

THE PENTECOSTAL evangel

NOT BY MIGHT

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Prayer Proclamation

WHEREAS the Assemblies of God of the U.S.A., The Pentecostal Assemblies of Canada, and the Assemblies of God in Great Britain and Ireland share the "faith once delivered," and seek to be fully involved in world evangelism; and

WHEREAS, the Executive officers of these three fellowships take cognizance:

That the pressures and tensions of our world are intensifying; and the "wars and rumors of war" are increasing, indicating the end time, but likewise making it more difficult to carry on the task of world evangelism and missions;

That the moral crisis has penetrated every area of society and threatens its very existence;

That the anti-evangelical forces are placing the emphasis on institutional and visible organizational unity in place of membership in the true church of Christ, which membership can be gained only by the New Birth;

That there never has been a greater need for a genuine, sweeping revival of the church and a return to God with a consequent broad evangelism thrust; and

WHEREAS, it has become customary among us to set aside the first week of the new year for prayer and intercession, therefore

BE IT DECLARED AND KNOWN that the officers of the above named fellowships hereby issue a united call for a WEEK OF PRAYER and herewith proclaim that the week of January second through ninth, in the year of our Lord nineteen hundred and sixty-six, be consecrated by our people and churches to the seeking of God in prayer meetings, prayer chains, and renewal of private devotions, and further

THAT BY THIS PROCLAMATION we call on the members of these sister fellowships to turn to God in repentance and humility, in "strong crying and tears"; to seek Him for spiritual wisdom and understanding; and to let this be the beginning of a prayer meeting revival in every local church, knowing that "He that sitteth in the heavens" will hear our cry, will forgive sin, will "revive His work," and will "perform" what He has begun "until the day of Jesus Christ."

General Superintendent
Assemblies of God in the U.S.

General Superintendent
Pentecostal Assemblies of Canada


General Secretary
Assemblies of God in
Great Britain and Ireland

Don. J. Zimmerman

J. H. Stone

Rebecca Miller





God
has
provided
the
means,
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be
**CONSTANT
COMMUNICATION**

By General Superintendent T. F. ZIMMERMAN

MOST PLACES OF BUSINESS ARE EQUIPPED WITH TELEPHONES between one office and another. The instruments, as beautiful as they may be, are not to adorn the desks; they are provided for communications. The lines may be in excellent repair, the telephones of the latest style, and the bells most melodious; but unless the telephones are used, there will be a void in communications.

So it is with prayer. God has provided the simplest means of reaching Him, but unless we exercise our privilege of prayer a void will exist between us and our Maker.

With the death and resurrection of Christ, the veil to the Holy of Holies was torn in two. Free access to God was provided for all men. Through our telephone line of prayer we may go directly to the Father and make known our every need. And while the church has been provided as a "house of prayer" (Matthew 21:

31), we also have free access to God from any location at any time. We don't have to come through a human mediator. By faith we have direct access to God through His Son.

It is easy to become preoccupied with temporal affairs and let our schedules get so crowded with other things that we neglect communication with our Heavenly Father. All too often Christians do not wish to pray unless the mood or "climate" is just right. The most flimsy excuses become alibis for our lack of prayer.

But God has promised to hear us even when, in the natural, we are near despair. Psalm 102:17 records: "He will regard the prayer of the destitute, and not despise their prayer." It is when we least feel like praying that we most need to pray.

God has even promised to answer before we ask (Matthew 6:8). And sometimes we do not receive simply because we fail to ask: "Ye have not, because ye ask not" (James 4:2). Just as a human father desires the love and dependence of his children, so God desires our implicit trust in Him. He is far more desirous to meet our needs than we are to bring those needs to Him. Because of His love for us, He delights to be held by the hand of faith and to bestow upon our lives the riches of His grace.

God's Word gives us clear instructions regarding prayer. We are told it should not be a dead, formal petition made up of vain repetition. Prayer should be an expression of the heart. It is not the eloquence of words that causes God to hear—it is the attitude of heart as we lay our inmost being bare before God in simple, trusting faith. Prayer is conversation with God. It need not be formed in pious terms but should be always an expression of our deepest longings. Often as we are fervently interceding, God will speak to our hearts by His Word and through the inner promptings of His Spirit.

As we yield our lives to the Holy Spirit, He is able to make intercession for us. Thus we enter the deepest spiritual involvement of prayer.

The apostle Paul recorded of his prayer life, "I will pray with the spirit, and I will pray with the understanding also" (1 Corinthians 14:15). Writing to the Ephesians, the same apostle stated: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18).

As we wait on the Lord and yield our lives to the Holy Spirit, He will make known our petitions "with groanings which cannot be uttered" (Romans 8:26). This ministry of prayer should be the lot of every believer. God is calling forth an army of intercessors who will enter into this rich spiritual fellowship on behalf of the critical needs of our times.

But God also expects us to pray with our understanding (1 Corinthians 14:15). Hosea 14:2 exhorts us to bring words to God. It is appropriate that we bring words of confession, petition, thanksgiving, and praise. Words become the means by which we open our hearts unto God. They give release to that which is in our souls.

We are also told to pray specifically. As an example, James 5:14 records a plan of prayer for the sick. Then "the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they

shall be forgiven him" (James 5:15).

In Matthew 9:38, Christ commanded His disciples saying, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Christ knew the need. But He wanted the disciples to become personally involved in the need, and therefore He requested them to pray for workers to go forth.

During recent years considerable publicity has been given to public prayer demonstrations and to individuals who have undertaken extended periods of prayer with improper motives. Christ dealt with insincere prayer in Luke 18:11-13. The Pharisee prayed a self-righteous prayer, whereas the publican quietly prayed: "God be merciful to me a sinner." The Scripture states that the publican was the one who went to his house justified.

However, extended periods of prayer, when done from proper motives, are Biblical. Luke 6:12 records of Jesus: "And it came to pass in those days, that he went into a mountain to pray, and continued all night in prayer to God." This was the night before Jesus chose His disciples.

Later, the New Testament church prayed most of the night for Peter's release from jail. And we are commanded in 1 Thessalonians 5:17 to "pray without ceasing." Of course, this does not mean we are to give up all else and spend 24 hours a day on our knees. Rather it means that our hearts are to be in an attitude of prayer and supplication each hour of the day, wherever we may be.

When the modern Pentecostal revival began at the turn of this century, our people placed a great emphasis on prayer and fasting. Unfortunately, in days of a prosperous and affluent society many have forgotten the importance of this type of prayer. However, Christ Himself told His disciples that some miracles can be accomplished only through prayer and fasting (Matthew 17:21).

Some interesting traditions of prayer, frequently found in Pentecostal circles, are recorded in the Scripture; for example, lifting our hands (1 Timothy 2:8) and standing to pray (Mark 11:25). But more than these physical positions are important. Notice: "I will therefore that men pray every where, lifting up holy hands, *without wrath and doubting*" (1 Timothy 2:8). And again, "And when ye stand praying, *forgive*, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25).

Too frequently we pray as if to the wind, forgetting that every sincere prayer is bottled up before God. Our prayers are not unnecessary or in vain. We may not get the answer we expect at the time we expect it. God may not always answer in just the manner we expect; *but God will answer!* Revelation 5:8 reminds us: "The four and twenty beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints." God never forgets our prayers! How comforting to know all our petitions and our needs are constantly before Him forever.

God has provided a method for keeping in touch with Him. He has given us instructions on how to use this means of prayer. Therefore, let us not neglect so great a privilege of keeping in constant communication with our Heavenly Father.

WISHING YOU AND YOURS A VERY HAPPY NEW YEAR

ON BEHALF OF THE EXECUTIVE PRESBYTERS, department heads, and all other members of the Assemblies of God headquarters family we extend new year greetings to every reader of *The Pentecostal Evangel*. We pray that 1966 will be a year of great blessing to you and your loved ones.

The world's custom is to usher in the new year with merrymaking. Some will say "good riddance" to the old year and hope for "better luck" in the new. But as Christians we have a better and more enduring hope than this. We rest our future not on luck but on the eternal love and faithfulness of God. Therefore we say with the Psalmist, "The Lord is good; his mercy is everlasting; and his truth endureth to all generations." As one year dies and another is born, we give thanks to God for His mercies in the past and affirm our trust in Him for the future.

There are three things we must do if 1966 is to be a year of personal victory and fruitful Christian service:

1. *We must expose our hearts to God in prayer.*

"There are people who put prayer first and group the other items in life's schedule around and after prayer. These," said S. D. Gordon, "are the people today who are doing the most for God in winning souls; in solving problems; in awakening churches to supply both men and money for missions; in keeping their lives fresh and strong in sacrificial service on home and foreign fields, where the thickest fighting is going on; in keeping the old earth sweet a little while longer."

New Year's Eve is a good time to make a new commitment to this ministry of prayer, and the Week of Prayer (January 2-9) will be a good opportunity to strengthen the habit of daily prayer. Read carefully the proclamation on the cover page. May this Week of Prayer be the beginning of a prayer revival in every life, every home, and every church.

2. *We must expose our minds to God's truth in Bible reading.*

On page 14 you will find an article by D. V. Hurst concerning the "Great Chapters" program of daily Bible reading. This program involves reading at least one chapter a day, and memorizing at least one verse of Scripture a week. Reading guides for 1966 are available from the Gospel Publishing House and a new table-top calendar has been produced which lists the "Great Chapters" and the "Promise of the Week." Some pastors are ordering one for each family in the church. What a blessing it would be if this Bible calendar could be on the breakfast table of every home throughout the fellowship.

3. *We must expose our faith in God by witnessing.*

All around us there are men and women who do not know Christ. Some of them may be won by a few words of testimony from us. Let us speak a good word for our Lord at every opportunity. Our neighbors and friends need to know the reason for the blessed hope that brightens our lives.

If we will do these things, 1966 will be a year that is happy, prosperous, and filled with the blessing of God.



Yesterday, Today, Forever

For our convenience God has divided life into three tenses—past, present, and future. We are prone to think of the present as being all-important. Actually, “now” is just a frail little vessel surrounded by a vast ocean of existence. Behind us lies an eternal past. Stretched out ahead of us is an eternal future.

We need help from heaven to preserve us in the stormy sea of life and guide us safely across the giant waves. Thank God, we have that help. We can say with the apostle Paul that God has “delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us” (2 Corinthians 1:10). He *has* delivered, He *now* delivers, He *will* deliver. He is our Help in every tense.

With confidence we sing praise to our God—“our Help in ages past, our Hope in years to come, our Shelter from the stormy blast and our eternal Home.” Throughout the tenses of time and in all eternity He is the great “I Am”—never changing, never sleeping, always watching over our lives and listening to our prayers.

As we look back over 1965 we can see many instances of divine grace and mercy working in our lives. It is well that the memory of past blessings be planted firmly in our minds, even as the Israelites, after whipping the Philistines, planted a stone and called it Ebenezer, saying, “Hitherto hath the Lord helped us” (1 Samuel 7:12). John Newton had this in mind when he wrote:

*“His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through.”*

As we face the new year we need not fear any situation that may arise. The Lord is with us. We can say with the Psalmist, “God is mine helper”—present tense. The same thought appears in Hebrews 13:6—“The Lord is my helper, and I will not fear . . .” God has been all-sufficient in the past. He is *El Shaddai*, the All-Bountiful, the One who never leaves us nor forsakes us. We may be certain that the same Lord who helped us yesterday will help us today.

*“He who hath led will lead
All through the wilderness;
He who hath helped will help
And never cease to bless.”*

No night shall be so dark that His love will not shine down upon us. No need shall be so large that His great hand will not supply it. One of the names of our Lord is *Jehovah Jireh*—“The Lord will provide” (Genesis 22:8). Let us never forget this as we enter 1966.

The coming year may bring some tests. By His grace we can turn every test into a testimony of His love and power. Weariness may come. Discouragement may tempt us. The thought may arise, “We are sailing into the sunset.” No, we are pointed toward the sunrise. The way grows ever brighter. God’s best blessings lie ahead of us if we believe.

Let us therefore sail on in confidence, knowing we have a Pilot who is familiar with every inch of the course we follow. He is *Jehovah*, the One who always was, always is, and always will be. He is our Saviour, the same yesterday, and today, and forever.

*“Yesterday He helped me,
Today H's just the same;
How long will this continue?
Forever, praise His name.”*

—R.C.C.

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WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

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A New Year's Classic

IN PHILIPPIANS 3:10-14 we are given an amazing glimpse into the heart of the apostle Paul. Here he lays bare his glowing hopes, his deep motivation, and his practical philosophy of life.

It is especially amazing when you consider that Paul wrote these words from prison where he awaited the execution of the death sentence. Paul was ready to die, and by the same token he was ready to live. He could face either death or life with radiant confidence. His heart rested in perfect peace. Undergirding this wonderful confidence were Paul's basic rules of life, which have been called a New Year's Classic (but these rules are valid whether facing a new year or a new day).

I

First of all, *there are some things to forget*. Paul said he was "forgetting those things which are behind."

The Greek Olympiad was known to Paul and to his readers. Everyone understood that one of the vital rules of running, simply expressed, is *don't look back!* When the signal is given to go, fix your eyes on the goal and *run!*

Forget your successes! Dwelling on your triumphs will tend to overconfidence. Paul was not speaking idly. He was forgetting some of the greatest victories the Church knows. As a missionary, Paul had witnessed thrilling successes. He had seen tremendous answers to prayer in miracles of healing. In spite of the glory of the past, Paul said, *Forget it! No one dares rest on his laurels.*

Forget your failures! Oh, how the specter of yesterday's failures will erode peace, power, and faith, leaving us weak and despondent.

It was bedtime for a five-year-old. "Mommy, tell me a story," he begged.

"All right," answered the mother, "I'll tell you a Bible story. Which one shall it be?"

"Tell me about Daniel and the lions' den!"

"Oh, no! Not Daniel and the lions' den, Son. That's too exciting a story for bedtime. You'll dream about the lions and have a nightmare."

"No I won't, Mommy. I'll dream about Daniel *and leave the lions out!*"

And this is what Paul was suggesting: "Forget the past," especially those parts of the past which tend to intimidate you!

"A Blind Eye and a Deaf Ear" was the title of one of Spurgeon's famous lectures to young ministers in training. Spurgeon insisted that a blind eye and a deaf ear were absolute essentials to the ministry. There are some things, he declared, that you should never see, and some things you should never hear. Act as if they never passed within the range of your seeing or hearing. For-



By **EMIL A. BALLIET**
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get them! It will eliminate many a problem and sorrow from your life.

This is precisely what Paul was saying. Don't dwell on your successes and don't brood over your failures. Forget them! In essence, the only parts of the past worth remembering are those parts which help us walk humbly and faithfully with God.

II

In the second place, *there are some things to do*. Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Here was Paul's motivation—"the prize of the high calling." He had his eye on a great goal and he was disciplining himself so his full strength would be focused on reaching that goal and winning that prize.

There are those who lightly dismiss self-sacrifice and self-discipline as pietistic, archaic, irrelevant. "Relax," they say. "Take it easy! God doesn't expect you to deny yourself the light, innocent pleasures of life. Let yourself go. Enjoy yourself a bit."

Paul's answer was terse. "So run your race to win. To win the contest you must deny yourselves many things

that would keep you from doing your best. An athlete goes to all this trouble just to win a blue ribbon or a silver cup, but we do it for a heavenly reward that never disappears" (1 Corinthians 9:24, 25, *Living Letters*).

It takes rigid discipline for an athlete to win in the Olympics. To those who would express sympathy with him because he cannot break training rules, he would reply: "Don't feel sorry for me! Just think about how I will feel when I stand in the winner's circle and the gold medal is hung around my neck!"

Paul responded to the challenge of the high calling in Christ with an amazing burst of energy: "I *press* toward the mark." Paul was possessed with a driving, burning desire to succeed for God.

It was conference time, and the pastor stood to read the annual report concerning his congregation. "Members received—none; members died—none; members dismissed—none; members married—none. Given to Missions—nothing. Brethren, pray for us that we may continue to hold our own!"

PRAYER FOR THE NEW YEAR

*Throughout this dawning year, O Lord,
Make firm the precepts of Thy Word.
Establish strong Thy righteousness;
Thy waiting saints in power bless
For coming conflict—pressing sore
For higher ground, Thou dost assure;
'Gainst foes that will our path assail,
O Christ of God, do Thou prevail!*

*Within my life, my inner soul,
Make known the workings of Thy will,
And show me all that grieves Thee most:
The pride, the self, the foolish boast
Of power to work apart from Thee.
O wondrous Lamb of purity,
Let now Thy blood for me avail,
O Christ of God, do Thou prevail!*

*And for a world in darkness lost,
Bruised, broken, crushed, and tempest-tossed,
Count dear the value of Thy blood
To ransom them from sin to God.
Call out Thy people, Lord, to go—
Ambassadors, Thy love to show;
No longer in Thy cause to fail:
O Christ of God, do Thou prevail!*

*Thou art prevailing; faith burns clear,
With brighter light this glad New Year.
Past tokens of Thy wondrous power
Prove Thy sufficiency for this hour,
And foretell vict'ry deep and strong,
The glory of that triumph song:
"Thou worthy art to loose the seal—
O Christ of God, Thou dost prevail!"*

—ALICE REYNOLDS FLOWER

Hold your own! Friend, you aren't even in the fight! Paul scorned this do-nothing kind of religion. He would have none of it. There was a race to run; there was a prize to gain; and he marshaled every energy he possessed that he might *press* forward and win.

III

Finally, *there are some things to concentrate on*. Paul said, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

There was Paul's glowing hope—that he might fulfill God's purpose in laying hold of his life. The *Living Letters* paraphrase is especially clear on this passage, as we hear Paul say, "I keep working toward that day when I will finally be all that Christ saved me for and wants me to be."

Any who feel they are perfect feel something that Paul had not as yet experienced. When Paul met the Lord Jesus on the Damascus Road, his first question after his conversion was, "Lord, what wilt Thou have me to do?" In the passage we now consider, Paul had reached the end of his course; but listen to him: "Brethren, I count not myself to have apprehended: but this one thing I do. . . . I reach forth unto those things which are before." Literally, "I *stretch* forward" that God's perfect will may be done in my life.

How can I express what I feel Paul was saying at this point? The best illustration I can find is something I saw a few years ago in Yellowstone National Park.


As we rounded a curve in the park, we saw a crowd looking with delight at a little bear cub. What is more fascinating than a fuzzy, woolly little cub? We stopped and joined the group. People were snapping pictures from all sides. There was the little cub jumping about, under the watchful eye of the mother bear.

One of the photographers, more enterprising than the rest of us, decided he wanted a picture of the mother bear, the cub, and the crowd watching. Accordingly, he made his way to the trees behind the mother bear. We could see that she was uneasy about the idea of permitting someone behind her, out of her range of vision. She watched until the would-be photographer reached a certain point; then she wheeled, and charged!

Danger put wings on the fellow's feet! You have seen cartoons of a runner going so fast that he appeared to be parallel with the ground, so great was his speed. In that moment, I believe this fellow could have beaten Billy Mills of Olympic fame! Camera clutched in his hand, hair flying, and coattails straight out behind him, the picture snapper ran as I have seen few men run.

This was the sense in which Paul stretched forward, reaching for the fulfillment of God's purpose in his life. And he suggests that this should be the spirit in which we greet a New Year, or start a new day. Make your goal the purpose God had in mind when by infinite grace He saved you and made you His own.

I am sure that Paul would have approved William Carey's great motto: "Attempt great things *for* God! Expect great things *from* God!"

A challenging inscription on a sundial reads: "The shadow by my finger cast, divides the future from the past. Before it stands the unborn hour in darkness, and beyond thy power. Behind its unreturning line, the vanished hour, no longer thine. One hour alone is in thy hands, the *now* on which the shadow stands." 

Why I Believe the Bible is True



By HARLAN WARTENBEE

MY BELIEF IN THE TRUTH OF THE BIBLE came in three steps. As a child in Sunday school I used to sing, "Jesus loves me, this I know, for the Bible tells me so." In our home we read this Book at our family altar. Although this introduced me to the Bible, it did not provide me with a conviction that the Bible was true.

As I grew older and began to study about the Bible, I learned that the text of this Book was taken from ancient manuscripts. Yet I knew we could not depend upon antiquity as a guarantee of truthfulness. Age signifies tradition, but tradition is not necessarily truth. The scribes and Pharisees asked Jesus why His disciples transgressed the tradition of the elders by not washing their hands ceremonially before they ate. He answered them by saying, "Why do ye also transgress the commandment of God by your tradition?" (Matthew 15:2, 3). Their tradition was of long standing, but it was a transgression of the truth.

Paul was convinced that tradition was not necessarily truth, for he wrote to the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8).

In studying about the Bible, I began to compare it with other literature. Although the Bible has some passages which are unsurpassed in all literature for beauty and meaning, this course of action did not convince me the Bible is true.

It was not until I took the final step—that of meeting the God of the Bible through His Son—that I became convinced that the Bible is true. There is a logical reason for this. The Bible gives it in 1 Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither

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can he know them, because they are spiritually discerned."

In my natural state, I could not understand spiritual things, but when I was born again by the power of God, the scales of spiritual ignorance were removed from my eyes. Then I could see the marvelous truth of the Word of God. I could doubt it no longer because I was acquainted with the Author.

Now I believe the Bible is true because I believe in God, the author of the Bible. If I believe in the integrity of a person, I will also believe that what that person writes is intelligent and honest. The author of the Bible said, "All scripture is given by *inspiration of God*, and is profitable... that the *man of God* may be perfect..." (2 Timothy 3:16, 17).

"No prophecy of the scripture is of any private interpretation... But holy *men of God* spake as they were moved by the Holy Spirit" (2 Peter 1:20, 21).

Another reason I believe the Bible is true is that so much of its message has been substantiated by events and documentation. We judge the veracity of a person, an article, or a book, on the basis of whether or not what is said comes to pass.

The Bible says, "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). I believed, and as a result I now live, and shall live for eternity. My experience of salvation and that of being kept by the power of God substantiates the first portion of this passage to my satisfaction, and my translation at the return of Christ will substantiate the last. I am not in doubt. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

The Bible also says of Jesus, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5). This too has been substantiated in my own experience, for I have been healed by the power of God, and I have witnessed the healing of others.

The Bible records prophetic messages given years before the events occurred and involving people who were not yet born, even calling them by their names. For example, the name and work of Cyrus, a heathen king, were mentioned by the prophet Isaiah (44:28 to 45:1-4) over a century before he was born! There were many specific prophecies concerning Christ's first coming, and every one of these were fulfilled to the minutest detail.

I have proved the accuracy of the Bible concerning its provision for us individually, and I have seen other prophecies concerning world conditions today fulfilled almost daily: This gives me a basis for the conviction that the part of the Bible which is yet unfulfilled will come to pass exactly on schedule according to God's timetable.

If you have any doubts as to the veracity of the Bible as the Word of God, I recommend a personal encounter with the divine Author. That will do more than all the arguments in the world to convince you that the Bible is God's Word. Only the Eternal God could possibly have directed 40 human writers over a period of 1,600 years to produce this Book of books, the Word of Truth.

GUIDED ON EVERY SIDE



By ALICE REYNOLDS FLOWER

THERE IS A GRACIOUS WORD in 2 Chronicles 32:22 that tells us, "Thus the Lord saved Hezekiah and the inhabitants of Jerusalem, . . . and guided them on every side." *On every side!* This implies complete guidance and protection in every circumstance of life.

We need not remind one another that these are uncertain days, with upheaval everywhere. On every hand, men's hearts fail them for fear, and for looking after those things that are coming upon the earth. There is an increasing tendency among those without Christ to consider themselves tossed about by the winds of chance, without a Master Hand to guide them into a haven of peace and safety. And it is true that there is no guidance for those who spurn the Guide.

How grateful should we be who know Christ in blessed reality and power! Our relationship to Him is such that we are assured of His concern for us and His interest in every detail of our lives. How precious is that assurance! The enemy pursues us; dangers beset us; and fears come to disturb. Yet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Hallelujah! What are enemies, dangers, and fears, to Him who never slumbers nor sleeps?

Our perfect peace is not a result of closing our eyes to conditions as they are, but rather of resting our hearts and minds in the God of our salvation. We see the gathering storm; we hear the oncoming tread of opposing hosts; we almost feel the hot breath of Satanic power—but we behold our Lord over all, "crowned with glory and honor," and we do not fear.

His guidance is "on every side" of us as surely as

Alice Reynolds Flower is the wife of J. Roswell Flower, former General Secretary of the Assemblies of God. The Flowers, now retired, live in Springfield, Missouri. On November 21, 1965, Mrs. Flower celebrated her 75th birthday.

it was for God's people of old. We look back and see how He has led in days gone by; then take fresh courage in the fact that He is meeting every present need, and that the future cannot surprise our God. Secure in this knowledge, we can sing with lightened heart just now—

*"I trust in His love and He leads me,
I follow wherever He goes;
And though I may not see His purpose,
'Tis blessed to know that He knows."*

His guidance will take care of all the future days as well. What woe may we anticipate when we peer into an uncertain future with our limited vision! But what comfort comes when we realize this God whom we trust is "our God forever and ever; he will be our guide even unto death." The whole responsibility of our care, our protection, our sustenance, our guidance, our keeping, rests upon His mighty shoulders, and we need not be anxious over one single thing. He has made bountiful provision for our every need—for spirit, soul, and body.


Some years ago a dear missionary friend of mine experienced God's protective guidance in a special way while passing through Japan. She had gone out alone, and friends faithfully interceded in her behalf. While traveling on a train, she found herself alone in a coach, except for a man at the opposite end. Soon a very bold young man came into the coach, sat down near the missionary, and began to talk rapidly to her in Japanese. He showed great interest in her purse and kept edging nearer as he talked. She could not understand a word he was saying, yet she sensed she might be in danger. Not knowing what to do, she turned to look out the window, praying silently.

"Just then," she told me later in a letter, "a voice

beside me asked in perfect English, "May I be of any assistance to you?" I turned to see the other occupant of the coach standing beside me. He did not mention the objectionable fellow at all, or pay any attention to him; he just leaned casually against the seat across the aisle with arms folded and feet crossed, and talked—about his country, about my country, about many things.

"Finally the other young fellow left the coach, and the man who had proved himself such a friend bowed courteously and returned to his own seat, assuring me he would take pleasure in being of further service should occasion arise. How grateful I was to that courteous

Japanese gentleman—but how much more grateful to the Lord who had lovingly cared for me. . . ."

Truly she had been guided on every side. And our God is rich unto all who call upon Him. "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety; neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy." This is our wonderful God who will continue to guide His own on every side, till the eye of faith gives way to eternal sight. 

THIS IS A TESTIMONY of grateful thanks to God for His help and guidance in rearing a family for Him.

As the product of a broken home, I had many problems and heartaches while growing up. How wonderful it was when I was saved and discovered I had a Heavenly Father to care for me. I determined by God's grace that when I had a home of my own, it would be a God-honoring home.

God gave me a wife who shared my determination. He has given us five children. We dedicated each to God even before birth, and each child was also publicly dedicated in a church service while very young. In this we acknowledged our need of God's help, but we did not leave the responsibility to Him to raise our children. He had entrusted them to us; so, with faith in Him for guidance, we set out to raise our family for the Lord.

We built an altar and placed it in the living room for family devotions. I placed a Bible and an offering plate on the altar to remind our children that we live by God's Word and have a responsibility to support His work. Around that family altar we were heirs together of the grace of life. Our children never complained of taking part in devotions at home, nor of going to church, for to worship and serve God was our life.

We all felt it when, in the rush of the morning's

The Ted Stephens family



A Family for God

By **TED STEPHENS**

activities, we occasionally missed gathering around the family altar. One day one of the boys came home from school very much disturbed. He knew the reason, too. "Mother," he said, "everything went wrong today. We forgot to have family prayers." Needless to say, we were more faithful from that time on.

As parents we agreed that children should be carefully disciplined and taught to use restraint. There were times of personal instruction in Christian living. We taught our children to trust God for their healing, and to believe in Jesus as our Great Physician.

Naturally, there were some who felt we were too strict with our children; we were accused of making Christian living seem too important. Nevertheless, we continued as we had been led by the Spirit of God. All of our children were saved and filled with the Spirit at an early age. Our two daughters are married to ministers, and the boys are all preaching the gospel.

An old man once told us, "I would give anything in the world if my children were working for God."

When asked if he were a Christian, he confessed he was not. "I have lived without God," he said. "I raised my children without God, and not one of them will darken a church door today."

We are humbled and grateful for all God has done in our home. We counted it a privilege to bring up our children in the nurture and admonition of the Lord and by the influence of the family altar.

Prayer and determination are the price one must pay if he is to say, "As for me and my house, we will serve the Lord." But it is well worth the price.

Ted Stephens is pastor of the Kaufman Street Assembly of God in Waxahachie, Texas.

EVEN THOUGH SOME THINGS may have been clearly promised by God in His Word, they may never come to pass unless someone prays them into fulfillment.

As we read our Bibles we discover two kinds of prophecies and promises, or rather, prophecies and promises based upon two different premises.

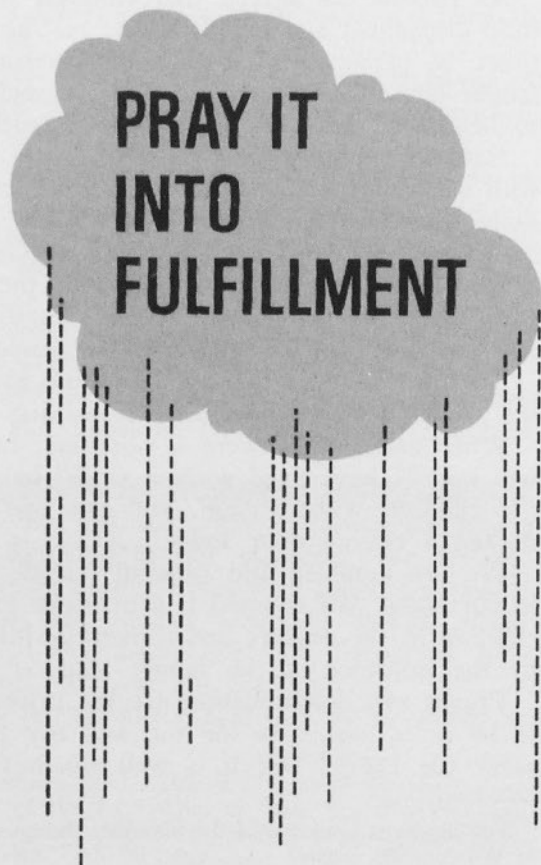
The first kind of promise is based upon God's sovereign will and plan alone and will be fulfilled regardless of any other condition. Such was the promise of the Messiah, for He "was foreordained before the foundation of the world, but was manifest in these last times" (1 Peter 1:20).

The promise of Christ's return likewise is sure: "If I go and prepare a place for you, I will come again" (John 14:3). The promise of God to Abraham also is certain, for even if all men should fail, John said, "God is able of these stones to raise up children unto Abraham" (Matthew 3:9).

Sometime when you are discouraged, take your Bible and look at these and other promises and remember that our faith is in the One who is faithful to us because He is faithful to Himself. "If we believe not, yet he abideth faithful: he cannot deny himself" (2 Timothy 2:13).

But let us examine the second kind of promises—those which, even though they have been spoken by God Himself, do not come to pass without prayerful preparation. They must be prayed into fulfillment by God's servants.

By **ARTHUR H. GRAVES**



ELIJAH'S PRAYER FOR RAIN

One illustration of a conditional promise is found in 1 Kings 18:1: "The word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth."

Here was God's definite promise of rain; what more did Elijah need? After he had obeyed the Lord and gone to Ahab, there would seem to be nothing for him to do further but to find shelter and say, "Thank God, the rain is coming." But this is not all Elijah did. He "cast himself down upon the earth, and put his face between his knees" and, according to James in the New Testament, "he prayed." And he kept on praying until he had some evidence that the promise had begun to be fulfilled. Elijah knew he was praying in God's will, for he was asking for the very thing God had promised. The servant did the watching, Elijah did the praying, and the cloud appeared.

Elijah knew this kind of promise from God did not work automatically, but depended upon certain conditions. The land evidently did not deserve rain, for there is no indication of any repentance by those whose sin had brought the judgment of drought upon the land. Also there was such a degree of backsliding among the people that the spark of faith had almost gone out. The presence of the Lord had been withdrawn from Israel in a measure, as is true of the world today, because of sin and unbelief. All these things made Elijah's prayer necessary to the fulfillment of God's promise.

DANIEL'S PRAYER OF PREPARATION

Another example of this principle is found in the experience of Daniel. He told the story himself in the ninth chapter, how he had been reading Jeremiah's prophecy that the Jews would be held captive in Babylon for 70 years. It would seem that a prediction with a time limit plainly set for its fulfillment would come to pass regardless of man's attitude. But when Daniel discovered the time for fulfillment of the prophecy was near, he determined to pray it through. "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Daniel 9:3).

Why was Daniel praying like that about something which appeared to have been already settled? Because he knew that the promise could not be fulfilled unless certain conditions were met. The people were taken captive because of sin, and without repentance the judgment could not be lifted. There is no indication in the Bible that there had been any general revival among the Jews in Babylon. Therefore, Daniel realized that God's own people, even though they were not responsible for the captivity, must supply the condition which would bring about the fulfillment of the promise.

So Daniel, who had least cause to repent, began to repent and seek God as though he were to blame for the whole situation. Others also sought the Lord for the restoration of the people to Jerusalem. These saints did not take the attitude that since God had promised, all they had to do was to wait. They prayed with all their hearts for something which had already been promised, even to the matter of time, because they knew that

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conditions must be right for the Lord to fulfill His promise.

PRAYER FOR PENTECOSTAL POWER


The promise in Joel, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," sounds to some like a promise that only awaits the proper time to be fulfilled. Many of God's children have thought that simply because we are living in the last days every Christian is automatically filled with the Holy Spirit, whether there is any evidence of it or not. So some have said that we receive the baptism of the Spirit when we are saved in these last days. Others have said, "There is the definite promise in God's Word. Now just take it by faith whether anything happens or not."

But Jesus Himself is our authority for the fact that the promise of the Father, the baptism in the Holy Spirit, is one of the promises that does not work automatically, but must be prayed through to personal fulfillment for each Christian. For after Jesus had said, "Ye shall receive power after that the Holy Ghost is come upon you," He went on to say, "Tarry ye...until ye be endued" (Acts 1:8; Luke 24:49). Not only was this Jesus' command, but it was the apostles' experience. Like Elijah, they did not stop praying until the fulfillment came.

All four of the Gospel writers tell us that John the Baptist gave the definite promise in Jesus' name, "He shall baptize you with the Holy Ghost and with fire." But the disciples knew it was a promise which must be prayed into fulfillment. They prayed it through and "turned the world upside down."

Was it not a glimpse of the truth that we must pray for personal fulfillment of the promise to each of our lives which led God's children to pray down the present-day outpouring of the Holy Spirit? And was it not this truth which spurred some of God's people, after the promise had seemingly been allowed to remain unfulfilled for so long, to pray the promise of healing back into experience again?

The promise has been there all the time: "Himself took our infirmities, and bare our sicknesses." But it is only fulfilled in us when it is prayed through. "The prayer of faith shall save the sick, and the Lord shall raise him up."

This then is the need of God's people today. First, we should know what God has promised through Jesus Christ. Then we must pray the promises through into actual fulfillment in our own experience. 

THE GATES OF HELL

By WILLIAM E. PICKTHORN

JESUS SAID OF HIS CHURCH, "The gates of hell shall not prevail against it." For years I visualized those gates as giant jaws open wide to gobble up the unwary Christian; and I saw the Christian as "safe" only when he ran into the sheepfold of which Christ Himself is the gate.

I saw, too, the kingdom of hell ever enlarging itself to fence in those who had been trapped. I saw hell's gates ever moving out...and out...and out. At the same time I sang with great enthusiasm, *Onward Christian soldiers, marching...*

I visualized all of the true Christians in the world forming a mighty army, terrible with banners. I saw them standing tall, with shoulders back and heads erect, passing by in perfectly straight lines. I heard the bugles blow and the crowds cheer. I saw myself as a soldier in that army, marching triumphantly.

But triumphant over *what*? If anyone ever asked, I answered quickly, "Over the world, the flesh, and the devil. Have I not run safely into the haven of refuge? Am I not hidden in Christ? Have I not conquered by laying aside the weights and the sins which so easily beset us? Have I not earned a right to wear the uniform and to march?"

March *where*? "In the sheepfold, of course! With Christ! Where else?"

Of course, the song does say, "marching as to war." Sometimes, I suppose, I did imagine the army marching to battle, with banners flying, with every soldier in step, perfectly in line and each with his sword. And I may have caught glimpses of the enemy. But it was my purpose to stay out of the enemy's way. Never once did I visualize that army as engaged in battle!

I did preach sermons about the devil's army. I told how it used all of the devices of modern war; how it attacked and counterattacked; of its spy system; how it infiltrated. And I told about the watchmen on the wall, constantly warning—warning parents so that they could protect their children; warning the careless adults lest they be taken unawares.

Then I learned what is really meant by the promise that the gates of hell shall not prevail.

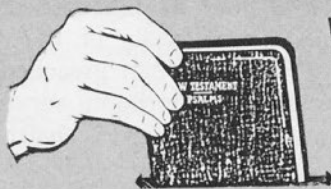
First, I learned the promise was not to me as an individual, but to the Church, the body of the Lord Jesus Christ; it applies to me only as I function as a member of the body of Christ.

Second, I learned that it did not apply to the Church as it marched in dress parade, but rather as it engaged in mortal combat with the enemy.

The reason is that the gates of hell are on the defensive. They are not pictured here as reaching out to engulf Christians, but as being fastened as securely as possible against the Church. They are locked and barred in the vain hope that hell will be able to withstand the

(Continued on page twenty-six)

William E. Pickthorn is pastor of the Christian Center Church (Assemblies of God) in Palo Alto, California.



Walking with the WORD

SCRIPTURE READINGS FOR DECEMBER 26-31

Sunday—Psalm 150

Monday—Revelation 18

Tuesday—Revelation 19

Wednesday—Revelation 20

Thursday—Revelation 21

Friday—Revelation 22

On the site of nuclear destruction we dedicate...



Twenty years after the holocaust, the Assemblies of God has dedicated this new center for evangelism on a hillside overlooking Hiroshima

A Gospel Center in Hiroshima

By WILLIAM H. SAKWITZ
Missionary to Japan

DEDICATORY SERVICES were held November 14 in the newly completed evangelistic center in Hiroshima, Japan, with the congregation sitting on the floor in Japanese fashion. One of the officials of the Assemblies of God in Japan preached in the morning and afternoon services. Missionary Harry Petersen, chairman of the Japan Field Fellowship, preached for three nights of opening revival, beginning on Sunday night.

We first took an interest in the Hiroshima project in 1963 after completing language study in Kobe, Japan. Hearing of a group of Assemblies of God believers who had been meeting

in a small rented house in Hiroshima over a period of seven years, Robert Hymes and I went to investigate. We found there was an urgent need for larger and more permanent facilities for the lone Assemblies of God congregation in Hiroshima. (The church had grown out of a tent crusade held in the city by a visiting missionary in the summer of 1956.) Soon Brother Hymes launched a campaign to help raise funds for the project.

When we moved near there last year, we were warmly welcomed by the Hiroshima Christians, most of whom had had little or no association with Americans before. By this time, however, the task of raising the necessary \$30,000 to buy land and erect a church had begun to appear rather formidable. Published articles and repeated appeals by mail to supporting churches and friends in the United States had brought in about \$2,000—and land prices alone had probably increased by that amount since the campaign had been launched early in 1964.

We knew we had a great God and He was on our side. Certainly the project meant more to Him than it did to us; so we determined to pray

and work a little harder. Finally, in January, 1965, the Japan Field Fellowship (consisting of the missionaries of the Assemblies of God in Japan) voted to make available to Hiroshima some funds gained in the relocation of one of the Tokyo churches. Then a short time later, the Foreign Missions Department announced it was designating \$10,000 to the Hiroshima center from funds raised by Global Conquest.

The local believers themselves, seeing there was at last a good chance they would soon have their own building, put their shoulders to the wheel and raised a considerable sum toward the project. Arrangements were completed in June to purchase a small hillside lot overlooking the main part of Hiroshima.


The city is completely rebuilt from its wartime devastation, and the population is well over half a million. In many respects Hiroshima is one of the prettiest of the larger cities in Japan. But as with all Japanese cities, there is such a scarcity of land that prices are unbelievably high. The new church is situated on a plot less than 3,500 square feet, which was considered to be a bargain at \$15,000.

Japanese Pastor Mitsuya Horikawa and Missionary William Sakwitz worked together to complete the Hiroshima project. Global Conquest helped with \$10,000.



Marie Juergensen, veteran missionary to Japan, was the first person to preach in the new center. Mitsuya Horikawa, who came from Tokyo six years ago, is the pastor.

The new center accommodates the regular congregation, and also a congregation of deaf believers who have their services in sign language on Sunday afternoons and Tuesday nights. This deaf church was the first such Assemblies of God congregation in Japan, but now several others have been started. Pastor Mitsuya Horikawa, a second-generation Assemblies of God minister who came from Tokyo six years ago, is pastor of both congregations.

With the building project in Hiroshima finished, we are now working to establish the first Assemblies of God church in Yamaguchi Ken, the southern-most prefecture of Japan's main island of Honshu. The new church is located in the city of Tokuyama, a fast-growing industrial town of about 100,000 people located 60 miles west of Hiroshima. 

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OF SPIRITUAL LIFE AND EVANGELISM

BY D. V. HURST

Coordinator, Spiritual Life—Evangelism Commission

"EVERY PLOWBOY should know the Scriptures," said William Tyndale. And he gave his life for his belief!

Being forced to leave England, he worked long years in Europe to translate the Bible into English, printing the first New Testament in English in 1525. With the help of friends he smuggled thousands of copies into England. He was finally arrested and held in solitary confinement in Belgium. Then he was choked and burned at the stake. His dying words were, "O Lord, open Thou the King of England's eyes."



His prayer was answered when King James authorized the version of the Bible now known for him.

Do Christians today revere the Word of God this much? If they do not, who will? If the righteous do not retain the Word, reading and studying it, who will?

Never in modern times has the Bible been under attack as it is today! And on so many fronts!

There is grave need for a strong emphasis on regular Bible reading—in the home and in the church.

1966 is the year for it! This is the 150th anniversary of the American Bible Society. Much emphasis will be given to Bible reading by others. The Assemblies of God will do likewise. This will be the "Year of the Bible!" (History may prove this phrase far more significant than even now apparent.)

The Assemblies of God is launching a "Great Chapters" reading program. We urge every youth and adult to read one chapter of the Bible a day. Careful selection of the 365 "Great Chapters" has been made. The program also includes a promise for each week—to be memorized and claimed.

Both the Great Chapters and the promise for the week will be listed in the *Evangel* starting next week. The readings will also appear in the *C. A. Herald* each month.

Two tools have been designed to help each person and each family keep a record of their participation in the program. They are a personal daily-Bible-reading guide and a new table-top Bible-reading calendar. The calen-

dar will be especially helpful in learning the promises and keeping the program before the family each day. (See below for more information.)

We urge full participation in every church, in every family, and by every youth and adult in our churches. Let 1966 truly be the Year of the Bible for you!

* * *

January has been Training Month in the Assemblies of God for many years. Sponsored by the Sunday School Department, it has been the training time for Sunday school workers across the fellowship.

This year all departments are joining together in an all-church training effort on soul winning. The new text is *So Send I You*. The course is designed to lead people in *action training*, an on-the-job concept of *learning by doing*. This was Jesus' way! He taught His disciples how to win men by showing them, letting them try, and then discussing their efforts, pointing out mistakes.

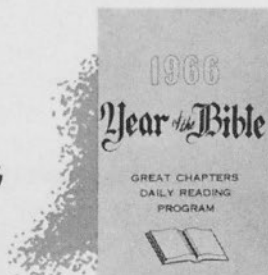
Everywhere I travel and whenever I speak about the need for soul winning, I hear the line, "God has been speaking to me about this!" Now is the time to answer the call of God, to take action, to show every adult and youth how—and then to let them learn how by actually doing it!

1966 - YEAR OF THE BIBLE



The Bible Reading Program for 1966 under the theme "Year of the Bible" emphasizes the great chapters of the Bible and features a special Bible promise to be memorized each week. Your knowledge of the Word will grow as you progress through the great chapters of the Bible this year. The items shown below are specially designed to help you in your reading program.

BIBLE READING GUIDE



This handy guide will help you keep a record of your daily reading. A place is provided for you to check your progress each day. The promise of the week is also indicated to aid you in your Scripture memorization. Its compact size makes it possible to place the guide inside the cover of most Bibles. Each individual should have his own personal copy.
13 EV 6601 10c ea.; 12 for 50c; 100 for \$2.50

BRAND NEW ...



FOR EVERY HOME ...

The 1966 Bible Reading Calendar is a unique self-standing calendar to be placed on the table each mealtime. The calendar features the Bible chapter to be read each day and the promise to be memorized during the week. The calendar is designed to keep the program before the entire family throughout 1966 and to provide an efficient tool for Scripture memorization. (It is handy for a family record of coming events, too.)
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CHRIST, MASTER OF THE STORM

Sunday School Lesson for January 2, 1966

MARK 4:35-39; 5:1-3, 6-15

BY J. BASHFORD BISHOP

CENTURIES HAVE PASSED since the events in our lesson transpired, yet mankind is the same. Man is still subject to fear—and the victim of Satan's hate; yet Christ is still Master of the Universe—Strong Deliverer, Conqueror of demons!

CALMING THE STORM

The command of Jesus. "Let us pass over unto the other side" (v. 35). Christ and His disciples had been ministering all day on one side of Galilee. Now they must move on and minister elsewhere. The words of Christ apply today. (1) Christ calls us to "pass over unto the other side"—to launch out in spiritual discovery and service. (2) Christ calls the sinner to the "other side," to pass from death unto life, light, and liberty in Him. (3) Christ calls those who come to the end of life's journey to pass over to the "other side"—to the land of eternal glory and blessedness with Him.

The conflict of the voyage. "And there arose a great storm" (v. 37). Storms will come to those who follow Christ and obey Him. Christ's presence with us may even cause some storms! Yet every storm may become the occasion of a new revelation of Christ's power to deliver and to give victory!

The carefreeness of Jesus. "And he was... asleep" (v. 38). Christ was human. He became tired and fatigued—thus He can sympathize with human weariness. But Christ was without strain, inner tension, and worry. He was relaxed. Even the storm did not disturb Him! We, too—if we live and move in the Spirit—may enjoy the same inner peace and poise!

The concern of the disciples. "Master, carest thou not that we perish?" (v. 38). The question is one the unbelieving heart often asks in relation to poverty, sickness, adversity, or bereavement, and in times of spiritual darkness, loneliness, and temptation.

Observe: (1) The disciples had forgotten their sailing orders: "Let us pass over to the other side." Christ's command was their assurance of safe passage to the other shore. (2) They had little appreciation of the significance of His presence. (3) They evidently had a limited awareness of His power. (4) They were overcome by fear. The fact that the storm was within them was more serious than their being in a storm. (5) But at least they had enough faith to come to Christ, recognizing that He could somehow save them. Let us take courage in the knowledge that though faith was small, it was strengthened by a mighty revelation of Christ's power!

The conquest of the storm. With majestic poise, Christ arose from sleep, rebuked the wind, and stilled the sea. Then He asked a question we all do well to face: "Why are ye fearful, O ye of little faith?" (Matthew 8:26). In view of who Christ is, what He has been to His followers in the past, and what He has done for us, why do we permit doubt and fear to enter our lives? How is it that our faith is so small?

CALMING THE MANIAC

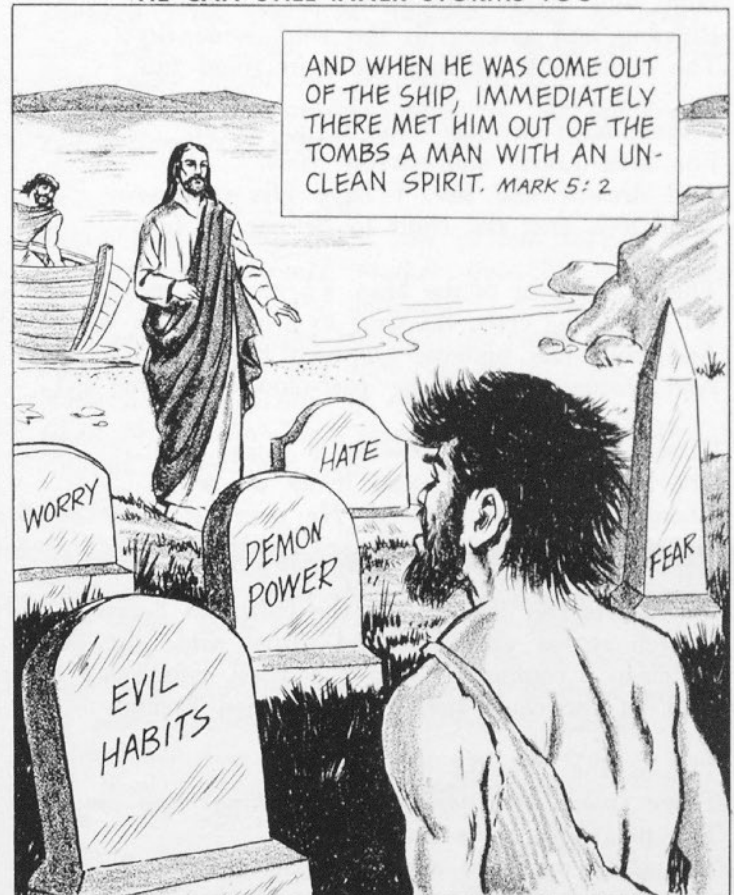
The miracle on Galilee revealed Christ's power over nature. The miracle in Gadara revealed His power over demons. The second miracle seems almost more wonderful than the first. Space will permit only these observations:

(1) Behold the power of Satan to destroy men's lives! The man was possessed by a multitude of demon spirits and lived like a wild beast "among the tombs"—indicating the connection between sin, Satan, and death. "And always... he was... crying and cutting himself with stones" (Mark 5:5). Is not all the world's misery, suffering, and sorrow due to Satan and sin?

(2) Behold the superhuman power of the demon-possessed man! Chains could not hold him; his power came from demon spirits. But if Satan's power could so strengthen a human being, how much more can the Holy Spirit energize and positively empower those who surrender fully to Him!

(3) Behold the power of Christ to deliver the helpless! Though demon-possessed, this man still sought Christ's help—and found it! There is hope for any man bound by Satan. You may not have power to break Satan's spell, but you can fall at the feet of Jesus and find deliverance by the power of Him who is "the same yesterday, and today, and for ever!"

HE CAN STILL INNER STORMS TOO



REDEEMING THE TIME

TWO LITTLE WORDS are found in the Greek version of Ephesians 5:16. They are *ton kairon*, translated "redeeming the time," or, in the American Standard Version, footnoted as, "buying up the opportunity." The two words mean literally, "the opportunity."

They do not refer to time in general but to a special point in time, a juncture, a crisis, a moment full of possibilities and quickly passing by, a moment which we must seize and make the best of before it has passed away.

It is intimated that there are not many such moments of opportunity because the days are evil. Like a barren desert in which, here and there, you find a flower—pluck it while you can. Like a business opportunity which comes a few times in a lifetime—buy it up while you have the chance. Be spiritually alert. Be not unwise, but understand what the will of God is. "Walk circumspectly, not as fools, but as wise, redeeming the time"—buying up for yourselves the opportunities.

Sometimes it is a moment of time to be saved; sometimes a soul to be led to Christ. Sometimes it is an occasion for love; sometimes for patience; sometimes for victory over temptation and sin. Let us redeem it.

—A. B. SIMPSON

I SPAKE AS A CHILD

"When I was a child, I spake as a child . . . but when I became a man, I put away childish things" (1 Corinthians 13:11).

This is the Year of the Man. . . .
High and bright His vision calls,
Burning and singing in the wild, wide sky;
The child must lie and the man stand tall.

I must have dreams. This is no world
For little hearts and narrow view.
And dreams *will live*. I have His promise—
Though it cost the child to be one of few.

This is the Year of the Man. *There is no second choice.*
To each must come the time to grow and go with God
And hold His highest. Or turn back, timid
And weeping, watch the past-plowed, drying sod.

Candle or star? The choice is ours;
The life is ours to spend it as we will,
Though bought with blood. *He never ties our hands;*
He only waits and whispers, "Heart, be still."

For hearts can burst away the bars and bonds,
Stretch strong arms out and thrust aside the beams;
Or clasp a counterfeit—spade clay on safe, small fields
And let the clods sick fall on buried dreams.

This is the Year of the Man.
There is no time for secondary things and small.
The pillar of fire is moving on;
The child must lie and the man stand tall.

—WILLIAM A. PRATNEY, *Manurewa, New Zealand*

MOMENTS OF INSPIRATION AT NEW, YEAR'S



LOST TO THE PAST

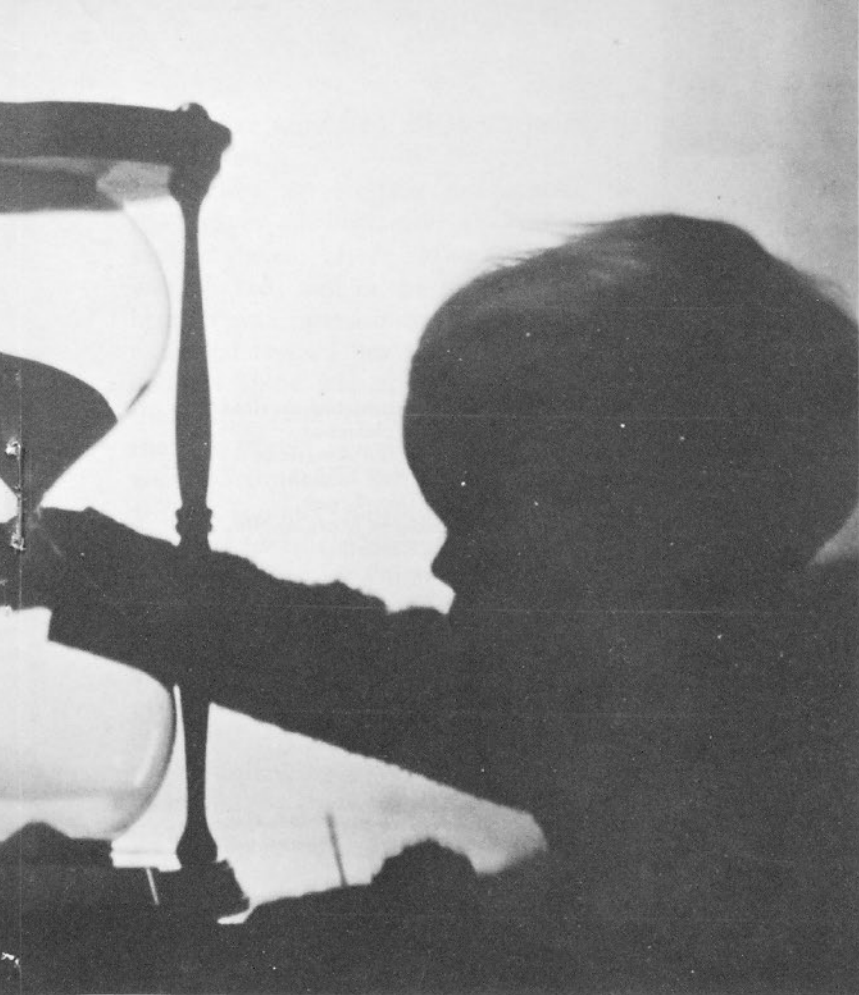
THE OLD MAN WAS WALKING SLOWLY along the dusty road, bamboo pole straddling his shoulders. A large pot of hot soup was at one end of the pole. As he rounded a corner, the pot hit the side of a building. It was smashed to bits and the soup spilled into the dust of the way.

But the old man did not halt nor betray the slightest interest. He kept walking slowly along. Only when a surprised bystander rushed up to him did he pause and, with a soft smile, answer the unspoken question. "Why stop? Why look back? The pot is broken and the soup is spilled. . . . Nothing can be done."

A quaint picture. Yet it teaches the lesson that the past is past. However one might wish, it cannot be recalled. "I would give a thousand tomorrows if I could have but one yesterday," was the bitter complaint of one who realized the folly of yesterday's doing. But such is not granted to men.

Do you have a past you would give anything to undo? Satan would love to "time-trap" your heart. He would haunt your todays with those yesterdays in order to condemn you for the eternal tomorrow. He would occupy you with those past mistakes to hold you back from the loving, tender overtures of God, to keep you from personally laying hold upon the one hope—the blood of Jesus Christ, His Son, which cleanseth from all sin (1 John 1:7).

God Himself has given this promise to those who come to Jesus and accept Him as Saviour: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Hebrews 8:12).



TIME IS RUNNING OUT

When as a child I laughed and wept—time crept.
When as a youth I dreamed and talked—time walked.
When I became a full-grown man—time ran;
And later, as I older grew—time flew.
Soon I shall find while traveling on—time gone!
Will Christ have saved my soul by then?—Amen,
For I will trust Him *now*.

"RING IN THE NEW!"

"OH, THAT I MIGHT AGAIN BEGIN the journey of life!" a man of 80 was once heard to exclaim. "Oh, how I would like to live my life once more," cried a woman of 50. A businessman of 40 said, "Oh, that I could return to my yesterdays and commence again!" And a boy of only 16 told his mother that if he could live his earliest years again, he would be a far different boy.

Thus from old age down to youth, they look backward, especially at this season of the year. Common sense should urge us to gain wisdom from the past, but the New Year is *before* us.

At its dawn, let us decide that if the ruling motives of our lives have been wrong, we will reverse them. If our attitude toward God has brought us into conflict toward the highest longings of the soul, then we will right that attitude.

"Ring out the old! Ring in the new!" Forget the past! No wishful thinking can change it.

The golden portal is open wide before us. Take the hand of Jesus Christ and enter—unafraid!

—*The Brethren Missionary Herald*

FAREWELL AFTER FURLOUGH

(Good-bye to missionary sons and daughters)

By BRUCE S. WILLIAMS

*What say I when I say good-bye?
Nothing. There cannot be farewells
That have a meaning more than for a moment
When well we know that we shall be united
Again one day without a tear of sorrow
Forever.*

*Why should farewells be
At this time more with sadness than another?
No reason, save that age advances still;
And we who once could part with lighter hearts,
Since youth and time were yet within our bounds,
Must now admit the passing of the years
And recognize that for this life on earth
It may be last.*

*And that is all.
Such brief depriving of each other's presence,
Which we have long enjoyed but now must lose,
Is all we have to yield when now we come
To say the last good-bye. 'Tis not the last;
There never shall be last—it all will be
Renewed eternally, nevermore to end:
'Tis only for a time.*

*How well it is
When all can be engaged in declaration
Of that most glorious message of deliverance
From fear of death and endless separation
Through Him the risen Saviour, King of kings,
And Lord of lords, with vesture dipped in blood!
How easily forgot this present parting,
This moment's separation, when we see the end:
The victory of Christ!*

*It is yet true
There is a parting which can be but sad:
A child from parents, mother from her children,
Wife from her husband with youth's dreams denied
And many more, the tragedies of earth.
For them tears freely flow, yet even these
Have no less portion of eternal joy
Than those who have escaped such sorrow here,
And all shall share alike.*

*What then to say
As we approach good-bye? We will rejoice
That we have found this freedom and this hope;
And rather than regret our parting time
Will say, "God bless you! Keep on to the end."
And when our day has come, and likewise yours,
To make departure from this present world,
When each has served in his own generation,
We shall but leave this present habitation
And enter into life.*

Bruce S. Williams and his wife reside in Springfield, Mo. Two of their children are missionaries in foreign lands.



Harold D. Champlin conducted services in Northern California churches to acquaint them with the American Gypsy work. Pictured (left to right) are: Mrs. Champlin; Don Argue, pastor of the Assembly in Morgan Hill, Calif.; and Brother Champlin. Mrs. Champlin is wearing a dress made for her by a Christian Gypsy in France. The colorful bedspread was a gift to the Champlins from a converted Gypsy fortune-teller.

EVANGELISM AMONG THE GYPSIES

By HAROLD D. CHAMPLIN

Coordinator of the American Gypsy Work

"A FEW YEARS AGO, an American lady gave me a pair of shoes...but they came too late," said Candelaria Campos, a 116-year-old Gypsy woman (the world's oldest Gypsy) of Seville, Spain, when interviewed by a newspaper reporter. Sighing, she continued, "Now I am old and I do not need them. I only need a little shelter, food, and someone to love me... It seems as if God has forgotten me... Life is a curse when you are 116 years old. I am a nuisance here—just another mouth to feed. I wish I knew how to die."

Surely in a century, someone somewhere must have had an opportunity to tell Candelaria the good news. But no one ever did. Now, at the ebb tide of life, this Gypsy woman still is without the Light of the World to bring joy and peace to her troubled heart. Like the shoes that "came too late," is it also too late for the gospel to penetrate her mind and soul? Perhaps now it would be difficult for her to grasp the fact that John 3:16 includes her.

Ministry among the Gypsies, called "Gypsy Work," is one of our newer home missions efforts and is strictly an evangelistic thrust. Since there are two definite types of Gypsies—permanent and migrant—work among them is difficult. To reach the migrant Gypsies, evangelists must travel extensively. Also, in planning for Gypsy conventions (or other gatherings), much promotion is necessary.

The National Home Missions Department has recognized this specialized and growing ministry and is helping to promote it. The growth of the Gypsy work in France has been phenomenal, and leaders are praying that God will bless and expand the American Gypsy work in the same way.

Last year, 2,000 Gypsies were contacted with the gospel by our workers, and there were 100 conversions followed by water baptism. Among the Christian Gypsies, 400 were filled with the Holy Spirit.

Perhaps one of the greatest obstacles to Christianity among the Gypsies is the matter of fortune-telling. They consider this a gift from God to the Gypsy women, so it is not easy to break away from it. The trade is most lucrative, having a special appeal to the wealthy and the superstitious. And Gypsies know how to use this to good advantage, although this type of business is barred in most places by law.

Beliefs, customs and practices differ with families and tribes. Members of the Rom tribe, both in European countries and in the States, call themselves the true Gypsies, while they refer to all others as the Romnychells.

Evangelism among the Gypsies is carried on through personal contact and in group gatherings. Those who believe accept the simple teaching of the Bible in very strong faith. It is not uncommon to receive reports of great miracles of healing. They simply accept healing as part of the Christian life.

One of the Gypsy preachers had a brother who suffered with arthritis and curvature of the spine. He had lost weight until he was less than 100 pounds. One day the sick man's brothers brought him out into the middle of the room and placed him on pillows. His brothers gathered around him to plan their manner of prayer. They read in Matthew 18:19 that "if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

One boy asked, "What does it mean to agree?"

Another answered, "I don't know, unless it means to say Amen."

So they agreed that one among them was to offer the prayer of faith and the others were to agree by saying *Amen, Amen, Amen*. Then the prayer of faith was offered; and in the midst of the *Amens* the afflicted brother was raised immediately to his feet with his hands extended toward heaven in worship. His pain was gone, and his spine was straightened. He had been healed by the Lord. Though he weighed less than 100 pounds, in the joy of his deliverance he picked up a brother who weighed over 160 pounds.

Last January when I returned from our Gypsy convention in the Missouri Valley, I became ill with histoplasmosis, a lung infection. Friends and fellow-ministers prayed, but I continued to suffer. One evening Mrs. Champlin called some Gypsy brethren in Illinois and asked them to pray. "Sister, we will pray," they promised, "and Brother Champlin will be all right tomorrow."

The following day I knew God had healed my body!

The migratory habits of many of the Gypsies made it impossible to have established churches and Sunday schools among them. But we encourage our workers to have services for the adults and children wherever they travel and when they stop for any length of time. This provides Christian fellowship for all of the Gypsies.

For our ministers we have a Bible study course which has been readily accepted. Many Women's Missionary Council groups have supplied clothing which our workers have used in making contacts. This has given them an opening to present Christ to their people. The Christian Gypsy women see the need of teaching the children and are using back-dated Sunday school materials for this purpose.

We keep in contact with our workers by correspondence, through *Gypsy Work News Letter* and through our quarterly magazine, *The Gypsy Evangelist*.

This is still a pioneer mission field for us, and very few of our churches realize the need of supporting the work with their prayers and finances. Mrs. Champlin and I have been conducting services throughout the Northern California-Nevada District to introduce the work and gain support for it. The churches and pastors have been most helpful.

WMC groups requesting addresses to which they may send clothing and literature are given the names and addresses of the nearest Gypsy workers. We have workers on the East Coast, throughout the Midwest, and on the West Coast.

At the second annual Gypsy convention now in progress (from Christmas through New Year's Day) in Texarkana, Ark., we will be reaching 500 to 600 Gypsies with the gospel, some of them coming as far as 1,000 miles. In the morning services, Mrs. Champlin conducts a workshop for the ladies while I do the same for the ministers. Afternoon and evening services are evangelistic.

One outstanding event is the campfire service, when Gypsies enjoy a time of worship and witnessing under the stars by the light of the traditional Gypsy campfire. Another unusual event is the dedication service for ministers, followed by the communion service.

We invite your prayers and support for this ministry.

GOD SENDS A SKIDDO

By VIVIAN KLINE
Palmer, Alaska

"LORD, SEND US A SKIDOO!" Eric Pahl, Canadian Assemblies missionary at Wainwright, Alaska, prayed earnestly.

The skidoo is similar to a tractor on runners and skims rapidly and smoothly over the frozen tundra. It is as far ahead of the dog team and sled as the automobile is of the horse and buggy. The U. S. Army and Air Force consider skidoos a necessary part of their equipment in Alaska. The mechanical wonder is becoming commonplace, even in remote villages where Eskimos who could afford to do so are fast discarding the dog sled in favor of the skidoo.

Yet as Eric Pahl rose from his knees, he wondered if his prayer had been selfish. He thought of the hours he had mused along with his dogs hauling fuel from the coal veins up the river. He thought of the time he could save when hunting caribou, a necessary part of survival in that far north country. Yes, he *would* believe God to send him a skidoo for transportation over the frozen tundra so he might conserve time and strength for his real business—that of witnessing to the lost in the villages. The old ways would do, but how much more could be accomplished with better equipment.

Meanwhile, a hundred miles east at Point Barrow, Missionary Duane McKenzie eyed a stocky, parka-clad man in disbelief.

"You mean you want to *give* your old skidoo to Brother Pahl?" he asked. "You could easily sell it for \$1,500."

The Eskimo was determined. "God has been speaking to me for three months about the skidoo. I cannot put it off any longer. When can you go with me to take it to Wainwright?"

So one day last April Duane McKenzie and Joe Panigeo, an Eskimo Christian from Point Barrow, made the trip across the frozen tundra to Wainwright, delivering the skidoo to Eric Pahl in answer to prayer and God's direction.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psalm 40:5).

Offerings for Home Missions (including Indian, Alaska, Deaf, Blind, Foreign-Language, Prison, Teen Challenge, and Jewish ministries) should be mailed to

ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802



The Indian camp meeting at Cayuse, Oreg., was conducted on the church grounds.

Oregon Indian Church Established

By ROBERT AND BONNIE RUARK • Cayuse, Oregon



Robert and Bonnie Ruark

Tepees used by the Indians as living quarters during the camp meeting in Cayuse. The Ruarks greatly appreciate the Speed-the-Light vehicle (lower right). They bring many Indians to church who would otherwise be unable to attend.

IN JUNE, 1963, we left our Indian church in Arizona to move to Cayuse, Oreg., where we felt the Lord was leading us to work on the Umatilla Indian reservation.

There was a little church building here, for a number of missionaries had served here for short periods of time. But there were no living quarters, so we lived in two Sunday school rooms and we cooked outdoors. Then the Lord spoke to a pastor and congregation in the area, and they purchased a lovely house trailer for use as our parsonage.

Our first major project was to get the property deeded to the Assemblies of God, since the church had been

built on privately owned land. The Lord worked to make the purchase possible and then to supply funds for the actual purchase. Part of the cost was paid by the National Home Missions Department. Churches in the Oregon District are making the payments on the loan secured for the balance.

A Christian logger near here gave us the use of a large bulldozer. With it we did about \$2,000 worth of land clearing. One man in our own congregation did much of the work free of charge.

Many avenues of witnessing are open to us. We have had excellent opportunities to distribute literature at the famous Pendleton Roundup each year. Alex Shippentower, our adult Bible teacher, has conducted a service each year in the tepee village where thousands of Indians congregate for the roundup. Brother Ruark has enjoyed taking part in these annual services.

The past two summers we have conducted Indian camp meetings here with good results. About 300 persons from five states and a dozen reservations attended the first camp. Two-thirds of these were from our own area, so this meant many new contacts for us here. Besides the Umatilla tribe we have reached members of the Cayuse, Walla Walla, Nez Perce, Bannock, Yakima, and Sioux tribes.

The 1965 camp was even better attended and the spiritual results more evident. The Holy Spirit was present in the services in answer to prayers for a real move of God.

Some of our folk put up tepees and camped on the grounds. Others traveled to and from the services, but set up tepees for visitors coming from other reservations. Much of the food was provided by local people and WMC groups in the area. Two Indian men shot a deer for meat, and others brought in food for the noon meal.

God has blessed the work here in Cayuse. Records indicate an attendance of less than 20 in Sunday school in 1963. Our Sunday school averaged nearly 70 during 1964 and has increased since then.

We are especially thankful for those who have been saved and filled with the Holy Ghost, and we look forward to greater things. Pray with us for a great harvest of souls on the reservation.



HELP FOR THE EVANGELICAL REFUGEE CENTER URGENTLY NEEDED

THE NEWS MEDIA have been filled with the stories of Fidel Castro's declaration allowing Cubans to leave the country. With the great influx of Cuban refugees in Miami, Fla., in the last few months, Evangelical Refugee Center workers there have received many requests for food, clothing, and other needs. Gabriel Caride, pastor of the Center's Chapel, writes that their supply of clothing and food is exhausted. Especially needed are layettes, children's clothing for all ages, and all sizes of clothing for men and women.

Cubans who have fled to liberty tell of tragic experiences in crossing the stormy seas. But conditions in Cuba are so desperate they were willing to risk their lives to get out.

Numbers are suffering, just from hearing the news about their loved ones still in Cuba. Since all possessions are confiscated by the Cuban government when they leave, refugees arrive with only the clothing they have on. They need immediate help.

Pressures from different sources are being brought to bear upon the refugees. Some have a feeling of panic as the racial problem looms greater each day. Signs have appeared in the streets. They read: "Cubans, go home," "Don't buy from Cuban merchants," "The Cubans have displaced us in our job." Evidently an element is attempting to provoke racial hatred and bring more difficulties to the Miami area.

The Center ministers to both the spiritual and material needs of the refugees. The spiritual tide of the chapel services is rising. Attendance

has reached nearly 100 lately. People have sought the Lord at almost every service. During the last few months, several guest evangelists have been a blessing through their ministry. In the summer, W. Lawrence Perrault, first Assemblies of God missionary in Cuba, held a fruitful evangelistic campaign at the Center.

Workers at the Center are very grateful to all who have sent packages or money to help them continue this worthy ministry. The demands are so great that they could not possibly carry the load alone. But more help is needed immediately to meet the needs of the refugees who are coming daily for assistance.

The Center has been able to lead quite a number of refugees to an experience of salvation. *Today is the day of salvation* for these needy people. Tomorrow may be too late!

As you support this work with prayer, with clothing for distribution, and with finances, you will share in the blessing that comes from giving as unto the Lord. Remember Jesus said, "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35, 36).

Offerings designated for the Evangelical Refugee Center or for Gabriel Caride may be sent to the National Home Missions Department. Packages for the Center should be sent to: Evangelical Refugee Center, % Gabriel Caride, 1661 W. Flagler St., Miami, Fla. 33135.



Robert R. Way - Servicemen's Representative

CONTACT is regularly maintained with thousands of servicemen around the world through Assemblies of God military chaplains or pastors. A partial listing of installations being served is as follows:

We are ministering to Servicemen stationed at—

Germany—Aschaffenburg, Augsburg, Bad Krenznach, Baumholder, Berlin, Bitburg, Butzbach, Darmstadt, Dexheim, Frankfurt/M, Friedburg, Giessen, Hahn AFB, Heidelberg, Hochst, Kaiserslautern, Kitzingen, Munich, Neu Ulm, Nurnberg-Furth, Pirmasens, Schwabisch Gmund, Schweinfurt, Sembach, Wiesbaden, Wildflecken, Wurzburg, Zweibrucken.
Hawaii—Barbers Point NAS, Camp Catlin, Fort DeRussy, Fort Shafter, Hickam AFB, Oahu Marine Corps Air Station, Pearl Harbor Navy Base, Schofield Barracks, Tripler Hospital.
Idaho—Boise V. A. Hospital
Mountain Home Air Force Base
Illinois—Chanute Air Force Base Rantoul
Danville V. A. Hospital
Glenview Naval Station
Great Lakes Training Center
O'Hare Field
Italy—Rome
Japan—Tokyo
Kansas—Forbes Air Force Base
Fort Riley
Olathe Naval Base
Kentucky—Camp Breckenridge
Fort Knox
Fort Thomas V. A. Hospital
Korea—Seoul
Louisiana—Algiers Naval Station and Air Force Radar Station, New Orleans
England Air Force Base
Lake Charles Air Force Base
V. A. Hospital, New Orleans
Maryland—Aberdeen Proving Ground
Fort Holabird
Fort Meade
Patuxent River Naval Air Training Center
Massachusetts—Otis Air Force Base
V. A. Hospital, West Roxbury
Minnesota—Minneapolis V. A. Hospital
Wadena Air Force Station
Mississippi—Columbus Air Force Base

WATCH THE EVANGEL for the next listing of installations in Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, and North Carolina.

RUSH ADDRESSES of your servicemen assigned to these installations to the Servicemen's Division. A minister will be requested to contact him. Or, send your servicemen's address no matter where he is stationed. He will receive personal correspondence, AT EASE, REVEILLE, and other special services from the Servicemen's Division.

ALL SERVICES of the Servicemen's Division are free of charge. This ministry is supported by freewill offerings which are income tax deductible and receive missionary credit. Address all correspondence to:

SERVICEMEN'S DIVISION
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802

Chapel services are conducted at the Evangelical Refugee Center, and a number of people have been saved. At right Cuban refugees pick out needed clothing at the Center.



RATHER THAN MISS REVIVALTIME, A LISTENER SAYS,

I'D GLADLY MISS A SUNDAY DINNER

FOR 30 YEARS, David L. Hestand was, as he said, a "religious shell—spiritually dead on my feet!" He was accustomed to attending church regularly, but the joy of salvation was never his.

Today, Brother Hestand thanks God and *Revivaltime* for showing him the way to real life. Describing the events which led to his conversion, Brother Hestand wrote:

"I had gone through the 'do's and don't's' of the church, but the vacuum in my heart was always there. I went from bad to worse, feeling the adversary wrapping his web around me.

There was no thrill in the kind of religion I knew—not an ounce!

"But I praise the Lord for the year 1959! That was a happy year.

During that year, Brother Hestand spent many months seeking the kind of religion that would satisfy the yearning in his heart. His efforts were discouraging until he determined to visit a Pentecostal worship service.

"Finally, one Sunday morning, I decided I'd had enough dry, corn-fodder religion, and I 'got my feet wet' where my friends had advised me not to go," he said. "I walked right into a little meeting where re-

ality and joy were bubbling all over the congregation.

"Needless to say, I went back for more of those spiritual vitamins! No one knew how badly I needed them.

"In a matter of four or five months I had met four Spirit-filled ministers like the one who had been preaching at that first little church I visited. They all used words I had heard before, but the essence of their personalities was actually alive! Their sermons were not merely the 'letter' being brought forth, but they contained the vibrancy of the Holy Spirit.

"Evangelist C. M. Ward was among those four chosen vessels who so influenced my life. It was camp-meeting time in Green Lane, Pa., and a fellow-worker invited me to go with him. I recorded four of those evening messages, and I will remember them throughout eternity!

"*Revivaltime* very soon fastened itself upon my heart. Through my urging, many of my friends now listen to the broadcast service. I'd gladly miss a Sunday dinner, rather than miss *Revivaltime* and Brother Ward on the Lord's Day.

"For some time I had looked for

C. M. WARD VISITS EMMANUEL COLLEGE

"IN HIS OWN UNIQUE STYLE of preaching, C. M. Ward has a way of bringing the ancient past right up into the living present. He makes the message of the Bible completely relevant to current problems. In his sermons, Christ emerges as the living Companion He really is."

This was the feeling of A. M. Long, editor of the *Pentecostal Holiness Advocate*, as Radio Evangelist C. M. Ward concluded the evening sessions of the Bishop King Memorial Lectures at Emmanuel College, Franklin Springs, Ga., October 12-14.

For the first time in the history of the lecture series, held annually in honor of the pioneer leader of the Pentecostal Holiness movement, the evening meetings were conducted in the campus gymnasium. Students filled the bleachers, and visitors filled the remaining floor space.

Melvin Hodges, Assemblies of God field secretary for Latin America, addressed the afternoon crowds attended by ministers from across the nation.


Delivering the evening addresses at the annual gathering, Brother Ward evoked enthusiastic response from numerous Pentecostal Holiness leaders. Charles E. Bradshaw, general administrator of the movement's Advocate Press, said: "C. M. Ward made you listen! Few men have his ability to hold the attention of an audience. Throughout the lectures, the alert congregation responded with moments of laughter and moments of tears. It was not difficult to observe what the minister was leading up to. Inevitably, it happened—a tremendous response during the altar service."

General Superintendent J. A. Synan stated, "His messages were timely, interesting, and challenging. We were blessed and helped by his visit to our

headquarters and his ministry at Emmanuel College."

Expressing his appreciation of Brother Ward's ministry, W. G. Drum, Emmanuel College president, said: "It was certainly a blessing to our students and faculty and to all who attended. Every sermon was packed with rich Bible truth."

Describing his reaction to the lecture series, Evangelist Ward asserted: "Bishop King was the beloved first leader of the Pentecostal Holiness brethren. It was the good fortune of my dear late parents to be his friends. I felt honored and blessed that members of the late bishop's family attended the evening services.

"No one could have ministered to a more appreciative audience." 

Revivaltime Evangelist C. M. Ward speaking in the gymnasium of Emmanuel College, Franklin Springs, Ga.



a place to invest God's material blessings, a place where it would really count for His cause. Now I am beginning my fourth consecutive year of meeting my pledge of one dollar per day to *Revivaltime!* There are no regrets or turning back from it.


"I am now filled with the Spirit. Jesus is real. Witnessing is a joy and a pleasure. My life is full of Christian joy and adventure!

"Our son in Virginia has also had an experience with the Holy Spirit. He is a happy Christian and enjoys the ministry of *Revivaltime*. I send tapes of the broadcast to him each week. For nearly three years, each service has been tape-recorded, and we live them over and over again! *What a life this is!*"

Brother Histan's story is a won-

derful testimony of the change salvation brings to confused and meaningless lives. Sending hope to hearts such as his is the chief purpose of *Revivaltime's* broadcast ministry.

We trust that you, too, have found a measure of blessing and encouragement through hearing *Revivaltime*. As a new year of opportunity begins, won't you help support this vast missionary outreach? By sharing your financial blessings in this way you can share the joy of the gospel message with hearts everywhere.

Please pray earnestly for this radio ministry—and if God impresses you to send a gift of appreciation, it should be mailed to *Revivaltime*, Box 70, Springfield, Missouri 65801. Your offering may make 1966 a *happy new year* for many radio listeners. 

life" (John 5:24). In the parable of the Good Shepherd the Lord declared, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish" (John 10:27, 28).

Jesus defined this eternal life in His high-priestly prayer in John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."


This being the nature of eternal life—personal acquaintance with God and Christ—we easily understand how it can be a present possession, even though we will experience it more fully in eternity. If eternal life consists in fellowship with God and Christ, a person has eternal life immediately upon his initiation by faith into that communion. In every case where Jesus spoke of communicating eternal life to believers, He used the present tense of the verb, indicating that believers *have* eternal life.

Salvation is the actual experience of eternal life here and now. The believer may live for many years on earth after receiving eternal life as did John the beloved disciple. Or he may die almost immediately after receiving eternal life, as did the penitent thief to whom Jesus promised, "Today shalt thou be with me in paradise" (Luke 23:43).

Virginia Cary unconsciously pointed out a parallel between men's earthly and heavenly inheritances when she remarked, "Most of the things you get, somebody dies so you can get it." While the believer does not die physically to obtain eternal life, it was absolutely necessary in the economy of God that One should die before any could claim fully the gift of everlasting life.

"God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Romans 5:8). The Good Shepherd had to lay down His own life for His sheep in order to fulfill His promise, "I give unto them eternal life" (John 10:28).

Because He died, "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Have you believed? Abundant, everlasting life in this world and in the world to come may be yours now, just for the trusting. 

You Can Enjoy Eternal Life Now!

By RAYMOND L. COX

A SERIES OF ESSAYS, penned in 1904 by 10-year-old Virginia Cary, was discovered almost 60 years later in an attic trunk. They were collected and published in a single volume which rocketed high on the list of best-selling books for a time.

In one of the essays the child commented, "Most of the things you get, somebody dies so you can get it, but you have to die your own self to get Everlasting Life. When you are dead as a doornail, God gives it to you, and you can't get rid of it. . . . When you take it to heaven with you, that's good, but when you have to take it along with you to hell, that's different."

Thousands smiled when they read the child's naive ideas about immortality. Yet in substance Virginia Cary expressed a popular notion concerning everlasting life.

First of all, nobody receives eternal life when he dies if he does not have eternal life before he dies. Here we must distinguish between eternal life and eternal existence. Every human being will experience eternal existence, but only those who accept God's gift

of salvation will know the joy of eternal life.

Every man is born with a mortal body and an immortal soul. He receives physical life at his first birth, but he must experience a second birth to obtain spiritual life.

Jesus told Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7). A person born once receives eternal existence. When born again, he receives eternal life.

If a person wants eternal life, he must receive it from Jesus Christ during his natural life on earth. Jesus promised the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). A short time later He told others, "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

MIDNIGHT EXPERIENCES

By JOHN A. BROADLETH

"And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt" (Exodus 12:20).

"But at midnight there was a cry made, Behold, the bridegroom..." (Matthew 25:6).

"About midnight Paul and Silas prayed, and sang praises unto God" (Acts 12:25).

THESE THREE TEXTS have one thing in common. Each tells us of a strange and startling midnight experience.

Midnight is often the hour of our loneliness, our extremity, our helplessness, and our fear. We are never so much at the end of ourselves as at night. If a loved one were taken seriously ill and at midnight you had to send for a doctor, you know the helplessness and fear of the midnight hour. It was something that could be felt.

These three striking midnight texts illustrate three kinds of experience. The first tells of the midnight wall of judgment which overtook Pharaoh when he defied the will and purpose of God. The second speaks of the midnight cry of judgment and opportunity which announces the coming of the bridegroom. The third reminds us of the midnight song of salvation, the rapture and joy of two disciples of Jesus who were counted worthy to suffer in prison for Christ's sake.

A MIDNIGHT WAIL OF JUDGMENT

The story of the miraculous deliverance of the children of Israel out of the bondage of Egypt is one that never ceases to instruct the people of God. It is a story full of inspiration, suggestion, and comfort to all who suffer for their religion. Pharaoh, the ruler of Egypt, had again and again promised to let God's people go free, but again and again he had changed his mind and hardened his heart.

"And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon: and the firstborn of cattle." All this happened at midnight.

There may be something in this story that, in the light

of the New Testament, shocks our moral sense: but we must remember that it was God's way of teaching Pharaoh and his people, as well as His own people that there is something in God the Almighty to fear. Is not this a valuable and much-needed lesson for us to learn and remember—that there is still something in the God of the Bible to fear?

Somebody once said, in desperation and perhaps disappointment, "Nobody fears God now." Wrong is often on the throne and truth is often on the scaffold, so we need to be reminded that God is still on the Throne and that He has the last stroke in the battle between light and darkness, good and evil. The Old Testament midnight story cannot but put heart and hope into those who have eyes to see and hearts to understand.

A MIDNIGHT CRY OF OPPORTUNITY

Our Lord was telling His disciples one of His matchless parables. Again it is a midnight scene which speaks loudly and urgently of an opportunity that may either be seized and used for our good, or lost by neglect, to our own destruction.

The parable of the 10 virgins is full of judgment and opportunity, of warning and blessing. Five of the virgins were wise, and five foolish. The crime of the foolish was not in the lack of desire to meet the bridegroom but in their neglect of preparation for his coming. When the cry went forth, "Behold, the bridegroom cometh," they had no oil in their vessels. As they went forth to buy oil, the bridegroom came, and the door was shut. The wisdom of the wise was in their being prepared with oil in their vessels. They passed into the feast.

This New Testament midnight story of opportunity teaches the Christian that in these days of neglect and of spiritual declension, he should be watchful, prayerful, and expectant, ready for the coming of the Lord.

A MIDNIGHT SONG OF SALVATION

The third midnight story is very different. It is not a story of sad judgment nor of lost opportunity but one of glorious triumph over persecution. Read the story again and again until the inspiration and comfort of it grips your mind and heart and sends you to your knees

WATCH FOR OFFICIAL ANNOUNCEMENT OF

Central Bible College 5% Dormitory Bonds

IN THE JANUARY 9 ISSUE OF THE PENTECOSTAL EVANGEL

in gratitude to God for all He did on behalf of His servants Paul and Silas.

It is a story of spiritual thrills. Acts 16 tells of the first preaching of the gospel on the continent of Europe. It is a story of the conversion of Lydia, of the servant girl possessed by an evil spirit, and of the jailer.

Paul and Silas were in prison for preaching the gospel of Christ and at midnight were singing and praying to the glory of God. For Paul and Silas the song service and the prayer meeting in prison were glorious triumphs.

What a Christian is in heart and life matters much more than where he is in body! The earthquake that terrified the jailer delivered Paul and Silas from their bondage. The presence of Christ, even in prison, robs the midnight of its loneliness and the prison of its terror. It gives the disciple of Jesus the joy and rapture of salvation.

THE MESSAGE FOR TODAY

These experiences have a message for today. They tell us that the God of the Bible, and the God with whom we have to do, is a God of surprises. God took Pharaoh by surprise when He dispatched the destroying angel on an errand of deliverance. Egypt was taken by surprise when Pharaoh let the children of Israel go. The 10 virgins were taken by surprise when the bridegroom came. Paul and Silas were taken by surprise when the earthquake shook the prison. The jailer cried: "What must I do to be saved?"

One day God will surprise us! Our Lord will come. Let us see to it that we are watchful, ready and waiting for the cry, "Behold, the bridegroom cometh!"

In each of these midnight stories there was a crisis separating the good from the bad, the wise from the foolish, the saints from the sinners. Every Watch Night service is a call of God to sinners to turn from their sins, and to the saints to renew their consecration to God for another year.

—*The Life of Faith*

WATCH NIGHT PRAYER

A NEW YEAR'S EVE service affords every church a special opportunity to start members on the right course as the new year begins. Such a service can be a special project of the men of your church.

By having a watchnight service, your church can provide a devotional period to challenge every family. Emphasis may be given to the Men's Fellowship missionary literature program, Light-for-the-Lost, during a portion of the evening. This can enlarge the outreach of the churchmen.

Light-for-the-Lost provides literature for overseas evangelism. Distribution under the direction of Assemblies of God missionaries is meeting a great need for literature both for promotion of evangelistic meetings and for follow-up. During your watchnight service, please pray for this and every other phase of world evangelism.

"Go ye . . . Pray ye . . . Give ye . . ." It was Christ who gave us these commands. Let us give full obedience in service to our Lord during the coming year.



Your Questions

Answered by Ernest S. Williams

Where does the Bible say Solomon was a Negro?

Solomon was a son of David and Bathsheba (2 Samuel 12:24). I do not know where people get the idea he was colored unless they think Song of Solomon 1:5 is a description of him: "I am black, but comely." But that verse describes the maiden, not Solomon.

Is an elder in a church a person who holds an office, or is he simply an aged person?

The Scriptures speak of elders who were the spiritual overseers of the church. Their qualifications are given in 1 Timothy 3:1-7. However, in 1 Timothy 5:1 where Paul says, "Rebuke not an elder, but intreat him as a father," the implication is that older men should be shown respect and consideration.

Was the old prophet who persuaded the man of God to return to his home in Bethel a backslidden prophet? (1 Kings 13)

The old prophet evidently knew he was tempting and deceiving the man of God by inducing him to return to Bethel with him when the Lord had said the man of God should not do this. He deceived him by claiming special revelation from an angel. I think he was an apostate prophet, a deceiver. However, his burial place was held in honor by Josiah when he destroyed the false worship at Bethel (2 Kings 23:17, 18).

What is blasphemy against the Holy Ghost?

Cruden's Concordance gives a good definition of blasphemy: "... intentional indignity offered to God or sacred things." Jesus said rejection of the work of the Holy Ghost is blasphemy (Matthew 12:31, 32). In Hebrews 6:4-6; 10:26-29, there are warnings to those who might become rejecters of the work of the Holy Spirit after having been saved and enjoying spiritual blessing. It was this that John had in mind when he wrote: "There is a sin unto death: I do not say that he shall pray for it." Apostasy is "total deserting from one's faith."

Will the lake of fire (Revelation 20:15) be literal fire or only figurative? If the fire is literal, how can we account for degrees of punishment; and what kind of bodies do the wicked receive in their resurrection that can withstand the fire?

All are to receive resurrection bodies, and Jesus made no distinction between the bodies the righteous will receive and the bodies the wicked will receive. He said: "The hour cometh when all that are in their graves shall hear the voice of the Son of man, and they that hear shall live" (John 5:28).

While there is much we do not as yet know, I believe the lake of fire will be to the resurrected wicked what literal fire is to our present existence.

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

HOW HE TAKES IT

IT'S NOT WHAT HAPPENS to a man, but what he does after it happens, that really counts in his life. Not what happens, but how he takes it, is the all-important thing.

Consider Charles Lamb. He was an accountant in a business firm. The future in business looked bright for him. He was happy and ambitious.

One day he returned home to learn that his twin sister Mary, while mentally unbalanced, had slain their parents. Friends urged Charles to put Mary away in an institution, but he chose to give up his position in order to care for her.

The big sacrifice had its reward, for he began to write and achieved fame as one of England's outstanding authors. Through 27 years Charles Lamb cared for his sister. Usually she was a gay companion, but frequently she lapsed into periods of black despair. Charles never left her alone.

When Mary died, friends inquired how he had been able to keep going under the continuous strain. They wanted to know how he kept from folding up under the heavy pressure. His reply was beautiful.

"I could not have kept on for a year, or even a month," he wrote, "if I had thought of it as a year or a month. I was able to endure it because I took the days one at a time, happy when Mary was happy, and seeking God's help when she was disturbed."

All the troubles in the world can't sink a man unless those troubles invade his inner life. When there is no inner strength, life caves in, collapses.

The surest way to build inner resources is a steady diet of the Bible, combined with regular prayer. A faith will emerge which will help us to live a day at a time

without self-pity. This faith will teach us that adversities can actually help us grow and develop.

Character, like muscle, must be developed.

—M. P. Horban

THE GATES OF HELL


(Continued from page eleven)

waves of attack as the Church pushes into and through its very gates. *This* is the promise of Jesus, the Commander-in-Chief of the Church!

In a flash I saw it—the army of the Lord going into the very jaws of hell to snatch away the would-be victims of the devil. And, as soon as I saw that, I lost the picture of the army of the Lord marching in neat array. I saw it in "blood and sweat and tears." I saw it marching and surpassing every device of the enemy. I saw that every activity of the Church must contribute to the most important mission in the world—an exciting mission—a dangerous mission—robbing hell of its prey!

I saw the watchmen, not simply as a warning system at work, but as a system of intelligence. I saw leaders planning to outwit the cleverest devices of the enemy. I saw soldiers infiltrating behind the enemy lines. I saw wounds. I saw them that "loved not their lives unto death."

But I saw the Church triumphant at last—having stormed even the gates of hell, for they could not prevail against the onslaught of the Church. I saw that I would have to postpone the vision of troops on parade until the day when we stand in Christ's holy presence.

And then I understood, in a new way, the words of Amy Carmichael who said, "We have all eternity to celebrate the victories, but only a few hours before sunset to win them." 

PERU THANKS SPEED-THE-LIGHT

By HENRY MOCK • Missionary to Peru

SEVEN MISSIONARY COUPLES IN PERU give thanks for the vehicles given by Speed-the-Light for their ministry here. Most of these vehicles are pickup trucks with campers. This new trend is very welcome in this country where in-



Five pickup-camper units plus two other Speed-the-Light vehicles gather in Peru. Grateful missionaries send thanks to the Christ's Ambassadors.

habited valleys and plateaus are scattered through the great deserts and barren mountains.

Two camper units were built here and three were imported. The campers enable the missionary to visit the many isolated churches and groups with teaching and encouragement. These homes-on-wheels make it easier to stay two weeks with a group of believers than it used to be to stay two days, without becoming a burden to the local pastor, or jeopardizing the missionaries' health.

Many pastors are preaching laymen who start in the ministry right where they live. Often they have no Bible schooling and some may have attended only a dozen services in an established assembly. Thus a missionary's teaching visit is most welcome.

The cost of the pickup and camper delivered to the field compare favorably with the cost of a regular passenger vehicle, due to smaller duty on the truck. The campers also are better able to travel the semideveloped roads of Peru.

We missionaries are most grateful to the Christ's Ambassadors for Speed-the-Light and its assistance to us.



Assistant General Superintendent and Mrs. G. F. Lewis at appreciation dinner.

BROTHER LEWIS RETIRES AFTER SERVING FELLOWSHIP 38 YEARS

ABOUT 200 FRIENDS honored Brother and Sister Gayle F. Lewis at an appreciation dinner on Monday night, November 29. The gathering in the Assemblies of God headquarters cafeteria in Springfield, Missouri, marked Brother Lewis' retirement from national office in the fellowship.

T. F. Zimmerman, General Superintendent, was master of ceremonies. E. S. Williams offered the invocation. Organ music was played by Gwen Jones while dinner was being served, after which Cyril McLellan played the violin and students of Central Bible College sang trio and quartet numbers.

Testimonies were given by T. H. Spence (on behalf of the district superintendents), Maxine Strobridge (on behalf of the Home Missions Department staff), and Mildred Smuland (speaking for the WMC's). Brother Zimmerman presented a beautiful plaque in recognition of Brother Lewis' 38 years of service as an official in the Assemblies of God. Another plaque was presented by the Latin American District Council on behalf of the foreign-language branches.

Tribute was paid to Brother Lewis' accomplishments as a pastor, district officer, and executive presbyter. Brother Zimmerman handed him an honorarium as a tangible expression of appreciation in accordance with the wishes of the General Council as indicated in August. He also presented a "book of remembrance" containing letters from many parts of the U.S. and other lands.

Brother Lewis, in his response, said he was greatly

humbled by the various testimonials. He declared that if anything has been accomplished in his life, it has been the Lord's doing. He testified that shortly after he was saved, at the age of 16, God and he entered into a sacred covenant. His mother had died, and his father had gone West. He said that one morning on his way to work, feeling so alone and very discouraged, he became conscious of a song being sung deep in the inmost part of his being. It was:

*"God will take care of you,
Through every day, o'er all the way;
He will take care of you;
God will take care of you."*

"That morning," he said, "I realized I was not alone. I knew God was with me . . . and I want to testify tonight that for 50 years since that day He has taken care of us. I didn't have much to give to the Lord. Due to my circumstances, my education was cut short. All I could offer to God was a heart full of desire to serve Him . . . God knows that I appreciate these testimonials more than words could ever express; but I feel that, while they have been directed to us, in reality they are testimonials to the faithfulness and grace of God."

The benediction was given by J. Roswell Flower, former general secretary. The presence of other distinguished guests was acknowledged also, including Noel Perkin, former executive director of foreign missions; T. E. Gannon, new resident executive presbyter; Joseph R. Flower, new nonresident executive presbyter; and other members of the Executive Presbytery.

Gayle F. Lewis, son of an Ohio grocer, was converted in the Methodist church in 1915. As a youth he worked for a contractor, but after he was baptized with the Holy Spirit the Lord called him to preach the gospel. In 1922, he became pastor of a small country church. Later he served as pastor at Conneaut and Canton, Ohio, and in 1927 was named secretary-treasurer of the Central District (which then included Ohio, Indiana, and Michigan). He became district superintendent in 1930, an office he held until 1945 when he was called to Springfield to serve as an assistant general superintendent. From 1945 to 1952 he was executive director of publications including the Sunday school department.

At the request of the general presbyters, Brother Lewis served as General Superintendent for a year (1952-53), taking the place of Wesley Steelberg who died in office. After serving out Brother Steelberg's unexpired term, Brother Lewis was named executive director of home missions and the Women's Missionary Council, a double responsibility which he carried until his retirement. He also served for many years as chairman of the board of administration at Central Bible College and chairman of the board of the Ministers Benefit Association. He has been a long-time officer of the Pentecostal Fellowship of North America. He was secretary of the advisory board for the Pentecostal World Conference held at Jerusalem, Israel, in 1961.

Following Brother Lewis' retirement on December 31, he and Mrs. Lewis will continue to reside in Springfield. He plans to accept "a light schedule" of preaching assignments throughout the U.S. His schedule for 1966 include some ministers institutes, week-long Bible studies, and two camp meetings.



Homefront Highlights

ALASKA MINISTRY

Wainwright

Pastor Eric Pahl of Wainwright reports that during the last five sessions of the Far North Bible School, conducted by the Arvin Glandons in Wainwright, 40 certificates have been issued to 20 students who attended one or more of these 10-day sessions. A total of 74 adult natives were registered.

Three graduates attended four of the sessions, one of the requirements for receiving the diploma. Brother Pahl feels the teaching ministry of the Glandons is blessed of the Lord, and he is

happy for the response of the people to their ministry.

The Glandons wrote: "The last term at Wainwright was the most thrilling yet conducted. It was a joy to see the Eskimo Christians on time each evening and choosing the front seats."

McGrath

The Ken Andruses of McGrath have resumed their schedule of services in Nikolai. They flew into the village with a load of clothing to help clothe the children for school. More than 60 gathered for the service.

The Andruses also flew to Stony

River, 100 miles downriver, with a load of clothing for needy families. This is another village, desperately in need of the gospel, which has opened to the Andruses.

Minto

The latter part of October, the Arvin Glandons introduced the first session of the Far North Bible School to the Indian village of Minto on the Tanana River, where the Gordon Olsons are missionary-pastors.

DEAF MINISTRY

Fall Revivals

George Uhler, a Spirit-filled Mennonite, has been the evangelist for the several revival campaigns among the deaf recently.

Croft Pentz gives the following report of the services conducted in October in Elizabeth and Trenton, N. J., and New York City: "A total of 18 accepted Christ as Saviour. Only one of these was over the age of 35.

"Many young deaf attended these meetings. On Sunday morning there were 42 in the service and the oldest person present was 43 years of age. Two teen-agers received the baptism in the Holy Spirit according to Acts 2:4."

Concerning the October services in Brookhaven, Pa., Larry Murphy writes: "From 28 to 42 attended the services each night of the revival. Six days of meetings resulted in four being won to the kingdom of God. Three of these were deaf people but new in the church. One was a hearing lady."

In November, services were conducted in St. Louis, Mo., and Tulsa and Oklahoma City, Okla. The services in Tulsa climaxed in a state-wide rally on November 20 and 21.

The crusade in St. Louis was a union effort. Services were conducted in the chapel of the Goodwill Industries. Seven were saved, and one received the baptism in the Holy Spirit.

Ann Arbor, Michigan

Six members of the Ann Arbor, Mich., deaf group joined the Ann Arbor Assembly on October 10. Ruth Sly is the local minister to the deaf. The Bill Bingham of Warren, Mich., minister to the group on Sunday evenings.

Waxahachie, Texas

Fourteen students are enrolled in the new language of signs class at Southwestern Bible College. The class is taught by Karen Crews, who also is assistant dean of women at the college.

South Gate, California

The annual California rally was conducted on Labor Day weekend at Bible Assembly for the Deaf where the Oliver LaMonts are ministers to the deaf.

The rally began with a night service which 140 people attended. Featured were choirs from South Gate, Los Angeles, and Sacramento.

Phoenix, Arizona

Mike and Noureen Heath have moved from Grand Rapids, Mich., to Phoenix, Ariz., to serve as ministers to the deaf at First Assembly.

Springfield, Missouri

Starla Gaye joined the Ed Lawrence family on September 24, weighing in at 7 lbs. 14 oz. Brother Lawrence is a teacher in the Central Bible College School for the Deaf.

Olathe, Kansas

The deaf living in the Olathe area and some deaf students attending the Kansas State School for the Deaf now enjoy regular services conducted for them at the Olathe Assembly of God. Betty Stewart, a housemother at KSD, and Adella Buchmann, a teacher at the school, are ministers to the deaf.

Flint, Michigan

On October 15-17, a rally was conducted for the deaf at Riverside Tabernacle in Flint, Mich.



Top photo: Pastor Eric Pahl, Wainwright, Alaska, and Arvin Glandon, teacher of the Far North Bible School, presented diplomas to the first three graduates in Wainwright.

Center photo: This class at Wainwright is typical of the Far North Bible School.

Lower photo: These three members of the Assembly in St. Michael are the first in their church to receive diplomas from the Far North Bible School. The John Covlaskys are pastors in St. Michael.



ST. LOUIS, MO.—The Signs-of-Life deaf choir of Berea Temple participated in a union crusade here in November. The choir was directed by Harry and Joyce Brotzman, Assemblies of God ministers to the deaf.

The Robert Nathans, ministers to the deaf at the church, were in charge of the activities. More than 150 attended from several Michigan cities.

On Saturday evening Gerald Patterson presented a chalk drawing, with the Riverside deaf choir providing special music. Guest speaker was Maxine Strobridge, pioneer of the Riverside Tabernacle deaf work 1954-59, who currently serves as the Deaf and Blind Division representative for the Home Missions Department.

At the closing Sunday morning service, the chapel for the deaf was dedicated.

AMERICAN INDIAN MINISTRY

New Appointee

John H. Smith, Eastland, Tex., has recently received appointment to the American Indian field. He is licensed with the North Texas District.



Brother Smith attended Southwestern Bible College, Waxahachie, Tex., for two years, majoring in Bible. He is also

a graduate of its Junior College. He has pastored two Texas churches, having resigned the Eastland Assembly prior to his home missions appointment. He has also had experience as a radio announcer. The Smiths have two children.

Topeka, Kansas

The George Tuckers, missionaries to Kansas Indians, are cleaning and remodeling a building rented for services. Pews, pulpit and some paint have been donated. The missionaries began services September 26.

White River, Arizona

The National Community Christmas tree for 1965 erected in the Ellipse, just south of the White House in Washington, was donated by the White Mountain Apache Indians from the Fort Apache reservation near White River, Secretary of the Interior Stewart L. Udall announced. He added that this marks the first time an Indian Tribal Council has provided a Christmas tree for the Pageant of Peace ceremony, and the first time a tree has come from Arizona for this pageant.

The tree was selected by Lester Oliver, chairman of the White Mountain Apache Tribal Council, from three specimens of Englemann and Colorado blue spruce. These majestic trees tower to heights of 60 feet or more.

The President's Christmas message given at the tree-lighting ceremony is broadcast throughout the nation and by the Voice of America to remote areas of the world.

Cibecue, Arizona

The H. L. McCarty's, newly appointed missionaries at Cibecue, report Sunday school attendance has increased to nearly 60. The Lord saved an Indian devil dancer in one of the first services.

Winslow, Arizona

The James Mills family has moved to Riverside, Calif., to work with the students who attend the Indian school there.

Jewell Barnett is taking the pastorate at Winslow for the present. She will travel to Bird Springs and Leupp once a week for services and will bring these people to Sunday services in Winslow.

Cameron, Arizona

The Virgil Heddlestens, newly appointed missionaries, became pastors of the Cameron Mission in October.

Rapid City, South Dakota and Selfridge, North Dakota

Missionaries at Rapid City and Selfridge report that Frank Holmes, Indian evangelist of Siren, Wis., conducted successful revival meetings for them. The Rapid City meeting was in October. At Selfridge, Christian Indians from Cannonball drove over 50 miles to attend the meeting. The revival there was early in November.

Meridian, Mississippi

F. L. Langley, superintendent of the Mississippi District, would welcome a word from an individual interested in beginning a work among the approximately 3,000 Choctaw Indians on the reservation. Write him at Box 4195 West Station, Meridian, Miss.

Milan, New Mexico

The Grant Croasmuns are ministering on the Acoma reservation, which is almost entirely Roman Catholic. Some people are beginning to attend services. Recently an Acoma preacher and his family have returned to work on the reservation, and the Croasmuns appreciate their help.

Selfridge, North Dakota

Assemblies of the North Dakota District had a food shower for the Clifford Irwins, missionaries to Indians at Selfridge.

Aberdeen, South Dakota

Students of the Hub City Bible Institute in Aberdeen are helping Missionary Owen Mincks in services on the Cheyenne reservation. They have been a great blessing with their ringing testimonies and songs.

Shiprock, New Mexico

Mrs. Charles Lee says: "I am writing this in our new little church at Cove outstation. Two gas lanterns are roaring to the chatter of five Navahos waiting for the next busload to arrive so



HOGANSBURG, N. Y.—The congregation of the Mohawk Indian Assembly here helped Mr. and Mrs. Jonas Thompson celebrate their 60th wedding anniversary. It was in the Thompson home, 13 years ago, that Missionaries Andrew and Lillian Maracle began conducting Sunday school in an effort to establish a church on the St. Regis Indian reservation.

we can begin the service. It is thrilling to witness the eagerness displayed in these people's faces since they have their own church. They are usually ready and waiting when we drive by for them."

Bloomfield, New Mexico

Anna M. Hoffman, a home missionary for 13 years, is reentering the Indian field after a period of absence due to poor health. She is now assisting the Paul Evanses, missionary-pastors at Bloomfield.

Sister Hoffman is ordained with the New Mexico District and is a graduate of North Central Bible College, Minneapolis, Minn. She is a licensed practical nurse and has worked in hospitals about five years.

BELL GARDENS, CALIF.—The choir of the Indian Revival Center has 14 tribes represented—as well as a Hawaiian member. Pastor Arthur Stoneking says the choir contributes much to the services of the church. Occasionally the choir sings in other churches.



NEWS OF THE CHURCHES

HOME MISSIONS SECRETARY RESIGNS TO ACCEPT MONTANA PASTORATE

AFTER SERVING nearly eight years as National Home Missions secretary, R. L. Brandt has accepted a pastoral call from First Assembly of God, Billings, Mont. The Brandts began their ministry in Billings on November 20.

Appointed to the home missions post in 1958, Brother Brandt has

ten for *United Evangelical Action*, *Christianity Today*, and other magazines.

Ordained a minister in 1940 by the North Dakota District, Brother Brandt was a pioneer pastor in Stanley, N. Dak., and later held a pastorate in Grand Forks, N. Dak. During this period he was district Sunday school director and sectional presbyter. He was elected superintendent of the North Dakota District in 1951.

He received ministerial training at North Central Bible College, Minneapolis, Minn., where he was graduated in 1938.

The Brandts have three children, Jean Renee, Bryce Lee, and Linnea Grace. Mrs. Brandt is the former Marian Williams.



BAPTISMAL SERVICE CLIMAXES REVIVAL

CRESTVIEW, FLA.—The revival spirit continues following a three-week revival with Evangelist and Mrs. John L. Franklin of Pace, Fla., at the Auburn Assembly here. Those seeking God

for salvation numbered 29, 18 received the Holy Spirit, and others were refilled. There were 27 baptized in water, and 21 new members received into the church.

—Arnice English, pastor



R. L. Brandt

directed the special ministries and church extension divisions of the Home Missions Department and has contributed greatly to their development.

He spearheaded a drive for new Assemblies of God churches throughout the country. This "Breakthrough-8000" program, launched in August, 1961, has made a nationwide impact.

The latest facet is "Sites for Souls," a fund-raising emphasis to purchase sites for new Assemblies of God churches. Brother Brandt's personal interest and enthusiasm in church extension activities has sparked new interest in many places.

During his term as national secretary, Brother Brandt's preaching ministry reached nearly every state in the nation.

Besides his official assignments, he authored study manuals on "How to Live a Christian Life" and "Soul Winning" in the Christian Faith series of Church School Literature. He contributed a monthly "Perspective" column to *The Pentecostal Evangel* as well as other articles, and has also writ-

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Andalusia	West Highland A/G	Jan. 2—	S. P. & Mrs. Bostic, Jr.	H. L. Adkinson
	Enterprise	First	Jan. 2-16	Joel Palmer	Howard P. Trawick
Ariz.	Mesa	Desert A/G	Jan. 2-16	Arnold & Anita Segesman	James D. Bell
Ark.	El Dorado	No. Highland	Jan. 2-7	A. G. & Mrs. Calaway	Murphy Smith
	Fayetteville	Calvary	Jan. 3-9	Ed Eaton	J. W. Walker
Calif.	Forest City	First	Jan. 2-16	Glenna Byard	J. S. McMahan
	Hope	First	Dec. 26-Jan. 9	Roland & Leanna Hastie	Bob Willhite
	Bloomington	Faith	Dec. 31—	Leonard Norville	Cecil Barham
	Caruthers	Full Gospel	Jan. 2-16	Jerry Knibbe	Cecil Branson
	Fresno	Clinton Avenue	Dec. 31-Jan. 16	T. P. Beck	E. T. Hunt
	Fresno	W. McKinley	Jan. 2—	Ted & Hazel Silva	Joe Opperman
	Hanford	First	Dec. 31-Jan. 16	Thomas Ming	Bruce Yorke
	Lamont	First	Jan. 2-16	Marvin Schmidt	Roy L. Lee
	Modesto	Central	Dec. 26—	Paul Clark Family	Don Bogue
	Pedley	A/G	Dec. 31-Jan. 9	Douglas Payne	Ben Franklin
	Rohnerville	A/G	Jan. 2—	Sam Klein	Joseph Murray
	San Diego	Calvary Temple	Jan. 2-16	Neville & Mrs. Carlson	Dallas E. Miller
Fla.	San Francisco	Glad Tidings Temp.	Dec. 31-Jan. 16	Louis & Mari Neely	Floyd W. Thomas
	San Marcos	A/G	Jan. 2-23	Linfield Crowder	Kenneth Boney
	Santa Rosa	*First	Jan. 1-16	Bob & Patsy Rannells	Watson Argue, Jr.
	Visalia	First	Dec. 31—	J. Billy McIntosh	C. C. Crace
	Hollywood	**A/G	Jan. 2-9	Irving & Mary Lou Howard	Charles Eldon
	Jacksonville	Riverside	Dec. 31-Jan. 9	Dave & Jan Olshefski	John Briner
	Jacksonville	Southside	Jan. 2—	John & Faith Stallings	J. B. Davis
	Lake Wales	Victory	Dec. 26—	Harvey D. Ferrell	James F. Ferrell
	Miami	Central	Jan. 5-9	Paul Hild	Rex Anspaugh
	Miami	Evangel Temple	Jan. 2-16	Tommy Barnett	Martin L. Davidson
	Naples	First	Jan. 4-16	Don & Sharon Parker	W. K. Richwine
	Pinellas Park	First	Dec. 31-Jan. 9	Ray & Elaine Leonard	T. B. Helms
Ga.	Tampa	Bethel Temple	Dec. 31-Jan. 2	Ernest & Mrs. Berquist	Percy King
	Winter Garden	First	Jan. 4-16	"Little Joe" Peterson Tm.	R. L. Beavers
Ill.	Atlanta	Bouldercrest	Jan. 5—	Winferd Mack	Eugene Gustafson
	Valdosta	East Magnolia	Jan. 5-16	B. R. Minton	Jimmie White
Ind.	Carthage	Calvary	Jan. 9-16	Bob Watters	Donald Skiles
	Clinton	A/G Tab.	Dec. 29-Jan. 9	William Caldwell	C. R. DePrenger
Iowa	Maryville	A/G	Jan. 9-23	K. E. Matschulat	George Ankarlo, Jr.
	Beech Grove	Faith	Dec. 28-Jan. 9	Stanley P. MacPherson	James P. Monson
Kans.	Hammond	First	Dec. 28-Jan. 9	Singing Lunsfords	Walter Hanneman
	Muncie	Northside	Jan. 4-16	Daniel Summa	Lon Calloway
La.	Ft. Madison	First	Jan. 4-16	Cox-Brown Team	Grover Senf
	Lyndon	A/G	Jan. 2-14	Knott-Olson Team	Ansil Rice
Md.	St. Francis	A/G	Jan. 2-16	I. D. Rayborn	Dale Wheeler
	Downsville	Pleasant Valley	Jan. 2-7	Joe J. & Mrs. Williams	Jackie V. Nichols
Md.	Shreveport	First	Jan. 2-16	Burnie Davis	Rodney Duron
	Westwego	A/G	Dec. 31-Jan. 9	Gene Thompson	Paul Radke
	Baltimore	Calvary	Dec. 31-Jan. 16	J. Earl & Mrs. Douglass	R. V. McIntosh
Md.	Cumberland	Central	Dec. 31-Jan. 16	William H. Kautz	Frank J. Fratto
	Frederick	Calvary	Dec. 28-Jan. 9	Duane M. Wessman	Thomas Kerfoot

VALLEY PARK, MO.—The congregation at First Assembly here was edified in a recent revival effort. Evangelist Loyd Middleton of Vulcan, Mo., was the speaker. Two accepted Christ, and three received the Holy Spirit. Every department of the church is on the increase including the Sunday school.

—John Eller, pastor

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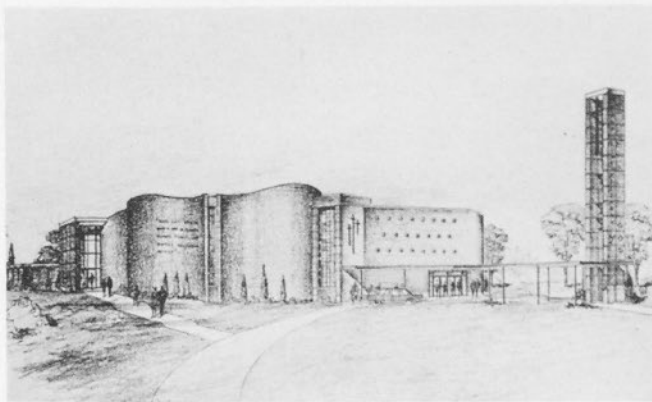
JEFFERSONVILLE, KY.—A three-week revival effort with Evangelist and Mrs. David Campbell has greatly refreshed the congregation of the Assembly here. People wept and sought the Lord with all their hearts. At least 10 were saved or reclaimed, a number were healed, and three young people received the Holy Spirit in these old-time meetings.

—Fred Carrington, pastor

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HURON, S. DAK.—The meetings conducted by Evangelists Gene and Heather Burgess at the First Assembly here filled a great need, especially among the young people. The attendance was very good on Sunday mornings and Sunday nights. A memorable dedi-

ST. LOUIS ASSEMBLY IN NEW BUILDING



This architect's sketch shows the new building in which South Side Assembly of God, St. Louis, Mo., now worships. It is located at 2312 Lemay Ferry Road. The modern brick and stone building has 22,000 square feet of floor space (all on the ground level) and is completely air-conditioned. The sanctuary seats 550 and the fellowship hall seats 300. Also included in the structure are pastor's study, three offices, nursery, library, youth chapel, evangelist's apartment, kitchen, and eight Sunday school departments to accommodate 600 students. The new building was dedicated May 24, 1965, with District Superintendent N. Cleo Tapp bringing the dedication message. Paul Brewer, presbyter, led in the dedication pledge. E. L. Hance, founder of the church, offered the dedicatory prayer. The present pastor is Manuel Shoults.

cation service climaxed the missionary rally Friday night. People continued in prayer each night for a half hour to two hours, with the result that the spiritual life of the church is greatly strengthened.

—E. A. North, pastor

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YPSILANTI, MICH.—The Assembly here held a three-week revival campaign with "Chief" Bruce Thum and the Sunshine Party.

The attendance and the numbers being saved and receiving the Holy Spirit baptism were the best the church has seen in many years. The songs, music, illustrated sermons, and the preaching of the Word were well accepted.

—Harvey A. Krist, pastor

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COLUMBIA, S. C.—First Assembly here enjoyed a great increase in Sunday school and church at-

tendance during two recent campaigns.

The first was with Evangelist and Mrs. C. W. Quattlebaum of Kansas City. The Lord blessed these meetings and there were 459 in Sunday school.

The second campaign was with Evangelists Bobby and Sharon Jones of Waxahachie. Their ministry was well received. A number accepted Christ, and some were healed. A high of 497 were present at Sunday school.

This has been the greatest year in the church's history.

—J. C. Hunnicut, pastor

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MINNEAPOLIS, MINN.—Bethel Assemblies of God Church here was blessed during a revival campaign with the Tanner Team of Willmar. The ministry of music and the preaching of the Word greatly inspired the church. The services were well attended. Several accepted Christ and many rededicated their lives to God.

—Robert C. Hanson, pastor

WORLD DAY OF PRAYER SLATED FOR FEBRUARY 15

WHEATON, ILL.—"Believing, Ye Shall Receive" is the theme for the 1966 World Day of Prayer scheduled for February 25. It is also the title of the program book written by Rosalind Rinker, internationally known author of six books and a noted speaker at prayer retreats.

Hundreds of communities across the nation will observe this special day on the Protestant calendar.

Copies of this Bible-centered program book are made available without charge by the National Association of Evangelicals. A sample copy may be secured by writing to the National Association of Evangelicals, P. O. Box 28, Wheaton, Ill.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Mass.	Lonaconing	First	Jan. 1-16	Allen Shuttlesworth	Charles E. Fussell
	Revere	Parkway	Jan. 2-16	Keetah Jones	Thomas Brubaker
Minn.	Minneapolis	No. Central Bible College	Jan. 3-7	The Tanner Team	C. R. Carlson, Pres.
	Minneapolis	People's	Jan. 2—	Melvin McKnight	Doug. Henderson
	St. Louis Park	First	Dec. 26-31	The Tanner Team	Edwin B. Hollen
Mo.	Boonville	First	Dec. 26-Jan. 9	Odis H. & Mrs. Virgin	A. W. Freese
	Lee's Summit	First	Jan. 2-16	Loyd Middleton	Robert Palmer
	Potosi	A/G	Jan. 1-16	Willis-Morrison Team	Billy Hill
	Republic	First	Jan. 2—	Singing Stephensons	A. G. Blackard
	St. Charles	First	Dec. 28-Jan. 9	Wesley F. Morton	Von Duke Kelly
	Springfield	Calvary Temple	Jan. 2-16	Don & Dixie Cox	Stewart Robinson
	Springfield	Central	Jan. 9-16	Arthur & Anna Berg	E. E. Krogstad
	Springfield	Faith	Dec. 31-Jan. 16	Duard Baldwin & Singers	James Radford
N. J.	Butler	First Baptist Ch. A/G	Dec. 31-Jan. 9	Sara M. Bergstrom	Nelson Kenyon
N. Mex.	Alberquerque	Highland	Jan. 2-16	H. Syvelle Phillips	Robert Northrop
N. Y.	Buffalo	So. Buffalo Tab.	Dec. 31-Jan. 16	Doug & Judy Johnson	Al & Tommy Reid
Ohio	Cuyahoga Falls	A/G	Jan. 2-16	Daena Cargnel	L. A. Thompson
	Willard	A/G	Jan. 2-16	Frank J. DePolo	Earl H. Warstler
Okla.	Bartlesville	First	Jan. 2-9	Clarence E. Lambert	H. Paul Holdridge
	Broken Bow	First	Jan. 2-16	E. Mathers & T. Pharr Tm.	R. E. Jones
	Oklahoma City	Evangel	Jan. 2-16	Jack Martz Team	Floyd Poag
	Oklahoma City	Full Gospel	Dec. 26—	J. B. & Mrs. Essary	T. R. Collins
	Tulsa	Lighthouse	Jan. 2—	B. P. Carroll	Cham Livingston
	Woodward	First	Jan. 3-23	Leonard Negrin	C. A. Nicholson
Oreg.	Mt. Hood	A/G	Dec. 31—	D. W. Grant Family	A. L. Montgomery
	Siletz	Gospel Tab.	Dec. 31-Jan. 14	Bill & Naomi Hayes	Orville Alexander
Pa.	Alum Bank	Pleasantville	Dec. 31-Jan. 23	Andrew G. & Mrs. Basell	Elwood S. Bell, Sr.
	Johnstown	Grace Pentecostal	Dec. 31-Jan. 16	Samuel & Beulah Clutter	Edward S. Opdenhoff
	Reading	Glad Tidings Tab.	Jan. 5—	George Butrin	Anthony Mayeski
	Shade Gap	***Fair Ridge Pentecostal	Dec. 27-31	Mrs. Robert Beisel	Belvy C. White
S. C.	Columbia	Central	Jan. 2-16	John Higginbotham	James Cohn
Tenn.	Nashville	First	Dec. 31-Jan. 9	Harry V. Vibbert	David Norcross
Tex.	Amarillo	Fairview	Jan. 3—	Donnell-Holler Team	A. L. Beggs
	Dallas	Grace	Dec. 29-Jan. 2	Buddy Hicks	S. Fred Davis
	Garland	Rosenhill	Jan. 2-9	Buddy Hicks	E. D. Maxfield
	Houston	Denver	Dec. 29—	Eddie Wilson	Paul A. Ansohn
	Houston	Lindale	Jan. 2—	Jimmy Swaggart	James McKeenan
	Houston	Northwood	Jan. 2-16	Charles McKnight	Paul Emerson
	Malakoff	First	Dec. 26-Jan. 9	Samuel V. Calk	O. B. Cook
	Tyler	Rose Center	Dec. 29—	Glenn Shinn	R. I. Stewart
Va.	Norfolk	Calvary	Jan. 2—	Koonce-Blackwell Team	Frank C. Mays
Wash.	Kettle Falls	A/G	Jan. 2-16	Roy & Arlene Brewer	W. L. Papan
	Yakima	Central	Jan. 4-9	Paul Clark Family	Leland Gross
W. Va.	Beryl	A/G	Dec. 28-Jan. 9	Ken & Gloria Kashner	Chas. W. Getz
	Keyser	A/G	Jan. 4—	V. M. & Mrs. Dullabaun	Robert Lymburner
Canada	Calgary, Alta.	Emmanuel	Jan. 2-9	J. W. & Mrs. Beam	John Lucas, Jr.
Venezuela	Margarita Island	A/G	Dec. 30-Jan. 2	Oren & Inez Paris	Amador Gonzales
	Punto Fijo	A/G	Dec. 27-29	Oren & Inez Paris	Pedro Padilla

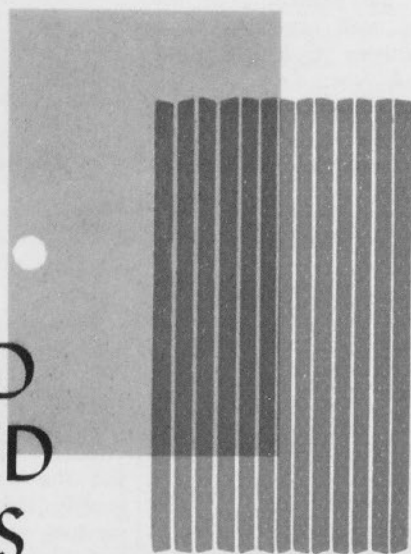
*Personal Evangelism

**Youth Crusade

***Kid's Krusade

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

BEHIND CLOSED DOORS



By ADA NICHOLSON BROWNELL

A MAN SWUNG OPEN the closet door and reached for a coat hanger. To his amazement, there was his wife on her knees on the closet floor!

"What are you doing?" he asked.

"Praying," she replied.

"Why are you doing it in here?"

The wife explained that the Bible says to "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6: 6). It had not occurred to her that there are other places one may get "closed in" with God besides a literal closet!

The reason Christ told His disciples to practice praying in privacy was because He knew that every man prays more freely when he talks alone with God. It is in secret sessions that governments make important decisions. Behind closed doors wars are planned, or new solutions for critical problems are determined. And it is behind closed doors that a man seeks his Maker.

Any place where one is able to shut out the rest of the world can become a prayer closet.

Martin Luther shut himself in with God and the Scriptures, and it was revealed to him that the teachings of his church did not agree with the teachings of God's Word. What took place while he was on his knees in secret gave him courage to risk his life and lead a revival that shook the world.

During the latter part of the 19th century many Christian believers in various parts of the world shut themselves in with God and prayed for a deeper knowledge of His Spirit. Simultaneously an endowment of spiritual power came upon these hungry seekers throughout the world, bringing the Pentecostal movement into being.

In recent years, groups of denominational Christians have closeted themselves with the Lord in prayer sessions. The result? The gifts of the Spirit are now operating among Baptists, Methodists, Presbyterians, Episcopalians, and others where ministers or local congregations are willing to let God have His way.

It is marvelous what God can do when His people pray. Secret intercession for loved ones and friends causes rebellious young people, addicted gang members, stony-hearted businessmen, "don't-care" mothers, and tender children alike to fall on their knees in repentance.

The Lord Jesus often prayed in privacy. In the Garden of Gethsemane He said to His disciples, "Sit ye here, while I go and pray yonder." If Jesus could find a place for private prayer, so can we.

I thank God for the privilege of praying to my Father in secret. There I can voice the petitions nearest my heart without reserve. There I can repent of sin and reveal my deepest longings without fear of being misunderstood. The secret session becomes a time for cleansing, a time for intercession.

Private prayer brings quietness where I can get my mind centered on spiritual things. The noisy world is shut out. God is near. I cease to repeat the things I automatically tell God every day in routine prayer. I begin to search my heart; I renew my vows; I remember the needs of others. And there in the quiet place I hear God talking to my heart. There in the secret place I see my personal and family problems more clearly. There I find a solution to each problem, a supply for each need.

I think that if the average Christian could hear a recording of the prayers he offers audibly during a single week, he would be surprised how repetitious they become. But private devotions are different. At this time he engages in personal communication with the Master without feeling that others are listening. There is no need here to edify others by his prayer, nor to fear that they may be judging. No need to withhold a complete revelation of his heart to God. In the secret place he confesses his faults, renews his dedication, declares his faith, and goes on his way with happy thanksgiving because he believes and knows that God has heard his prayer.

The effectual, fervent prayer of a righteous man still avails much—and it is behind closed doors that this most effective kind of prayer is best offered. There he prays to his Father—and his Father who sees in secret shall reward him openly.