

THE PENTECOSTAL evangel

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

APRIL 28, 1968

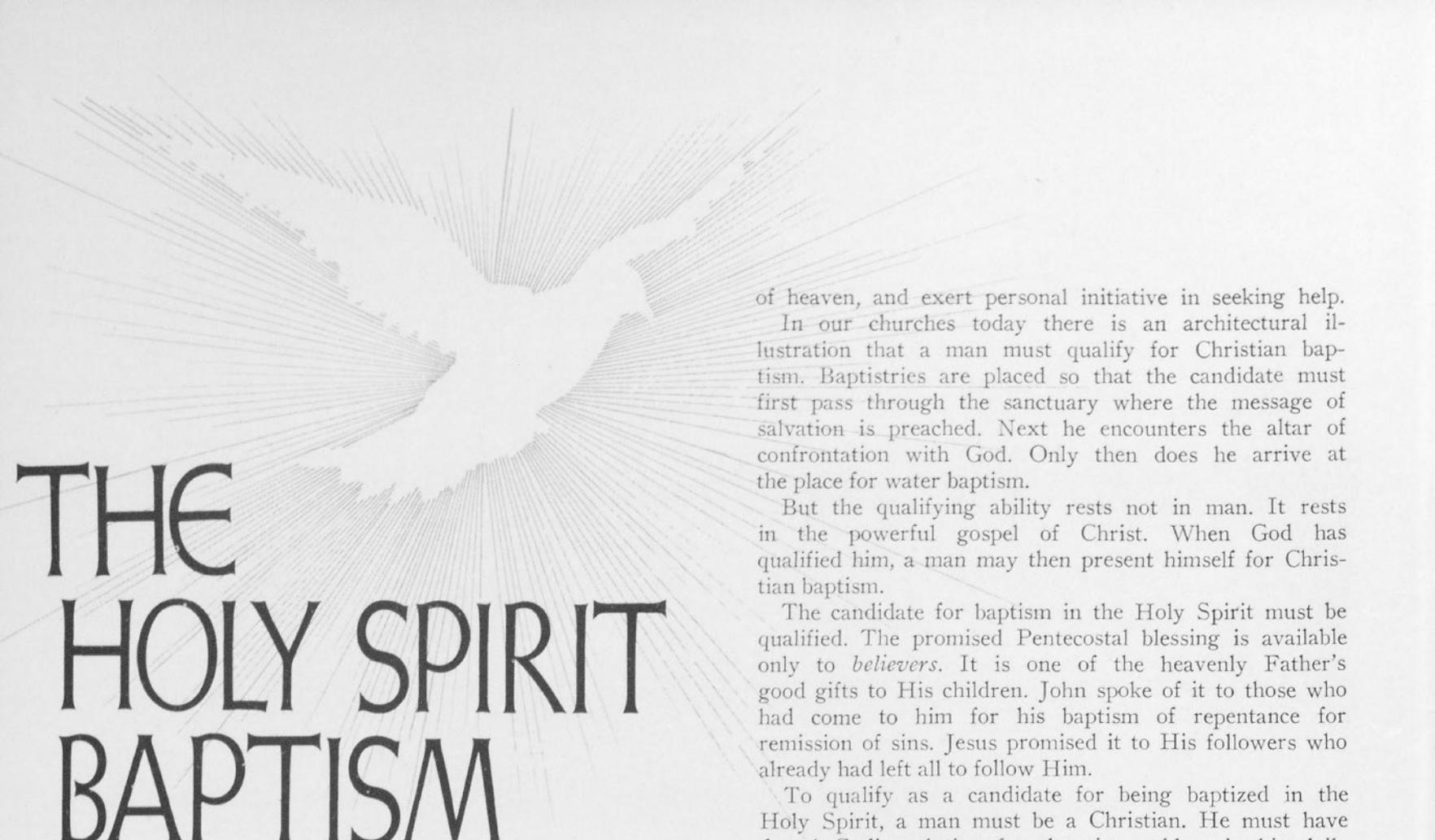
TEN CENTS

COURAGE!

Jesus blazed a path-- even through times like these-- for youth to follow

SEE BACK COVER





THE HOLY SPIRIT BAPTISM

By CHARLES W. HODGE

Pastor, Central Assembly, Memphis, Tennessee

JOHN THE BAPTIST WAS SENT FROM GOD with one specific task—to introduce Christ and His impending ministry. John's carefully chosen introductory words were: "He shall baptize you with the Holy Ghost" (Matthew 3:11).

Here John spoke not of repentance and conversion. He did not speak of the plan of salvation. He simply announced the paramount objective of Christ's ministry as causing mortals to be engulfed with God.

Contemporary Christianity talks much of the baptism in the Holy Spirit. Some understanding has been gained, but much misunderstanding has been fostered. The sincere inquiring Christian can do no other than turn to the Bible for authoritative clarification.

In the Scriptures *the baptism in the Holy Spirit* is compared with and contrasted to John's baptism in water. The term is therefore framed in its association with water baptism as an object lesson. The richness of its meaning is beautifully expressed in the act of immersion.

Five elements are essential to water baptism. There are five counterpart components essential to being baptized in the Holy Ghost.

1. A QUALIFYING CANDIDATE

Water baptism requires a candidate for the sacrament, but the candidate must qualify. Even with John's baptism of repentance, the qualifying candidate had to turn from his sins, orient his thinking to the kingdom

of heaven, and exert personal initiative in seeking help.

In our churches today there is an architectural illustration that a man must qualify for Christian baptism. Baptistries are placed so that the candidate must first pass through the sanctuary where the message of salvation is preached. Next he encounters the altar of confrontation with God. Only then does he arrive at the place for water baptism.

But the qualifying ability rests not in man. It rests in the powerful gospel of Christ. When God has qualified him, a man may then present himself for Christian baptism.

The candidate for baptism in the Holy Spirit must be qualified. The promised Pentecostal blessing is available only to *believers*. It is one of the heavenly Father's good gifts to His children. John spoke of it to those who had come to him for his baptism of repentance for remission of sins. Jesus promised it to His followers who already had left all to follow Him.

To qualify as a candidate for being baptized in the Holy Spirit, a man must be a Christian. He must have found God's solution for the sin problem in his daily living. He must relinquish the carnal self-centeredness of the inner man. Christ will not baptize a man in the Holy Spirit as a cover-up for cancerous sinfulness in the inner man or his outer life. But God has grace to qualify a man for the Spirit's infilling.

2. A PURPOSE

If there were no purpose for baptism, there would be no baptism at all. With John's baptism, the purpose was clearly stated—repentance. Christian baptism boasts a purpose far more meaningful than mere symbolism. It is a sacramental portrayal that a penitent worldling has been crucified with Christ, has been buried with Him, and is being raised to walk in newness of life (Romans 6:3-14).

In the New Testament the intended purpose of the Holy Spirit baptism is equally clear. Jesus specified it as power to witness unto Him (Acts 1:5, 8). The infilling of the Holy Spirit of which Christ spoke is no pie-in-the-sky spiritual luxury—it is a power-for-production necessity. It is not frosting on the cake—it is strong meat for spiritual strength. The glorious experience of which Christ spoke is not an emotional extravagance—it is a spiritual essential. It is the power supply for Christian service.

3. AN ADMINISTRATOR

A third essential element in baptism is someone to administer the ritual. With the baptism of repentance for remission of sins, it was John the Baptist who administered. In Christian baptism, it is the minister of the gospel of Christ who immerses the candidate in the name of the Father, Son, and Holy Ghost.

But there is no mortal who can baptize with the Holy Ghost. The heaven-sent forerunner who introduced Christ and His ministry made it clear that it is Christ

Himself who baptizes with the Holy Ghost. Christ's follower, as a candidate for the Holy Spirit baptism, yields himself to Christ even as he yielded his body to the hands of his pastor for water baptism. It is Christ who takes the yielded life and administers the baptism in the Holy Spirit.

4. AN ELEMENT

In John's baptism and in Christian baptism, the candidates are baptized in water. The strongest aspect of the term, "baptism in the Holy Spirit," is the contrast between water and the Holy Spirit. The candidate for Christian baptism is buried in water even as Christ was buried in the tomb. His whole being is committed to the powers bound up in the baptizing minister and the water in which he is being baptized.

The candidate for baptism in the Holy Spirit must yield his entire being—body, soul, and spirit—to Christ. Christ then immerses him in the Holy Spirit. The Christian is baptized with and bathed in the Spirit of God. He is fully saturated with God. Christ qualifies him as one out of whom flows rivers of living water by the power of the Holy Spirit (John 7:37-39).

5. AN ACTUAL IMMERSION

A state of readiness is reached in every baptismal service. At some point in the proceedings the candidate stands in the water-filled baptistry with the minister and testifies to personal salvation. Important as the previous four elements are, baptism is not complete until the fifth element becomes a reality. There has to be action. The candidate must actually be immersed in the water.

Many candidates for the baptism with the Holy Spirit abort. They are like the hypothetical Christian described in the above paragraph—standing in the baptistry in readiness but not yet baptized. In the Scripture only the verb form of this figure of speech is used—never the noun. The noun *baptism* is not associated with the Holy Spirit—it is always the action word *baptize*. The obvious emphasis is not upon a dogma or a state of spiritual attainment. The emphasis is on the activity of the Spirit.

Jesus promised men would have the indwelling presence of the Holy Spirit. He clearly taught that God the Holy Spirit would actually inhabit obedient believers. (See John 14.) It is this same Spirit who raised Jesus from the dead (Romans 1:4). This same Spirit quickens the body of every believer who is "in the Spirit" (Romans 8:9-11).

It was the Spirit of God who brooded over the face of the deep, becoming the active force in creation. It was the blessed Spirit of God who anointed and empowered Jesus for His ministry upon earth (Acts 10:38). And it is this same Spirit of God with whom Christ baptizes the surrendered believer.

God fills a man with Himself! This is action. This is spiritual reality! Action that can be seen is limited to time. This invisible action—the baptizing endowment of the Holy Spirit—is true reality with an eternal perspective (2 Corinthians 4:18).

What an awesome mystery it is—man filled with God! And what glorious spiritual reality it is to be a channel of activity for God's Spirit—rivers of living water flowing from a man whom Christ has baptized in the Holy Spirit.

SOMEDAY NEVER CAME

By ANSLEY ORFILA

KNOW YOU'RE RIGHT, MRS. ORFILA. I need to be saved, and someday I intend to be saved."

This was Sonny's reply that fateful day my mother pleaded with him to be saved. He had come to our home in my absence, and she eagerly seized this opportunity to witness to him. But Sonny wasn't interested.

"I want to have a good time and sow my wild oats," he said. "Then I'm going to settle down and live for God like everyone else does." With that he concluded the conversation.

Sonny needed Christ. As teen-age friends, he and I had gone deeply into the ways of sin: first smoking, then skipping school, then drinking and car stealing. We ended up in reform school.

But Sonny wasn't too sinful to be saved. As I too can testify in the words of the apostle, "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1:15).

No, Sonny's sins weren't too great. Only one thing hindered him—his own delay.

He went his way, and the months slipped swiftly by. He entered the Navy, found the discipline too rigorous, and soon obtained a release. After that, he just drifted—working a little, drinking beer, playing pool, running with a fast crowd.

Then one night Sonny was in a poolroom in New Orleans, a place we had often been together. There he got in an argument with a younger boy and challenged him to step outside and settle it.

Sonny, over six feet tall, was well able to take care of himself. Once outside he hit his opponent, knocking him to the ground. But as Sonny stood over him, the other boy reached in his shirt, pulled out a pistol, and pumped three bullets into Sonny's body. Sonny fell to the sidewalk. He lay bleeding while an ambulance came screaming through the darkened streets.

At the big Charity Hospital in New Orleans doctors worked feverishly with the unconscious youth. But it was in vain. Sonny never saw the light of day.

The cause of the argument? The youth who shot him had ridiculed Sonny's prowess at "killing" a beer without taking it from his lips!

Little did Sonny think, when he went to that poolroom, he was having his last "good time." But the Bible says, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1). And again, "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

"Someday I intend to be saved," Sonny had said. But "someday" never came.

How foolish to gamble on "someday" when the stakes are so high! Anyone who postpones the matter of his personal salvation is taking an awful chance. *Now* is the only safe time to accept the Saviour. The Bible says, "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2).

Christian Compassion

"CAN YOU HELP ME?" the letter asked. "For the life of me I can't understand why Christians don't show the same compassion as the Lord they profess to serve." And it went on to tell about a brother who had fallen into sin, and repented, but who felt his fellow Christians had never fully forgiven or taken him back into their hearts. It said:

"I don't see why sexual sins should be held against a person any more than other sins that he might commit when he yields to temptation. The Bible tells about a woman who was caught in the sin of adultery. Some very religious people said she ought to be killed with stones. But when her case was turned over to Jesus, He had pity on her. Evidently He saw that she was truly repentant, for He said to the woman, 'I will not condemn you. Go and sin no more.' Why can't Christians be compassionate like this today?"

This was a difficult letter to answer. It continued:

"I know my brother did wrong. It was weak, and stupid, and wicked to do what he did; but afterward he was very repentant, and he did his best to make amends. I've never known anyone to be so ashamed, so contrite. I've prayed so earnestly that the other people in the church would really forgive and would come to love and respect him the way they used to—but after eight months they still act as though he had the measles.

"Why should they be so distant toward him? If he had robbed a bank and been put behind the bars, they probably would have prayed for him, visited him, and done their best to bring him back into the fold. Or if he had fallen into some doctrinal error I'm sure they would have talked with him and done everything possible to straighten him out and get him back into the narrow way. But they seem to put sexual sins in a different category. Are they willing to let a person go to the devil rather than risk the contamination of restoring a fallen brother to full fellowship in the church?

"I can think of only one answer. Maybe it's the guilt in their own hearts that makes people want to 'take it out' on the person who's caught in a sexual sin. After all, people can commit adultery in their hearts, can't they? Didn't Jesus say that everyone who looks at a woman lustfully has already committed adultery with her?

"In that story of the adulterous woman, I guess every one of those religious leaders who caught her must have had a bad conscience, for Jesus said to them, 'He that is without sin among you, let him first cast a stone at her,' and they all sneaked off one by one. Now I don't like to condemn anyone, especially a Christian. I know that church members aren't perfect (for I'm a church member myself) but shouldn't we have enough humility to be able to identify with a fellow Christian who falls into *any* kind of sin?

"I feel as if my heart will break when I see my brother staying away from church. He hasn't turned back to the ways of the world. He's determined to serve God, even if he has to stand alone, but I know he needs the fellowship and help of the church, as we all do.

"Probably the reason I feel so deeply about this lack of compassion among Christians is that it affects my brother—my own brother whom I love very dearly. But isn't he *their* brother too?"

It was a difficult letter to answer.

—R.C.C.

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THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802

THE NEWS REACHED THE CHURCH. "Please pray for Melva Owings. She has fallen down a flight of stairs and is in serious condition!"

It was Sunday morning, September 25, 1966. The Owings family was getting ready for Sunday school, and their son and daughter-in-law were about to leave for Northwest College where he is preparing for the ministry. Melva was helping them store some things upstairs when, arms filled with boxes, her foot slipped. She went rolling and bouncing from one step to another, ending at the bottom with a terrible crash, covered with the flying parcels and unable to move.

The sound brought Cle and Mick, her husband and son, who tenderly placed her on the sofa and began to pray. But the pain was so intense it seemed advisable to seek medical help. In a short while she was in a special contour bed under traction and under heavy sedation. Instead of teaching her Sunday school class, she was in the hospital!

Why would God permit such a thing to happen to a Sunday school teacher getting ready for church?

"I was in the Oregon City Hospital 15 days," she said. "Both legs and feet were numb, but the right one had no feeling at all. It was dead. They took X rays and attempted a spinal tap and myelogram, but without success. My doctor said every muscle in the back was in spasm. The pain was unbearable, and I was receiving morphine right up to the time I was released.

"On October 9 I left the hospital, not knowing if I would ever walk again. My doctor told me that everything possible had been done and it wasn't helping, so I might as well go home. My only comfort was that the Lord had spoken peace to my heart. I had such sweet assurance that He was with me and leading me.

"Several weeks passed by, and I could walk a little, but with much pain and effort, dragging my right foot. As hard as I tried, it was impossible to lift the right leg. Because of the pain I spent most of the time in bed."

On November 11, since her basic condition remained unchanged, Melva Owings was admitted to Providence Hospital in Portland for more X rays and extensive tests. In time a myelogram was completed but showed nothing conclusive. Her doctor, a bone specialist, then called a neurosurgeon for consultation, but there was no agreement as to what might be done. Melva was released and managed to attend church, sitting in a wheelchair. But she, her family, and the church continued to pray.

On December 2, 1966, their oldest daughter was married in Portland's Northeast Assembly, and Melva managed to participate, though in considerable pain.

It was on Sunday evening, December 4, that the miracle took place. The service at Northeast Assembly had closed with a wonderful sense of God's presence, and many were kneeling at the front of the sanctuary. Melva had hobbled to the front seat and stood quietly praising God, lost in the Spirit and oblivious to all about



SOMETHING WONDERFUL HAPPENED



her. When at last she turned to leave, it became apparent that something wonderful had taken place. She could walk straight, use her leg in a normal manner, and all pain was gone!

"As I stood in the presence of God at the altar," she said, "He completed the work He had already begun. When I turned to leave, I could walk as well as ever, and I have been without pain and perfectly normal for over a year!"

"I am thankful that many prayed for me, and most of all that Jesus has revealed Himself to me in such a wonderful way. I know in my heart that He wants to be just as real and precious to each one of His own!"

(Endorsed by Pastor Larry D. Steller, Northeast Assembly, Portland, Oreg.)

THE BIGGEST PLAYBOY OF ALL TIME SAID, "LET US HEAR THE CONCLUSION OF THE WHOLE MATTER."

THE VERDICT

By "Revivaltime" Evangelist C. M. WARD

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1).

ALIFE THAT IS NOT BUILT RIGHT in the beginning will not be built to its fullest potential. The best means of shunning a meaningless, empty, wasted lifetime is discovering a spiritual relationship in the formative years. That was Solomon's opinion.

There can never be too much soul-winning effort among youth. This was the glory that built the Assemblies of God as a revival movement. Services were filled with young people.

Solomon explored all the detours—wealth, power, education, government, wine and pleasure, feasting, mirth, sex, and indulgence. He tested them all in the laboratory of personal experience. He declares them all to be "vanity and vexation of spirit."

The elements of morals, reputation, manners, present and future prospects of the youth of our nation are still with us today. They may be discussed, but they cannot be dismissed. There can be no reality without reverence and respect. We are dealing with the same human nature that Solomon reviewed.

Solomon chose an important word: *remember*. God and His commandments are not a social study. The Ten Commandments are more than traffic safety rules. Remember: "Thou shalt not steal!" Remember: "Honor thy father and thy mother." Make it a pattern of living.

I like to be remembered. It means somebody thinks about me—calls my name, relates incidents where I have been involved, respects my judgment and appreciates my fellowship.

"Remember . . . thy Creator!" Bring to mind His Word. Fix habits of church attendance and Christian involvement. Treat every muscle, every organ, every faculty of your body as "instruments of righteousness."

I am glad it is written, "The righteous shall be in

everlasting remembrance" (Psalm 112:6). I would be in trouble if God treated me as a chance acquaintance.

I remember that two and two make four, and that four times three is twelve. And because I remember, I cannot be dishonest with figures. The tables I learned as a youth will not let me.

That is where the knowledge of God must begin. My teachers must tie the works of nature to Him. My parents must associate the rules of the family with Him. The Congress of my nation must strengthen my faith in Him. I must learn that money, popularity, pride, and power are decoys in the absence of His presence to establish value and relationship.

Solomon said this must be done during our youth.

There are many lines in history: long ago, the Chinese Wall; yesterday, the Mason-Dixon line; today, the Berlin Wall and the Iron Curtain.

A greater line than any of these is the moment of accountability in a child's life. It is that moment when a child must decide for himself what is good and what is evil.

There comes a moment when that life sins against the Lord knowingly. At that moment, the girl or the boy is old enough to repent or perish. That is a great moment! Evangelists must call for it. Pastors must seek it. Parents must respect it. Teachers must recognize it. It means more to our nation than all the gold reserve in Fort Knox.

We are so busy making games out of everything. There is a talisman within young people that asks them to be serious.

I think that is what is so frightening today. Adults are frolicking. This inner sense of gravity—dawning responsibility toward life and their planet—inherent in youth is frightening to an older generation, guilty by default.

The big, big market for evangelism is youth. Yet we thrust play and nonsense and fancies and wildness upon youth who underneath feel a call to seriousness and

responsibility toward life. This is our catastrophic error. The clash is going to get bigger and louder.

I have so often pondered the next few words of this text, "While the evil days come not." It is strange! We can hardly wait to be grown, to get away from home, and on our own.

Many a serviceman is remembering. Yesterday his only problem was how to borrow the car for the Saturday night date. Today he faces ambush and an enemy that keeps coming. Yesterday the only ache he knew was a hunger for Ma's hot biscuits and her fried chicken. Now he knows the wounds and lacerations of war—the pain of break and amputation.

It all comes so suddenly—a world of death, desertion, disappointment, and disease. The perspective is never the same. Opinion is biased. Ideals are warped. Thoughts become cynical. Experience breeds bitterness. Hopes wither. We are introduced to loneliness and separation.

Then what can hold us? If faith has not been established—if the two strongest words in the universe, *I believe*, have not taken root—how can I survive? Tell me!

Youth is on my side. It provides a temporary respite—"while the evil days come not." That is the time to build. Something can be fashioned in me that may never find another opportunity to be fashioned because of pressures and commitments of later years.

Suddenly life seems to cascade. We get the feeling, "I'm over the hill. What does it matter anymore?"

Solomon described it like this: "Nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Mister, what do you have in the years of affliction and age without the friendship of God? You have lost your taste for sport. The old companions are gone. The parties of yesterday, the races, the wagers, the reckless spending hardly compensate for hand-to-mouth existence in a lonely fourth-rate hotel.

You will have time, mister, to balance your complaints of former years about long church services and noisy prayer meetings and Sunday habits with the self-reproaches, the bitter cries, and the gnawing agony of endless hours when you tell yourself over and over, "If I only had it to do over again."

Yes, they are coming—"the years" with "no pleasure in them." What will you do in those years? Ask those in the midst of them who have no God! Ask them.

No wonder, then, today's caldron is youth. Why can we not understand this? We are forcing upon them all the debits that Solomon called "vanity and vexation of spirit."

Take a look at this Old Testament phrase, "vexation of spirit." That is what is happening. There is an inside agitation—a moral revolution. There is an unresolved dispute—a provocation. Something is troubling a generation.

You have taken away God, and they are lost, sir! Youth is a fixed time schedule when creation reaches out after Creator and an awakening soul asks for reasons for existence.

That is the business at hand. Modern-day improvisors can choose to ignore it and substitute their own analysis and program, but the soil and the laws that govern the soil have been determined beforehand. God and nature meant it that way.



THE CHRIST'S AMBASSADORS movement has long been used by the Holy Spirit to train leadership for our Fellowship. My earliest training was in this field as a musician, song leader, youth worker, and a young evangelist. I cannot think of any substitute for training that can produce the faith leaders that we need today.

In recent developments, I believe the Bible quiz team competition is the finest innovation of the decade. The inculcation of the Word of God into young lives is a value beyond computation.

My support is always with this grand youth movement born among us by the Spirit of God.

—C. M. WARD
Revivaltime Evangelist

It is the interval before marriage and eight-hour workdays. It is the sweet time of bulging, bursting health and prevailing optimism. "The days of thy youth"—it is the "now" of life—the moment supreme. And God alone can satisfy that moment.

Life must be lived or lost. There are no new answers. I think that is the simple fact that sociologists, psychologists, and psychiatrists often ignore.

There are no new answers. You will find them all in Ecclesiastes.

The sting of death is sin. That means you blew it—you wasted the time limit afforded you. It means you are checking out with a lot of wrong answers. It means it is darker when you leave than when you came. It does not need to be that way.

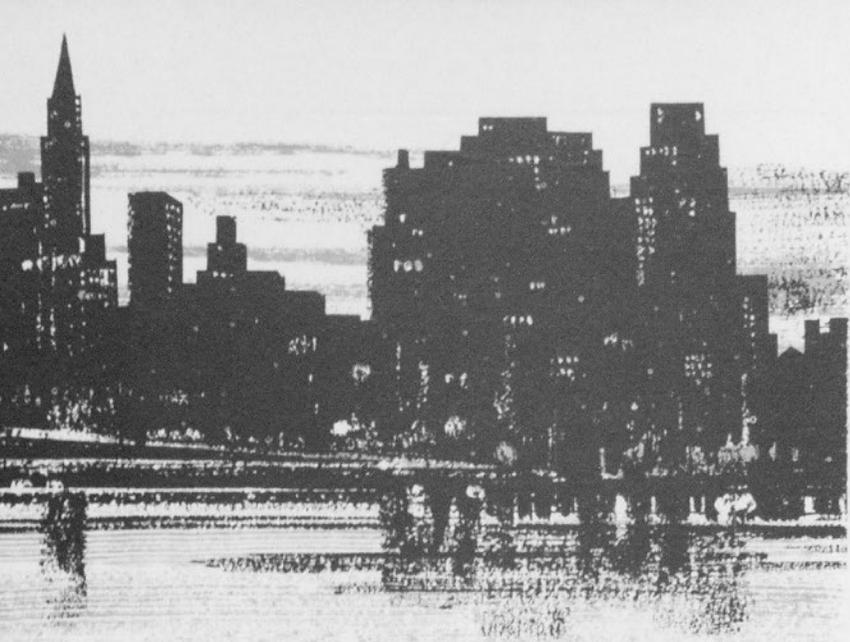
The infidel can be stubborn. The skeptic can keep asking questions. They will point a finger at me and accuse me of superstitious melancholy.

What do they offer? What comfort is stubbornness when you close your eyes in death? What comfort is an unfinished dialogue when you have reached the last step of the way? What triumph is there in sin? Who wants it written on his tombstone, "Here lies a thug," or, "Here lies a blackmailer"?

It is a mistake to treat God as your enemy throughout life. The biggest playboy of all time said so. He said, "Let us hear the conclusion of the whole matter" (Ecclesiastes 12:13). He brings it to trial and jury. He wants a verdict, and so do you if you are sane.

There is no second chance on this route. So here is the verdict: "Fear God, and keep his commandments: for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

Preparation for eternity is the work of a lifetime. To say that God has given us more time than is necessary would implicate His wisdom. To say He has given less would impeach His goodness. So *use every moment!* Remember your Creator today. "Seek ye the Lord while he may be found; call ye upon him while he is near" (Isaiah 55:6).



GOD IS FOR SQUARES

By DAVID WILKERSON

Executive Director, Teen Challenge, New York City

IT IS AN ALMOST UNIVERSALLY ACCEPTED FACT that youngsters in their late teens drift away from the church, perhaps never to return. This is because they have reached the age where their parents no longer require them to go to Sunday school and they make their own decisions not to go. After all, their parents don't go to church, so why should they? There is a deeper, more serious, reason too; and that is this: *the churches have not offered them anything they can hang on to.*

There is a growing feeling among teen-agers that the church has become a kind of semiprivate club that has adapted itself mainly to the social needs of suburban families. We hear a lot about the urban church and ministries in slum areas, but judging from what I have seen in my slum ministry—which, by the way, I conduct not in a church with a pulpit but wherever the youngsters are—this effort on the part of Big Religion has not been an overwhelming success, to put it mildly. The storefront churches founded by many small denominations and coffeehouse chapels, such as the Catacombs Chapel my

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ANY CHURCH, ANY MINISTER CAN HELP SAVE OUR FUTURE GENERATION BY REACHING THE YOUNGSTERS.

mother established on one of the worst honky-tonk streets in Greenwich Village, are more relevant to the needs of the economically deprived inhabitants of our cities. They have gone to the people, while the so-called urban ministry of the major denominations mainly involves bringing the people to the church building.

You should see the young people who have straggled into the Lost Coin Chapel on Sullivan Street on weekend evenings. They have come to laugh and sneer and be served free coffee and doughnuts, but an amazing number have stayed to listen to the gospel of love and sing folk hymns. Some of them have even ventured to thumb through the Bibles on the tables; and there is nothing my mother, Ann Wilkerson, enjoys more than an animated religious discussion with the kinds of tough-minded skeptics who have been attracted to the chapel-coffeehouse.

The coffeehouse ministry concept has caught on across the country. Some coffeehouses are church-sponsored, others are run independently by clergymen. They are in storefronts, church basements, and old houses. Some feature discussion groups, while others give folk music and hymn singing top billing. From what I have heard about the activities, I gather that this has been a meaningful kind of ministry that has reached young people on their own terms.

Coffeehouse ministers have encountered great bitterness toward the churches among their "customers." But it is not just the impoverished and underprivileged who are reacting against the churches. During my frequent speechmaking appearances at colleges and seminaries, I have had opportunities to talk informally with students, many of whom are bitter about the church, the clergy, and all religious institutions. A healthy skepticism is one thing, but bitterness is another.

The young people talk about the hollow social life of the church, the bait thrown out to attract new members. For example, a Dallas church boasts the largest Protestant congregation in the country and the most bowling alleys. Another large congregation is prouder of its outdoor barbecue pit and tennis courts than the content of its religious education classes.

Slowly, however, the churches are learning lessons about their role in reaching the unchurched and delinquent youth. They are discovering that programs designed only to fill social needs are almost sure to fail, for the church cannot bribe teen-agers into attendance by offering them hot dogs, pop, and dance music.

One denomination has allocated nearly \$3,000,000 for slum programs designed to reach delinquent youth through an army of professional social workers and seminary students who have been hired to conduct a social and recreational program of dances, plays, group sessions, and other activities already provided by government poverty programs.

I attended a session of about 40 streetworkers sponsored by an interdenominational board of clergymen at which they discussed ways to reach delinquent youth in

a difficult slum section in Manhattan. Here is what they outlined as a good basic program for getting through to slum kids: An all-day picnic at Jones Beach, a Shakespearean play in the basement of a church, and a street dance every Friday night. The program began, and I observed it for three nights. Not one teen-ager responded to the "challenge of the church." The slum kids were bored to death by the program and began straggling out for more exciting evenings, sipping cheap wine in the cellars of deserted tenements. This program failed because it did not meet the youngsters on their own terms.

Once the pastor of one of the larger Protestant churches in the South flew to New York to see me. After he had read my book, *The Cross and the Switchblade*, he wrote to me, disagreeing in strong words with me about the role of the church in working in delinquency. "You can't get kids with straight religion," he wrote. "You have to approach them with something they like to do, like pal programming."

Now he was in my office, apologetically seeking my advice. Here is why: He had received permission from his church board to set up a well-advertised social program in the gymnasium of the church. Word was spread



THE NATIONAL C. A. DEPARTMENT of the Assemblies of God is one of the most respected youth ministries in the world today. Its missionary accomplishments are unrivaled. Youth leaders all over the world tell me they consider the Christ's Ambassadors program to be one of the most contemporary and effective outreaches for youth today. I have always been proud to cooperate with and support the National C. A. Department of the Assemblies of God. The program needs and deserves the support of us all.

—DAVID WILKERSON
Teen Challenge, New York City

through the city that dope addicts, gangs, and all youth would begin with a day at the beach and end with an evening of well-chaperoned social dancing in the gym. About 400 youngsters attended, including two teen gangs, a delegation of narcotic addicts, and a number of unruly hot-rod enthusiasts.

The chaperones were astonished at the wild behavior that gripped the entire group and they could not control the youngsters. By midevening things really got out of control. Windows were splintered, furniture was smashed, and cars were overturned, and the newspapers thoroughly covered what was described as a "near riot."

The program was dropped and the minister, now sadder and wiser, sat in my office and acknowledged that "the church cannot win addicts and delinquent youth through programming. It takes elements of respect, quiet dignity, and dynamic power that can be demonstrated only by preaching the gospel of redemption.

My criticism of such church programs for youngsters extends beyond the major denominations that talk big—about money, memberships, etc. Some of the smaller

evangelical churches also are out of touch with youth and are losing teen-agers because of too much rigidity and insistence on conformity. Young gang members and narcotics addicts have told me they walked out of such churches when they were in their preteen years because the pastors harped only on the sins of elaborate dress, theater-going, and wearing jewelry. In some of these churches girls were required to remove jewelry before being allowed to enter. Certainly every church has a right to set standards; but when these standards drive young people away, the ministers should not cry out in alarm about the "plight" of our youth.

I made an important discovery when I started preaching to gangs and delinquents in New York. Even the worst kid in a gang would listen to anyone who spoke the truth to *him*, and would respond. I found switchblade-toting gang members willing to sit on a curbstone for a heart-to-heart talk about their spiritual needs. Never once did one of these cursing, hate-filled boys or girls turn on me or refuse to listen. One gang leader told me, "Davie, I have been sitting on this block all my 17 years, and not one of the people who attend that church over there has ever invited me in. They just walk right past with their noses in the air as if I'm no good and I don't want God or religion. You are the first one who has ever taken time to talk to me about God—or anything else, for that matter." Again and again I have heard narcotics addicts tell me about ministers who met them at the church door and refused to let them in.

Mere church attendance, as we all know, does not make a man religious any more than swimming turns a man into a fish. The job of the clergy is not one of making the church more appealing or offering more bribes to youth to lure it inside the door. The real task of the clergy is to acquaint itself with the heartbreak, the loneliness, the lost feelings of many youths and to engage in a simple direct ministry of satisfying the needs of teen-agers in terms they understand.

Our courts have proved that young people cannot be expected to solve their problems by promising to turn over a new leaf or even by behaving just a little better. The church cannot stem the tide of immorality and save its youth by extracting promises to do better. It takes a dynamic ministry with power behind it to change the hearts and attitudes of those who accept it. Such dynamism is possible only if the clergy will speak the language of those they are approaching. One can drop the ecclesiastical language and orthodox procedure without becoming one of the gang. As I have said, palship does not provide inspiration.

Many church-sponsored programs are relevant, of course. In my opinion, there is no stronger force for good among young people than scouting or boys' and girls' clubs and church-sponsored ranger-type programs. Any activity that takes children into the country and close to nature is wonderful, *if religiously oriented*. Some of the delinquents we work with saw cows for the first time when we took them to a church camp. Their life patterns have been changed by their experiences of worship and Christian education and fellowship, combined with hiking, nature study, swimming, and other activities.

Not one of the addicts who has come to us has ever

(Continued on next page)

been a scout or a member of a church-sponsored youth program of the type I have mentioned. Such activities represent one of the greatest forces against delinquency through discipline, acceptance, interpersonal relationships, and religious education. Too often such church organizations are overlooked or merely tolerated as "tailpipe" programs.

If you take any incorrigible kid, involve him in an effective church scout program, put him in uniform, pack a tent on his back, lead him on a hike through the woods until he falls exhausted at night, let him sleep under the stars, and in the morning get him up to fish for his own breakfast and then cook it—all of this under the leadership of a dedicated man who really cares about boys—I promise you he will never turn up on Teen Challenge's doorstep.

Another effective area of youth service is institutional work, an avenue open to all churches that want to devote the time to it. We need to reach the youths squandering their time in prison and those who are ill in hospitals. A person in trouble will never forget the one who cares enough to visit him when he needs a friend. The doctor, psychiatrist, and chaplain serve important functions in penal institutions, but they are a part of the establishment and are paid to do what they do. There is something special about a volunteer who goes on his own time, without pay, just to offer the hand of friendship.

Another kind of program of potential help would be regular church-sponsored services in prisons and hospitals featuring singing teams of teen-agers, down-to-earth talks



SINCE ITS INCEPTION I have had an abiding and increasing interest in the National Christ's Ambassadors Department. It seems a long time ago now that I participated in many of its activities in its earlier years. It met a real need in the life, work, and ministry of youth then and it continues to do so.

It has been said that our youth are our greatest asset. If we lose them, we have suffered an irreparable loss. Let's support every effort possible to reach, win, and conserve our young people.

—JAMES E. HAMILL

Pastor, First Assembly, Memphis, Tennessee

about religion, and follow-ups in regular person-to-person conferences between the inmates and adults who know how to listen. I do not think it is necessary to have special training for such work. Anyone with heart can listen and love. It just takes a commitment of spirit and time.

Any church, large or small, any minister, trained or unskilled, can help save our future generation by reaching the youngsters. Senator Robert F. Kennedy warned not long ago that "within 10 years, juvenile delinquency may be unbeatable." *I challenge the churches to beat it —now.*

CLARENCE



The Big Math Test

BUT YOU DID FLUNK THE TEST, CLARENCE.

It takes more than sincerity to get the right answers, and it's the right answers that count.

For example, today thousands of Assemblies of God people were asked to give "the right answer" as a part of C. A. Day activities. Many of them did. They passed their "exam" by participating in the offerings received for the support of our National C. A. Department.

Others missed their opportunity. They sincerely believe in what the National Christ's Ambassadors Department is trying to accomplish on behalf of their own C.A.'s, but their participation looks just like Clarence's grade.

Maybe there was a reason. No one questions their sincerity.

But sincerity alone cannot pay for the literature sent out daily to assist local C. A. groups.

Sincerity cannot pay the staff needed to provide Christ-centered, youth-challenging publications.

Sincerity cannot finance the leadership spark-plugging programs designed to inspire spiritual fervor in Pentecostal youth.

Maybe you weren't able to "make the grade" today. But you still can! Your offering sent to the National C. A. Department will give you full credit!

Given a little time, Clarence will make up the zero he got on today's test.

We think you will, too.

Christ's Ambassadors Dept.

1445 Boonville, Springfield, Mo. 65802

I would like to have a part in the National Youth Ministries of the Assemblies of God. Enclosed is my gift of \$..... for this ministry.

Name

Address

City State Zip



THE ART OF KINDNESS

Sunday School Lesson for May 5, 1968

2 SAMUEL 9:1-13

By J. BASHFORD BISHOP

MORE THAN 20 YEARS HAD ELAPSED since David had promised Jonathan he would always show kindness to his friend's surviving relatives. (See 1 Samuel 20:15.) When David was firmly established as king over Israel, he did not forget his sacred promise to the man who had befriended him in trial and adversity.

KINDNESS EXTENDED (2 Samuel 9:1-3)

"Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" Observe:

1. *The nature of David's kindness.* David said, "That I may show the kindness of God unto him" (v. 3). The kindness David showed was not merely human—it was more than that. It was the kindness of God Himself. It was a kindness like that which proceeds from the heart of God and of Christ.

2. *The extent of David's kindness.* He asked, "Is there yet any . . . of the house of Saul?" Kindness born in God does not seek to limit the sphere of its influence but is ever eager to extend the range of its operations. Unlike the lawyer in Luke 10:25-37 who asked, "Who is my neighbor?" David did not try to dodge his responsibility. As we would say today, he "bent over backwards" in order to live up to his vow. Other rulers have said, "Whom can we fight today?" But King David said, "To whom can we be kind?" Thus more than a thousand years before 1 Corinthians 13:4 was written, he showed us how to live out the admonition, "Love . . . is kind" (ASV).

Someone has said, "The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children." Many of us cannot be ministers, missionaries, or evangelists, but we can all be kind.

3. *The motives of David's kindness.* He did it "for Jonathan's sake." Because of his deep love for the man who, making a great sacrifice, graciously stepped aside for him, David wished to show love to Jonathan's son.

For the sake of the One we love—the One who gave himself for us—we are motivated to be kind and loving to those who are dear to Him. (See Ephesians 4:32; Luke 6:33-35; Romans 12:19-21.)

KINDNESS ACCEPTED (2 Samuel 9:3-8)

Judging from Mephibosheth's attitude and conduct when ushered into the presence of David, it seems he thought his summons to the royal court was a death warrant. How quickly his fears were allayed by David's gracious words!

1. *David's words illustrate a general method of divine dealing.* God blesses people for the sake of others. This is true with respect to individuals (Genesis 30:27), families (Genesis 39:5), cities (Genesis 18:26), and

nations (Exodus 32:13; 2 Kings 8:19). Above all, God has blessed the world for the sake of Christ.

2. *David's words suggest a reason for confidence.* When Mephibosheth heard these words, he knew David's treatment of him would not be according to his own worthiness, but according to the worthiness of his father.

In like manner, knowing that we shall receive not according to our merit, but "for the sake of Jesus," gives us confidence when we come into God's presence in prayer. God accepts us for Christ's sake (John 16:23).

KINDNESS ENJOYED (2 Samuel 9:13)

This verse suggests the following lessons:

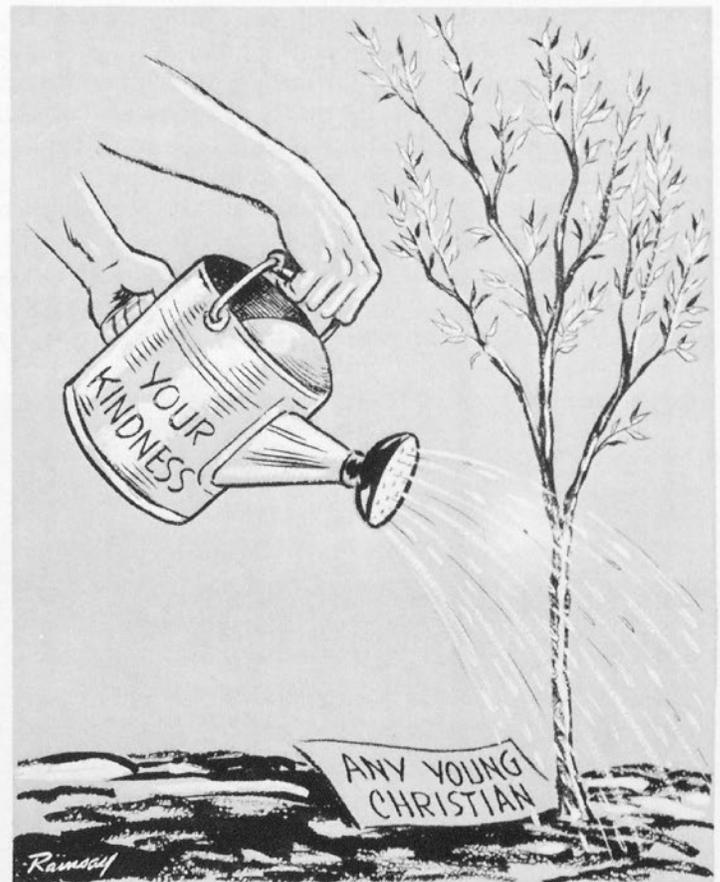
1. *There are two sides to salvation.* Mephibosheth might have refused to eat at the king's table; instead, he accepted joyfully the king's provisions.

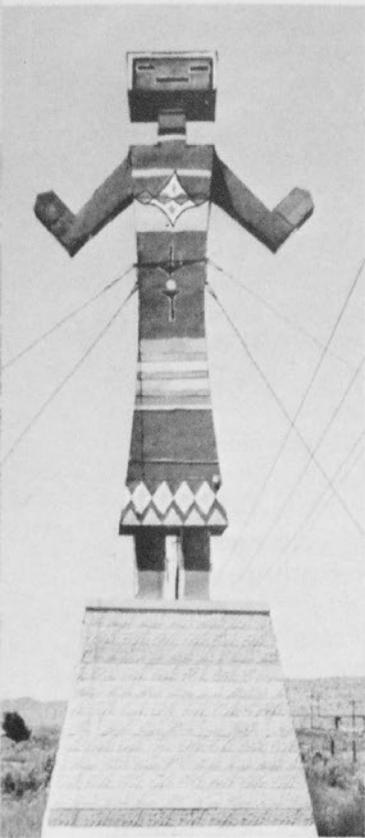
God gives; man must receive. God knocks at the door; we must open it. Christ promised the Spirit, saying, "If any man thirst, let him come unto me, and drink" (John 7:37). The Spirit is available, but we must drink. The promises of God are not self-executing; they must be appropriated.

2. *We must not dwell on our limitations.* Mephibosheth's lame feet did not prevent him from enjoying the king's food and fellowship.

Similarly, no human weakness—no disadvantages of background and environment, no physical infirmity—need hinder us from enjoying God's fullness. "My strength is made perfect in weakness," was God's answer to Paul's thorn. Trials, troubles, and weaknesses may become stepping stones to success. They can be occasions for revealing in us the fullness of God's transforming power and grace.

IT NEEDS WATER TO GROW





LEFT: The Kachina, sign of the Intertribal Ceremonial, greets visitors as they approach Gallup, N. Mex. RIGHT: Parade scene is typical of the pageantry accompanying the annual celebration. ABOVE: Left to right, Paul and Joyce Evans, missionary pastors, and Ted Jones, North Texas D-CAP, grasped this opportunity to give gospel literature to the crowds gathered for the Indian ceremonial.



C.A.'S ENGAGE IN INDIAN EVANGELISM

By VERNA B. FLOWER / Home Missions Editorial Assistant

AUGUST IS ALWAYS A TIME OF BUSTLING ACTIVITY in Gallup, New Mexico. Known as the Indian capital of the world, each year the city hosts the Intertribal Indian Ceremonial, celebrated in traditional fashion and colorful pageantry.

Approximately 700 miles distant, excitement ran high as 23 Christ's Ambassadors and eight adults of the North Texas District made last-minute preparations to depart for Gallup. It was August 8, 1967; the place was the district headquarters in Waxahachie. All the district executives and a host of parents had gathered to wish the young people a safe, successful trip. Superintendent E. R. Anderson prayed God's blessing upon them.

"From the time we left Texas until our return on August 22," writes Ted Jones, district Christ's Ambassadors president, "evangelism was our main thought. Many of the C.A.'s who were part of this crusade, named *Operation Redskin*, had never won a soul to Christ. By

the conclusion every young person had become a soul winner."

The youth team went to Gallup at the invitation of Pastor and Mrs. Paul Evans, appointed home missionaries. Their purpose: to become an extended arm of evangelism for the Gallup Indian Assembly of God.

Thousands of Indians and many tourists descend upon Gallup to participate in or to observe the colorful Indian ceremonies. So the first three days the C.A.'s distributed literature to the crowds thronging the city.

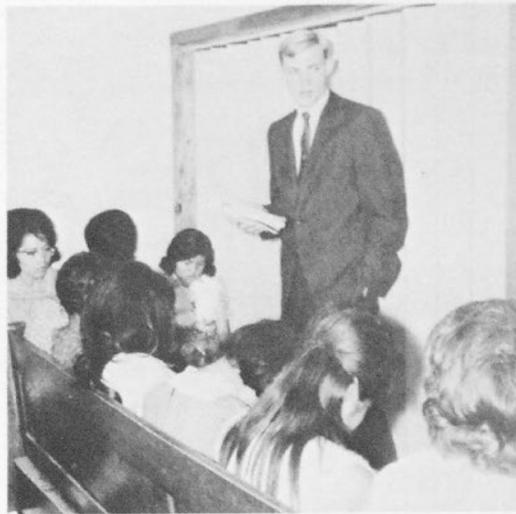
Pastor Evans had scheduled a week of evangelistic meetings with D-CAP Jones and assistant D-CAP Terry Johnson, of Lone Star, Texas, sharing the preaching. On one occasion J. T. Davis, assistant superintendent of the North Texas District, ministered the Word. (Brother Davis is also the district home missions director.)

Each day the C.A.'s engaged in door-to-door personal work and street witnessing. They distributed 20,000



The C.A.'s embarked by bus upon one of the most exciting and rewarding experiences of their lives. Below is a picture typical of the teams which canvassed Gallup.





Don Couch (far left) of Daingerfield and John Gregg of Marlin taught Sunday school classes at the Gallup Indian Assembly.

copies of "Good News for You" tracts and hundreds of copies of *The Pentecostal Evangel*.

The *Spiritual Life—Evangelism Commission* supplied the tracts through its Evangelism Literature for America program. According to Charles W. Denton, coordinator of the *Commission*, "ELA provides literature for evangelism endeavors in the United States. This literature is used in establishing new churches and in evangelistic crusades in strategic areas. The ELA program is made possible through contributions of churches and interested friends."

In addition to canvassing Gallup, the C.A.'s worked in outlying villages. They made new contacts. People who never before had visited the church attended the evangelistic meetings.

Reporting this concerted outreach, Paul Evans states, "Several people accepted the Lord as Saviour, and seven received the baptism in the Holy Spirit."

The crusade came at an opportune time to help publicize the ministry of the growing assembly. The need for a new auditorium had been apparent earlier in the year. Each week as many as 65 boys and girls crowded into three 8- by 8-foot classrooms to hear the Sunday school lesson. And 25 teen-agers met in another cramped area.

When a building permit became readily available, Pastor Evans and his congregation "stepped out in faith." They ordered a prefabricated structure. At the time the North Texas C.A.'s visited Gallup, the cement foundation and floor were in readiness.

The J. T. Davises visited the home of Grandma Yazzie who faithfully attends the Gallup Assembly.



Shortly after the evangelistic thrust, the 32- by 72-foot steel building was erected. The men of the church worked diligently to complete the interior, reducing costs considerably. On November 7 there was great rejoicing as the congregation occupied its new auditorium.

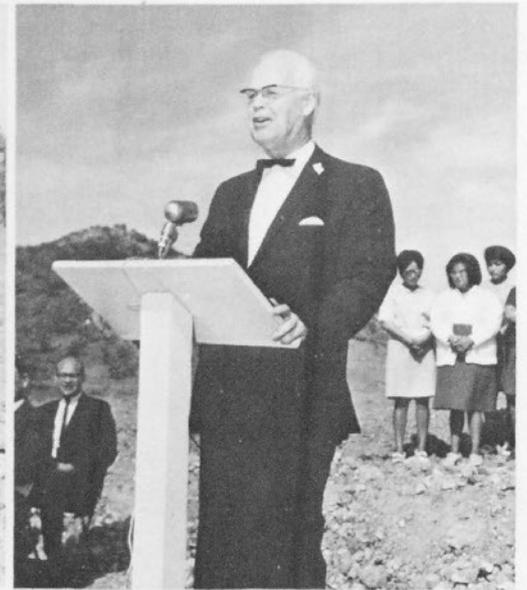
With the growth in attendance (the February Sunday school average was 149), God is blessing the assembly with teachers and substitutes from among their own Navaho Christians. Brother Evans adds this note of victory, "Our lovely new building is paid for except for a balance of \$1,800."

In February a hailstorm caused extensive damage to the roof of the old building, now used for classrooms. It is necessary to build a completely new roof with a pitch to it before adding roofing material. But Brother Evans expects to hold these costs to \$1,200 since the men of the church will do much of the work. He comments, "Through a concentrated effort of proper teaching, the Indian people have amazed us with their giving. Eventually we expect the church in Gallup to be self-supporting."

The benefits of the youth crusade were by no means limited to the congregation of Gallup assembly. The young people themselves may have been blessed most of all. As D-CAP Jones observes, "It is impossible to measure the results of this endeavor in the Indian church or in the lives of our C.A.'s. I do know this—upon returning home the C.A.'s organized witnessing teams in their local C.A. groups. They are continuing to witness as an arm of the church." 

This fine congregation in Gallup enjoys the new worship facilities. The old building is used for Sunday school classrooms.





The American Indian Bible Institute choir sang at the dedication of the new site for the school. Chas. W. H. Scott (right photo) spoke on "Vision and Task" at the dedication.

NEW CAMPUS SITE FOR INDIAN BIBLE SCHOOL DEDICATED

ON FEBRUARY 20 numerous home missionaries, Assemblies of God district and national officials, staff and faculty members of the American Indian Bible Institute, and friends from several states gathered near the base of the towering lava hill in northeast Phoenix, Arizona, to dedicate 10 acres of beautiful semidesert land to the cause of Christ and missions. It is the site of the new AIBI campus, located in the Sunnyslope section of Phoenix.

Chas. W. H. Scott, executive director of Home Missions, was guest speaker. The presence of the Holy Spirit during the entire service thrilled the hearts of all who attended on that sunny day in Phoenix.

Brother Scott, also chairman of the board of directors

of the school, challenged the congregation to believe God for the erection of needed buildings on the new site. He spoke of *planned pressure* that is necessary to complete the development of the new campus. He reminded the audience that both *vision* and *task* are involved in carrying the building program through to completion. "A vision is but a fleeting dream without undertaking actual labor; the task is just drudgery without a real vision," Brother Scott continued.

"How is it possible to plan such a program?" he asked. "We have only one basis for believing it is possible—faith! Faith walks on the waters of difficulty."

Brother Scott said he was anxious to see a classroom building constructed on the very place where the dedi-

The lava hill which served as a setting for the AIBI dedication will be a permanent part of the new campus.



cation service was being held. He appealed to those present to pray with him for the fulfillment of that desire.

He reported on the progress of the Institute, mentioning among other things that an architect had been appointed by the school board to prepare the first blueprints for construction.

The all-Indian student choir presented several special numbers, and each member gave a brief, inspiring testimony. Eleven North American tribes from six states were represented in the school's choir.

Several members of the board including J. K. Gressett, superintendent of the Arizona District; W. E. Cummings, secretary-treasurer of the district; O. W. Killingsworth, pastor of Sunnyslope Assembly, Phoenix, participated in the dedicatory service. J. Emmerson Sellers, principal of the Mountain View Elementary School in Phoenix, was also an honored guest. Curtis W. Ringness, national secretary of the Home Missions Department, was master of ceremonies. D. R. Ramsey, president of the Institute, and Joe Hanna, vice-president, served as coordinators.

Two dormitories, a dining hall-kitchen complex, and a classroom building are planned for the first phase



Curtis W. Ringness was master of ceremonies during the AIBI campus dedication service. Behind him (left to right) are: J. Emmerson Sellers, W. E. Cummings, J. K. Gressett, O. W. Killingsworth, and Don Ramsey.

of the relocation and enlargement project. The indebtedness remaining on the land totals over \$20,000. This amount needs to be cleared before buildings are erected. Friends of Indian Missions are rising to the challenge, and upon erasure of the mortgage the construction can begin.

AFRICAN BIBLE STUDENTS GIVE TO HARLEM PROJECT

By R. STANLEY BERG

Pastor, Glad Tidings Tabernacle, New York City

WHILE I WAS VISITING several mission stations in Africa, I had many interesting and challenging experiences. But the following was outstanding.

Missionary Vernon Pettenger at Rustenburg, South Africa, had arranged for me to speak to the students at the African Bible Training Institute. This lovely school has 55 students from many tribes and locations throughout the area. These young people are prime potential and alert in spiritual values. They come from churches that are barely able to send them, and receive approximately 43 cents a semester for personal needs. Some receive even less.

While I was speaking, I mentioned our work in Harlem and requested prayer. I told them of Pastor Thurman Faison's desire to have a strong, spiritual church among the Negroes in the United States and explained how much he would love for the students in this African school to be part of his great prayer group. I said that Pastor Faison worked in the streets and needed to renovate a building for immediate use.

After my message, Principal Melvin Grams, with tears and in a broken spirit, explained to the students how much they owed to the American church for sending missionaries for so many years, and providing the Bible school where they were training for ministry. He requested that they make Harlem a part of their daily prayer lists. He also asked the student body to make a sacrificial offering to help provide the building so desperately needed in Harlem.

I sat amazed as the students left the chapel to go to their rooms. As they walked, they sang a beautiful chorus, "He loved me so... He died for me on Calvary because He loved me so." The students returned with their offerings and placed them on the altar as they sang, "Send the Light."

The offering totaled \$45! Then the students asked me to present the gifts to Pastor Faison and his people with an expression of their love and kindred blood in Christ.

This act of sacrificial giving was performed with weeping and deep reverence. These fine African students want to help send the light to Harlem because *He loved them so*.

* * *

Editor's Note: The purpose of the Inner-City Evangelism program initiated by the Home Missions Department is to help districts in evangelizing neglected inner-city areas. The Harlem project, sponsored by the New York District, is one important thrust of the new program. This large Negro community is a great harvest field with an open door. The urgency of the situation demands prayerful attention. World Ministries credit is given for offerings designated for Inner-City Evangelism or the Harlem project.

Choir of the African Bible Training Institute in Rustenburg, South Africa, enthusiastically participates in a chapel service.



walk a



worthy...

TAKE A LOOK—a close look—at the ministries to youth your church provides through the National C.A. Department. Converting the enthusiasm of our young people into action is our work, and the pictures at left give you glimpses of what this means.

Within the last year the *Ambassadors in Mission* program scattered 74 representatives around the continent in intensive evangelism efforts (photo 1). The National C.A. Department keeps a world vision in focus through *Speed-the-Light*, a missions emphasis which provides Assemblies of God missions with needed equipment (photos 3-8). This year STL reached the \$7,000,000-mark in total giving! The Servicemen's Division maintains regular and personal contact with over 14,000 men in uniform (photo 13), and the College Youth Division ministers through Chi Alpha chapters on 100 campuses in the U.S. (photo 9).

The National C.A. Department also helps train our leaders of tomorrow by involving them in programs today which develop their talents and abilities. This year thousands participated in the Teen Talent Search (photo 2) and Bible Quiz (photo 10) programs. Spiritual development is stressed in youth camps throughout the nation (photo 12) where hundreds of the 20,000 who attended last year were saved and filled with the Holy Spirit. C.A.'s are also encouraged to attend (photos 14, 18) and participate (photo 11) in the great councils of our fellowship.

The *C.A. Herald* circulates to nearly 28,000 and *Campus Ambassador Magazine* (CAM) reaches over 12,000 (photo 15). These publications provide good reading for our youth. The National C.A. Department also makes available the *C.A. Guide* and a host of other leadership materials (photo 16) to C.A. leaders. The ministry of the Department is also furthered by the personal involvement of its directors and staff (photo 17).

Now you've had a glance at the many facets of the ministry of the National C.A. Department—all designed to help our youth walk worthy of Him who loved us and gave Himself for us.



THE STUBBORN FACT REMAINS THAT A HUMAN BEING IN EXTREME DISTRESS NEVER CAREFULLY MODULATES HIS VOICE WHEN CRYING FOR HELP.

STRONG CRYING AND TEARS

By Evangelist ARNE VICK

PRAYER RUNS THE GAMUT from adoring whispers to torrential outpourings of verbal lava. Between these two extremes prayer can be calm and comforting, intelligent and eloquent, routine and heart-warming. Prayer can be praise or thanksgiving; supplication or intercession. It can be soundless, as was Hannah's; and it can be wordless, as was the sinner woman's who washed His feet with her tears.

But there is also another kind of prayer that is distinctive in its unrelenting concentration on one specific object and request. Such was the prayer of Elijah in his seven-time supplication for rain, and such was the prayer of Jesus in Gethsemane, of which the record states "He prayed the third time, saying the same words" (Matthew 26:44). It seems certain that Hebrews 5:7 refers to Jesus' experience in the Garden: "Who in the days of his flesh... offered up prayers with strong crying and tears. . . ."

While there is no passage of Scripture to support any idea that all of Jesus' praying was of this nature, yet it clearly shows there were occasions when His praying was marked by extreme intensity and profound emotional involvement!

It seems to me that this kind of praying has become increasingly and regrettably more scarce in recent years. Granted that *loud praying*, per se, has no Bible premium placed upon it and can actually be as distasteful—and futile—as the Pharisees *long praying*. Granted that the decibel output of the supplicant's voice can not necessarily be equated with spiritual power. The stubborn fact remains that a human being in extreme

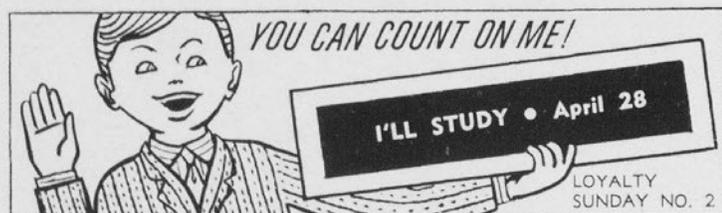
distress—whether threatened with drowning, trapped in a burning building, or lost in a forest—never carefully modulates his voice when crying for help!

That there exists a clear relationship between the degree of feeling within and the sound of the voice is not hard to establish. When Jesus stood before the tomb of Lazarus, the Scripture states that He "cried with a loud voice, Lazarus, come forth." Certainly it was not for the sake of Lazarus that Jesus' voice was loud, for the loudest voice cannot alone awake the dead. I believe it was due to the tremendous surge of divine power that swept up and out of His innermost being and was transmitted to the dead man by and through His words, "Lazarus, come forth!"

In our understandably negative reaction to incidents and individuals that have seemed to violate the Bible rule, "Let all things be done decently and in order" (1 Corinthians 14:40), we should beware lest we over-react and muzzle genuine travail, stifle spontaneity, quench Holy Ghost praying, and place our people in spiritual straitjackets. This is not intended as a defense of unseemly screaming, yelling, or bellowing, but simply a plea for the true liberty of the Spirit in our prayer meetings and at our altar services. The very real danger is that we destroy the wheat with the tares.

We Pentecostals, who claim the identical experience enjoyed by the Christians in the Book of Acts, have a unique responsibility to validate our claim by duplicating their record. Most of our concepts of the church in its daily life and activities are drawn from the Acts. This should most certainly include their practice and methods of prayer.

While several detailed descriptions of apostolic prayer meetings can be found in the Book of Acts, perhaps the most impressive is the report of the occasion of which it is recorded, "When they had prayed, the place was shaken where they were assembled" (Acts 4:31). Some of the newer translations use even stronger language, "The place where they were was violently moved";



"the place in which they had gathered rocked to and fro"; and, "their meeting place shook."

Is it possible to imagine a prayer meeting that produced such a result could have been marked by a hushed and funereal atmosphere, by general inhibition and restraint, by painful pauses and solemn silences? Hardly, when the record plainly tells us that "they lifted up their voice to God with one accord" (Acts 4:24). Two facts clearly emerge: (1) they prayed *in unison*; (2) they *prayed aloud*.

Such a prayer meeting might have greatly pleased the celebrated Baptist preacher, Charles Spurgeon. For surprising though it may be, Spurgeon chided the Methodists of his day for their loss of glory and freedom in prayer. The following ringing plea is from the pen of the eloquent preacher himself:

"How I delight to listen to a brother who talks to God simply and from his heart; and I must confess I have no small liking to those rare old-fashioned Methodist prayers, who are now quite out-of-date.

"Our Methodist friends, for the most part, are getting too fine and respectable nowadays; too genteel to allow of prayers such as once made the walls to ring and ring again. Oh, for a revival of those glorious violent prayers which flew like hot shot against the battlements of heaven (Matthew 11:12).

"Oh, for more moving of the posts of the doors in *vehemence*; more thundering at the gates of mercy! I would sooner attend a prayer meeting where there were *groans and cries all over the place*, and shouts of hallelujah! than be in your polite assemblies where everything is dull as death and decorous as the white-washed sepulchre!

"Oh, for more of the power of God; the body, soul, and spirit working together, *the whole man being aroused and startled up to the highest pitch of intensity*—to wrestle with the Most High.

"Such, I have no doubt, the prayer of Jesus was on the cold mountainside." (Italics mine.)

Brethren, if the Baptist Spurgeon, long decades before the Latter Rain outpouring, could express his feelings about prayer, with such potent words as *violent vehemence, thundering, groans, cries, shouts, aroused, and intensity*, how can we possibly fear them?

What glorious revivals, what profound renewals, what transformations in individuals and churches would ensue

FOR THIS I TOO BEGAN TO PLEAD

I sat today in the presence of a man with a broken heart.

Broken—but not for careless, wasted years, marred with the grimy wages of sin.

Broken—yet not for the sorrows and calamities of life, suddenly found overwhelming.

I listened today to his quiet weeping.

Yet, it was not the weeping of self-pity, numbering the injustices of life.

Instead, these were the tears of Gethsemane, the heart-cry of a man, like our Lord,

Looking over his own Jerusalem and longing for the souls of men.

I sat today with a heartbroken man, heartbroken over a lost humanity.

I cannot express what it did to me;

that precious Chinese pastor, usually so dignified, unemotional, almost enigmatic,

Now sobbing for the sins of his people.

That prayer of confession,

that yearning love for the unsavory, uncaring humanity that daily passed before his door,

It went through me like a knife.

Revival was his prayer.

"Start with me," he cried.

"Oh, break my heart, first my heart," he pleaded.

Was not his heart already broken?

What about my own?

"More broken hearts, Lord," I too began to plead. This, only this, can meet our need.

More personnel, new methods, more money—Oh, yes! But broken hearts are mostly what we need.

Broken hearts, broken prayers—ours and yours.

God's heart is broken; should not ours be broken too?

—ROBERT ERNY in *The Missionary Standard*

if the situation described in Judges 21:2 were to be reenacted in every Assembly of God across the nation. "And *the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore.*"



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CRUCIAL DECISIONS



MULTITUDES IN THE VALLEY OF DECISION; what a fitting theme for these precarious days of world power conflicts and civil strife. On every hand there is discord—nation against nation; people against government; neighbor against neighbor.

Like a rebellious, uncontrollable child, this planet struggles to rid itself of the confining arms of its loving Parent. Surely earth's people have reached that crucial point described in Joel 3:14: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near."

Revivaltime's 1968 tabloid newspaper, prepared by Evangelist C. M. Ward, revolves around this meaningful prophetic utterance from the lips of the Old Testament prophet. The newspaper is packed with prophetic articles pointing to the major world events heard and read about daily. The radio evangelist's rapierlike probing into current happenings makes Bible prophecy jump out of history and come alive and bristling into the bewildering, mushrooming developments of this generation.

Continuing to be foreboding figures in the crises facing the world are Russia and China. Writes Brother Ward:

"It does not take a study in polemics to tag earth's mischief-makers of this decade. Let me remind you what it says in Daniel 11:27: 'And both these kings' hearts [the king of the north and the king of the south] shall be to do mischief [keep the world upset], and they shall speak lies at one table, but it shall not prosper; for yet the end shall be at the time appointed.'

"Peking and Moscow have formulated and propagated the same Leninist deceit. What appeared to be earth's greatest partnership has failed. Their purpose in the will of God, is to serve a different end.

"I believe this. The present, expensive involvement of the United States in Southeast Asia is serving to make clear between these monoliths, Red China and Red Russia, what their respective interests are and the growing threat of each to the other in their overlapping claims and spheres of interest. Presently 'to do mischief,' they continue to 'speak lies at one table.' But the verdict is this: 'It shall not prosper.' *A bigger break than we suspect is just ahead of us.*"

The focal point of Bible prophecy, Israel, is undeniably a potent catalyst in the explosive compound of international developments. And as foretold centuries ago,

that nation is the scene of a titanic power struggle. Looking at this volatile Middle East situation, the *Revivaltime* speaker says:

"Once again, God is speaking to earth, saying to all nations, 'Let the Jew alone! Let Israel go!'

"Today's 'king of the north' has designs upon land and wealth which belong to Israel by Divine contract. The same virus out of hell that drove Hitler to insanity is infecting this colossus of the north. Moscow, with the cunning of a Haman, is abetting the dream of Islam to erase Israel."

France too appears to be yielding to the deadly anti-Israel virus which precipitated Britain's descent into political limbo and which pushed Hitler's Germany beyond the outermost edges of sanity. The radio evangelist's keen insight regarding France's motives in throwing her influence toward the Arab world reflects a chilling indicator of things to come.

And what about the United States? Our commitments are so complex, so multilateral that we are thrust into a position of world leadership that is most unenviable. And virtually every move we make has prophetic significance. Here is how Brother Ward describes the plight of this nation:

"Washington can smash North Vietnam, but China would inherit the wreckage. Moscow has missiles to paralyze our airfields in South Vietnam and blow our aircraft carriers out of the water, but they dare not use them. At the moment, it is a stalemate.

"There is too much power, and too little space to use it. Major governments right now are adapting their actions to the realities of power in geography. No one wants to set off the final nuclear explosion.

"This nation, by tradition, has contained itself in a

READ THE WORD

CHAPTERS FOR THE WEEK OF APRIL 28 — MAY 5

Sunday	Isaiah 13, 14	Thursday ..	Matthew 27, 28
Monday	Isaiah 15, 16	Friday	Mark 1, 2
Tuesday	Isaiah 17, 18	Saturday	Mark 3, 4
Wednesday ..	Matthew 25, 26	Sunday	Mark 5, 6

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20).

Monroe doctrine which emphasized its binding interest in a western hemisphere. Suddenly we find ourselves within the boundaries of Germany, Korea, Vietnam, Turkey, Japan—and on and on they go.

“Like a radar screen that turns endlessly in every direction searching the sky to warn and identify, so this nation stands today *exposed* in every direction.”

Yet with all these commitments, America shudders with rumblings of internal disintegration. Bitter riots destroy communities; protests of all kinds fill the air; the right of dissent, twisted and perverted by irresponsible minorities, threatens to undermine the very foundation of American freedom.

The *Revivaltime* evangelist asks, “How much sex perversion can society afford; how much worship of violence; how much dissolution of marriage? How far can the psychedelic trend on the campus travel? What are the limits of squandering and waste? *How far is it to the pigpen?*”

For this country, 1968 is an election year, and this multitude must decide. Which way will we turn?

As Brother Ward writes:

“Never before have the American people had such decisions thrust upon them. We have seen an American President make a political decision unparalleled in modern history. As a result, this year’s presidential campaign is wide-open. The course of this nation’s future—and the future of the world—is being forced upon the American voter.”

Yes, America’s masses face a crucial time of decision. *But they are not alone.* Teeming millions in war-torn, terror-stricken areas of the world face equally important choices.

Multitudes in the valley of decision. How true!

And for all of earth’s multitudes, one decision takes precedence over all others. It is found in Matthew 6:24: “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. He cannot serve God and mammon.”

That is what life is all about! All other resolutions stand in the shadow of this universal, eternity-deciding choice.

Flowing streams of moral decay are flooding these last days. Is there an escape from the vicious current?

This is the question that forms the conclusion to *Revivaltime’s* 1968 tabloid newspaper. It is an invitation that, when read in the light of fulfilled prophecy, is sure to grip the heart of every unsaved person. Read the evangelist’s words:

“The flood is sweeping toward you. Will you escape?”

“There is a promise of God that you can be swept *up* instead of swept *away*. ‘Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth’ (Revelation 3:10).

“Can you say that you really belong to Him? ‘Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life’ (John 5:24).

“I have rested my salvation and my ‘escape’ upon that verse. I believe you can. Get down on your knees, and let the Holy Spirit make it a personal experience to you.”

APRIL 28, 1968

EXTRA! EXTRA! EXTRA!

REVIVALTIME’S 1968 TABLOID NEWSPAPER



✓ Gripping prophetic articles by Evangelist C. M. Ward that probe deep into today’s chaotic happenings.

✓ Colorful maps pinpointing the multitudes in the valley of decision.

✓ Lucid drawings depicting the power struggle between earth’s political and military leaders.

✓ Startling two-page photographic montage confronting the viewer face to face with the grim realities of world conflict.

Please send my copy of *Revivaltime’s* 1968 tabloid newspaper, “MULTITUDES . . . IN THE VALLEY OF DECISION.”

I am enclosing a special offering of \$..... to keep the full gospel message going into the hearts and homes of those who have not yet made the most crucial decision of all—to choose Christ as Saviour.

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THE SINGAPORE



GOOD NEWS CRUSADES



Evangelist William Caldwell ministers while Stephen Cheong interprets the message.

AN OLD BLIND MAN, unable to see for many years, was led slowly into the Singapore GOOD NEWS CRUSADE. After we prayed for him, we watched him walk away unaided—his sight restored.

A young Indian man said, "My leg was shortened because of polio, but now it is the same length as the other one." He then jumped off the platform to demonstrate the miracle he had just received.

"After 27 years of deafness in this ear, I can hear again," testified a Chinese mother. Her smile was ample proof of what God had done.

These and many other miracles took place in Singapore during the open-air crusade with *Good News* Evangelist William Caldwell.

Singapore is a new and important island nation in the South China Sea, located 77 miles north of the equator and just one mile from the Asian mainland.

It is the most prosperous country

in all Southeast Asia, for its strategic location and excellent harbor have enabled it to become one of the world's greatest commercial centers—as well as the site of a powerful naval and air base.

About 75 percent of its two million inhabitants are Chinese. The remainder are mostly Malays, Indians, and Pakistanis. Each of these ethnic groups staunchly retains its own individual culture, traditions, festivals, national dress, and religion.

There are Hindu temples for the Indians, and Muslim mosques for the Malays and Pakistanis. The temples of the Monkey God, Lotus Mountain,

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and Heavenly Happiness are among the many used by the Buddhist Chinese in their worship.

Two-thirds of the country's people live in the city of Singapore. This bustling oriental metropolis, filled with exotic sights, sounds, and aromas, has long been a symbol of mystery and charm. Its people are gracious, polite, and good-natured.

The missionaries and national Christians awaited the coming of Evangelist William Caldwell with keen expectation. He was God's man in God's place in God's time. Our hearts had been so hungry for a real move of

call to accept Jesus as Saviour. Many of our young people's parents who had opposed their children's faith were wonderfully saved.

One young man invited a fellow employee to the crusade. The youth was saved, and since that time has brought his entire family to our church services where they too have given their hearts to the Lord.

John Tan and his sister Nancy faithfully served the Lord several years despite the opposition of their family. Their mother told them the family could not become Christian because their great-grandmother, who

lived with them, was a Buddhist who opposed Christianity.

It was a wonderful night when she stood with her daughter, granddaughter, and great-grandchildren to praise the Lord. Now she faithfully attends our services, and that home has been opened to the gospel.

Follow-up teams have visited the many who responded during the meetings and distributed Light-for-the-Lost literature provided by Men's Fellowship. Each service now finds new people coming as a result of the GOOD NEWS CRUSADE.

Many received the baptism in the Holy Spirit during special morning meetings. This fresh move of the Spirit

lived with them, was a Buddhist who opposed Christianity.

But when the crippled old lady heard the reports of healings, she asked to be brought to the meetings. There she received Jesus as her Saviour. It brought new zeal in witnessing and power in personal lives.

Hearts were hungry, God's people had a mind to work, and God met the people of Singapore in a wonderful way.

LIGHT-FOR-THE-LOST GIVES VALUABLE AID FOR ANOTHER SUCCESSFUL CAMPAIGN

God, and the Lord met us in a wonderful way.

A three-day seminar for Christian workers was held just before the open-air crusade. National ministers and missionaries alike fed richly on the Word and pressed into new dimensions of faith under the anointed ministry of Evangelist Caldwell. His yieldness to the direction of the Holy Spirit was instrumental in leading many into a deeper life and walk in the Spirit.

Then for 10 nights large crowds filled the crusade area to hear the Word of God and to witness the healing power of Jesus Christ. In every service there were testimonies of healing and salvation.

Mrs. Ang, a tiny Chinese woman in our congregation, had undergone major surgery several months before. Following the operation, her abdomen had remained rigid and painful. Her doctors told us there was really no hope for her recovery.

But the very first night of the GOOD NEWS CRUSADE Mrs. Ang reached out to God in faith for healing. Instantly the painful muscles relaxed. Now she can eat normally once more; and the doctors, after a thorough examination, have released her from their care. She is a living testimony of the healing power of Jesus Christ today.

During testimony time one night an old Chinese woman began to sing a melody of praise to God. Everyone understood why when she explained that four years before she had lost her voice and had just received her healing!

Each night many responded to the



ABOVE: Outdoor posters and signs on lorries were used to advertise the crusade. LEFT: The Lord lengthened this man's crippled leg. BELOW: Street scene on Buddha's birthday.



SINGAPORE.

TARGET CITY FOR LIGHT-FOR-THE-LOST EVANGELISM IN 1968

By EVERETT JAMES / *Secretary, Light-for-the-Lost*



SUNDAY, MAY 5, 1968, has been designated National Light-for-the-Lost Day across our Assemblies of God fellowship. People throughout America will be joining in prayer for the ministry of Light-for-the-Lost in cities around the world. Certainly God has blessed this effort to reach millions in population centers through literature saturation crusades and door-to-door witnessing!

Singapore, "City of the Lion" as its old name *Singapura* meant, will be the target city for evangelism as the Light-for-the-Lost Day project for 1968. The goal to provide sufficient evangelism literature is \$10,000.

"City of the Lion" might still be applied to this modern, bustling metropolis of 1,820,000. The strength of this city lies in the youth who make up a majority of its population. In 1964 more than half the inhabitants were under 21, and one-third were under 10 years of

age. The educational program of six years of preparatory school—an equivalent of our grade and junior high combined—accounts for a high literacy rate. This is most important to evangelism today, for newly literate minds tend to *believe* what they read!

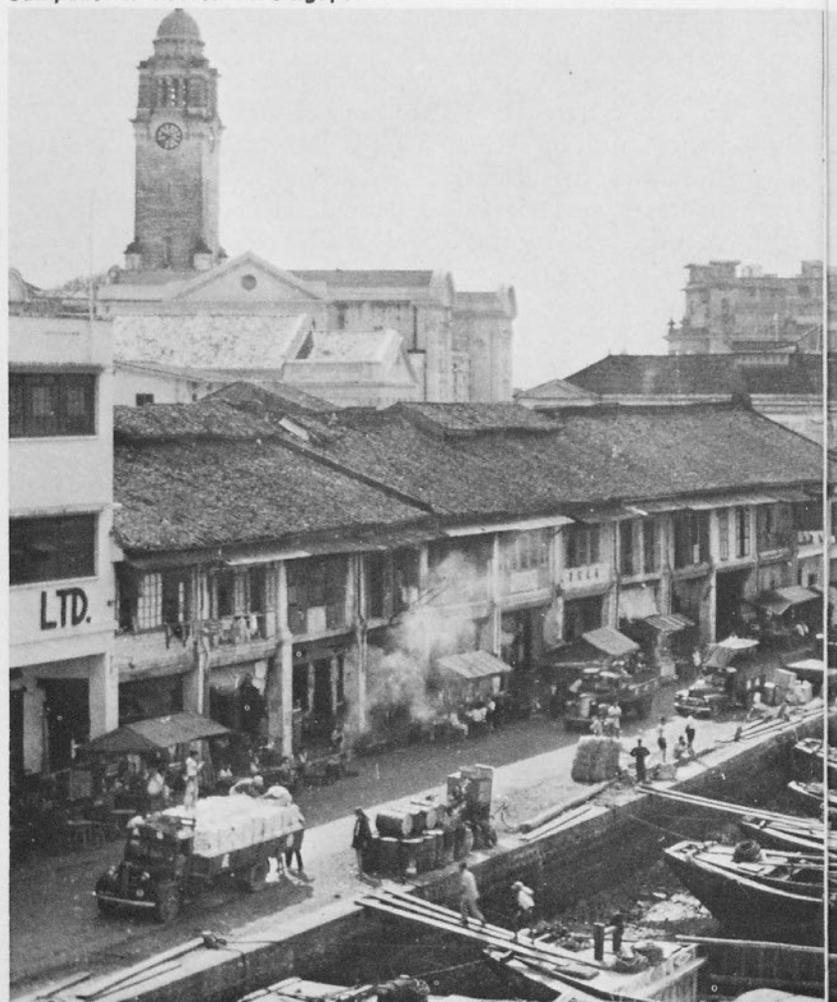
On the spiritual side we see another roaring lion, the devil! His purpose is to thwart the plan of God in saving men and women through their knowledge of Christ as Saviour. The overcrowded conditions in Singapore bring frustration. Frustration among the youth means riots, violence, acid-throwing, and kidnapping. Frustration breeds strikes and bitter labor struggles—and communism!

In 1961 the island of Singapore had a population concentration of almost 665 persons per square mile. There has been a rapid population growth over the past decade, and the current increase rate is 60,000 per year.



Sandra Tan, Chinese girl of Kuala Lumpur, Malaysia

Sampans in harbor at Singapore





Following an altar call in Singapore, the people rejoice and receive Light-for-the-Lost literature.

Singapore's birth rate of 37.8 per 1,000 is one of the highest in the world.

The government is seeking to make life more comfortable for the masses who have had to live with 12 or more crowded in one small room. Within the last 10 years housing developments have been built, forming satellite cities. This provides an even greater opportunity for Light-for-the-Lost door-to-door evangelism!

Religious freedom in Singapore has been granted under the constitution of the country. Our missionaries can freely hold street meetings or distribute literature from house to house. How long this freedom will last no one really knows. This is one reason it is so urgent to saturate this strategic city with evangelistic literature and person-to-person witnessing now!

While Singapore is a modern, sophisticated city, it is the home of Muslims, Buddhists, Hindus, Christians,



Muhammadan mosque in Singapore

Confucianists, Taoists, and pagans alike. Many of the people believe they can belong to a Christian denomination and still continue in their idol worship. This is especially true among the young people who want to break with the old way but, in an attempt to please their families, continue an outward observance of their traditional religious rites.

This is not true with the Pentecostal believers! Once they find God to be real they make a clean break with their past lives, even when it means offending family or friends! Those who find the price too great would never find comfort in continuing to attend both a heathen temple and an Assemblies of God church.

It is the reality of Christ as Saviour that our missionaries must communicate to the teeming masses of Singapore. The agnostic, the nonreligious, the sophisticate—all need Christ. And how can so few bring the good news to so many in so short a time? Through literature!

Singapore was selected as the national project for Light-for-the-Lost Day because it is a city at the crossroads! It is a city caught up in today's population explosion and all the frustrations and problems this brings! But, thank God, it is a city whose door is still open so that light can be given to those who wait in spiritual darkness. Singapore . . . target city for evangelism through Light-for-the-Lost in 1968!



NEEDED: \$10,000

For \$10,000 Light-for-the-Lost can provide evangelism literature for door-to-door witnessing in Singapore in 1968. You can have a part in making this outreach possible. Use the coupon below to send your offering now.

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Enclosed is \$....., my offering for your 1968 evangelism project.

Name

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FACT-FAITH-FEELING

By Evangelist E. A. MANLEY

THE PSALMIST viewing the glories of the heavens said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?" (Psalm 8:3, 4).

What is man that God should be concerned about him? This question puzzled not only the Psalmist, but those of every generation.

Man is the unique creation of God, the crown and glory of His creative work on this earth. The Father, Son, and Holy Spirit were united in man's creation: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:26, 27).

The first man, Adam, had delightful fellowship with God until an act of disobedience separated him from his

Creator. Sin disrupted that communion in the Garden of Eden.

The Bible reveals how the Godhead united in the work of redeeming fallen man. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Paul wrote, "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:3, 4). Man is the concern of heaven, the object of God's redeeming love.

Is man something special in the eyes of God? Yes, indeed. Man is unique in that he is a creature of intellect, emotions, and of will. All three of these faculties are involved in the experience of salvation. The intellect is involved with the facts of the gospel. The will is

CHILD HEALED OF VASCULAR TUMOR

ONE MORNING in April 1966 my daughter Melinda came to me and said, "Mother, I saw an angel in my room last night." I asked if the angel spoke to her. She said, "Yes, the angel asked me if I loved Jesus, and I answered that I loved Jesus very much."

The following morning she told me the angel had appeared again, with a great shining light, and this time the angel had asked her if she wanted to go to be with Jesus. She said she replied that she did.

The other children thought she was dreaming, but I am convinced she was visited by an angel—especially after the events that followed.

A few weeks later she was hospitalized with severe swelling in her leg. Extensive tests and X rays showed a vascular tumor in the back of her leg. A specialist was called in to perform surgery.

Shortly after the operation began, Melinda's heart stopped. Artificial respiration, heart massage, and a tracheotomy were necessary to keep her alive. There was hemorrhaging also. Melinda's life was in the balance. During this time I was in the waiting room praying for her, but I did not know how near death she was.

The doctors came out and told me the situation. "We

have no hope," they said. "All you can do is cross your fingers and pray."

All I could do was to say, "Lord, have Thy way. She is Thy child and was only loaned to me to mold for Thee. I've done my best. Now she is in Thy hands, Lord."

I called our pastor's home, and immediately prayer was begun in Melinda's behalf. After two and one-half hours she was returned to her room and placed in an oxygen tent.

After some weeks, the doctors decided to operate again. This time they did not find the tumor at all. There was only a pocket of blood and two small "incision marks" where it looked as if the tumor had been removed. The doctors were mystified, for they had not removed the tumor. They returned her to her room with a cast on her leg.

A swelling made the cast very painful. As we prayed together that the Lord would ease the pain, Melinda once again saw the angel who had appeared to her before. We rejoiced together in the Lord, whose presence was very real in the room. The nurses heard us and were so concerned they called the doctor. But by this time the swelling had disappeared. Melinda could put her hand down inside the cast, and she never had any more pain.

Three days later I took her home from the hospital. She wore the cast for a week while the incision healed. Three days after the cast was removed, she began walking.

The doctors tell us they cannot understand it, but we know it was the Lord who completed the work in Melinda's body, He is the Great Physician.—Mrs. Esquolene Powell, De Long, Ill.

(Endorsed by Joseph H. Cusic, Macomb, Ill., former pastor of First Assembly, Abingdon, Ill.)



involved with the faith in the gospel. The emotions are involved with the result of faith being exercised in the facts of the gospel.

From intellect we get doctrine; from emotion we get experience or feeling; and from the will we get ethics or conduct. It is important to have proper balance in these areas. If the emotional part is neglected, we dry up in dead ritualism. If the intellectual part is neglected, we blow up into fanaticism. If by willful misbehavior we neglect to follow proper ethical conduct, we fail to be consistent Christians.

The pathway to the experience of sound salvation is always in the order of (1) fact, (2) faith, and (3) feeling.

Difficulty arises when this order is reversed or changed. Some dear people want to experience the feeling before they release their faith. However, faith must first be released toward the facts of the gospel before the emotional feeling or the witness of the Spirit can be realized.

One must realize that feelings may vary from one person to another. Paul's experience on the road to Damascus was very dramatic and climactic indeed. In contrast, it is written of Lydia, "whose heart the Lord opened." Evidently her experience was not dramatic; but it was none the less real, for "she attended unto the things which were spoken of Paul" (Acts 9:1-18; 16:14).

Man being a creature of intellect finds that his intellect is involved with the facts of the gospel. God says to man, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

These are gospel facts:

1. *Man is a sinner.* "For all have sinned, and come short of the glory of God" (Romans 3:23).

2. *Man is under condemnation.* "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already" (John 3:17, 18).

3. *Sin brings death.* "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

4. *Man is the object of God's love.* "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

5. *Man can be free from sin.* "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). Jesus also said, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

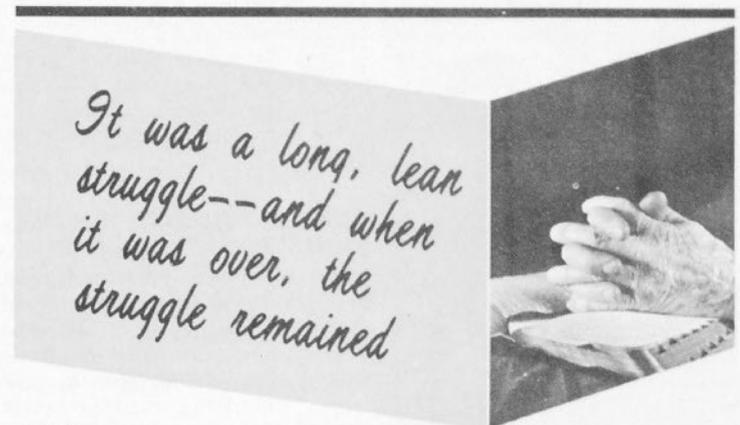
Being created with a will, with the privilege of choice, man finds that his will is involved in the area of faith. Saving faith is not a passive faith—not an intellectual assent to truth—but an active faith. Man is commanded to believe, repent, and confess. These are all acts of the human will. Man possesses the power of decision, the will to act, and God does not violate that will. The facts of life and death, heaven and hell, are set before man in the gospel; but man to be saved must act, decide, choose.

Jesus said to some, "Ye will not come to me, that ye might have life" (John 5:40). They could if they wanted to. Man is not a helpless victim of Satan's power.

God commands each man to repent or be lost. If man were helpless and could not repent because of an overpowering enslavement to the devil, God would be most unjust to hold man responsible under these circumstances. However, man possesses the freedom of choice, the power of decision. All the demons in hell could not keep the prodigal son in the pigpen after he said, "I will arise and go to my father" (Luke 15:18).

Being an emotional being, a creature of feeling, man finds his emotions are involved with the experience of salvation. The redeemed man experiences the peace of God which passes all understanding, as we are told in Philippians 4:7. He experiences love and joy. "Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). Here we find mentioned the peace, love, and joy. These feelings are most precious to each believer.

One must remember that these emotions are the result of faith being placed in the facts of the person of Jesus Christ as the only Saviour. Happy is the man who places all his trust in Him.



PIONEER MINISTERS AND THEIR WIVES KNEW LIFE as one continuous financial struggle. That was the price they paid for choosing the ministry—for choosing to accept the call of God to spread the gospel and to minister to spiritual and physical needs of all people. Their children were deprived of many necessities and taught to live by faith—even from meal to meal.

Then the day came—all too quickly—when old age or illness forced retirement from the pulpit and eventually from all avenues of ministry. What should have been known as the golden years suddenly seemed dark and hopeless. There was no more income and no means by which to earn.

Is this the reward of our ministers? Is this really fair for those who gave their all for others?

Through Aged Ministers Assistance and Bethany Retirement Home, we let these pioneers know that the church does care; they haven't been forgotten. Your support to these two programs, both designed to bring hope and help to our aged ministers, missionaries, and their widows, makes it possible to provide assistance when they need it most. It can be your ministry to them in appreciation of the lifetime of sacrifice they have given.

To let them know you care, SHARE with a love offering now. A contribution to AMA will help us help those who can still live in their own homes, while an offering designated to Bethany Retirement Home will help provide health care for those who no longer can care for themselves and must have retirement or infirmary care. Your gift will add a measure of security to the sunset years of God's choice servants. Send your contribution, designated *Aged Ministers Assistance* and/or *Bethany Retirement Home* to:

CAMPUS COLUMN

Hardy W. Steinberg
NATIONAL EDUCATION SECRETARY

NCBC STUDENT EXPERIENCES THRILL OF PERSONAL WITNESS

Sam Benson, a sophomore at North Central Bible College, Minneapolis, Minn., had a thrilling opportunity for witness during the Christmas holidays.

While en route by plane to his home in Akron, Ohio, he was joined by a young man who, by his involvement in reading the *Wall*



Sam Benson

Street Journal, indicated an interest in the stock market.

Wanting to open a conversation, Sam began talking about the stock market. As conversation continued, he learned that his companion worked in the area of computer control at the manned spacecraft center in Houston, Texas.

Sam was able to lead the conversation into a discussion of spiritual things and point out the plan of salvation. The young man revealed he did have a religious background but little experience in the church. The story of Christ's love for the world appealed to him because, as he told Sam, "No one has ever loved me, and I have never loved anyone else."

The man was also impressed with the fact that Sam spent his summers in a preaching ministry. When he learned that Sam depended solely upon the Lord for his financial needs, he reached into a briefcase and handed him an envelope which he said was for his Bible college training and other needs. It contained \$350.

As the two were about to leave the plane, Sam gave his new friend his copy of the book, *This Man Jesus*, and told him where he could be reached.

The next day Sam received a call from the man. He had been reading the book and had some questions. During the next few days he talked with Sam several times and attended a service at his church.

After returning to Houston, the man called Sam again. His broken spirit and sincere questions indicated the Holy Spirit was dealing with his heart. After talking with him for about an hour, Sam felt sure the young man accepted the Lord as his Saviour.

Sam Benson is thrilled he had an opportunity to lead a soul to Christ. His reaction to the results of his encounter is, "To God be the glory."

NCAG STUDENTS ENTER MINISTRY

A survey of 1967 ministerial graduates of Northwest College of the Assemblies of God, Kirkland, Wash., shows that over 80 percent have entered some form of ministry.

Half have entered the field of pastoral ministry; 14 percent in youth work; 7 percent in evangelistic work; and 14 percent are pursuing advanced ministerial training, the survey indicates.

One reason for the large number of graduates entering the ministry is the continued emphasis placed on Christian service in the college. Throughout their school years students participate in various forms of ministry.

One Christian service activity is the Youth Action Crusades. For these crusades, Northwest College students join young people from a church in a neighboring city for a weekend of literature saturation and crusade rallies.

Fifteen families were added to the congregation of Queen Anne Assembly of God, Seattle, Wash., as a result of the first crusade of



H. S. Petersen (right) presents honorary degree to President G. Raymond Carlson.

NCBC PRESIDENT RECEIVES HONORARY DOCTORATE

During an academic convocation March 5 at North Central Bible College, the Board of Regents of the college conferred upon President G. Raymond Carlson an honorary doctor of divinity degree. S. Harland Petersen, chairman of the board, officiated at the ceremony presenting the degree and citation and bringing the address.

A native of Crosby, N. Dak., Brother Carlson began his ministry as a pastor in Minnesota. He served his district as Sunday school director and superintendent.

Brother Carlson has served our Movement on various committees and boards. He has been a member of the Executive Presbytery since 1959 and the General Presbytery since 1948. He has served on the Board of Education for the Assemblies of God since 1961 and was a member of the Foreign Missions Board from 1960-64.

President of North Central Bible College since 1961, he is also a member of the board of directors of Central Bible College and of Evangel College.

the year. Forty-three students teamed with the youth of the church and visited over 2,000 homes on Queen Anne Hill in a direct witness approach and literature distribution.

Sixty Northwest College students joined the young people of Bethany Temple in Everett recently for the second crusade. They visited 3,000 homes and invited 5,000 teen-agers to weekend rallies.

Training and prayer are prime ingredients of preparation for the crusades. Through these and similar experiences many students realize the great need for full-time workers in the kingdom of God.

BBC RECEIVES ACCREDITATION EXTENSION

Following a visit to and evaluation of Bethany Bible College, Santa Cruz, Calif., the Western Association of Schools and Colleges recently granted the college a three-year extension in its regional accreditation.

The five-member examining team from WASC visited the Bethany campus in November 1967 to make its report. In addition, a self-evaluation report prepared by the college was submitted to the executive committee for scrutiny.

In its statement WASC commented on the school's progress and encouraged Bethany's administration to continue its long-term program in academic upgrading.

Originally granted accreditation in January 1966 for two years, Bethany's current extension will be until June 1971, subject to renewal for another term at that time.

MOST EC GRADS CHOOSE TEACHING

Seventy-six percent of the 1967 Evangel College graduates have accepted teaching positions, according to figures released by the college placement service.

Fourteen percent are enrolled in graduate school, eight percent are in employment other than teaching, and there is no information on two percent.

The 128 graduates in 1967 represent the largest graduating class in the history of the college.

Of last year's graduates, 44 accepted teaching positions in Missouri and 19 in Michigan. The rest are in 26 other states, South Africa, Canada, and Colombia.

Each of the 97 new teachers had an average of 13 positions to choose from. A total of 1,243 teaching vacancies were listed with the college placement office.





Wallace E. Johnson



Tom Johnstone



Robert A. Cook

EC ANNOUNCES SPEAKERS FOR YEAR-END ACTIVITIES

Three distinguished Christian leaders will speak at the Evangel College year-end exercises and the Spring Council of Evangel College meeting May 21-23, in Springfield, Mo.

Featured speaker at the Council of Evangel College, starting May 21, will be Wallace E. Johnson, president of Holiday Inns of America, Inc. Baccalaureate speaker May 22 will be Tom Johnstone, general superintendent of the Pentecostal As-

semblies of Canada. Speaking at the commencement, May 23, will be Robert A. Cook, president of The King's College, a Christian liberal arts college located at Briarcliff Manor, N. Y.

Besides being president of the Holiday Inns, largest motel chain in the world, Wallace Johnson heads or holds office in 77 other corporations.

Mr. and Mrs. Johnson are lay leaders at Union Avenue Baptist Church, Memphis, Tenn. His testimony was featured in *Revivaltime's* 1967 summer witnessing miniature booklet.

BACCALAUREATE AND COMMENCEMENT DATES FOR ASSEMBLIES OF GOD COLLEGES

Bethany Bible College, Santa Cruz, Calif.—baccalaureate, May 24, 8 p.m.; commencement, May 25, 2:30 p.m.

Central Bible College, Springfield, Mo.—baccalaureate, May 22, 7 p.m.; commencement, May 23, 7 p.m.

Evangel College, Springfield, Mo.—baccalaureate, May 22, 10 a.m.; commencement, May 23, 10:30 a.m.

North Central Bible College, Minneapolis, Minn.—baccalaureate, May 24, 10:30 a.m.; commencement, May 24, 7:45 p.m.

Northeast Bible Institute, Green Lane, Pa.—baccalaureate, May 29, 8 p.m.; commencement,

May 30, 2:30 p.m.

Northwest College of the Assemblies of God, Kirkland, Wash.—baccalaureate, June 1, 7:30 p.m.; commencement, June 2, 3 p.m.

South-Eastern Bible College, Lakeland, Fla.—baccalaureate, May 9, 7:30 p.m.; commencement, May 10, 7:30 p.m.

Southern California College, Costa Mesa, Calif.—baccalaureate, May 25, 10:45 a.m.; commencement, May 25, 3 p.m.

Southwestern Assemblies of God College, Waxahachie, Tex.—baccalaureate, May 22, 7:30 p.m.; commencement, May 23, 9:30 a.m.

COMMITTEES NAMED FOR COUNCIL ON EVANGELISM

SPRINGFIELD, MO.—Forty Assemblies of God ministers have been named to key positions for organizing, administrating, and promoting the August 26-29 Council on Evangelism at St. Louis' Kiel Auditorium.

Heading the slate is Thomas F. Zimmerman, General Superintendent of the Assemblies. He is chairman of the steering committee for the special council.

National coordinator is C. W. Denton, coordinator of the Spiritual Life—Evangelism Commission.

District officers on the Council planning committee are E. M. Clark, superintendent of the Il-

linois District; W. B. Friend, Northern Missouri District superintendent; and N. Cleo Tapp, Southern Missouri superintendent.

Other planning committee members include six pastors: L. E. Shockley, Florissant Assembly, Florissant, Mo.; Charles Leathers, Assembly of God, Bismarck, Mo.; Bill Popejoy, First Assembly, Bourbon, Mo.; Lloyd Shoemaker, Tri-City Park Tabernacle, Granite City, Ill.; E. R. Bucher, First Assembly, Wood River, Ill.; and E. E. Hembree, Assembly of God, Edina, Mo. An evangelism activities coordinator will be announced later.

Serving on the local administra-

tive committee are Brothers Shockley and Shoemaker; Manuel Shoults, pastor, South Side Assembly, St. Louis; and the evangelism activities coordinator.

Other local committees are made up of the following pastors:

Publicity: William N. Sachs, Berea Temple, St. Louis, chairman; John Eller, First Assembly, Valley Park, Mo.; Ronald D. Loy, First Assembly, Belleville, Ill.; and Gene T. Canter, First Assembly, Arnold, Mo.

Registration: M. A. Groff, First Assembly, Granite City, Ill., chairman; James E. Smith, Gospel Tabernacle, Alton, Ill.; Richard White, Assembly of God, O'Fallon, Ill.; and A. D. Wright, Calvary Assembly, Winfield, Mo.

Equipment: Albert W. Pettet, First Assembly, St. Charles, Mo., chairman; C. F. Hembree, Calvary Tabernacle Assembly, St. Louis; Harold D. Heady, Friendship Assembly, St. Louis; and Norman Hale, Friendly Assembly, St. Louis.

Exhibits: James A. Drysdale, Trinity Tabernacle, St. Louis, chairman; Jerry Carmack, Assembly of God, Hartford, Ill.; William C. Hamilton, Bethel Temple, St. Louis; and Aubrey Grindstaff Jr., First Assembly of Jennings, St. Louis.

Ushers: Owen C. Carr, Edwards Street Assembly, Alton, Ill., chairman; Irvin T. Beard, Washington Park Assembly, East St. Louis, Ill.; A. L. Burnett, Revival Tabernacle, Maplewood, Mo.; and Lyall Parsons, Assembly of God, St. Clair, Mo.

Hospitality: E. P. Wright, Glad Tidings Assembly, St. Louis, chairman; Richard M. Crenshaw, Central Assembly, St. Louis; Charles J. Lance, Emmanuel Assembly, Cahokia, Ill.; and J. C. Washburn, Grace Assembly, St. Louis.

Children's Activities: Robert Gene Putnam, Lindbergh Assembly, St. Louis, chairman; Manuel Shoults; and Kenneth L. Brown, First Assembly, Arnold; T. Doyno Jennings, Southern Missouri D-CAP.

HEADQUARTERS HOTELS DESIGNATED FOR COUNCIL ON EVANGELISM

SPRINGFIELD, MO.—Two hotels—the Sheraton-Jefferson and the St. Louis Gateway—have been designated as headquarters hotels for the Council on Evangelism to be held Monday evening through Thursday, August 26-29, in St. Louis, Mo. Spacious facilities in both will be used each morning.

A "Coffee Fellowship—Let's Talk About Jesus" will begin each day at 7:45 a.m. During these times delegates will join in informal discussions of the Scriptures during a continental breakfast.

"Expositions of Biblical Revival" will be the subject for simultaneous sessions at the hotels from 8:30 until 9:30 a.m. Daily expositions will be: "The Place of the Word in Revival," Tuesday; "The Place of Leadership in Revival," Wednesday; and "The Place of Obedience in Revival," Thursday.

From 10:30 until 11:55 a.m., 24 Biblically oriented seminars on the outreach ministry of the church will be conducted. Eight seminars will meet daily in each hotel. Seminars will be arranged so each subject will be presented twice, giving delegates a better opportunity to attend the seminars of their choice.

Early registration will open at the Sheraton-Jefferson hotel on Saturday, August 24, and continue through Monday. Also available at both headquarters hotels during the Council will be child-care facilities for children three years of age and under.

Afternoon and evening sessions as well as the Council exhibits will be at the Kiel Auditorium.

A number of other St. Louis hotels and motels have reserved blocks of rooms and will be used to house delegates. Housing reservations should be made through the St. Louis Convention Reservation Bureau, 911 Locust Street, Room 406, St. Louis, Mo. 63101.

Council on Evangelism housing reservation forms are available on request from Assemblies of God district or national offices.

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

FIRE DESTROYS WISCONSIN CHURCH

RICE LAKE, WIS.—Fire starting in the platform area of Gospel Tabernacle here, where B. E. Stroud is pastor, destroyed the 86-year-old building on Saturday, January 13. The church which had a seating capacity of 300 had a new narthex 18 by 38 feet to the front which also housed a nursery.

A waylite block annex building to the east built in 1955 does remain though severely damaged by smoke. This building is being cleaned and painted and prepared for use until the congregation is able to replace the structure that has been destroyed. The annex houses six Sunday school rooms, an auditorium 28 by 28 feet, prayer room, kitchen, pastor's study, and rest rooms.

The choir robes were saved when the building burned, but a new piano, Hammond organ, amplifier, public address system, and radio recording equipment were lost.

Facilities of half a dozen churches in the city were quickly offered to the congregation by local pastors. The congregation of

150 held services at the newly built Seventh-day Adventist Church just south of Rice Lake for a few weeks while members worked hundreds of hours clearing away the debris of the old

building and preparing the annex for reuse.

The burned church building, constructed in 1881 for the Immanuel Lutheran congregation, was purchased in 1929 by the Gospel Tabernacle which affiliated with the Assemblies of God in 1936.

The total loss is estimated to be between \$50,000 and \$60,000. Insurance covered only \$25,000. The congregation plans to rebuild the church when sufficient funds are available.



EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Mobile	Eight Mile	May 1-12	David & Trig Scruggs	W. W. Vaughan	
Ariz.	Phoenix	Sunny Slope	Apr. 24-May 5	Chas. O. Hudspeth	O. W. Killingsworth	
Ark.	Crossett	Beulah Land	Apr. 21—	James & LaVerne Sartor	W. E. Hand	
	Fayetteville	First	Apr. 21—	Arlis & Mrs. Thrasher	D. Wayne Danner	
Calif.	N. Little Rock	First	May 1-5	Bob McCutchen	David Hastie	
	Russellville	First	Apr. 30-May 5	John & Jerry Stephens	Tommy Parker	
	Azusa	First	May 1-12	Ernie Rogers	Chas. A. Bailey	
	Bellflower	Full Gospel	Apr. 30-May 10	Tommy & Esther Lance	G. W. Royal	
	Glendora	¹ Foothill Evangel	May 5-10	Christian Hild	Gerald Fry	
	Lindsay	First	Apr. 24-May 12	Corbett C. Crace	John Scaggs	
	Oakland	Bethel	Apr. 23-28	Singing Kolenda Family	Noel E. Ravan	
	Redwood City	¹ A/G	Apr. 28-May 3	Christian Hild	E. R. Scratch	
	San Jose	Alum Rock	May 5-12	Singing Kolenda Family	Max Inman	
	Santa Ana	New Hope	May 5-19	Travis Bates	J. R. Daily	
Del.	S. San Gabriel	Garvey	May 1—	Branham-Steele Team	D. B. Ballard	
	Visalia	First	May 8-19	Marvin Schmidt	O. H. Mitchell	
	Whittier	La Mirada Christian	Apr. 24-May 12	Neville & Mrs. Carlson	Ray F. Curtis	
	Dover	Calvary	Apr. 29-May 5	R. S. Peterson	Jack Kaylor	
	Fla.	Clearwater	First	Apr. 28—	Musical VanderPloegs	A. L. Shell Jr.
		Clermont	First	Apr. 25-May 5	Edgar M. Davis	Earl Frerking
	Ga.	Lakeland	Galloway	May 6-12	Randall A. Walker	Maxwell Cloud
		Palm Harbor	First	Apr. 29-May 5	Jerry & Ann Johnson	W. Gary Chapin
		Tallahassee	Oak City	Apr. 29-May 5	Randall A. Walker	Fred H. Hadley
		Adel	First	Apr. 29-May 12	Barry & Mrs. Bugala	Chas. E. Smith
Idaho	Donalsonville	First	May 5-12	Nettie Parham	J. W. Thomaston	
	Buhl	Calvary	Apr. 30-May 12	Roy & Arlene Brewer	Richard Tatham	
Ill.	Emmett	A/G	May 5-19	Loyd & Patsy Singley	Gerald Crownover	
	Aurora	First	Apr. 30-May 5	Joel & Mrs. Palmer	Paul V. Brewer	
	Bushnell	¹ A/G	Apr. 30-May 5	Carl E. Gammel	Robert N. Rutledge	
	Charleston	Bethel Chapel	Apr. 28—	L. L. & Mrs. Ferguson	Billy O. Hall	
	Chicago	² Belmont Evangelical	May 5-17	Victor Etienne	Anthony Caprino	
	Lombard	A/G	Apr. 23-28	Joel & Mrs. Palmer	Glenn Renick Jr.	
	Rockford	First	May 1-5	Watters-Perri	E. H. Whitcomb	
	Rockford	Haven	Apr. 29-May 5	Bob & Maxine Wilkes	Truman D. Turner	
	S. Roxana	A/G	May 8-19	Chas. & Mrs. McKnight	C. M. Twente	
	Ind.	Bedford	First	May 5—	Walter Kronberg	E. J. Bruton
Beech Grove		Faith	May 8—	Charles E. Crank	James Monson	
Chesterton		A/G	Apr. 23-May 5	Jerry Stegall	Robert Mayfield	
Farmersburg		A/G	May 7-19	J. E. Friend	Glenn Duncan	
Huntington		Bethel	Apr. 21-May 3	Victor Etienne	Loren S. Curtis	
Michigan City		Faith City	May 5-12	Bob Larson	Reginald Yake	
Mishawaka		First	Apr. 24-May 5	Bill & Verna McPherson	W. James Shivers	
New Albany		First	Apr. 23-May 5	H. B. Kelchner	C. L. Wiles	
Spirit Lake		A/G	May 5-10	Curt & Linda Long	Floyd O'Bryan	
Iowa		Caney	A/G	May 5-12	Paul E. Morris	Ray Hollis
	El Dorado	A/G	Apr. 15-28	Wm. J. Lambertson	Anthony Benigas	
Kans.	Haysville	First	May 5-19	I. D. Rayborn	Vern McNally	
	Hoisington	A/G	May 6-12	Kenneth Stottlemeyer	Robert E. Partin	
	Annapolis	First	May 6-12	R. S. Peterson	George Batson	
	Cresaptown	A/G	May 8-19	Don & Sharon Parker	Sam Booth Jr.	

(Continued on next page)



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STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Mass.	Gt. Barrington	Calvary Bible Ch.	May 7-12	George DeTellis	Douglas Fenton
	Medford	A/G	May 8-19	Bill & Verna McPherson	Oliver Johnson
	Westfield	A/G	Apr. 28-May 5	George DeTellis	Donald R. Moulton
Mich.	Carleton	A/G	Apr. 22-28	Bob & Maxine Wilkes	John M. Harris
	Flint	Full Gospel	Apr. 28-May 12	Ruth E. Reece	Charles Szabo
	Saginaw	Genesee Gardens	May 1-12	John & Faith Stallings	George Kappaz
	Schoolcraft	A/G	Apr. 25-May 5	C. A. Fairfield Party	Robert Monroe
Minn.	Three Rivers	First	May 8-26	Andrew G. Basell	H. C. Mulvaney
	Cambridge	Gospel Tab.	Apr. 21-28	Paul & Ilene Anderson	William King
	Eagle Bend	A/G	Apr. 30-May 5	Jerry & Mrs. Fischer	James Gast
	Granada	A/G	May 5-19	F. R. McAdams Team	John D. Farina
Miss. Mo.	S. St. Paul	A/G	Apr. 21-28	Floyd Renfro	Lawrence Mather
	Jackson	First	May 1-12	Don & Dixie Cox	Jesse E. Smith
	Barnett	A/G	May 5-19	Floyd E. Heady	Dean Heady Jr.
N. Y.	Dexter	First	Apr. 28—	C. W. & Mrs. Quattlebaum	O. M. Montgomery
	Kansas City	Bethel Tab.	Apr. 30-May 12	Loyd & Mrs. Middleton	Robert Sites
	Kirksville	First	Apr. 28-May 12	Tom & Helen Waggoner	Harold Scott
	St. Clair	First	Apr. 30—	Al D. Hewison	Lyall Parsons
	St. Louis	Grace	May 6-19	J. C. & Mrs. Nichols	J. C. Washburn
	Deer Lodge	¹ A/G	Apr. 28-May 3	Charles Senechal	Chas. Jackson
	Saco	¹ A/G	May 5-10	Charles Senechal	Arlen Benson
Nebr.	Blair	A/G	May 1-12	Ken Krivohlavek	Perry Baublitz
	Broken Bow	¹ A/G	May 5-10	Gene & Esther Fidler	L. S. Nichols
	Long Pine	A/G	May 5-10	Kathleen Jennings	Dennis Pigman
	Minatare	A/G	Apr. 29-May 3	Kathleen Jennings	Wayne Allen
N. J.	Riverton	A/G	May 5-17	Knott-Olson Team	G. E. Smith
	Bethpage	A/G	Apr. 30-May 12	Lloyd Portin Family	Norman Love
	Endicott	A/G	Apr. 23-28	J. Earl & Mrs. Douglass	Robert Bressette
N. C.	Huntington Sta.	A/G Pentecostal	Apr. 30-May 5	Roy & Mildred Johnson	Charles Shaffer
	Pleasantville	A/G	May 9-12	Roy & Mildred Johnson	Rufus String
N. Dak.	Dunn	Glad Tidings	May 5-12	L. Wayne Pitts	Wm. P. Register
	Fayetteville	Calvary	May 1-5	L. Wayne Pitts	Gardner H. Altman
	Hamptonville	Eagleville	Apr. 28-May 5	Martin & Mrs. Kershman	H. H. Jaynes
	Fargo	First	May 6-12	George Holmes	O. W. Apple
Ohio	Grand Forks	A/G	Apr. 30-May 12	James & Mrs. Pepper	Darrell Meyrer
	Akron	Springfield	May 7-19	H. B. Kelchner	Joseph Serbin
Okla.	New Philadelphia	First	May 8-19	George & Evelyn Butrin	Kenneth Shaffer
	Bartlesville	Tuxedo	May 1-12	Glen Shinn	Joe Calabrese
	Broken Bow	First	May 6-20	Tom F. Ogdon	W. G. Baker
	Duncan	Bethel	May 5-19	V. G. & Mrs. Mangram	J. R. Tucker
	McAlester	First	Apr. 24-28	Glen Shinn	Jack Robertson
	Nicoma Park	A/G	May 7—	J. B. & Mrs. Essary	Gene Anoatubby
	Oklahoma City	Faith Tab.	May 1-13	Ernie Eskelin	S. J. Scott
	Oklahoma City	Grace	Apr. 28-May 12	Stewart Douglass	J. D. Keen
	Oklahoma City	Putnam City	Apr. 28—	Lindell & Mrs. Ballenger	C. L. Dixon
	Taloga	A/G	Apr. 22—	Hazel Burns	Eugene Howeth
Oreg. Pa.	Springfield	First	May 1-12	L. J. Franks Party	Bert Allbritton
	Beaver Falls	First	May 1-12	Dave & Jan Olshevski	Gene Kummerer
	Bedford	Valley	Apr. 30-May 12	Stan & Marilyn Morris	Samuel C. Rust II
	Berwick	A/G	Apr. 24-May 5	George & Evelyn Butrin	William Eaves
	Glenolden	Evangel	Apr. 21-28	Bob Bartlett	Clifford E. Lewis
	Moosic	Full Gospel Tab.	Apr. 30-May 12	Arnold & Anita Segesman	James W. Swank
	Windsor	Pent. Lighthouse	Apr. 14-28	Walter Schell	Robert H. Shipp
	York	Bethel Chapel	Apr. 30-May 5	Doug & Judy Maners	Harold Oakley
	Chamberlain	² A/G	May 7-19	Paul & Ilene Anderson	Ronald Masters
	Tenn.	Knoxville	Woodlawn	May 1-12	"Little Joe" Peterson
Tex.	Savannah	First	May 5-19	Glenna Byard	James E. Roberts
	Caldwell	First	May 5-19	H. A. & Mrs. Strange	Bobby Wallace
	Dumas	First	May 1-12	Winferd Mack	H. L. Stevens
	Electra	First	Apr. 17-28	Calvin Durham	E. B. Crump
	Farmersville	First	May 8—	Jimmy & Lenete Merritt	C. W. Goforth
	Ft. Worth	Bethel	May 6-19	Chas. O. Hudspeth	Victor Ostrom
	LaPorte	A/G	Apr. 28-May 5	James D. Jones	Jack B. Linney
	Murchison	Barton's Chapel	Apr. 21-28	Jim Mackey	Leonard Ward
	Poth	Templo Emmanuel	Apr. 28-May 5	D. Bazan Sr.	Jose Becerra
	Troup	First	Apr. 21—	James & Mrs. Hazelton	Coy Walker
Utah Va.	Wichita Falls	Southside	May 1-12	Wesley F. Morton	Carl Alcom
	Tooele	First	May 5-19	Jim Mackey	James Mayfield
	Lee Mont	³ Faith	Apr. 23-28	David Dean	Dana H. Spence
W. Va.	Front Royal	First	May 1-12	Keetah Jones	Alden A. Yates
	Hopewell	³ Faith Tab.	May 7-19	David Dean	Clyde N. Lee
	Fairmont	Trinity Gosp. Tab.	Apr. 23-28	Doug & Judy Maners	C. T. Chegwin
	Mannings	Pentecostal	May 7-19	Charles S. Morris	Franklin Linton
	Moorefield	⁴ A/G	May 1-12	Irving & Mary Lou Howard	Marshall Howell
	Paw Paw	A/G	May 7-12	Ken & Gloria Kashner	Edward Allen
Wis. Wyo.	Petersburg	First	May 7-19	Homer Peterson	Robert Smith
	Wheeling	First	May 5-19	Paul & Donna Wright	Edison Meekins
	Oconto	A/G	Apr. 30-May 12	Bill & Naomi Hayes	Charles Farina
	Casper	First	May 6-19	Roland & Judy Dudley	E. D. Beard
Wyo.	Cheyenne	Full Gospel	Apr. 30-May 5	Roland & Judy Dudley	George Alber
	Laramie	First	Apr. 28-May 3	Gene & Esther Fiddler	James Maley
	Worland	First	May 5-19	Mark H. Monasmith	Earl F. Henning

¹ Children's Crusade

² Youth Emphasis

³ Deeper Life Crusade

⁴ Youth Revival

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

ANNOUNCEMENTS

HOME COMING—April 28 at Assembly of God, Tahlequah, Okla. Bert Webb, assistant general superintendent from Springfield, Mo., speaking morning and evening. Singing concert in afternoon. Special youth features in all-day services. Free barbecue luncheon.—by George L. McGee, pastor.

BIBLE CONFERENCE—May 4-8 at the Assembly of God, Fredonia, N. Y. Speaker: McArthur Jollay, Washington, D. C. Entertainment for out-of-town guests provided as far as possible.—by Lyman A. Jollay, pastor.

WITH CHRIST

JOHN L. WINN, 86 of Muskogee, Okla., went to his eternal rest January 22, 1968. Brother Winn was ordained to the ministry in 1924 by the Oklahoma District. He served as an evangelist and as a pastor in Oklahoma at Muskogee and Collinsville. He is survived by seven children.

EARL W. WINAND, 75, of Harrisburg, Pa., went to be with the Lord May 22, 1967. Brother Winand was ordained to the ministry in 1927 by the Eastern District. He served as an evangelist and as a pastor in Pennsylvania at Mercersburg, Barnesboro, Lebanon and Columbia. He is survived by his wife Effie, six daughters, 12 grandchildren, and two great-grandchildren.

M. JULIA HOWARD, 81, of Reno, Nevada, went to be with Jesus December 26, 1967. Sister Howard was licensed by the Northern California-Nevada District in 1943. She served the Lord as an evangelist. She is survived by a daughter.



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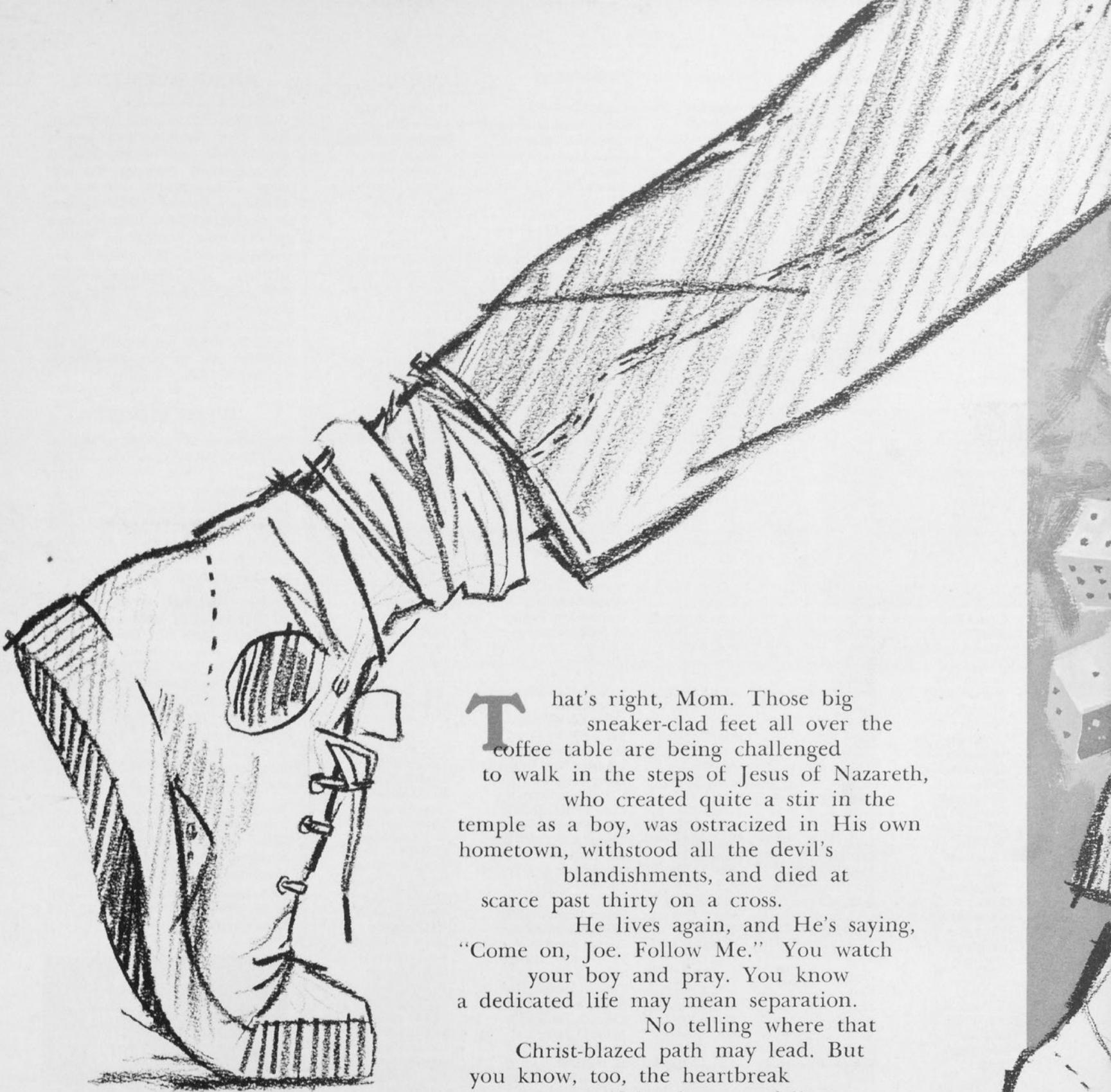
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That's right, Mom. Those big sneaker-clad feet all over the coffee table are being challenged to walk in the steps of Jesus of Nazareth, who created quite a stir in the temple as a boy, was ostracized in His own hometown, withstood all the devil's blandishments, and died at scarce past thirty on a cross.

He lives again, and He's saying, "Come on, Joe. Follow Me." You watch your boy and pray. You know a dedicated life may mean separation.

No telling where that Christ-blazed path may lead. But you know, too, the heartbreak if he does not follow.

And in your heart you plead:

"Walk—walk, Joe. *Walk worthy!*"

Today is National C. A. Day. We make a sincere and urgent plea for parents to give our C. A. program strong financial assistance as we encourage our youth to follow the Lord. Give in your local C. A. Day offering, or send to:

**CHRIST'S
AMBASSADORS
DEPARTMENT**
1445 Boonville Avenue
Springfield, Mo. 65802

C.A. DAY

walk worthy