does it. Do I detect a preacher getting on a soapbox?"

"Not at all, Mr. Adams," Danny replied. "You asked me what I was doing." Danny turned away from the window. "Sorry if my thoughts were offensive to you." He grinned as he said it, for he knew Mr. Adams admired a straight answer to a specific question.

"That's what I like about you, Danny," Mr. Adams said. "You have never dodged an issue. Whether it was class discussion or debate, you have faced issues squarely. Before we work on your speech, I want to ask you a question."

Mr. Adams paused for a moment that seemed like an eternity, looked Danny in the eye, and said, "You're different from the others, Danny. I can't put my finger on it, but you are different. You seem to have a sense of direction that's rare for someone your age. Square with me, Danny; what makes you tick?"

Danny bowed his head in embarrassment. For three

years he had known Mr. Adams, but it was only in the past few weeks as they slaved over Danny's valedictory address that they had become more than teacher and pupil. "Oh, Holy Spirit," Danny prayed silently, "I need You as never before."

Danny turned to face the windows and the mountains beyond. "Words are hardly adequate to explain my feelings, Mr. Adams." He paused and again scanned the mountains. As Mr. Adams also turned to face the picturesque scene rising above the campus, Danny continued, "When I'm in this small classroom and look only at the walls, chalkboards, other pupils, and even you, Mr. Adams, I feel safe. I feel adequate and—if I may be so bold—big, for I am big enough to take care of myself in the classroom. But when I get to feeling smug, I just look toward Classic Peak rising 5,000 feet over there and all of a sudden I feel small, insignificant, almost microscopic. I guess it is a matter of perspective. In a closed room I feel important, but when I compare myself with God's universe I begin to see I'm not much after all. When I first discovered this, it frightened me."

"Your feeling big, I can understand, Danny, but not being frightened or feeling insignificant." Mr. Adams searched Danny's face as he continued. "You are always so sure of yourself. Not arrogant, but..." Mr. Adams searched for a word which did not come.

Danny broke the silence. "It was at camp several summers ago that I realized how unimportant I really am. In the wide out-of-doors I felt surrounded by God Himself as I looked into the starlit sky and heard the breeze whispering in the pines. All of a sudden I knew that the God who made the universe and keeps it synchronized could also take care of me. So, Mr. Adams, I simply asked God to take my life and give me a sense of direction."

"That may be, Danny, but there are a dozen seniors who claim to be Christians, and you're different from them. You still haven't answered my question."

"All right, Mr. Adams. You asked for it. As a Pentecostal Christian, I believe in the presence of the Holy Spirit in my life. After I was saved I began seeking for the infilling of the Holy Spirit. I knelt at the altar of our church and asked God to fill me with His Spirit. He did, and I haven't been the same since—and hope I never will be."

Mr. Adams looked embarrassed as he asked, "Did you . . . did you . . . uh . . ."

"Yes, Mr. Adams," Danny interrupted, seeing his teacher's hesitation, "I did speak in tongues."

A long silence followed. Mr. Adams was searching for the right words. "I don't get it, Danny. You are an intelligent boy, a good student, and a terrific athlete. How . . . why . . . I mean, you're not emotionally unstable . . ." Mr. Adams broke off his futile search for words.

"Emotional I am," Danny picked up the conversation, "but unstable I'm not. You see, Sir, tongues is not the ultimate of this experience. It is only the initial evidence. The purpose of the Holy Spirit in human life is to give guidance—a sense of direction—to face an unpredictable future. Look at it this way. God knows the future; I don't. He knows what I will face; I don't. When I pray with all the knowledge and intelligence I have, I still can't anticipate the next episode in life.

There's a limit to what my mental ability can anticipate of the future. But when I yield to the Holy Spirit, He prays through me, taking me beyond the barrier of my mind into the realm of His knowledge. He prays through me about the things He knows I will face."

"Barrier of the mind! That's a new one to me!" Mr. Adams rubbed his chin as he pondered the expression.

Danny continued, "When a jet moves fast enough, it reaches a speed faster than sound. If you look up to where the sound came from, you don't see the plane. You have to anticipate the sound source and look ahead to see the plane because the sound moves slower than the jet. Right?"

"Right," Mr. Adams agreed. "Are you saying then, Danny, that your Pentecostal experience moves you above the barrier of the mind into an area of knowledge that is beyond you but known to God?"

"Exactly, Mr. Adams. That is why I can face each day confidently. Before I leave my room each morning I ask the Lord for guidance. As I pray and feel the presence of the Holy Spirit in my room, I let Him pray through me. When my devotions are over, I have the assurance He knows what strength and guidance I will need for today, so I don't worry about it. I try to rest in His presence and ask Him to guide me each step of the way."

Mr. Adams turned from the window and walked toward his desk. "Why haven't you told me about this before, Danny?"

"You wouldn't have listened, Mr. Adams. You know as well as I do that you look at things so objectively you would have thought I was trying to cram my religion down your throat. You know you wouldn't have believed me."

"You're right, Danny. I had to get to know you and see your life before I would listen to you. I want you to know, Danny, you may graduate from Foothill High next week, but your influence will live on. I hope you will come back and clue us in on whether this experience will stand the test of college."

"It will; I have no doubt, Sir, for the God who made those mountains and maintains the order of the universe is the same yesterday, today, and forever. His Holy Spirit will be as adequate for my college life as He has been in high school."

"Somehow I believe you're right, Danny, but keep me posted anyway. Now let's get to this speech. Remember, it's a valedictory speech, not a sermon, but put all the feeling you have in it."

Danny moved to the front of the room and began: "As we look into the future, we are faced with startling realities . . ." Mr. Adams closed his eyes as he listened to the careful enunciation of his prize pupil. Danny's voice faded from the teacher's consciousness as he said to himself, "Yes, Danny, you are faced with startling realities, but if you meet them the way you have just described to me, you'll make it. But what of the other kids in your class who don't have this positive sense of direction?"

Mr. Adams shook himself to attention as Danny continued his valedictory address.

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# Adult Irresponsibility

The care of the young must always be the responsibility of the old. The apostle Paul cited this basic fact of life to illustrate his concern for his spiritual sons and daughters at Corinth. "For the children ought not to lay up for the parents, but the parents for the children," he wrote (2 Corinthians 12:14).

New converts in our assemblies are the proper concern of the mature Christians, and the young people of the church are the responsibility of the entire adult congregation. The pastors and leaders of our Assemblies of God fellowship, recognizing this, have provided a youth program that should engage the interest of every boy and girl. This issue of the *Evangel* describes several phases of our dynamic Christ's Ambassadors program. It is a program that challenges the young to serve the Lord. Today is our once-a-year opportunity to contribute to the support of the National C. A. Department which plans and directs this vigorous youth work.

Society as a whole is remiss in its obligations to youth. Many adults are so busy earning money and spending it that they neglect the young. They ought to be providing more guidance and inspiration for the boys and girls who are growing up in their community. Every home ought to have family worship services where the Bible is read and prayer is offered. There ought to be more constructive programs to employ the energy, initiative, and talent of every youngster. But generally this is not the case. Instead the young people in many places are left in a vacuum, with time on their hands and money in their pockets; and into this vacuum come evil forces which seek to exploit them.

Most young people are aware of the situation. In Boise, Idaho, 300 teen-agers demonstrated this fact by signing a petition. (Pastor Warren D. Combs of Nampa clipped the story from the *Idaho Daily Statesman*, Boise, and sent it to us.) In the petition the teen-agers, representing several religious denominations, condemned immoral movies, filthy magazines, and the sale of liquor and tobacco to teens.

The youths' petition struck hard at businessmen who exploit teen-agers, asking pointedly: "Who brings immoral movies into our town? . . . Who makes and sells liquor and tobacco to youth? . . . Who determines standards of dress?" The signers said they felt "it was time someone took a stand," and appealed to government officials to enforce the law and protect youth from "filthy, immoral practices."

Looking to adults for help, the youths continued: "By and large we want to be good citizens, but we find ourselves in a paradox. We want to follow the lead of our parents and of the community—but which one? The one we are told, or the one we observe? Do we listen to what you say to us, or submit to the influences you allow us to grow up in?"

The 300 teen-agers continued: "Are the morals, minds, and standards of youth really for sale, for the profits the businessmen will derive from handling the filth that will ruin young people?"

They asked: "Is there something you can do to help? If you cannot help, please tell us who can." Numerous interested groups and individuals, including the Greater Boise Evangelical Ministerial Association, commended the teens for their courage in taking a stand, and promised to do what they could to help.

The call for adults to shed their irresponsibility and provide a wholesome environment for growing youngsters is long overdue. It is a pity it has to come from teen-agers.

—R.C.C.

# THE PENTECOSTAL evangel

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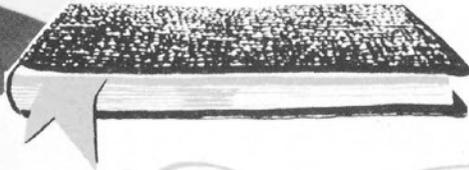
WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless 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.

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# 'LIVING EPISTLES'

By THOMAS F. ZIMMERMAN  
General Superintendent, Assemblies of God



**D**EEP IN THE HEART OF SIBERIA, A YOUTHFUL American was imprisoned because he was in East Germany when the Russian troops overran that part of Europe. He was stripped of almost everything he held dear and placed in a damp, depressing cell.

During the youth's first few months of imprisonment the guards overlooked a Bible he had brought with him. He spent long hours reading the Bible until the guards discovered the source of his solace and took it away. But before it was snatched from his hands, the young prisoner memorized many passages.

Years before, as a youngster under the influence of godly parents, he had learned entire chapters of the Bible. Now under the oppression of Soviet communism he no longer had the Book, but he still had God's Word. Like King David of old he had planted it in his heart that he might not sin against God. Only the Word sustained him through some very dark hours and helped him retain his sanity.

Just as Russian guards removed the Bible from the cell, men of the world are making an effort today to take it out of American life. Atheistic individuals are seeking to separate this generation from God in every way possible.

Perhaps the first major victory in this bold attempt came in June, 1962, when the United States Supreme Court declared unconstitutional the use of a brief, non-sectarian prayer by children in public schools. A year later another Supreme Court decision outlawed Bible reading and recitation of the Lord's Prayer in classrooms. These two decisions struck hard at the very foundation of American freedom.

From all indications, atheists will continue their attempts to strip the entire American tradition of the importance of the Bible and God by attacking Easter, Thanksgiving, Christmas, and the First Amendment to the Constitution. They will reject "In God We Trust," the inscription presently carried on all U.S. currency. Steps will be taken to remove prayer from official bodies in the nation, state, and municipalities. Satan's time is limited and he will use it to his best advantage.

No doubt there will be confusion in the midst of the attack against the Bible and God. Many will be swayed

into accepting the Supreme Court's position on prayer and Bible reading without question. Under the framework of so-called human rights, some will join atheists in destroying the Christian heritage of America. But the young person—or the adult, for that matter—who has God's Word hidden in his heart will not succumb to this spirit of the age.

Personal commitment to Christ *cannot* be taken out of the public schools—nor can the Bible—as long as Christ-oriented young people are there as living epistles. As long as our youth stand rooted and grounded in the love of Christ with a firm Bible foundation, they cannot be separated from God's grace. The apostle Paul beautifully stated this when he declared, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:35, 37). The more closely we become identified with Christ, the less people will see of us and the more prominent will be the exhibition of true Christian graces.

Probably no index is more clearly indicative of our real Christian experience than what those about us see in some of our less-guarded moments. These times become the true example of what we really are! But as we are living epistles—known, read, understood, followed—no power can take the Bible out of the public school. Youth can be the living, walking, speaking Word of God—seen, read, and accepted, if true to their witness.

Christ, speaking to those gathered at His Ascension, concluded by telling the crowd, "And ye shall be witnesses..." Obviously, all of those present were not and did not become ministers, at least not in the sense we use the term today. Yet, *all were witnesses* because the Word of God had been planted in their hearts and personal commitments were made to the cause of Christ. Christ's instruction to the crowd, "Ye shall be witnesses," was an imperative! He did not say, "Ye should be," or "Ye ought to be," but "Ye shall be." It came as natural as breathing because Christ lived in them.

In the same manner today we are witnesses by virtue of our calling from Christ. He has said, "Ye are the salt of the earth..." (Matthew 5:13), "Ye are the light of the world" (Matthew 5:15), and the apostle

Peter wrote, "Ye are a chosen generation, a royal priesthood . . . a peculiar people . . ." (1 Peter 2:9).

The apostle Paul spoke of Christians as being "epistles . . . known and read of all men" (2 Corinthians 3:2). Living epistles indicate active Christians, forward and aggressive for Christ. If Christians are "known," they have to be *in* the world. Christ said we should be *in* the world but not *of* the world.

Young people today have a unique opportunity in the

public schools. The absence of Bible reading and prayer makes the personal witness even more important, for the young person's life in public institutions is perhaps more "read" than the Bible. Even those who might not open a Bible watch the Christian young person, and his actions speak louder than words. Satan may be successful in taking the printed Bible and public prayer out of the nation's schools, but C.A.'s can stand as living epistles of God's Word, speaking volumes to their associates.

**"Ye are our epistles written in our hearts, known and read of all men" (2 Corinthians 3:2).**

## READING and WRITING 'Living Epistles'

By HOWARD S. BUSH  
Executive Director, National C. A. Department



**T**HE ROMAN EMPIRE BOASTED ONE OF THE MOST haughty and highly developed civilizations the world had ever seen. Communication, though still slow and cumbersome, had developed commendably. But there were few public hostleries. In most cases it was both a duty and a necessity to practice hospitality toward travelers by housing and feeding them.

These factors gave rise to letters of introduction. An authentic letter of introduction from the right party might be worth its weight in gold. Of course, the custom of using such letters was open for abuse by idle, restless, or intriguing individuals who obtained them through robbery, forgery, or other illegal methods.

Just as introductory letters were required in government, political, or social circles, it became customary for Jewish synagogues and the early churches to provide their friends and emissaries with authentic testimonials. This made it much easier for such individuals to find acceptance as they traveled.

One early use of a letter of identification for religious purposes is found in Acts 9:1, 2, "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Such a letter as this may have weighed heavily within his credentials as Paul held the coats of Stephen's slayers.

There are other evidences in the Bible of the use of introductory letters by the early Christians. In Romans 16:1 Paul identified and commended Phoebe and approved her as a true, trustworthy believer. Then there is mention in Acts 18:27 of a letter of introduction being prepared for Apollos by the church at Ephesus before he left them to go on to Achaia.

Even among the early churches there were those who bore false credentials and duped the believers, causing some to stumble and even fall. In many instances Paul warned believers not to be deceived. And his warning remains today.

Then a curious thing happened. The man *Saul*, breathing out threatenings and slaughter, sought the most forceful credentials he could find; but the man *Paul* considered such epistles or letters unnecessary! And he explained why!

The handwritten letter of introduction was a mere human instrument. Paul felt his credentials were far superior to that. His credentials were his converts, the believers of the Lord Jesus Christ resulting from his ministry. He called them "living letters" or "living epistles," messages written upon the hearts and lives of persons who named the name of Christ (2 Corinthians 3:2).

These living epistles were extremely important in a number of ways. More than Paul's authorship was involved; they were *epistles of Christ*. The lost of the world should be able to "read" the gospel of Jesus

Christ through the believers who follow after Him.

Paul also noted that living epistles are open and available to be read by everyone. A paper letter of introduction may be hidden—concealed in a pocket or purse—but living epistles cannot be hidden. How does your life measure up? You may deceive yourself; maybe you think you have hidden your weak traits; but your everyday living will let the flaws show through so that others will be able to read you like a book.

There was still something else Paul pointed out. Although the believers were epistles of Christ, they were *inscribed by His apostle*. In this point Paul made himself liable for anything he may have failed to teach them—for any omissions or prejudiced viewpoints. No doubt his training was quite complete and sufficient.

Ours is a world of highly developed science, communication, and culture. Paul's truth of living epistles is just as true and unchanged today as it ever was. Literacy is higher; more words are printed and more books are available; but needy men still are not reading or learning the Truth which alone can make them free. In view of this, there are several important lessons about living epistles which we need to learn.

1. *Every believer is and must be a living epistle of the Lord Jesus Christ.* It is exceedingly important that our lives contain and reflect the living Word of God. Our hearts must be filled with God's Word. As David said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). If we do not hide God's Word in our hearts how will others read about Him through us?

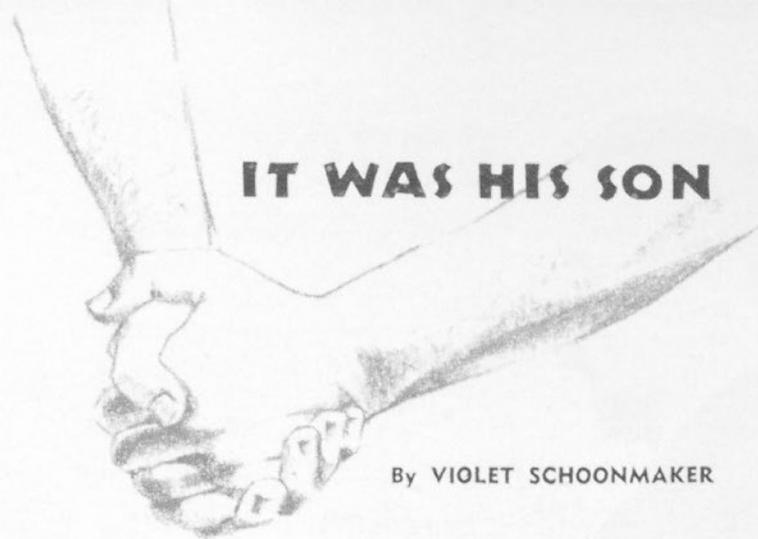
We are also urged, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). The living epistles of our lives must be accurate, authentic letters of commendation for the Lord.

2. *Every living epistle is an open book before the eyes of all.* Everyone of us has heard it said about someone that "he doesn't practice what he preaches." Just as the Bible says, "Wherefore by their fruits shall ye know them" (Matthew 7:20), so by your life you are known by everyone you contact.

3. *Anyone who is in any position of spiritual leadership or influence is actively involved in the quality of living epistles being engraved on the heart and life of each person under his influence.* This is exceedingly important. Paul was willing to depend upon the lives and examples of his converts to speak for him. If you are a pastor, a teacher, a youth leader, your members stand as a testimonial to the kind of job you have done in writing the Word of God upon their hearts.

Are there impressionable young people in the circle of your influence? Survey after survey has pointed out a great dirth of sound indoctrination. Each pastor, Sunday school teacher, and youth worker owes it to his young people—the living epistles being transcribed under his ministry—to take personal interest and concern in their training.

The time may come when the printed Word will have to go into hiding. If so, will the epistle engraved upon your life offer clear direction? May we live so that lost souls can see Christ in us. If we do, He has promised to draw all men unto Himself! 



## IT WAS HIS SON

By VIOLET SCHOONMAKER

IT HAPPENED DURING ONE OF OUR ANNUAL CONVENTIONS in India. The evening service had just closed. Some of us ladies were staying together in a little upstairs room back of the platform at the hall where our services were being held. Some had already retired and others were preparing to do so when loud screams and piercing shrieks of pain came up from the hall below. There was a general rush toward the drawn curtains of our room, when someone cried out that one of our missionaries had been hurt.

I jumped out of bed. A sister came to me and said, "Don't get up! Let us pray!" But I had a son in that convention; the sister did not. I felt that such shrieks could only come from a broken back or neck.

"Who is it? Who is it?" The words fairly stuck in my throat as I tried to speak them.

"It is one of the missionaries," was the reply.

"But who?" I continued to cry.

As I staggered down the stairs, someone spoke the name of the brother who was hurt. It was not my son. When I heard the name I continued to be concerned—but the awful anguish of my heart lifted. It was not my son.

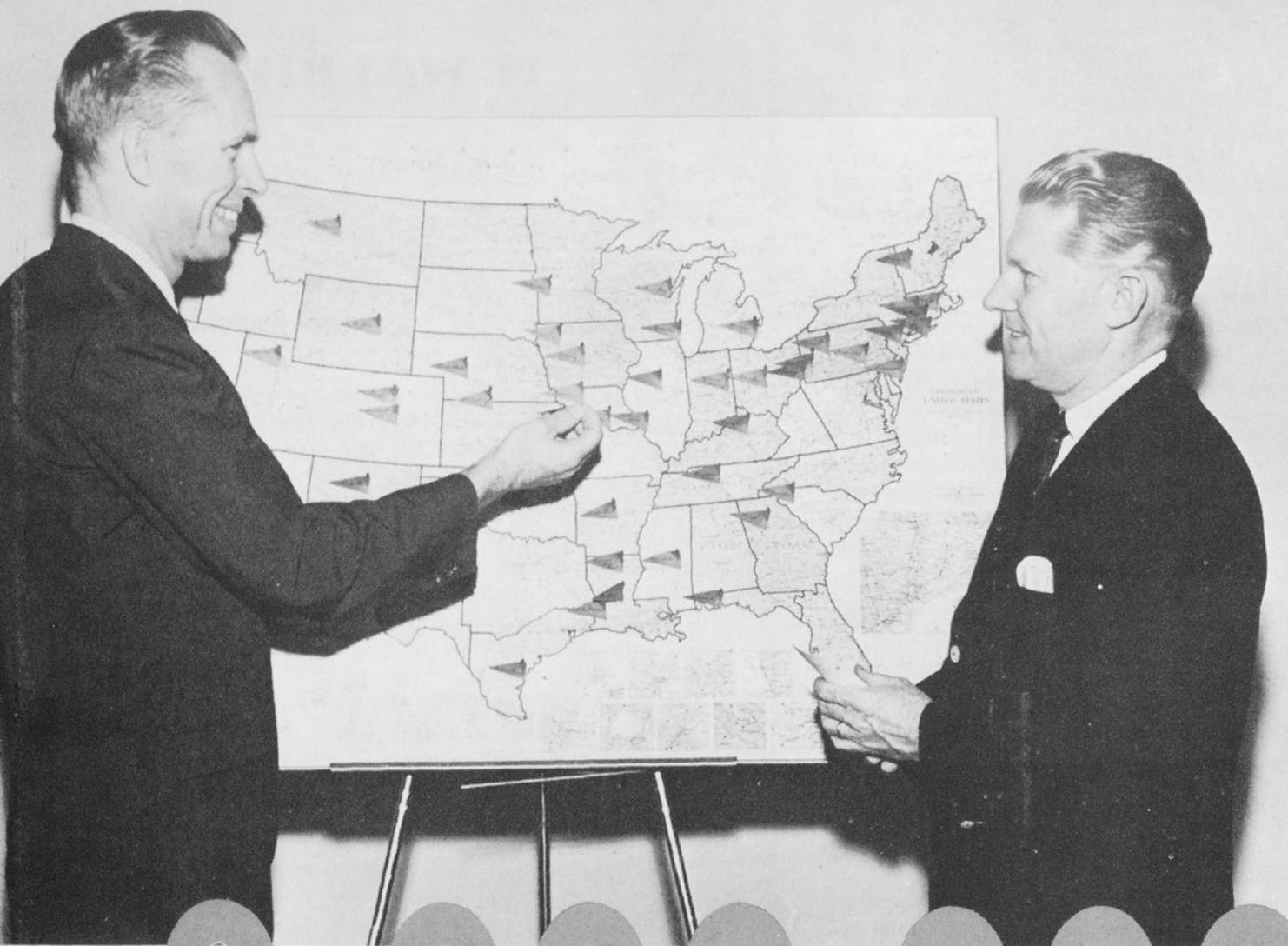
A brother had been lifting a table laden with books and had stumbled. A vertebra of his spine had slipped out of place. He could neither see nor move for a short time. Prayer brought relief.

I retired again. I thought, "How selfish we are that we should be more concerned about the pain of our own children than the pain of others."

Then I began thinking of another cry of pain, of the "Strong crying" that rose up one night over 1900 years ago from the gloom of Gethsemane's garden. All nature must have shuddered at the sound. It cut through the ether and penetrated into the very courts of heaven. Angels stopped their singing. Cherubim and seraphim became silent. On went the cry, as a swift arrow, until it pierced the very heart of God the Father. He bowed His head. He needed not ask whose voice it was. He knew it was the voice of His Son.

Yes, it was His Son who prayed there alone with "strong crying and tears." It was His Son—bruised and crushed until the ground was dyed by His blood. It was His Son who cried for the cup to be taken from Him but who took it to His lips and drank its bitter dregs. It was *His Son!*

Oh, matchless grace! Oh, unfathomable love! What a price to be paid for the salvation of the world! For you! For me! I bow my head ashamed of my sin, my waywardness, my rebellion, and my pride.



# 9,000,000

# WITNESSES

National C. A. Secretary Owen Carr (right) looks on as Russell Cox, chairman of youth evangelism, indicates another target city for a youth witness in 1965. District youth presidents designated at least one city in each district as a target for a witnessing and literature distribution effort for Christ's Ambassadors. Population of the target cities exceeds nine million. This is the first step in a projected plan to present a full-gospel witness in every home in the U.S.

By OWEN C. CARR • National C. A. Secretary

**O**VER NINE MILLION CONTACTS FOR CHRIST! ASSEMBLIES of God young people have taken Jesus' command seriously and are witnessing to "all the world."

The National Christ's Ambassadors Department has always emphasized and encouraged personal evangelism and literature distribution, but in the last few years a stepped-up program has been initiated to *train* youth to be witnesses. Progression has been made from such periodic tract distribution campaigns as the 1953 One-Eight Crusade to the present *Truth for Youth* personal-involvement soul-winning crusades.

Working on the premise that nothing makes a person pray and study the Bible more than personal witnessing, the C. A. Department outlined a program called *Truth for Youth* to train youth in evangelism.

A spiritual growth campaign, *Truth for Youth* sets forth the following goals for each Christ's Ambassador: (1) To read one chapter from the Bible each day. (2) To have a time of personal prayer each day. (3) To carry a Testament or Bible at all times. (4) With the help of the Lord, to witness to others.

First launched in January, 1963, featuring the hard-

hitting booklet *Chicken*, the crusade challenged young people to distribute one million copies of the booklet and add their personal testimonies where possible. This was an ambitious goal—particularly considering that in the history of our movement, the Gospel Publishing House had never sold a million copies of any one tract.

Interest changed to excitement as the *Chicken* sales rolled past one million, two million, three, four, five, and six million! Christ's Ambassadors discovered their friends and classmates were anxious to hear about Christ! They didn't have to seek the lost; the lost sought them for copies of *Chicken*. Tender young hearts were eager to exchange their burdens of sin for the peace Jesus gives.

Since the first witnessing crusade in 1963 when *Chicken* was distributed, other crusades have followed, using such literature as *The Last News*, *Eternal Life Assurance Plan*, *Trapped*, and *Since You Asked*. . . . And now, 24 months later, over nine million pieces of literature have been distributed. From the east, west, north, and south, reports have come from hundreds of young people who have been won to Christ as our C.A.'s have carried the message of salvation.

Seeing what young people could do and being challenged by the tremendous potential of our Christ's Ambassadors, district C. A. presidents (D-CAP's) began organizing witnessing teams and sponsoring door-to-door witnessing crusades in strategic cities in their districts. Through the inspiration and guidance of *Youth with a Mission*, Rocky Mountain D-CAP Darrel Madsen took a small team into Tooele, Utah, in 1963. In 1964 C.A.'s from several districts converged on Salt Lake City and witnessed at 12,000 homes. C.A.'s from more than a dozen districts have participated in similar campaigns. These are more than literature distribution crusades; they are times of personal witnessing when young people actually confront men and women with the claims of Christ and press for decisions. Intensive training has paid tremendous dividends in souls.

And what about the future? The challenge continues to mount! During their four-day conference in Springfield, Missouri, in February, the 45 district C. A. presidents projected evangelism plans for the next three years.

For 1965, they pledged to present the gospel to one city in each district—a potential population of over nine million.

For 1966, door-to-door witnessing will be carried to one city in each section, area, or zone in each district.

And in 1967, an all-out effort will be made to reach every home in America with the gospel!

With world evangelization as their goal, Christ's Ambassadors do not intend to sit idly by, listening to others tell about the exploits of faith; they intend to be actively involved in reaching the lost with the gospel of Jesus Christ.

Would Jesus have given a commandment if it were impossible to fulfill? Would He have commanded us to love our neighbors or to love our enemies if it were impossible? Did Jesus mean it when He said, "Go ye into all the world, and preach the gospel to every creature"? Is this possible? We are confident this command can be fulfilled, for Jesus also promised, "Lo, I am with you always." This generation is set to be a generation of action!



# YOUTH

Youth is not a time of life—it is a state of mind.

It is not a matter of red cheeks, red lips and supple knees.

It is a temper of the will;  
a quality of the imagination;  
a vigor of the emotions;

It is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity,  
of the appetite for adventure over a life of ease.

This often exists in a man of 50, more than a boy of 20.

Nobody grows old by merely living a number of years;

people grow old by deserting their ideals.

Years may wrinkle the skin,  
but to give up enthusiasm wrinkles the soul.  
Worry, doubt, self-distrust, fear, and despair—

these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether 70 or 16,  
there is in every being's heart a love of wonder;

the sweet amazement at the stars and starlike things and thoughts;

the undaunted challenge of events,  
the unflinching, childlike appetite for what comes next,

and the joy of the game of life.

You are as young as your faith, as old as your doubt,

as young as your self-confidence, as old as your fear;

as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station.

So long as it receives messages of beauty,  
hope, cheer, grandeur, courage, and power from the earth,

from men and from the infinite—so long are you young.

When the wires are all down  
and the central places of your heart are covered with the

snows of pessimism and the ice of cynicism,  
then you are grown old, indeed!

—Samuel Ullman in "Dateline"

**L**EE LORETZ WAS A TEEN-AGER WHO SAID "YES"—hungrily—to life. But he said "no" to God!

He was 17 when I met him. He came to our city with excitement flowing in his veins. He was going to see his dad whom he hadn't seen for three years. Lee's dad was a race-car driver, a veteran of the oval track. For years his teen-age son had been hoping to learn the game from him.

The older Loretz was an avowed atheist who taught his children to classify the Bible and spiritual things under the heading of mythology. All of this was stored up in Lee's mind when he constantly said "no" to God. For three years this went on. He knew the fierce tug of the Holy Spirit. He had been urged to yield to it by both pastor and mother. Just the week before coming to California she had prayed: "Oh, God, save Lee at any cost!"

The first time I heard Lee say "no" to God we were not in church. Lee had been rushed to Highland Hospital less than 24 hours after his arrival in the Bay area. In fact, I had to place my rubber-gloved finger over the incision in his throat—the doctors had performed a tracheotomy—in order to hear him speak at all.

But I'm getting ahead of my story.

It was a balmy fall morning in mid-October when Lee, visiting his dad and wanting to help, had volunteered to clean up the garage. It was a greasy mess, so Lee spread gasoline over the floor to loosen the grease as he cleaned. The fumes drifted toward a gas water heater in the corner and suddenly there was a terrifying explosion! Lee started to run, but he slipped on the softened grease on the floor and fell into the flames.

When Lee jumped up and fled from the garage, he was a screaming, human torch. Flames from the burning garage were reaching toward the house. His stepmother, hanging clothes in the backyard, in startled confusion tried to put out the flames with the clothes in her hands. Only when Lee's step-brother came out of the house and rolled him on the ground did the flames stop burning into his body. But the damage was done. Lee had suffered first, second, and third degree burns over 70 percent of his body.

Lee's father rode with him in the ambulance, praying all the way to the hospital. This is remarkable in itself, for to whom does an atheist pray?

Lee's mother called our church for prayer some hours later and assistant pastor and I hurried to the hospital. The parents had been unable to see the boy and they were anxious to know of his condition.

After donning white tunics, rubber gloves, hats, and surgical masks, we were allowed in. The doctors had been working with Lee to pull the burned cloth and seared skin from his body and now were giving him open-wound treatment. The scene before us was shocking to our senses. The room was stifling hot, but Lee, uncovered on a bed, shook violently with chill and shock.

"Lee," I began, "I am the pastor of an Assemblies of God church here in Oakland. We've come to pray for you." Following the instructions of the doctor I placed my finger over the hole in his throat and he cried out, "Give me some water! I'm so thirsty! Please, if I've got to die don't let me die thirsty!"

Ice was brought, and when he was grinding it between his teeth to try to quench his raging thirst, I thought of how many young people die every day thirsting for the Water of Life. Here was Lee, on the brink of eternity, without Christ, having rejected Him so often. When he was quiet I spoke again:

"Lee, wouldn't you like to give yourself to Jesus and receive Him as your Saviour?"

He paused and then answered hesitatingly, "No, I don't think so right now." He had given that answer so many times that he couldn't say "yes" to Him now even though his life was in grave danger!

All we could do was pray, and pray we did! It was a serious thing to witness that rejection of God's grace, that scorning of eternal blessing.

In our earnest praying we failed to comprehend at first, but after a few minutes we heard some gurgling noises and opened our eyes. To our amazement Lee was now trying to repeat what we were praying, word for word. Quickly I breathed a prayer for help and then placed my finger once more over the incision in his throat.

Slowly and haltingly he prayed after me, "*Dear Jesus . . . forgive me of my sins. Come into my life. . . Be my . . .*" But there were no more words. I so wanted to hear him say, "*Be my Lord and Saviour!*" But it did not come.

Then came the horrible moment when I realized that in my earnestness of prayer I allowed my finger to remain too long over the opening in his throat, and now he was struggling for air! After recovering his breath he finally finished the prayer.

Some time later Lee said to his stepfather, "I wish I could have gotten out of bed and knelt by the pastor. But I couldn't."

Lee had more to say to his stepfather. He asked for-

"Tell all young people," this teen-ager said:

**"IT'S AWFUL TO BE**



# I KNOW MY GOD IS REAL

John Tucker is the 18-year-old son of the late J. W. Tucker, Assemblies of God missionary who died at the hands of Congolese rebel soldiers in Paulis last November. John's life was also in great danger during that time. In this article he writes of his feelings and of the comfort and assurance of his faith during those dark days. His mother's story of the events leading up to and following her husband's death was reported in "Evangelists" dated February 14, 21, and 28, 1965.



By JOHN TUCKER

DURING THE REBEL UPRISING IN THE CONGO, MY FAMILY and other Christians were able to face crisis and even tragedy with courage because we knew God.

When I heard the rebels shooting as they took our city, I got down on my knees and prayed for God's protection. There were lots of Congolese Christians who did the same. But those who were not Christians and had no real God to whom they could turn were very miserable and afraid. They must have known they had no assurance of going to heaven as the Christians did.

For example, when our two co-workers, Miss Lillian Hogan and Miss Gail Winters, were arrested and taken away, some Greeks were also arrested. When the ladies appeared before the rebel colonel, they were naturally frightened. But they had the Lord to help, and He gave them courage. They even started to sing. At the same time, our Greek friends were down on their hands and knees, begging for their lives. Why? They did not know the Lord, so they had nothing to look forward to if their lives were taken.

The Lord knows when we need that extra boost, that extra assurance of His presence. He gave us strength to face the enemy and to stand up to the fiery darts of the wicked with which we were faced.

It was not only we missionaries who were able to stand in time of crisis, but also the Africans. For instance, one Congolese lady, Sarah, was captured and put into prison. She is a marvelous Christian and fears nothing and nobody. While in prison she sang songs about the Lord and tried to help non-Christians see the Christian way. She took her imprisonment only as another chance to witness for God.

One day while Sarah was in prison the colonel sent a man back into the cell to bring her out. When he got there, he must have seen the glory of the Lord around her. At any rate he couldn't come near her. When he went back to the colonel, he said, "I am not going near her. She's different!"

We know through these and other experiences that the Lord is always with those who believe and trust on Him. There were hundreds of other African Christians whom the Lord strengthened and protected during the rebel uprising.

As Christians we all felt we had a lot to be thankful for, even though there were trials. As a teen-ager and a Christ's Ambassador, I came to realize that God was real—first, because of His deliverance for me, and then by the different miracles I saw happen during that time.

givenness for not getting along with him, and everything was made right between them. Lee had been gloriously saved!

The hospital staff knew it. When a patient is suffering from extreme burns, he is usually at his worst. But nurses came from all over the hospital to see the teen-ager who didn't complain or curse, the teen-ager who was filled with great peace in spite of his awful pain.

On the fifth night Lee showed signs of recovery. We all thought he was doing so well. He wanted to know if he left the hospital would there be a place for him?

Quickly I told him that the hospital was the best place for him right now and that the staff was doing all they could for him.

"No, you misunderstand me," Lee answered. "If I die, will there be a place for me in heaven?"

How it thrilled me to tell him, "Yes, Lee, there will be a place. Jesus said: 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions...I go to prepare a place for you.'"

Lee Loretz was satisfied. The next morning he was dead.

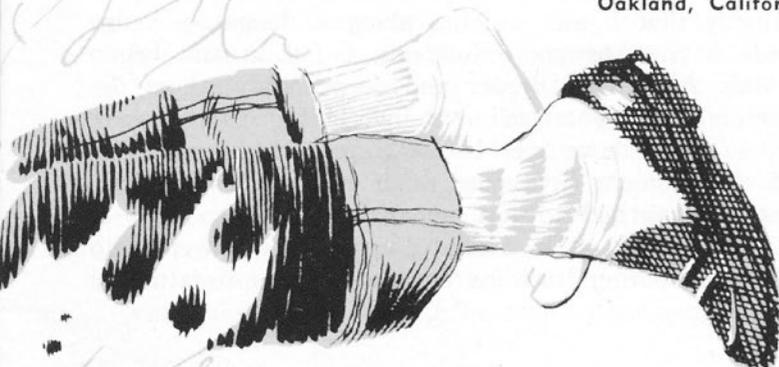
But the influence of Lee's life is not yet over. You see, Lee left a message with his folks for every young person who would listen. "Mom and dad," he said, "tell all young people to serve God all their days. If they don't know God—get to know Him. Tell them to make their souls right with God as they never know when they may meet Him face to face. And tell them *it is awful to be burned!*"

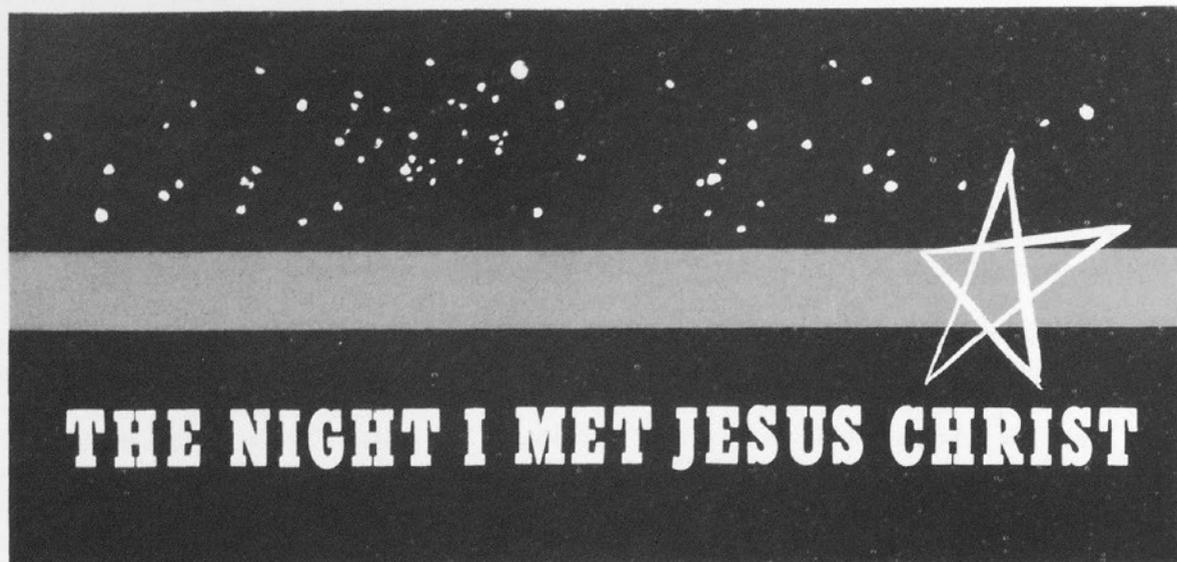
Lee's own father's urgent prayer in the ambulance was not his last. But it was the first crack in his hardened heart that eventually opened wide enough to let Jesus Christ enter as Lord and Saviour.

But what about you? If Lee could stand beside you now, I am sure he would ask you to kneel right where you are and make his Saviour yours!

## BURNED!"

By PAUL C. SCHOCH  
Pastor, First Church,  
Assemblies of God,  
Oakland, California





## THE NIGHT I MET JESUS CHRIST

I'LL NEVER FORGET THAT FALL DAY IN 1949. HOW could I? It was the great turning point in my life. It all started when I stepped out the door of my church and joined two friends for a walk to the coffee shop.

Two of us were students in an engineering college. The other fellow was leaving the city soon for his third year at a religious university.

We chatted casually as we walked along. And then, for no obvious reason, the religious fellow looked at me and asked me a question I will never forget.

He said "Are you saved?"

To my knowledge, that was the first time I had heard that phrase. I had attended Sunday school most of my life, was presently youth leader in my own denomination and well-respected in my church.

Frankly, I didn't know what to say to the fellow. I suspected his question had something to do with my being a Christian, although I didn't know what. Without too much thought I answered, "Why, I'm going to be a missionary to India."

I have never seen that young fellow since that day. I don't know his name, and I wouldn't know him if I saw him. But for the three months after he asked me that question I was unable to stop thinking about his query. Night after night I would study until midnight; then I would kneel beside my bed and ask God what it meant to be saved. I told Him that if a person could be saved, and know it, then I'd like to be saved."

There was no question that I needed some power and purpose outside of myself. My contact with the teaching of evolution had led me to say, "What's the use of forcing yourself to do right? After all, you're just an animal anyway. You might as well have your fun while you're young and single." This line of thinking led me to adopt a very loose moral code.

I prayed and led young people's meetings but I was dissatisfied with my "Christian" experience. God was not real to me. I went to my pastor and asked him a number of questions about the beliefs of our church. He passed the matter off lightly, as if it were of no consequence, and took several months to get me any information.

In the meantime I began reading the Bible during

my prayer times. I started in the Book of Genesis and went (quickly) to the New Testament. By the time Christmas vacation came along I was rather weary of asking God to save me. My tearful, pleading prayers appeared to go unanswered. It seemed God was not interested in me and my problems. In desperation I began asking Him to give me some sign whereby I would know I was saved. I had prayed this way about a week when God graciously answered my prayer.

Another student and I were chosen to represent our church at a national student conference at the University of Illinois. During the conference many of the speakers had pointed to the Cross as the answer to student problems and the problems of the world.

On the way back to college we stopped in Evanston, Illinois. Before retiring that night, I asked God once again to give me some sign whereby I might know I was saved. As I lay there in bed thinking about the messages I had heard and the impressive New Year's Eve communion service of the night before, I dozed into semiconsciousness. And then God answered my prayer.

It seems almost impossible to describe what happened in those few moments. In fact, I have never before told this experience in public or in print. Many people do not believe God answers prayer in this way today. I respect their right to doubt; but I cannot but speak the things which I have seen and heard. I believe God is just the same today as He was in Bible times. I believe He can, if He so chooses, speak to someone in a dream, or by a voice, or by a strong impression upon the mind.

In my case, it was similar to a dream which I could see upon the canvas of my mind. I remember quite distinctly that I was walking along a dangerous ledge beside a river or pool. Suddenly I fell in and began to sink. As I sank deeper and deeper the fear of destruction almost possessed my mind. Then I realized there was a Light above me. I turned to reach that Light, and the moment my arms were outstretched and my eyes were turned toward it, a miracle took place in my body. I felt as if a mild electric shock swept into my body. Moving from my head to my feet it saturated my being.

This sensation was definite. I literally felt as I were a new, cleansed, and totally reoriented person. God had answered my prayer. I knew I was saved. As I knelt beside that bed to thank the Lord, I knew my life would never be the same.

I awakened my friend and told him God had just saved me. Eyes heavy with sleep, he replied with a certain amount of natural skepticism, "Sure, now get back in bed and get to sleep."

The next morning I told my pastor. His only reply was, "Good." Even his bland reaction did not phase my newfound life.

Back at college I related my experience to the chairman of the psychology department who also belonged to my church. "Well, to me there is a simple explanation. You have merely had an emotional experience—it has no religious significance," he told me.

I wonder how he would have diagnosed the apostle Paul's conversion! I agreed with him that I had had an emotional experience—but I knew also that God had come into my life. When you pray a half-hour a day for three months and then God answers, you just don't pass it off as insignificant. From that night on, my life was changed. I found a new power over sin and a definite dislike of many things I had once loved.

I wrote a special letter to my mother who had been praying for me for many years:

*Dear Mom,*

*I have experienced what I believe is the most memorable event that can take place in a person's life. On January 2, in a town called Evanston, at about 1:30 in the morning, the Lord walked into my life and saved me.*

*Your loving son,*

Since that day I have graduated from Bible school and earned a bachelor's degree at a secular university. The Lord has used me in the ministry of His Word for five years and now I am in full-time Christian writing.

How thankful I am for the night God entered my life. And for the day someone stopped me with the question, "Are you saved?"

## "IN REMEMBRANCE OF ME"

ONE OF THE MOST SACRED MOMENTS IN CHRISTIAN WORSHIP is at the time of receiving Holy Communion. We shall not argue whether the "cup" should be individual little cups or one large vessel from which all sip. Nor shall we discuss whether the "bread" should be leavened or unleavened.

There is something more important that many seem to overlook.

When Jesus gave the bread and the cup to His disciples, He told them they were to do this "in remembrance of me" (1 Corinthians 11:24, 25). Thus the elements of Holy Communion are tokens, reminders of His love, His sacrifice, His limitless generosity, and His grace to an undeserving humanity.

The Bible says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Jesus explained, "I lay down my life for the sheep."

By receiving communion, Christians remind themselves that they have (or should have) received Christ in all of His power and beauty of character. The apostle Paul says, "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

What shall we examine? Ourselves. See if the marks of His character and spirit have become evident in our lives. This is real Christianity—the revealing of Christ in us through daily living.

Just as the bread and the contents of the cup become part of our body through the physical process of assimilation, so Christ's entire character must be reflected in our lives. This becomes fact when we daily partake of Him through constant fellowship. Communion must be a constant process. Holy Communion in church is a checkup on whether we have been living worthy of His love in our daily lives.

—Fred Smolchuck

## "Has Anyone Been Saved Here Lately?"

A LITTLE OLD LADY WAS ON A GUIDED TOUR OF WESTMINSTER Abbey. And there, surrounded by noble and aged monuments and competing guides, she asked a ridiculous question. "Tell me," she demanded a little nervously and therefore a little louder than she had planned, "has anyone been saved here lately?"

The shattering question caused an embarrassed silence.

"Anybody been saved here lately?" the guide fumbled around before answering. "My dear lady," he said, "have you noticed the beautiful architecture? Have you no feeling for history? 'Being saved' is for the Salvation Army, or maybe sweaty tent meetings. This is a cathedral."

But the question stood. And it is a proper question.

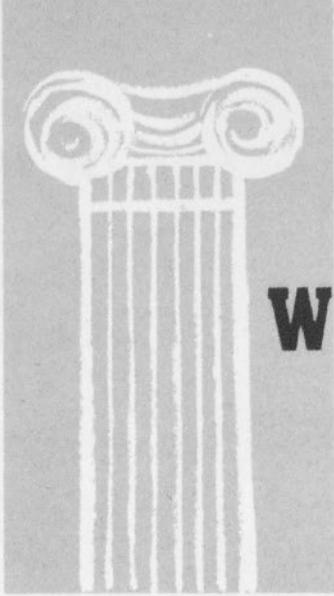
Not many people wish to be asked about being saved.

It disturbs them; makes them feel uncomfortable; yet salvation is one of the most wonderful words in the Bible and in our language. It brings comfort, confidence, and assurance to every believer. Just the same, some churches try to boycott it.

It is not a complicated word invented by theologians; it is a very simple, common Bible word. Though men have tried synonyms to take its place, none is quite adequate. None say it quite as well as this word "saved." Jesus said that this is what He came to do—to save people. It is the theme of the Bible from Genesis to Revelation.

Millions of men and women testify to the experience of "being saved." They quote Scripture to explain the work of divine grace in their lives. To be saved means exactly what it says—to be safe! It means to be safe from the consequences and penalty of sin. It means to be safe eternally. Any man can be saved who wants to be. He simply trusts Christ.

—Michael P. Horban



# What Paul Saw in Young Timothy

By E. S. WILLIAMS

THE APOSTLE PAUL HAD HIS SHARE OF DISAPPOINTMENTS in fellow workers, but Timothy was so devoted to Christ that Paul called him, "My own son in the faith."

Weighed in the balance, all men have some assets and some liabilities. Timothy was no exception. A godly mother and grandmother were among Timothy's valuable assets. Possessing unshaken faith in the holy Scriptures, they faithfully taught Timothy the sacred truths. Yet all we know concerning his father is that "he was a Greek." He may have been indifferent to all religion, or he may have worshiped Grecian gods. Whatever his father's attitude, it is a credit to Lois that she determined even in an apparently divided home to bring up her son in the fear and admonition of the Lord. She recognized that he had a life before him, and only as a Christian could he live it in the best way.

It is a temptation to women married to unbelievers to become discouraged, and finally to surrender their Christian faith, sinking to the level of their companions. This is one of the dangers of the unequal yoke. But the mother of Timothy was true to her faith, and to her responsibility to plant that faith in the heart of her child. As a result, Paul saw in Timothy that "from a child thou hast known the holy scriptures."

However, while Timothy was brought up in his mother's faith, he had his infirmities. All men have. If a person is self-confident enough to meet the world struggle without flinching, this is a great asset. It is a liability to be by nature timid, fearful, or without confidence. In most lives there are both assets and liabilities. A person may feel today as if he could master any situation, and tomorrow as if he could master nothing. Our complex human personalities demand faith at all times if we are to be victorious. "This is the victory that overcometh the world, even our faith."

One writer has described some of Timothy's liabilities as "natural shrinking, a nervous temperament, and a dislike for meeting unpleasant conditions." But let the timid take heart. Our liabilities may well be the Goliaths we must meet on our journey through life. We need faith

such as possessed the youthful David when he said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?... Thy servant will go out and fight with him."

This attitude of simple faith can lift the spirits of those who live too much in the realm of self-deprecation and doubt. "Let the weak say, I am strong." Join with Paul and declare, "I can do all things through Christ which strengtheneth me." Have faith in God!

Paul saw that Timothy was cautious by nature and that he needed encouragement to develop his full potential as a Christian leader. As Paul supplied this encouragement to Timothy, let us also use our strength and influence, not to further discourage, but to stimulate worthwhile qualities in those whom we think may be weak. Let us "by love serve one another."

It is only as we put our assets to use that we can learn what our possibilities are. Moses shrank when God said, "Deliver my people." Left alone, he would have failed. But as he was encouraged by God, he went—and he prevailed. "If God be for us, who can be against us?"

Timothy was young. Young people are sometimes rash, for life has not yet seasoned them. But Paul saw that this young man was worthy of trust. His weakness was lack of self-confidence. Therefore Paul, with loving, fatherly care encouraged him, "Make full proof of thy ministry." "Let no man despise thy youth." Seeing Timothy's need of holy boldness the Apostle said, "Reprove, rebuke, exhort, with all longsuffering and doctrine."

All boldness of Christian authority must be exercised with "lowliness and meekness." This is a real achievement—boldness with modesty, control of a situation in the spirit of self-control. Let none think this applies only to ministers; it is for all who would live a victorious Christian life.

Timothy was a disciple of Paul. He learned from him. Most of us are disciples too, yet how many who call themselves followers of Christ crave conformity with the world! As Christian believers we are to be in the world, yet uncontaminated by it. Living in the world we must make use of it to an extent. We must have employment and the necessities of life. Paul speaks of using the world, "not abusing it"—that is, not using it to the full. We need to put the brakes on, to discern what part of the world we can use to the glory of God, then leave those things alone which do Him no honor.

Paul said to Timothy, "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience..." We are aware of them too, but how much real attention do we give them? Timothy

studied them that they might become assets in his own character as they were in Paul's.

Paul saw Timothy's dedication, and it encouraged him. When the apostle was in prison in Rome, many visiting ministers and laymen came his way. He saw their growing self-interests and his heart was saddened. This led him to say when he wrote to the Philippians, "I trust to send Timotheus. . . . For I have no man like-minded. Timothy was the one person Paul had found whose consecration and self-denial were akin to his own. He was unable to restrain the sad comment on what he saw in others as compared with Timothy, "All seek their own and not the things of Jesus Christ." Is this not true of many today? With all our accomplishments and gifts, where is the self-sacrifice for Christ?

May the dear Lord give us hearts like Timothy's— hearts devoted first of all to Jesus Christ. 

Martha and her father believe the Lord definitely had a hand in bringing them to Evangel. Sending Martha to the Christian liberal arts school had been a long-time ambition of the family, but they had never considered the father's attending. "It seemed financially impossible," he remarked. But the persistent urging of family and friends persuaded him to think about it seriously.

In October, 1963, Martha moved from Independence, Kansas, to Springfield to work for an insurance company. "I thought if I got to the city I would somehow make it to Evangel," she said. "I believed I could save enough money, but that didn't work out."

Things looked dim, but Martha's father was transferred to Springfield by the Colonial Chemical Refining Company. Although he later resigned his position with the firm, Brother Hampton feels this was God's way of bringing him to the city. "I was painting on my own, but I had no permanent employment," he reflected. "At this time I was again impressed to continue my education."

Martha and her father enrolled at Evangel for the 1964 summer session. God met their financial needs, assuring them they had made the right decision.

Besides loans which handled tuition, Martha got exactly the job she wanted on campus. All her credits transferred from Independence Junior College.

Among the unique features of Evangel, the Hamptons especially appreciate the Christian atmosphere. While her father has not attended a secular college, Martha spent two years at a state school. She was very unsatisfied because many of the students seemed to have undesirable concepts of ethics and morals.

"I was just a student and had no social life," she explained. "But at Evangel everyone is friendly. I enjoy the Christian fellowship."

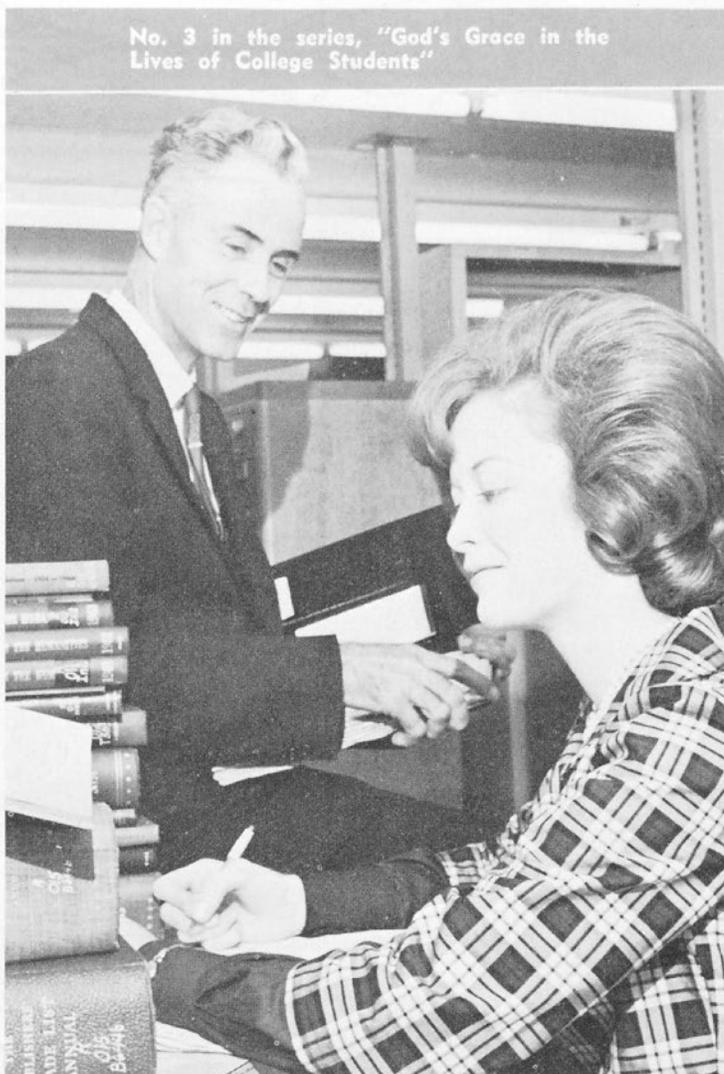
Another aspect of Evangel College life which appeals to Martha is the faculty. "They consider each student as an individual," she related. "Their prayers before classes make my whole day go smoother. At the school I previously attended God was not mentioned—at least not favorably."

To avoid commuting difficulties, Martha lives on campus while the rest of her family lives in Bolivar, Missouri. She is an elementary music major and plans to teach musical therapy to handicapped children. Psychology is her tentative minor.

The vivacious, musical 20-year-old packs her hours with diverse activities. Besides an academic load of 14½ hours, she is second chair clarinet in the Concert Band, works in the school development office, and is active in the Teen Challenge Sunday school.

The collegiate father is an English major and a math minor. A 1951 graduate of Central Bible Institute, he held pastorates in the Kansas District of the Assemblies of God for 10 years, but poor health forced him to give up full-time ministry. Having enjoyed teaching Sunday school classes and dealing with men as a captain in the United States Army, he decided to prepare for the teaching profession.

Martha and William Hampton anticipate graduating together in the spring of 1966. Thereafter, they will probably go separate ways. But both are depending on the Lord's guidance for the future. 



William E. Hampton and his daughter Martha, both students at Evangel College, use the facilities of the library.

## EVANGEL COED SAYS, 'THAT JUNIOR IS MY SENIOR'

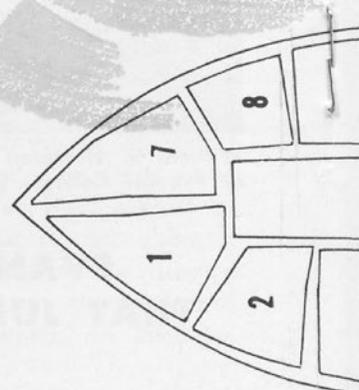
STEPS OF FAITH, PRAYER, AND DETERMINATION HAVE enabled William E. Hampton and his daughter Martha to enjoy an educational partnership. Both are juniors at Evangel College, Springfield, Missouri.

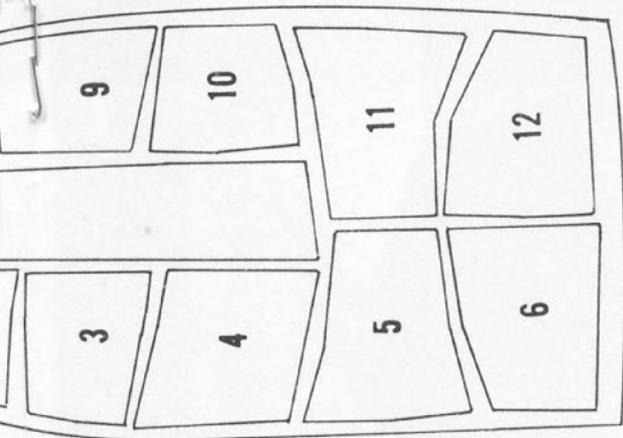
# SHINING BRIGHTLY

A window, in a church filled with light, is a bright and beckoning beacon to those in the dark. Our church has a window which opens out upon the teen-age world.

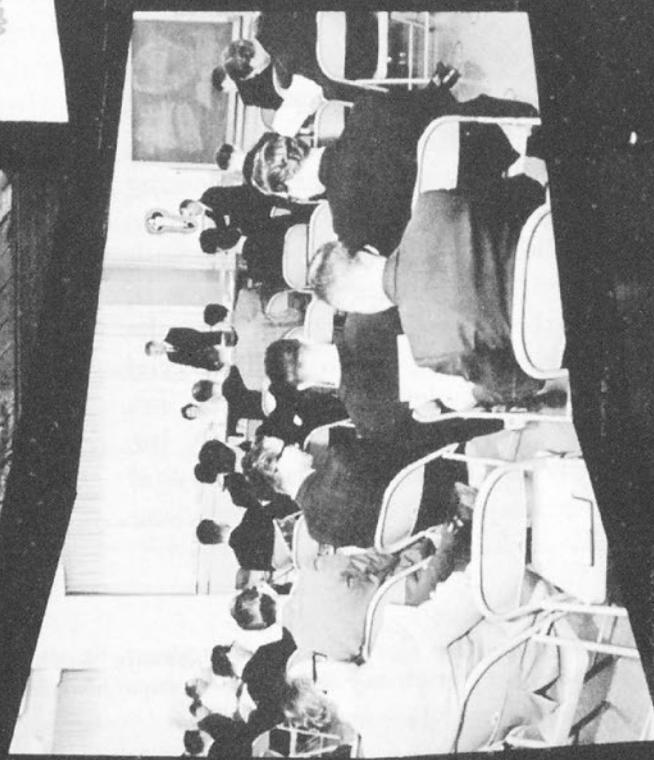
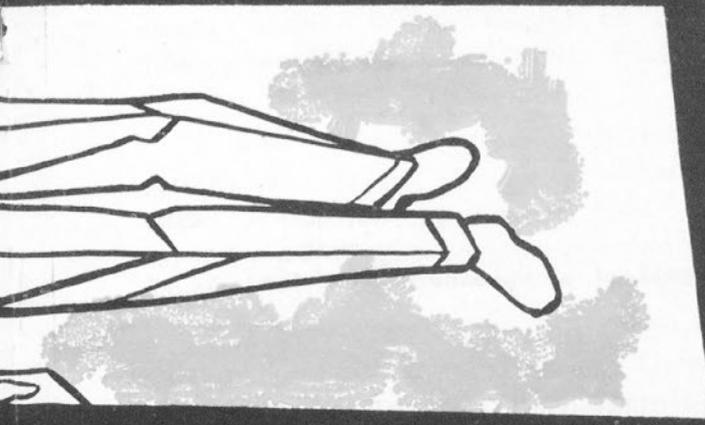
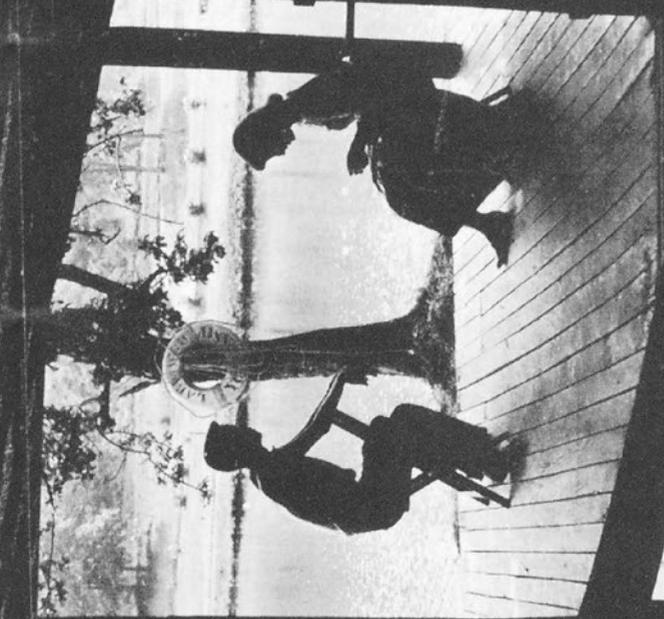
(Almost half the nation's population is under 21!) C.A.'s are the window through which the youth world sees our gospel. And C.A.'s are shining brightly. We salute our young people. May God bless them as they step forth into their communities and

schools—true *LIVING Epistles*. Pictured (and identified below) are some of the many facets of local, district, and national C.A. activity.





The ministries of the National C. A. Department are many and varied. They include: (1) National Youth Conferences, held every two years; (2) the Servicemen's Division, which ministers to men and women in service throughout the world; (3) Teen Talent Search contests, with national finals at General Council; (4) youth camp programs held in most of the 45 districts, providing training and fellowship for C.A.'s; (5) District C. A. Presidents annual conference, held in Springfield, to provide up-to-date leadership training for district youth leaders; (6) publications, such as the "C. A. Guide," which aid local groups in planning C. A. services; (7) Bible-training and character-building courses for the local groups; (8) Speed-the-Light program, which has provided over 2,000 vehicles for missionary service; (9) a Bible quiz program, encouraging groups to engage in cheerful competition while studying God's Word; (10) Chi Alpha, the college youth division of the C. A. Department; (11) local C. A. group guidance, organizational instruction, and assistance; and (12) the "C. A. Herald," a monthly magazine written to teen-agers on their level.





# Volkhard Spitzer...

## A YOUNG GERMAN WHO STRUGGLED FOR REALITY

By HAL HERMAN ■ Missionary Evangelist

**A promising young preacher, Volkhard Spitzer has been assisting Missionary-Evangelist Hal Herman in German evangelistic campaigns.**

EUROPE'S MAGNIFICENT CATHEDRALS testify to the faith of the past. But in the very shadow of these great churches there lives today a whole generation of young people dissatisfied with tradition. They are desperately seeking reality and purpose.

Their almost pathetic yearning to discover life's true meaning is expressed in the story of Volkhard Spitzer, the 21-year-old son of a prominent German family. I know this young man well.

Volkhard's people were Christians. Since religion is a subject taught in all German schools, Volkhard went through the usual learning of dogma and catechism. He attended the State Church with his family and considered himself a Christian. But like the vast majority of European youth, he was not born anew of God's Spirit.

Actually, Volkhard's first real knowledge of God came when he was suddenly struck down ill and rushed to the hospital one Christmas Eve. Specialists discovered he was suffering a serious attack of polio. The outlook was dark.

But at the same hour Volkhard was entering the hospital God laid a burden of prayer upon his believing grand-

father who was traveling on a train in Communist East Germany. He had obtained a Christmas pass allowing him to go through the Iron Curtain for a holiday visit in the West. Suddenly aware that his grandson was in danger, the grandfather knelt in the crowded, speeding train and prayed for the youth's deliverance. Upon arriving in Stuttgart he was met by the boy's parents. "Volkhard has polio and is in the hospital," they told him sorrowfully.

"Have no fear," he assured them. "Everything will be all right. Christ is Victor."

From the rail station they went directly to the hospital where, to the parents' amazement, they found the boy completely healed. Doctors confirmed that this was indeed a "miracle of God." Another lad of 19 who entered the same hospital the same night with the same dread disease of polio died before morning.

"From that moment I have never

**Volkhard interprets for American housewife Ruth Egert who with her husband, M/Sgt. Philip Egert, was a strong influence toward his conversion.**



doubted the reality and power of God," Volkhard testifies today. "I decided that since God had spared my life, I should become a pastor and do something for Him. A pastor of the German State Church offered to help me so I could have a career in religion. Yet with all these high resolves, I did not know the way of salvation. I could not have helped a person to God even if he were dying!"

At this point God brought a new influence into the life of this German youth. He met a young American soldier on military duty in South Germany. Volkhard was invited to the home of M/Sgt. and Mrs Philip Egert.

"I shall never forget the heavenly atmosphere in that home," Volkhard said. "I felt the presence of God so strongly I was sure these people really knew God.

"The Egerts were from an Assemblies of God church in America. They were friendly, cheerful, and active witnesses for Christ. Their home was always open to me and my young German friends. Good food and warm hospitality were mixed with the Word of God and the message of salvation. These two young people who were really living for the Lord had a wonderful influence upon my life.

"Then came the day when the Egerts took me with them to a youth camp at the Assemblies of God Bible school grounds in Erzhausen, Germany. Com-

ing from a State Church background, I found everything a little strange. I had never seen people praising the Lord and weeping for sheer joy.

I was bewildered and found a conflict in my heart. I decided not to go back again. But God was leading me. Next day I returned, and then again, until I found myself on my knees crying out to God. I made a full and complete surrender of my life to Jesus Christ. I knew I had at last really found God. I could never be the same again. All pride and personal ambition melted away. All I wanted now was for my life to count for the Lord."

After years of formal but lifeless religion, Volkhard was thrilled to witness miracles of healing in gospel services. And now the greatest longing of his heart was to receive the baptism in the Holy Spirit as described in the Bible.

This desire reached a climax one day in the office where he worked. During the rest period he was reading about Philip and the revival at Samaria in the Book of Acts. He began to pray for this same power. His prayer was interrupted when the fire of God fell upon him and the Lord baptized him mightily in the Holy Spirit. The visitation of God was so powerful that for a time the youth thought he was surely going to die. Yet he was surrounded by the glory of God and joy beyond words to describe. Finally he could say, "Lord, if I am

to die now, it is all right. I know I am in Your hands."

After being baptized in the Spirit, Volkhard found himself living in a new and wonderful world—a world in which God was near and real; a world in which marvelous answers to prayer came quickly and in mighty power. Soon his father and mother were both filled with the Holy Spirit.

Volkhard attended Donald Gee's Bible school at Kenley, England. Upon returning to Germany he began interpreting for visiting evangelists and helping other European youth to Christ. His girl friend, lovely Erika Mueller, had also found the Saviour, and she and Volkhard were married in January, 1965.

This is the happy ending—or rather the joyful beginning—of the story of Volkhard Spitzer. Today he is the leader of youth work at the Berlin Evangelistic Center in the big city a hundred miles behind the Iron Curtain. With his anointed and clearcut message of Christ, he is leading other youth to personal assurance of salvation. God is performing miracles of healing as this youth prays for the sick. Hungry youth are seeking and receiving the baptism in the Holy Spirit. The promise of the future is glorious and unlimited as Jesus, the Friend of youth, leads the way.

Please pray for the youth of Germany and all Europe. Millions more of fine young people need to know the Saviour. Who will come and tell them?

Europe's traditional Christianity, hundreds of years old, has largely lost contact with today's youth.



At a youth camp on the picturesque campus of Berean Bible School in Erzhausen, Volkhard Spitzer gave his life to Christ. Now he spreads the gospel.





# THIS PRESENT WORLD

## The Face of American Youth

What are young people like today? The *Survey Bulletin* reports these interesting statistics and comparisons:

About half (49.8 percent) of the young men drafted failed their military examinations. The survey showed that 22.7 percent failed physical tests, 21.5 failed mental examinations, 3 percent failed both; and 2.6 percent were turned down for administrative reasons.

Almost 75 percent of America's teen-agers are in school. In 1930, the figure was 57 percent. The tenth grade is now the danger point for dropouts. Three decades ago it was the eighth grade.

Estimate of spending by teens—including earned income and allowances—now runs to \$11 billion a year. By 1970 this is expected to rise to \$18 billion.

About 16 in every 100 teen-age girls in the U.S. now are married. The 1920-40 average was 13 out of 100. In 1962 there were an estimated 171,700 illegitimate births in the U.S. to mothers aged 15-24.

## Recommend Curbs on "Quickie" Marriages

Because of abuses of the current marriage laws in Georgia, Baptist ministers have unanimously approved proposals to eliminate "quickie" marriages in the state. At a quarterly meeting of the Southwest Georgia Baptist Pastors' Conference, the ministers recommended:

1. A three-day waiting period for marriages, with no exceptions for an emergency or "extraordinary circumstances."

2. Requiring consent of both parents when either boy or girl is under 19.

3. A regulation that no license be issued on Sunday or at any place other than the official bureau.

Many Georgia marriages reportedly involve couples who live elsewhere. A Georgia physician reported to the ministers that these couples come to Georgia because of "relaxed regulations and a chance for 'quickie' marriages."

## Mission Field of Youth

Probably 90 percent of those who reach the age of 25 without Christ will never be reached, according to an article by J. Melville White in *Christianity Today*. The same author stated: "We know, too, that of the more than 22,000,000 teen-agers in America, almost 70 percent have already made up their minds to have little or nothing to do with religion in any form."

## Most Suicide Attempts by Girls

In a recent study of unsuccessful suicide attempts by teen-agers using chemicals, it was found that 75 percent of the attempts were made by girls—although successful suicides were more common among boys. In the 597 cases studied, most were impulsive acts, meant as a warning to parents or as an expression of dissatisfaction or displeasure.

Youth without a purpose think of suicide as an escape. Only Christ can bring real meaning to life—and prepare us for the life hereafter.

## ASSEMBLIES PASTOR MODELS WINNING PAINTING, "THE PROPHET"

PHOENIX, ARIZ.—An oil painting entitled, "The Prophet," by Tom Panasewicz (depicting the prophet Elijah and modeled by his pastor, James W. Mooney) won first prize in a five-state contest recently. It was also given the additional honor of being displayed at the commercial sponsor's exhibit at the New York World's Fair. The artist attends the East Hadley Assembly in Phoenix where Brother Mooney is pastor.

His portrayal of the thorn-crowned head of Christ also won top ratings. These and other fluid figure studies in the young artist's collection are done on a leather-like upholstery plastic known as Naughahyde.

Most of Artist Panasewicz's work is of a religious nature. Even his painting of Malcolm X, late Black Na-

tionalist leader, is intended not as a portrait but as a representative illustration of the introduction of Islam into North America. The artist has

decided to do a portrayal of the Antichrist from the Book of Revelation. He looks forward to the day when he can devote his full time to art.

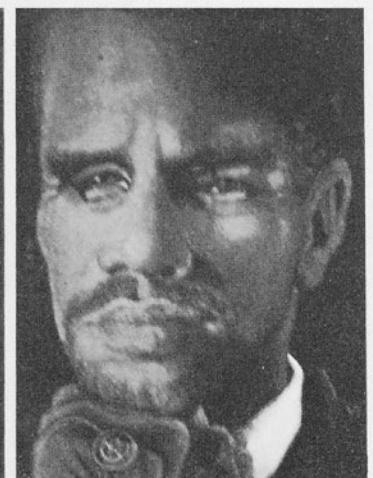
The Prophet



Head of Christ



Malcolm X



## Bible Taught in High Schools in Indiana

The Indiana Board of Education has authorized a course known as "The Bible as Literature." It is a full-credit elective subject for seniors and is now being offered in about 20 Hoosier public high schools. Purpose of the course is to acquaint students with Bible passages quoted frequently enough to be considered part of the tradition of English literature. Materials are presented in a non-sectarian manner with attempts to avoid theological interpretations.

In Pennsylvania, meanwhile, new attempts are being made to keep Bible reading in public schools. A bill has been introduced in the state's House of Representatives which would allow a five-minute period of Scripture reading before the start of the school day—for those students whose parents request in writing that they participate.

## 125 Iowa Lives Sacrificed to Liquor?

In 1963, sale of spirits by the drink was legalized in Iowa. What price did Iowans pay for the "pleasure" of drinking spirits by the glass in taverns, saloons, and hotels? American Business Men's Research Foundation indicates it was a high price in human lives.

Iowa's motor vehicle fatalities for 1964 (first full calendar year for legal sale of spirits by the drink) were 831, an increase of 35 percent over 1962 (last full year before liquor laws were loosened). The national auto death rate increased 20 percent during the same period.

Assuming that traffic deaths in Iowa would have increased at the same rate as the national average had there been no change in Iowa's liquor laws, this 15 percent increase indicates Iowans sacrificed 125 lives to liquor (15 percent of 831 deaths). This is a high price to pay for "pleasure."

## Teens Give Reasons for Drinking

A study of the drinking habits of teens in a middle-size Michigan community has revealed that 23 percent admit drinking alcoholic liquor occasionally, according to the *Survey Bulletin*. The study involved about 2,000 teens.

Only nine percent of the teens described themselves as "drinkers," and one percent admitted extensive drinking. Reasons teens gave for drinking were such expressions as "acting smart," "being one of the crowd," and "to avoid being left out."

Solomon's advice still holds good for modern youth: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs 20:1).

## Measuring Destructive Power of Fear and Anger

Fear and anger have a similar effect upon the human body, a group of researchers at Ohio State University have found. According to *Time* magazine, they discovered that the two emotions produce serious changes in heart rate (up, on the average, from 65 to 98 beats a minute), breathing rate (up from 15 to an average of 35 and as high as 68 a minute), the heart's output of blood per minute (up an average of 33 percent), and blood pressure (slightly elevated).

Significantly, both anger and fear are listed as common enemies of the soul throughout the Bible. The Christian needs to be calm and courageous. This is an attainable goal—through the power of the Holy Spirit.

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### COURSES FOR...

PASTORS, SUPERINTENDENTS, CHRISTIAN EDUCATION DIRECTORS, TEACHERS, SECRETARIES, CHILDREN'S WORKERS. Superintendents will find a block of administration courses available: Building and Equipment; School Efficiency; Workers Training and Conferences; and Visitation Opportunities. These courses are scheduled so all four can be included.



### WORKSHOPS ON...

MUSIC IN THE SUNDAY SCHOOL are planned for both schools. Other Springfield workshops are Opening Assembly Ideas, Royal Rangers, Missionettes, and C. A. Programming. Workshops on Elective Systems for Youth and Adults, and Projected Visuals, complete the West Coast group.



### SPECIAL CLASS ON...

A SYNOPSIS OF TWENTIETH-CENTURY PENTECOSTAL REVIVALS. This class will include a review of current Holy Spirit outpourings in various denominations. Led by General Superintendent T. F. Zimmerman in Springfield, and by Assistant General Superintendent C. W. H. Scott on the West Coast.



### FEATURING...

THE SPECIAL MINISTRY of Bond P. Bowman and T. Kermit Jeffrey as speakers and featured guest teachers.



T. Kermit Jeffrey  
(Springfield)



Bond P. Bowman  
(West Coast)

# Christ Is Risen

Sunday School Lesson for April 18, 1965

1 CORINTHIANS 15:12-23; 35-44

BY J. BASHFORD BISHOP

ONCE AGAIN OUR HEARTS ARE REMINDED OF THE GLORIOUS Easter truths. It is true that Christ lives every day in the heart of the believer, yet it is fitting that we celebrate Easter in order that we may be reminded what the resurrection of Christ means in its practical application to our lives.

*The Revelation of the Resurrection* (1 Corinthians 15:1-4). "For I declared unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." The Gospels present the resurrection as a historical fact. Paul declares it a spiritual revelation—a truth he received directly from God by the Holy Spirit—not merely taught to him by men. Paul declares that both the death and resurrection were in fulfillment of such Old Testament prophecies as Isaiah 53.

*Witnesses of the Resurrected Christ* (Vv. 5-8). Paul piles up proof of the fact of the resurrection by pointing to the number of post-resurrection appearances, and

the number of people to whom the resurrected Christ appeared. He mentions Christ's appearing to individuals such as Peter and James, and to "the twelve," and even "five hundred brethren at once." The Bible declares that Christ appeared no less than 10 times, and to a total of nearly 600 people! If only a few individuals had claimed to see the risen Christ, there might have been room to suspect they suffered from hallucinations; but nearly 600 people could not be wrong!

*The Importance of the Resurrection* (Vv. 12-19). There were those among the adherents of the church in Corinth who taught that there was no bodily resurrection. If their claims were true, then there was no truth in the gospel, no salvation in Christ, and the believers' hopes were in vain. Paul's arguments showing the importance of the resurrection may be summed up as follows:

(1) If there was no bodily resurrection, then Christ—who assumed a human body—did not rise from the dead.

(2) If Christ did not rise, then to preach Him as a Saviour was empty talk. Moreover, it was to preach what was untrue and misleading.

(3) If the thing preached was untrue, then so was the faith of those who accepted that preaching.

(4) If Christ did not rise from the dead, His predictions that He would do so were false; in which case He would prove Himself incapable of saving men from their sins.

(5) Those who had died trusting in Christ for a salvation which included bodily resurrection as well as deliverance from sin, were also without hope. For if Christ Himself did not rise, how could they be raised?

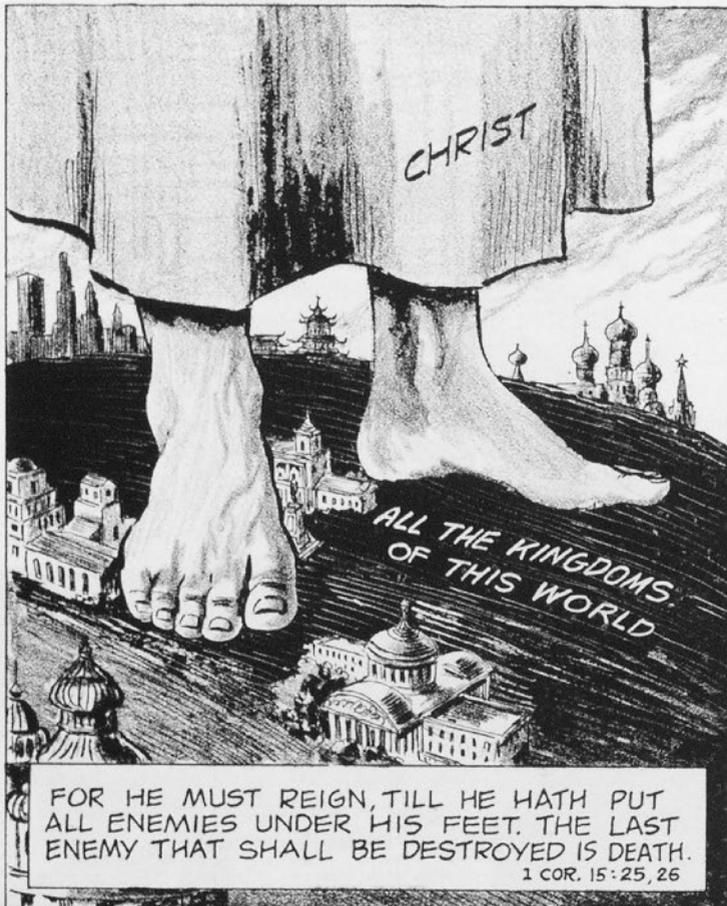
(6) Finally, if all this be true, then those who had sacrificed and suffered persecution for preaching a risen Christ had suffered in vain.

*The Order of the Resurrection* (Vv. 20, 21). After establishing the importance of the Resurrection through the consideration of what its denial would mean, Paul turns again to the positive declaration with which he begins this classic chapter—"But now is Christ risen from the dead, and become the first fruits of them that slept." In speaking of Christ's resurrection as "first-fruits" Paul is using familiar language. When the Old Testament system of worship was instituted, God ordered the Israelites to present a "firstfruits" offering unto the Lord. They were to take a bundle of grain from the very first crop they harvested and present it to the Lord. This sheaf became the representation of all the crops to be harvested then and throughout the year. Similarly, Christ's resurrection was a pledge of the future harvesting of all the righteous living and dead at the time of His coming.

Some imply that only a select company of believers will participate in the resurrection and rapture when Christ returns. Paul makes it clear that among the living and the dead there are only two classes, those who are "in Adam," and those who are "in Christ." (See also 1 Thessalonians 4:16, last clause.)

Whether living or dead, to be "in Christ" is to be qualified to participate in the resurrection and the rapture. All matters pertaining to works and degrees of spirituality will be handled at the Judgment Seat of Christ.

THE KING'S CARPET



# BARABBAS GETS A SECOND CHANCE

By ELVA J. HOOVER

THE NAME OF BARABBAS, CONVICTED THIEF AND MURDERER, flares with a borrowed prominence in the Easter narrative and then fades into oblivion.

Whatever happened to this man who, only hours away from execution, was so unexpectedly released to make way for the crucifixion of Jesus? Did he watch the dramatic death of his Substitute with coarse levity—or with deep reflection?

Since Jesus took his place so directly, we would like to think this Son of Abbas did not go on being a thief and a murderer. What a waste of life and opportunity that would have been. We would like to believe that he found a way to thank Christ for dying in his place. We hope he joined the other disciples who followed Jesus.

Barabbas got a second chance, but what he did with it remains a mystery.

Of more point is the question, "What have you done with *your* second chance at life?"

When Jesus died on Calvary He gave you a second chance, just as surely as Barabbas. You and I were born in sin. Our first chance, like that of Barabbas, was hampered by a sinful nature. Of course, you probably are not a thief and certainly not a murderer, but the Bible says, "All have sinned and come short of the glory of God." All of us, in spite of our opportunities, and in spite of our best intentions, have strayed from the right way. We have missed the mark of perfection that some of us try so hard to reach.

Evil tendencies are part of our fallen nature. They are inherited from our first parents who failed in man's first chance. But Jesus came to give every man a second chance, a chance to be born again by the Spirit of God. He died to give us a chance to have these sinful natures changed (not just glossed over). Eventually, even our corruptible bodies will be changed and made like His, if we accept His provision. That's why He died, and that's why He rose again.

Barabbas wasn't the only one who got a second chance at life because Jesus died. "Christ died for *our* sins." "God was in Christ, reconciling *the world* unto himself." If there had been an easier way to save us—without God's Son having to die—He surely would have chosen it. But there was no other way, for, "There is

none other name under heaven given among men, whereby a man must be saved," except the name of Jesus.

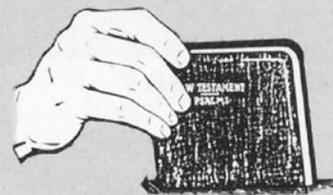
Jesus died to give you another chance. What have you done with this gift of life? Have you considered it optional? Have you only toyed with the idea of accepting the good news that, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"?

Have you almost lost hope that there could ever be a better life than the one you are now living? Have you hesitated because you could not understand why the sinless Son of God could care enough to die that you might have another chance?

It would be hard to imagine Barabbas hesitating to leave his cell simply because he did not know all the details that led to that wide open door into life. The big thing to him was that *he was free*, and free *now!*

Don't wait till you know all the answers before you come to God. Trust the One who loved you and gave Himself for you. He loves you even when you are still doing wrong. "While we were yet sinners, Christ died for us," and He accepts us when we come to Him to claim our second chance.

I wonder if Barabbas' second chance was his *last* chance? In the world to come, there will be no chance at all to change our decision. Whatever we have done about our second chance in this life, will stand for all eternity. What have you done with yours? 



## Walking with the WORD

### SCRIPTURE READINGS FOR APRIL 11-18

Sunday—Psalms 40, 41  
Monday—John 3  
Tuesday—John 4  
Wednesday—John 5

Thursday—John 6  
Friday—John 7  
Saturday—Psalm 42  
Sunday—Psalms 43, 44

# HISTORY'S HUGEST OBJECT LESSON

GOD HAS SILENTLY AND DELIBERATELY EMBODIED IN one of the most gigantic illustrations of history, staged at the only holy spot in the world, a meaning of sacrifice which requires no words and is unanswerable forever.

It is the hugest object lesson in history; an argument in stone; a demonstration by God Himself, extending over 16 centuries, of the exact meaning of Calvary.

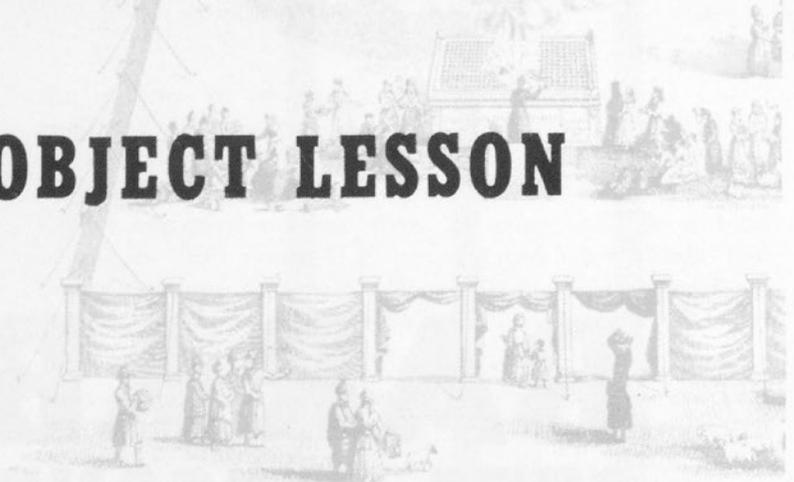
The Temple was the only parable of pardon God gave to the world for 4,000 years. And now for 2,000 years He has given no other. No other fundamental doctrine has so massive a forecast, and no parallel is more perfect. The Temple is stamped with the divine. Seven times it is stated to have been made from a pattern in heaven. It was inaugurated with the miracle of descended lightnings. It embraced within its orbit all the prophets whom God sent under the Law. And the Lord Jesus purged it, endorsed its sacrifices, and described it as His Father's house.

## A VAST SYSTEM OF BLOOD-SYMBOLS

We enter the temple courts. Morning and evening for 1,600 years, by the command of God Himself, slain animals were offered on these altars in a parable never ceasing. At the consecration of the Temple, sheep and oxen were offered "that could not be told nor numbered for multitude." The peace offering alone embraced 22,000 oxen and 120,000 sheep (1 Kings 8:5, 63). As long as the Temple stood it was a vast cemetery of death—death immense, horrible, unceasing—an enormous shambles. Its horrible repulsiveness, its loathsomeness, is part of the revelation.

Blood, though it is the basis of life, is not meant to be seen. If it is seen, there has been violence and the horror of death. Death and bloodshed are abhorrent to God; but so is sin, *and the two are one*. Sin and death were born together and are a moral unit. "Death passed upon all men, for that all have sinned" (Romans 5:12). So the Law was one vast system of blood-symbols.

On every article of the Temple was stamped the truth that man's sole hope of life was through another's death. What God means by sacrifice, and therefore by Calvary, is



By D. M. PANTON

embodied silently, convincingly, unanswerably in the Temple shambles of 1,600 years.

## A PICTURE OF SUBSTITUTIONARY ATONEMENT

But the Temple is much more than that; it is a kindergarten, not of death but of life. A parable, not of hell but of heaven. So in one word all the gigantic parable stands forth—*substitution*. The death-doomed sinner who brought the sacrifice left the temple *alive*. *He left death in the temple*. A man who was to be forgiven had to produce a death that was capital punishment for his sin; and the blood that poured forth—the best of all proof that the death penalty had been inflicted—was accepted as *his* capital punishment. Vegetable offerings were never accepted as atonement for sin, and no *living* animal was ever offered to God. God said, "The soul of the flesh is in the blood; and I have given it (the blood) to you upon the altar to make atonement by reason of the soul (that is in it)" (Leviticus 17:11, free translation).

## TWO MILLENNIUMS WITHOUT ANIMAL SACRIFICES

But now we confront a fact of enormous challenge. If a man entered God's presence only when covered by sacrifice, how is it that not a single sacrifice has been offered for nearly 2,000 years and the sole site of sacrifice is occupied by a Mohammedan mosque?

There is no solution to any problem except in the Christian revelation, and its answer here is life itself. The Lord Jesus answers, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . He taketh away the first [animal bodies on the altar] that he may establish the second" (Hebrews 10:5, 9).

## THE GOOD IN GOOD FRIDAY

GOOD FRIDAY—HISTORIC DAY OF DISASTER, THE *goodness* of the day was hardly apparent. About the *goodness* of Good Friday, 1964, men also wondered. Terrifying spasms of the earth registering more than 1,800 shock waves left devastation in their wake along the Alaskan coast.

Houses were swallowed into the earth. Concrete and steel buildings were shattered. Locomotives were tossed

into the air. Automobiles perched mawkishly on rooftops. In Valdez, the entire wharf with 30 men working on it disappeared from view and was never seen again.

One of the men on that dock was Duane Carriker, an Assemblies of God missionary. It was a dark Good Friday evening when husband and father failed to return to the Carriker home. When it became known that his absence would be permanent, very simply Mrs. Carriker explained to her children, "Daddy has gone to heaven."

Some time after the tragedy Mrs. Carriker was attending the All-Alaska Convention of the Assemblies of

Brute nature can never be a substitute for human crime. No angel, anymore than an animal, could take man's punishment or die in man's place. The Law is prosecuting men, not animals. For this reason a Man, and He alone, can supersede all sacrifices forever. Therefore the whole vast sacrificial system of the Temple, never meant to save but only to picture, is swept into oblivion. And the Son of God, become the Son of man, steps into the enormous breach. He Himself says explicitly that He came into the world to function in place of the Temple sacrifices. The parable is gone; the reality is come.

#### CHRIST'S BODY, THE PERFECT SACRIFICE

So now the secret of our problem lies bare. The Body replaces the "bodies" to serve exactly the same purpose—*substitution*. Therefore ponder carefully the Body and its preparation. Our Lord's words—uttered before He had assumed human nature and uttered as one of the Godhead speaking in the counsels of God (Hebrews 10:5)—reveal the very kernel of all atonement. "Sacrifice and offering [animal carcasses] thou wouldest not, but a body [a real human body] hast thou prepared me"—the preexistent Christ.

The body of the animal sacrifice had to be immaculate, without a blemish. So here the Lord's body is immaculately born, sinless, perfectly and positively human, summing up in itself a complete humanity. It was, therefore, a body which could suffer exposure, exhaustion, laceration, the death-rattle; a body which God prepared and which the Lord accepted, deliberately to supersede all other conceivable bodies in sacrifice. But the critical value of the body was that it could be broken in death, with the inevitable hemorrhage; because a body, fractured, involves an outpoured soul. "Thou shalt make his soul," we read of our Lord, "an offering for sin." He said, "This is my blood which is shed [poured out] for you" (Luke 22:20). Without blood effusion there is no remission. This explains the enormous emphasis the Holy Spirit lays on the blood of Christ as the element of salvation. Body and soul have been offered: the substitution is complete.

The Old Testament said, "The Lord hath laid [made to meet] on him the iniquity of us all" (Isaiah 53:6). The new Testament says exactly the same thing, "Who bare our sins in his body on the tree" (1 Peter 2:24). This body, therefore, virgin-born, was a preparation, as no other body has been or could be, for incarnate Deity and spotless sacrifice.

#### CHRIST'S BLOOD, THE UNIQUE ATONEMENT

We now reach the supreme moral reason for the Incarnation. The perfection of the sacrifice, the vast substructure of the substitution, the undergirding, the underpinning of the sin-load, perfectly and completely depends on the Person who bore the load. This is expressed in an utterance so divine as to be fully comprehensible only by Deity, in whom "dwelleth all the fullness of the Godhead bodily" (Colossians 2:9). Infinity underlay universal sin and alone could bear it or expiate it: "The propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).

For a parable as vast as the Temple's 16 centuries of sacrifice, the truth it foreshadows must be vaster still. And so it is. He only could be a substitute for all humanity who is more than all humanity gathered into one. The body was prepared: the back was made to bear a world's sin: the shoulders were shaped for a world's load: the sacrifice was born for the altar. Underneath the all-but-infinitude of human sin lay the absolute infinitude of the Body in which dwells all the fullness of the Godhead bodily.

Multiply our sins by three thousand millions of mankind, and multiply that enormous mass of living sin by the scores of generations since Adam, and every one of us feels like the New York girl delivered from the vilest sin who exclaimed: "*It was no common blood that saved Nell Conway.*"

#### THE ALTAR GOD RECOGNIZES TODAY

"We have an altar" (Hebrews 13:10) and it is Calvary. No other altar has been recognized by God since. All earlier altars were shadowy, but studied, forecasts. A mound of earth and stone to picture a hill; stones which no tool had touched, to stand for the natural rocks of Golgotha. Wood laid on the altar—symbolizing the Cross, awaiting the Saviour. The sacrifice bound to the altar—speaking of the nailed Saviour. The four bloodied horns of the altar—the dripping palms and feet. Behold the Lord as He "tasted death for every man" (Hebrews 2:9).

So the great forerunner sums Him up in one word: "Behold the Lamb of God [the epitome of all lambs upon all altars] which taketh away [by His own blood-effusion once for all] the sin of the world."

Behold the Lamb, "*slain from the foundation of the world*" (Revelation 13:8).

—*The Elim Evangel*

God in another city and placed a long distance call to the home in Valdez. Her daughter, Janette, answered the call.

"Who is this?" the telephone operator asked.

"Janette," came the reply.

"Where is your mother?" asked the operator.

"She is in Anchorage."

"And your father?"

"He has gone to heaven," Janette quickly replied.

Apparently the long distance operator had never handled a call to that point, for she asked again, "*Where* did you say?"

"He has gone to heaven," the child answered once more. "He went the day the earthquake came and has not been back."

By this time the operator was obviously shaken, so the mother took over. "Let me speak to the little girl," she said. "You have the right number; she is my daughter."

The goodness of both fateful Fridays met and merged in that poignant moment. They met in the swift assurance in a little girl's heart that her daddy was with the Lord. And in the continuing vitality of Duane Carriker's Christian testimony.

# Youth Inspired by Spiritual Radio Services

LETTERS FROM YOUNG PEOPLE REVEAL DEEP SPIRITUAL  
LONGINGS AND THE DESIRE FOR GOD IN THEIR LIFE

By RON ROWDEN

TODAY'S WORLD PRESENTS A GREAT challenge to young men and women. Success demands higher education and greater skills than were required of previous generations.

Many young people become victims of the immoral undertow, rebellion, and ungodliness of the age. Others, however, show great interest and concern for their spiritual lives. For these, *Revivaltime* is a continuing source of inspiration and spiritual strength. During the 11 years *Revivaltime* has been on the ABC radio network, hundreds of young people have accepted Christ as Saviour through the broadcast ministry.

From college students and service-

men to lonely inmates of state and federal institutions, hundreds of young people write to *Revivaltime*, expressing thanks to God for the broadcast service. A Methodist seminary student recently wrote:

"I want to tell you how much I am blessed by the *Revivaltime* radio ministry. Often when I have become discouraged in my studies and student pastorate, I have felt the encouraging and strengthening power of God's Spirit upon my life as a result of your messages.

"The testimonies on your broadcast also strengthen my faith in God. He is willing to work miracles in our day and age."

Another letter illustrates youth's response to the broadcast service:

"I am a student at the University of Illinois and listen to your program every Sunday evening. I really enjoy the inspiration and uplift I receive from the broadcast."

The ministry of *Revivaltime* is also a source of meaningful counsel to teen-agers who are establishing behavior patterns that will last throughout adulthood. The full-gospel radio service and personal counseling with C. M. Ward prevent many youths from drifting with the crowd.

A teen-ager in Coos Bay, Oreg., wrote: "I am 15 years old. I thank the Lord for your weekly broadcasts, for many times while I listened to the radio service my burdens were lifted. Pray that I will be a witness to all those with whom I come in contact."

Scores of young lives have been

directed into deeper spiritual channels as a result of *Revivaltime's* concern in prayer. A mother in Des Moines, Iowa, testified to the mercy of God: "I asked you to pray for my 19-year-old son who was unsaved. Thank the Lord he is now enrolled in Evangel College, Springfield, Mo., and is so glad to be a Christian!"

While *Revivaltime* does reach thousands of young listeners in America, its worldwide outreach continues to be a powerful influence for Christ in other nations also. A young American soldier serving overseas found *Revivaltime* especially uplifting:

"Although I only have a few more days to serve in Vietnam, I want you to know your program reaches even into the jungles of this southeast Asian country.

"Our only contact with the outside world is by radio and the aircraft which bring our supplies. While tuning my radio on Sunday morning, I chanced to hear your program through the facilities of the Far East Broadcasting Company station in Manila.

"I was exceedingly pleased to hear the inspirational music and preaching of the Word. My soul was refreshed, and I longed to be in a meeting again with the saints of God."

For a young man in Nimba, Liberia, *Revivaltime* was a spark of hope that completely changed his outlook on life. He wrote:

"I thank the Lord for the privilege of listening to that Sunday morning broadcast which has brought such a change in my life. Now I can do with ease the things which I could not because of my physically ailing body. The Lord through His divine will has brought me to the United States. Now, as a Christian, I will be studying in Emporia, Kans., for six months.

"I pray that the light of salvation and healing will shine to the remotest end of the earth, and that men such as you who have that light may glorify our Father in heaven."

A number of students endeavoring to be living epistles of Christ realize the importance of *Revivaltime's* ministry and sacrifice regularly to support it. Typical of this concern is the following letter from a student at Evangel College:

"Enclosed is \$5 to help meet the need of *Revivaltime*. At first I told myself that I needed all the money I could save to finance my four years at college. But I prayed.



**IF YOU ARE AN  
EVANGELIST**

Affiliated with the Assemblies of God

**PLEASE NOTE:**  
We would like to include  
your name and picture  
in the new  
Directory of Evangelists  
Please write for information

**Office of  
Spiritual Life - Evangelism Commission**  
1445 Boonville Ave.,  
Springfield, Missouri 65802

"First I found myself asking the Lord to place a burden on the heart of someone that had enough money to meet the need. Then I realized I was trying to shift the urgency I felt onto someone else. If I am not willing, how can I pray that others will be?"

"I will continue to support and pray for *Revivaltime* as I know the Lord is moving in hearts across the nation through your wonderful ministry."

These dedicated young people are aware of the urgency of the hour. They are making a sacrifice to spread the gospel.

Will you join them in supporting this worldwide radio crusade? Send your letters and offerings to *Revivaltime*, Box 70, Springfield, Mo. 65801.

## SPRING TOUR OF REVIVALTIME CHOIR IN EASTERN STATES

THE REVIVALTIME CHOIR EMBARKS on its annual spring tour Friday, April 16.

Traveling more than 2,700 miles, the choir will tour for nine days and appear in six Eastern states. Cyril McLellan will direct the 36-member group on the tour.

The Revivaltime choir, made up of students from CBI, to go on spring tour.



Featured on the choir's program will be Denise Power, *Revivaltime* soloist; Cyril McLellan, violinist; and special groups within the choir. Each service will conclude with a *sermon in song* designed to relate God's plan of redemption and point the way to Christ.

Hundreds of persons are led to make decisions for Christ each year as a result of the choir's anointed ministry. Many who have heard the broadcast and recorded music of the group will want to hear them in person.

If you are within driving distance of one of the services, plan to attend. Invite a friend to join you. Pray that God's blessing will rest upon the choir and all who attend each service.

### TOUR SCHEDULE

Friday April 16	Assembly of God Jerseyville, Ill.
Saturday April 17	Harrison Avenue Assembly Harrison, Ohio
Sunday a.m. April 18	Calvary Temple Columbus, Ohio
Sunday p.m. April 18	Bethel Temple Assembly Canton, Ohio
Monday April 19	Bethel Full Gospel Church Rochester, N. Y.
Tuesday April 20	Gospel Tabernacle Stamford, Conn.
Wednesday April 21	Bethany Assembly Paterson, N. J.
Thursday April 22	First Assembly Warren, Ohio
Friday April 23	Westside Gospel Tabernacle Indianapolis, Ind.
Sunday a.m. April 25	Tri-City Park Tabernacle Granite City, Ill.

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**SO MUCH**  
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about  
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say it  
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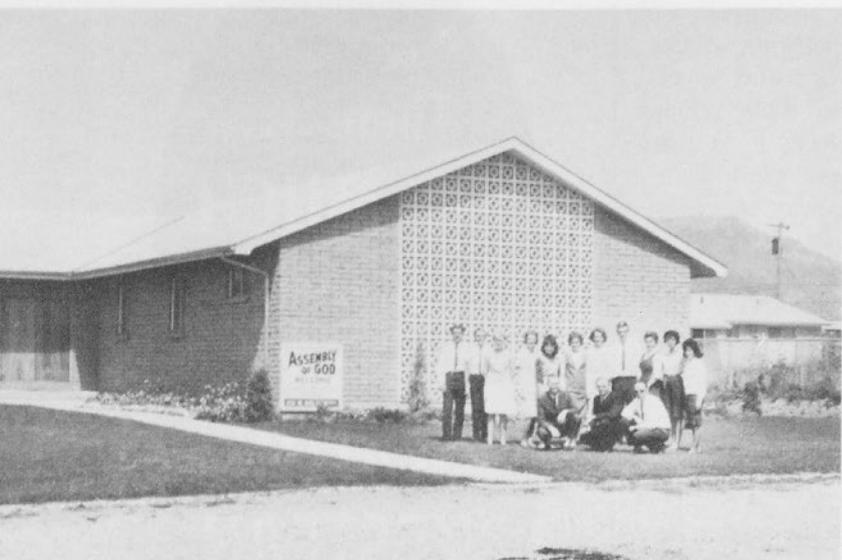
City ..... State ..... Zip .....

Age..... Birthday..... Male.... Female....

Single..... Married..... Are you in school  
now? .....

(If in school, what grade? .....  
(If not in school, what is the last grade you

completed? ..... Year .....



The attractive new Assembly of God in Layton, Utah, is the result of cooperation by C.A.'s, S-T-L, and district and national Home Missions departments. The young people shown were members of the "Youth with a Mission" team.



Jasper Weaver (left), present pastor of the Layton Assembly stands beside Russell Cox, college youth representative for the Assemblies of God. Brother Cox served as evangelist at the church during the "Youth with a Mission" outreach last summer.

# THE LAYTON STORY

By **RUSSELL J. COX**  
College Youth Representative

THE PEOPLE WHO SETTLE NATIONS OR STATES SHAPE the future. Utah's early settlers stamped the closely knit religious, political and social order of the Latter-day Saint persuasion so deeply into their culture that anyone breaking from this norm felt the pressure of contrary religious and social views. Until recent years when the mobility of the U. S. population brought people of other beliefs into the metropolitan areas, Utah cities were as solidly Mormon as the rural areas are even now.

Unintimidated by this religious stronghold, *Youth with a Mission*, a team of Christ's Ambassadors under the direction of the pastors of the Salt Lake Valley and coordinated by District C. A. President Darrel Madsen, staged a door-to-door witnessing campaign last August called *Operation Utah*. In Layton, one of their target cities, they made 800 contacts. Eight persons were led to Christ in their homes, and nine were converted in the special services held in the newly erected Assemblies of God church. Four received the baptism of the Holy Spirit that week.

Certainly this was not the first Assemblies of God penetration in the area, but it was the first of its scope. Presently there are 19 fine Assemblies of God congregations in Utah, including those in Salt Lake City and Ogden. Layton, a city of 10,000 situated between these two centers, had been without a full-gospel witness until 1952.

The Al Strayers and two other families began a Sunday school there that summer. By December they rented an old laundry building, and for five years it was the Assemblies of God meeting place in Layton.

In 1957 the Strayers negotiated the purchase of a

214- by 120-foot lot that was to become the site of their new church. Later that year Don Craig became pastor and under his leadership a parsonage was built nearby. Partitions were left out to provide a temporary sanctuary.

A church building permit was obtained and relationships with some of the businessmen of the city became very cordial. A 10 percent discount was allowed on all lumber.

Financial help came from a number of sources. A gift of \$750 from District C. A. Speed-the-Light funds was designated for the Layton church. Two loans of \$1,000 each were obtained from the Church Extension Loan Fund and the National Home Missions Department, which were paid back within the year.

Jasper Weaver has been the pastor since November, 1961. There has been a gradual growth with Sunday school attendance averaging 68 last year. Pastor Weaver and the congregation have done a great work. The lovely new church is carpeted across the platform and altar space. An organ was donated. A beautiful mural adorns the wall behind the pulpit. The grounds are beautifully landscaped. The church has a very pleasant and appealing appearance both outside and inside. The Layton Assembly of God looks forward to an expanded ministry in the future. Due to its proximity to Hill Air Force Base the church has a ministry to the personnel of this facility.

*Note:* C.A.'s of the nation have helped numbers of pioneer churches over the "hump" through Speed-the-Light offerings. Twenty percent of Speed-the-Light funds are allocated to Assemblies of God districts for their home missions projects. Elsewhere as well, C.A.'s have participated in literature distribution and door-to-door witnessing in areas where new churches were being established. They are also doing their part in Breakthrough-8000, the current church extension thrust of the Assemblies of God.

"OH, NO, ELWHA AGAIN!" CHRIST'S AMBASSADORS OF the Elwha Indian Assembly at *Port Angeles, Washington*, were greeted with these words as they entered the white churches that had invited them to their C. A. rallies. The reason: the Elwha C.A.'s had taken home the Speed-the-Light plaque and had retained the C. A. banner time and again.

Now the American Indian Fellowship of the Northwest District has its own C. A. organization and its own flag, for which Indian C.A.'s compete much as do the C.A.'s of other churches.

The Assemblies of God has nearly 40 American Indian and 15 Alaskan C. A. groups. The young people are beginning to contribute both spiritually and materially to their churches. In some churches where they do not find a separate C. A. service advisable, the C.A.'s add much to the regular services through their inspiring testimonies, special music, or song leading.

The Elwha C.A.'s saved money and bought *Melodies of Praise* songbooks for the church two years ago. Then they started saving to put tile on the 36- by 36-foot church floor—a rather ambitious project. The tile is on hand to be laid soon.

Several months ago, Pastor Bernard Ellsworth appointed Fred and Jan Charles as youth directors. The C. A. work is progressing under their capable leadership. The group has about 20 active members.

The young people are now taking on another project—adding more songbooks, since the church is growing and the present supply is inadequate.

The 40 *Albuquerque, New Mexico*, All Tribes Indian Assembly C.A.'s responded wonderfully in a recent church revival. Some were saved and others rededicated their lives to God. Some are from Indian families who regularly attend the church and others are from the Indian Boarding School.

The *Holbrook, Arizona*, Indian C. A. group was organized in September, 1964. Faye Crone, a young school-teacher, helps in the Mission and is in charge of the C. A. group. The C. A. services have proved beneficial since the members learn to pray in public, lead the singing, sing special numbers, and perform other duties. In each service the young people have an opportunity to seek the Lord. About 40 C.A.'s attend each service. From their offerings, they have purchased chorus books which they enjoy using.

The C.A.'s of the *Casa Blanca Assembly* on the Gila River reservation in *Arizona* serve as the church choir. They also sing at the government hospital every Wednesday evening. Afterward, they visit the patients and testify to them. It is thrilling to see these enthusiastic young people taking Christ to their own people.

In October, 1964, the *Fort Hall* Indian Assembly in *Idaho* organized a C. A. group. As many as 35 young people come to the Thursday evening service and thoroughly enjoy a meeting designed especially for youth. Their offerings are not large, but they have helped foreign missionaries, as well as their own church. For instance, they purchased a shirt for a missionary's son and pledged and paid toward a missionary's Speed-the-Light car. Now they are looking into the cost of a bicycle for a national worker who is opening a new work in

## AMERICAN INDIAN C.A.'S ON THE MARCH

Madras, South India. Thus the American Indian youth will be helping the Indians of India! All the officers of this C. A. group of Indians.

Although the *Nenana, Alaska*, Assembly is only two and one-half years old, it began a youth center in connection with the church work the first year. Quite a number of young people were faithful in attending the regular services. A majority of the population of Nenana is either Episcopalian or Roman Catholic. The Catholic priest soon forbade any of their youth to attend, which decreased attendance.

In spite of this, 11 young people from this area attended the first Alaska Youth Camp last summer. Some of these were from other churches and all said they wished to return to the next camp. God has been moving in their hearts. Many young people of the town would attend the church if their parents would allow them to.

During November, the Nenana young people attended the first *Interior Alaska* C. A. rally at Fairbanks. Pastors expect this to grow into a regular fellowship for the C.A.'s. In spite of 50-below-zero weather in January, Sister Schuller (who is in charge of the youth work) had an encouraging number of youth gather at her home 16 miles from town. The Nenana young people are looking forward to next year's camp and Pastor Rutledge is praying many will be able to attend and find the Lord as Saviour while there.

New C. A. groups are being organized and steady development of the youth program in Alaska (both Indian and white) appears certain. 

These Indian C.A.'s of Holbrook, Ariz., typify the growing interest in youth work among Indian assemblies.



# Evangelism BREAKTHROUGH



GEORGETOWN, S. C.—A true revival spirit prevailed throughout a three-week meeting at First Assembly here with Evangelist and Mrs. H. A. Strange of Mexia, Tex. There were 14 saved and 11 filled with the Holy Spirit. After the close of the special services, eight were baptized in water and 10 joined the church. This was the first revival held in the new building, dedicated in September by W. G. Dixon, district superintendent.

—D. F. Flanagan, Pastor

QUITMAN, TEX.—The Assembly of God here was refreshed and encouraged by the ministry of Evangelist J. V. Pace of Waxahachie, Tex. Attendance was high and the effects of the revival out-reaching. The spirit of revival is still present in regular services.

—J. D. Ross, Pastor

LA MARQUE, TEX.—Evangelist Carl E. Reynolds, Sr., presented evangelistic, dispensational, and prophetic messages during a meeting at First Assembly here. Many were blessed and stirred by his ministry; the people were made more conscious of Christ's soon return.

—O. J. Herring, Pastor

WALNUT RIDGE, ARK.—During the revival with Evangelist and Mrs. Bill Heady of Fredricktown, Mo., at Midway Assembly here, several were saved or filled with the Holy Spirit. Many were encouraged through the ministry of God's Word.

—Lehman Rorex, Pastor

OKLAHOMA CITY, OKLA.—There were 25 saved or reclaimed and 25 baptized in the Holy Spirit during a three-week revival with the Donnell-Holler Team at Evangel Assembly here. The altar services were times of spiritual refreshing. Attendance reached as high as 350 in some services.

The church has had a steady growth. Two morning worship services are conducted each Sunday at 8:30 and 10:45, to enable everyone to attend. This will be continued until a larger sanctuary is erected.

—Floyd L. Poag, Pastor

LEE'S SUMMIT, MO.—The Tanner Team of Willmar, Minn.,

conducted a successful campaign at First Assembly here in January. At least 20 came for salvation, many were filled or refilled with the Holy Spirit, and a number testified to definite healings. Attendance was excellent throughout the meeting.

—Robert E. Palmer, Pastor

## COMING EVENTS

NATIONAL ASSOCIATION OF EVANGELICALS, 23rd annual convention, April 27-29, Leamington Hotel, Minneapolis, Minn. General sessions open to public. Dr. Richard Halverson, Dr. Myron Augsburger, and NAE

President Dr. Jared Gerig, speakers for evening rallies.

DEDICATION SERVICE AND FIRST REVIVAL—April 11-25 at Calvary Temple, Chester, Ill., with Evangelist and Mrs. William Hayes. Dedication on Easter, Apr. 18 at 2:30 p.m. E. M. Clark, District Superintendent, speaker.—by Gueary H. Clendening, Pastor.

## AMBASSADOR CHOIR ON SPRING TOUR

The Ambassador Choir, composed of 40 dedicated youth from Southern California College, Costa Mesa, is currently on

its annual spring tour. Director Paul Johnson reports the emphasis of the tour is to reach souls with the gospel.

The choir is scheduled for appearances in the following churches:

April 11 (a.m.)—Bethel Temple, Turlock, Calif.; April 11 (p.m.)—Bethel Temple, Sacramento, Calif.;

April 12—First Assembly, Elko, Nev.; April 13—First Assembly, Billings, Mont.; April 14—First Assembly, Casper, Wyo.; April 15—First Assembly, Rapid City, S. Dak.; April 16—Assembly of God, Broken Bow, Nebr.; April 17—Assembly of God, Bridgeport, Nebr.

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Clanton	Temple	Apr. 7-18	Dave & Pat Olshevski	Harold C. White
	Montgomery	Central	Apr. 18-25	Gene Burgess	Vaudie Lambert
Ark.	Danville	A/G	Apr. 4-18	Paul & Pat Emerson	Daniel Jensen
	Poyen	A/G	Apr. 11—	Billy W. A. McLean	C. J. Hartwick
	Star City	First	Apr. 18-May 2	Royce & Mrs. Lowe	Willis Brothers
Calif.	Artesia	A/G	Apr. 4-18	Helen Steele	Raymond DeVito
	Bakersfield	Full Gos. Tab.	Apr. 18-May 2	E. T. Quanabush	Dwight H. McLaughlin
	Bell	Full Gospel	Apr. 18-May 2	E. C. & Mrs. Briggs	Douglas H. Brown
	Bishop	A/G	Apr. 12-18	Jerry Knibbe	Tommy Witt
	Burbank	*First	Apr. 18-23	Charles Senechal	H. P. Wilde
	Covina	A/G	Apr. 18-May 2	Ernie Rogers	J. B. Lindsey
	Eureka	Henderson Ct.	Apr. 4-18	Thomas Hernandez	Lorin W. Short
	Monrovia	Gos. Tab.	Apr. 13-18	Knouse-Stovall Team	Binton Huffey
	San Joaquin	A/G	Apr. 14-18	Raymond Miller	Hymman O. Wood
	Sonora	*A/G	Apr. 11-18	Christian Hild	Don Throne
	Soquel	*A/G	Apr. 18-23	Charles Senechal	Dave Colbert
	Willows	First	Apr. 18-May 2	Charles & Mrs. Shipley	Samuel Kern
	Lodi	First	Apr. 13-18	Silas Gaither	Gene Forrest
Colo.	Commerce City	First	Apr. 13-25	Neville & Beulah Carlson	Richard D. Emerson
	Longmont	A/G	Apr. 15-May 9	Gary & Sharon Archer	James I. Miller
	Sterling	A/G	Apr. 4-18	F. D. McClellan	Jame. A. Call
Conn.	Hartford	Gos. Tab.	Apr. 14-18	Monty Garfield	Harold Brumback
Fla.	Orlando	Pine Hills	Apr. 7-25	Don & Sharon Parker	J. E. Winstead
	Pensacola	First	Apr. 14-25	Joel Palmer	A. E. Spence, Jr.
	Tallahassee	A/G	Apr. 11-25	B. R. Minton	Allen Norris
Ga.	Atlanta	Bouldercrest	Apr. 11-18	Don Carroll	Eugene Gustafsen
	Stockbridge	First	Apr. 18	Nettie Parham	M. T. Vaught
Idaho	Payette	A/G	Apr. 7-18	Dave Tonn	A. E. Rainwater
Ill.	Alton	Edwards St.	Apr. 14-25	Tommy Barnett	Richard Dortch
	Cahokia	First	Apr. 14-25	Bob McCutchen	Guy Jackson
	Chester	Calvary Temp.	Apr. 11-25	William & Mrs. Hayes	Gueary H. Clendening
	Cottage Hills	Forrest Mission	Apr. 11	Tommy Heady	Louie Estes
	Greenville	A/G	Apr. 13-25	Jerry Stegall	Eugene Dayka
Ind.	Cambridge	First	Apr. 13—	Daniel Summa	Coleman Barlow
	Edinburg	A/G	Apr. 13-18	Harry V. Vibbert	Gerald Badger
	Gary	Black Oak	Apr. 4-18	Wilburn H. Fisher	Jimmy Johnson
	Hammond	**A/G	Apr. 13-18	Paul Hild	Walter Hanneman
	Indianapolis	Light House Tab.	Apr. 8-18	Cox & Brown Team	William Totman
	Lawrenceburg	A/G	Apr. 13-25	J. E. Friend	William Bedwell
	Muncie	Glad Tidings	Apr. 4-18	Dwight Edwards	John T. Conaway
Iowa	Correctionville	A/G	Apr. 12-18	L. H. Kyle	Robert Aver
	Mount Ayr	A/G	Apr. 4-18	Ivan & Mrs. Kimmel	Clifford Gerard
Kans.	Augusta	A/G	Apr. 18-May 2	Knott-Olson Team	Paul Lewis
	Caney	A/G	Apr. 7-18	Ken Broadus	Ray Hollis
	Hutchinson	First	Apr. 18	Lindy Lummer	Russell Rexroat
	Kansas City	Maple Hill	Apr. 13-25	Norman & Evelyn Hays	Moses Copeland
	Pittsburg	First	Apr. 13-18	C. M. Smitley	Oscar Bolen
	Wichita	S. Seneca	Apr. 4-18	Lula M. Ware-Bwana Pack	J. M. Hollis
Mass.	Quincy	Glad Tidings	Apr. 11-25	J. Earl & Mrs. Douglass	Hugh Corey
Minn.	Glenwood	A/G	Apr. 11-25	D. L. Nultemeier	Merrill Christensen
Mo.	Crocker	A/G	Apr. 11-25	Glenna Byard	Lyall Parsons
	Edina	A/G	Apr. 4-17	Billy & Pat Heady	E. E. Hembree

April 18 (a.m.)—First Assembly, Aurora, Colo.; April 18 (p.m.)—First Assembly, Grand Junction, Colo.; April 19—Assembly of God, Durango, Colo.; April 20—First Assembly, Farmington, N. Mex.; April 21—Highland Assembly, Albuquerque, N. Mex.; April 22—Central Assembly, Roswell, N. Mex.; April 23—First Assembly, El Paso, Tex.; April 24—Central Assembly, Tucson, Ariz.; April 25 (a.m.)—First Assembly, Phoenix, Ariz.; April 25 (p.m.)—First Assembly, San Diego, Calif.

The same bus driver has accompanied the choir for the past nine tours. He was converted during one of the earlier tours and is still serving the Lord.

## LILLIE BUFFUM CALLED HOME

LILLIE BUFFUM, 89, of Stockton, Calif., was called home to be forever with Christ on January

7, 1965. Sister Buffum was an ordained minister in the Assemblies of God throughout most of her lifetime and was widely known throughout the Pentecostal Movement.

Up until a few days before her death she remained active in gospel ministry. In fact, she and her son Herbert Buffum Jr., were scheduled to speak at two San Diego churches on Sunday, January 10, but she became ill and was admitted to the hospital on January 6, then departed this life the next day.

Mrs. Buffum was the widow of Herbert Buffum, well-known Pentecostal evangelist and hymn writer who died in 1939. Brother Buffum wrote thousands of gospel songs of which more than 1,000 were published. His most popular songs included "My Sheep Know My Voice," "I'm Going Through," "When I Make My Lost Move," "The Old Fashioned Meeting," "Across the Great Divide," "I'm Going Higher," and "When I Take My Vacation in Heaven."

A native of Ione, Calif., Mrs. Buffum began to preach while still a teen-ager. After their marriage the Buffums traveled throughout the western states as Holiness evangelists. From 1906 on they proclaimed the Pentecostal message spending many years in Kansas. They preached in churches when invited, but more often it was in tents, schoolhouses, or store buildings. Thousands were converted under their ministry. The Assemblies of God camp meeting at Woodston, Kansas, was started through their efforts.

After her husband's death Mrs. Buffum began writing poetry which she recited with great blessing in her meetings. She authored the book *Lilies From the Valley*. She also wrote gospel songs including "I Have Struck Oil."

She is survived by her son Herbert Buffum Jr., and two daughters, Mrs. Naomi Bartlett of Long Beach and Mrs. Lois Marona of Downey, Calif. Though missed by friends and loved ones, Sister Buffum is rejoicing in the

truth of the poem entitled, "No Death to the Saint," which she wrote some years ago:

"Where Christ abides, death cannot be;  
O Grave, where is thy victory?  
O Death, thou art a conquered foe  
To all God's ransomed saints below.

"Death to the child of God means dawn  
After the long, long night is gone;  
Eternal sunshine after storm  
Where sin and Satan cannot harm.

"From out this sinful veil of tears  
To the glory of eternal years,  
Forever to behold His face  
And tell the story—saved by grace."

## GEORGE O. HAYES WITH THE LORD

EVANGELIST GEORGE O. HAYES, 64, of Houston, Tex., was called into the presence of the Lord February 14. He passed away at the close of a Sunday night service at Calvary Temple in Houston where he had preached for Pastor C. N. Rice both morning and night that day. As the congregation stood for the benediction, following the altar service, Brother Hayes bowed his head on the arm of the pew where he sat, and in moments he was gone.

During 34 years of preaching Brother Hayes, an ordained minister of the Assemblies of God, conducted about 600 revival campaigns and preached on more than 1,000 special occasions (including numerous camp meetings) in Canada, Mexico, and 49 states of the U.S.A. His dedicated ministry brought thousands of people to Christ. Scores of young people entered the ministry because of his counsel and influence.

His sermons were always forceful, effective, and filled with the Word of God, for he had committed great portions of it to memory. He was reading the Bible through for the 28th time. Known only to God are the many ministers, churches, and home missions projects he has helped with his means and ministry.

Funeral services were conducted at the Lindale Assembly in Houston by Pastor James McKeehan, W. S. Graham, South Texas district superintendent; Bracy Greer, pastor of Evangel Temple, Dallas; and Evangelist William A. McCann of Austin. A large choir of ministers and their wives sang, "A Beautiful Life," and "I Will Meet You in the Morning." Brother McKeehan, long-time friend and pastor of Brother Hayes' home church pointed out Brother Hayes' faithfulness to God and to the work of the Assemblies in his message on the text, "I have fought a good fight."

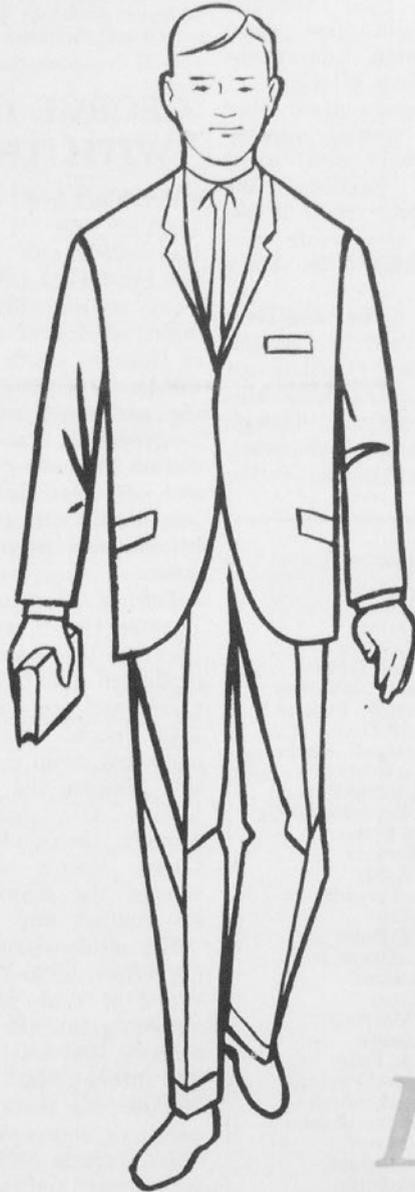
Brother Hayes is survived by his son, M/Sgt. Frank G. Hayes, and a foster son, Charles Hayes.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Mont.	Maplewood	Revival Tab.	Apr. 11-25	Musical Mathans	A. L. Burnett
	Poplar Bluff	First	Apr. 7-18	Roland & Leanna Hastie	C. C. Truitt
	St. James	A/G	Apr. 13-25	Leroy W. Morgan	T. B. Conway
	Kalispell	A/G	Apr. 7-25	Ernest & Mrs. Berquist	C. Merrill Johnson
Nebr.	Lewistown	A/G	Apr. 13-18	Roy & Arlene Brewer	Thomas F. Johnston
	Hastings	A/G	Apr. 14-25	James F. & Mrs. Pepper	Herman W. Lebsack
Nev.	Ely	A/G	Apr. 14	Musical Lindvalls	Howard Davis
	Gabbs	A/G	Apr. 15	Musical Lindvalls	Z. Strasdin-R. Berlin
N. J.	Gardnerville	A/G	Apr. 16	Musical Lindvalls	Charles Baldwin
	Wells	A/G	Apr. 13	Musical Lindvalls	David Schmidt
N. Mex.	Iselin	A/G	Apr. 18-23	Dave & Pat Johnson	Harry W. Schaumburg
	Pennsauken	Calvary	Apr. 6-18	Werner M. & Mrs. Johnson	Harold Barnes
N. Y.	Clayton	A/G	Apr. 11-25	Tommy & Darlene Beard	Jerry Roberts
	Santa Fe	First	Apr. 11-18	Floyd Heady	Orval Kiddy
Ohio	Socorro	A/G	Apr. 11	Tommy G. Crider	W. A. Vanzant
	Woodbourne	Full Gospel	Apr. 13-18	McClure	Louis Lisi
Okla.	Newark	First Trinity	Apr. 13-25	Daena Cargnel	Gene Z. Kulik
	Niles	A/G	Apr. 11-18	Bob Watters	Paul J. Emery, Jr.
Oreg.	Altus	First	Apr. 6-18	S. B. Douglass	Carl McCoy
	Maysville	A/G	Apr. 11-25	Hale-Turner Team	Bill Meyer
	Granite	A/G	Apr. 11-25	Franklin A. & Mrs. Burns	H. L. Morrison
	Midwest City	Soldier Creek	Apr. 12-25	Al Davis	J. C. Girken
Pa.	Oklahoma City	Evangel	Apr. 11-25	Leonard Negrin	Floyd L. Poag
	Tulsa	Sand Springs	Apr. 18—	Steve & Vada Allen	T. A. MacDonough
	Tulsa	Turley	Apr. 4-16	Steve & Vada Allen	Robert Hamilton
	Hermiston	A/G	Apr. 18-25	Gospel Evangel-Aires	Wesley Bransford
S. C.	Stanfield	A/G	Apr. 6-18	H. L. Hensley	James Maxey
	Bloomsburg	Glad Tidings	Apr. 13	John Higginbotham	John S. Palmer
	Brookville	First	Apr. 13-25	H. B. Kelchner	Vernon Bover
	East Greenville	A/G	Apr. 13-25	W. W. Martin	Robert E. Hafner
Tex.	Girard	Bethel	Apr. 13-25	Andrew & Mrs. Basell	Ralph Volpe
	Shrewsbury	Full Gospel	Apr. 13-25	Irving & Mary Howard	Alfred Boyd
	Columbia	First	Apr. 13-25	Arthur & Anna Berg	J. C. Hunnicutt
	Pampa	Bethel	Apr. 18	Bob Wilson	W. Blakely
Utah	Plainview	First	Apr. 5-18	Stephens Bros.	Don George
	Rockdale	First	Apr. 11-25	Singing Stephenson	F. T. Jenke
	Seguin	First	Apr. 12-25	Elmer & Mrs. Barnes	C. A. Caylor, Jr.
	Troup	First	Apr. 14	C. J. Shields	W. C. Harding
Va.	Kearns	A/G	Apr. 11	Musical Lindvalls	Donald R. Anderson
	Arlington	Calvary	Apr. 13-18	Harry J. Steil	Elmer Bilton
Wash.	Kelso	First	Apr. 11—	Thomas Ming, Sr.	Thomas, Ming Jr.
	Parkersburg	First	Apr. 6-18	Clark-Peterson Team	C. W. Roberts
Wis.	Cornell	A/G	Apr. 13-25	P. Clark	Richard Smith
	Janesville	A/G	Apr. 7-18	Bob & Jeri Winford	O. W. Lemberg
Canada	Kaukauna	A/G	Apr. 13-25	Darryl & Kathy Olson	Walter P. Tyson
	Kenosha	A/G	Apr. 4-18	Bobby Black	John Wilkerson
	Milwaukee	Bethel Tab.	Apr. 18-25	Bob & Jeri Winford	E. E. Kirschman
	Milwaukee	Calvary	Apr. 13-25	Ernie Eskelin	John Wannenmacher
India	Sparta	A/G	Apr. 12-25	Peter DeLeon	Adam Biffert
	Paris, Ont.	Evangelistic Ct.	Apr. 13-25	W. Clifford Nelson	W. B. Greenwood
W. Indies	Toronto	Queensway Cath.	Apr. 16-May 2	Watson Argue	A. W. Ness
	Bangalore	A/G	Apr. 11-18	Stanley P. MacPherson	Ovid A. Dillingham
	San Fernando	City Park	Apr. 11-25	Paul Olson Party	Larry Ulseth

\*Children's Revival

\*\*Youth-Arama

Due to printing schedule, announcements must reach *The Pentecostal Evangel* five weeks in advance.



"There goes that  
Jones boy...."

"There goes that  
Assemblies of God boy...."

"There goes that  
Christian boy...."

Each C. A. bears a tremendous responsibility. His life is a letter written so all the community may read. He is identified with his family, his church, and his Lord. Sometimes all of us are tempted to shake free of such a burden—to "be our own man." But short of denying our identity, we cannot escape. For good or ill we go on "writing" our epistle. The world reads and says, "That's what the Joneses are like. That's what the Assemblies of God is like. That's what Christians are like." The Christ's Ambassadors movement works to help our young people bring honor to family, church, and God. The C. A. program in your church deserves your wholehearted support. National C. A. Day is a good time to start showing C.A.'s you care.

*LIVING EPISTLES*

TODAY IS

C. A. DAY