


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



The PENTECOSTAL EVANGEL

 THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS
 

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The Snare of Sectarianism

J. Roswell Flower, General Secretary, at Gener Council

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayers. . . . And the Lord added to the church daily such as should be saved." Acts 2:41-47.

Unlike the speaker of yesterday morning (J. Narver Gortner) I am unable to say that at one time I was an ordained minister of the Methodist Church. My closest connection with Methodism was the fact that my father courted and married a Methodist minister's daughter, and when I was a small boy, my first contact with religious influence was made in my grandfather's church. So, in one sense, I received a Methodist start in my Christian experience.

I can remember distinctly how the Spirit of God would speak to my heart as I sat under the ministry of my grandfather, and a definite impression was left upon my boyish mind of leaving my grandfather's church on many occasions, with my heart swelling within me, and the hush of the Spirit so heavy upon me that I did not want to listen to or engage in conversation with anyone. I do thank God for those early impressions.

My mother is here this morning and I am sure she will forgive me if I refer to my father. He was not a very good Methodist. He found his wife in the Methodist Church but he did not leave her there very long. He was constitutionally a "come-outer." He had received an early spiritual awakening himself with a group of spiritually alive church members known as "the Hallelujah Band." He knew what it was to have the moving of the Holy Ghost upon his life. Consequently he was not

quite at home in a formal denominational church. In spirit he was a come-outer, and so he soon came out of the Methodist Church.

Then I recall attending a Presbyterian Sunday School and learning the Presbyterian catechism—but we didn't stay there for long. My father found a group of "come-outers" which appealed to him, known as the Plymouth Brethren, and so joined them. My mother could not quite follow my father in this new venture and so compromised by being immersed in the Baptist Church. We children began attending the Plymouth Brethren Sunday School, and I earned my first Bible for memory work in that environment.

When we moved from the old hometown to a large city, my father was confused for there he found six or seven branches of the Plymouth Brethren, each one having come out of the other on one issue or another, the brethren having divided on hair-splitting doctrinal technicalities which were confusing to the outsider. He did not know which one he should line up with, and so we were in a state of indecision for a while and refrained from joining any of them.

Then literature bearing the message of Divine Healing fell into his hands, and he found a small group of believers who had come out of all denominations. They had gathered together on the common testimony that healing is found in the atonement of Jesus Christ, and that it is the duty and privilege of the elders of the church to lay hands on the sick and offer the prayer of faith for their recovery. The influence of this latter group, with its message of salvation, divine healing, holy living and the coming of the Lord prepared the way for the message of the

Baptism in the Holy Ghost which was soon to follow.

With the turn of the century, our family moved to Zion, Ill., but the "come-outer" spirit had not been rooted out of our hearts and the time came when we moved again, this time to Indianapolis, Ind. And then we drifted, spiritually. Father would go here and there, and for the most part, we children did not know just where to go. I can tell you, "come-outerism" is a great thing, but it is very hard on the children in the family. If we could have just grown up in one place—but we were never given the opportunity.

I think my sister joined a local church in the neighborhood. Father and mother attended the Christian and Missionary Alliance services chiefly. But we did not settle down to any particular church or embrace any particular faith for some years.

Then in the month of January, 1907 (you see, I am going quite a ways back in history) a man came into our city and visited the Christian and Missionary Alliance church. He stood up in a quiet way and testified that God is now pouring out His Holy Spirit in the same

(Continued on Page Seven)



J. Roswell Flower

The Mighty Compulsion of the Love of Christ

J. J. Jones at the General Council

Scripture reading: 2 Cor. 5:9-16.

THIS section of Second Corinthians is one of the most magnificent and glorious passages on Christian ministry in the whole Word of God.

Paul says, "Wherefore we labor, that, whether present or absent, we may be accepted of Him." v. 9. Here is Paul's ambition. Ambition is a bad word, and a good word. It comes from the Latin and refers to a Roman politician going about soliciting votes. It is a self-seeking word. The Greek word, however, means to be fond of honor—in the sense here, that there would be no greater honor than to have pleased Christ. Paul was ambitious that, whether present or absent, he might be well pleasing unto Him. I thank God for the mighty ambition that actuates the hearts of Spirit-endued people today that they may be well pleasing unto Him.

"For we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Verse 10. We are under responsibility. I would to God that this thing could get hold of our hearts; that we who stand behind the sacred desk would know that we have to give an account at the judgment seat of Christ. We must all appear. The word "appear" means to make manifest; we shall be revealed in our true colors. Every disguise will be removed and we must all appear before this tribunal of the Lord Jesus Christ. That means ministers as well as laymen. Let us not think that we can escape the scrutinizing, all-seeing eye of Him with whom we have to do. For all things are naked before Him, and we must all be made manifest before that judgment seat, that each one may receive the things done in his body. Whatever we have done, we must stand accountable for before the judgment seat of Christ.

This thought should fill us with holy fear. It should keep us walking circumspectly before God. Moses inspected the work done on the tabernacle. "And Moses did look upon all the work, and behold they had done it as the Lord had commanded, even so had they done it: and Moses blessed them." Ex. 39:43. What greater compliment could be yours and mine, when we stand before the judgment seat of Christ than to hear His "well done"? "It will be worth it all!"

We read in 1 Cor. 3:13, "Every man's work shall be made manifest . . . it shall be revealed by fire." What a satisfaction will come to our hearts to know that we have done the best we could. This word is particularly to us who hold in our hands the sacred ministry of reconciliation. To us is entrusted the mightiest message that was ever entrusted to men. God has not committed it to angelic hands. When the angel came to Cornelius in Caesarea, he told him the name of a Pentecostal preacher who should tell him how to be saved. The reconciling Word is committed to us. What a tremendous responsibility is ours.

"Knowing therefore the terror of the Lord, we persuade men." v. 11. We are not always successful in persuasion, but when this sense of terror gets hold of us, we will then persuade men to seek to escape the wrath to come. The whole aim of our ministry is to persuade men to turn to God.

Rachel said to Jacob, "Give me children, or else I die." Gen. 30:1. I take hold of that in a spiritual sense, and say, "My God, give us spiritual children, or else we die." I trust the same spirit will lay hold of us, so that we will say to God, "What is the use of a discourse if it has not the power to persuade men? Give me power to persuade men to yield to Thee." And when the Holy Ghost comes, He comes with power that enables us to *persuade* men.

"Knowing therefore the terror of the Lord," as we do, we do not want to lose sight of the awful peril which awaits the rejecters of Christ, and I think, lest it fall upon us, we should use all our God-given powers in this blessed ministry of reconciliation to persuade men.

"For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause." v. 13. In that polite Pentecostal assembly in Corinth a section was saying that the apostle was beside himself, that he was mad, that he was crazy. "All right," says Paul, "Some of you say I go too far. Some of you say my work has unbalanced me. All right, I take it; for whatever it is, *it is to God*. If I appear to be too zealous, too strong, *it is to God*."

You know how that phrase is often thrown up to us, "He is a little off." I am reminded of a passage in the book of Hosea, where it says, "The spiritual

man is mad." Hosea 9:7. I was reading that very thing concerning the Methodist revival. It was said of them too that they were mad. So think it not strange, my brethren, if that epithet is hurled against us, that we seem to be beside ourselves. Remember a graveyard is very dignified! I don't believe we should be fanatical, but when this thing lays hold of us we sometimes may be accused of being crazy.

"Whether we be *beside ourselves*"—the Greek word means ecstasy. It means to stand out from the others. In other words, it means you are out of your wits.

"Or whether we be sober," he says, "it is for your cause." I suppose he meant to say, that sometimes he had to be a little bit more sober when he went to certain assemblies. Or shall we put it this way, He tried to accommodate himself, to be all things to all men, that he might by all means save some.

"For the love of Christ constraineth us." v. 14. Did you know that a preacher *must* have the compassion of Christ? The motive power of all his actions must be the overmastering love of Christ. God pity the preacher who has gotten away from that love that one time drove him to the consecration and the self-denial that established churches. The dynamic of a preacher's ministry is the love of Christ. Paul says, "The love of Christ holds me in a vise, grips me, possesses me." I believe that is why God permits us to gather here for another sight of the cross, that He who died upon it shall move us to further acts of consecration and dedication to God.

The attack of the world is upon the leader. Matthew 24 deals mainly with prophecy but in it is this verse: "Because iniquity shall abound the love of many shall wax cold." Contrast Paul when he says, "I am held, I am possessed. I am arrested; the love of Christ has gotten hold of me." Let us leave this General Council, through the mercy of God, in the grip of that love. It holds us, it grips us!

Jacob served the unscrupulous Laban for twenty years, and his wages were changed ten times. Why didn't Jacob give Laban notice? It was because he was in love. He served seven years for Rachel, but they seemed to him

but a few days for the love he had to her. The thing that kept Jacob in the service, even in the midst of the deception and greed of unscrupulous Laban, was the fact that he was in love. When we are in love it is wonderful, isn't it? And the secret of the dynamic ministry of Paul was the love of Christ. Actuated and possessed by this love, he went undaunted.

Jesus said to Peter, "Lovest thou Me?—Do you really love Me, Peter?" And Peter said, "Thou knowest that I love Thee." Jesus said, "Feed My sheep." Why did he preach? Why did he teach? Why did he go? Why did he write? Love inspired him. I trust, brethren, that the secret, the overmastering passion, of your entire ministry is your love to Christ.

Suffer a word of warning—the serpent is around. Paul says in 2 Cor. 11:3, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." The serpent wants to beguile us from the singleness of affection towards Christ.

Anyone in love will go to the ends of the earth for the loved one, he will face a thousand discouragements; nothing is too hard for love. "The love of Christ constraineth us." That is what makes missionaries go to foreign lands, where some of them must lay down their lives; and that is what makes them remain when they get there. They are driven by the overmastering love of Christ, which carries them to distant lands.

This word "constrain" is a Greek word. You can find this out for yourselves, if you have the inclination and the time to look it up in Strong's Concordance. The word "constrain" is the same word as "taken" in Luke 4:38, "And Simon's wife's mother was *taken* with a great fever." Peter's wife's mother was *taken*—she was in the grip of the fever. She was being burned up by it. All right. Just as Peter's wife's mother was being burned up by the fever, Paul says that the love of Christ was burning him up.

Who wants to be immune from this contagion? I think I should love to have us all contract a severe case of this mighty love of Christ, that can lay hold of us, and burn us up. The word "fever" comes from the Latin *ferveo*, from which we get the word "fervor,"—the love of Christ fills him with fervor, gets hold of him.

They tell us that people can contract fever through germs, or by bad atmosphere. Well, this is a good atmosphere. They say that some people carry the germs. Wouldn't it be wonderful if we could leave the General Council laden

with these germs? Glory to God! They tell us there are certain symptoms that accompany a fever: a person shivers, the temperature rises very quickly, and the pulse beats extra fast.

Let us get this fever badly; let us have no isolation or quarantine from this overwhelming, burning passion that lays hold of one. It has gotten hold of some ministers and they could not settle down. I think particularly of Brother and Sister Garlock who gave up a nice church in Kansas to take up missionary work. I have a feeling it was that fever. Some of you missionaries well know about this.

In Luke 8:45, the disciples said to Jesus, "Master, the multitude throng Thee." The word "throng" is the same Greek word. Jesus was absolutely surrounded, and the multitude was thronging Him, pressing Him back and forth, nearly to the point of suffocation. What the crowd was to Jesus on that occasion, the love of Christ was to Paul. He said, "It carries me, it swings me back over there, it drives me here."

In Luke 19:43 Jesus was speaking about Jerusalem, and He said, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." The word for "keep thee in" is the same word. Jerusalem would be beleaguered, the armies would surround its people, keep them in on every side, cut off from all escape. There they were—shut in. What the Roman army did to the people of Jerusalem, Paul said that the love of Christ did to him; as a besetting army, it kept him in on every side, it diverted all his energies into one channel—the preaching of the Word of reconciliation unto the uttermost parts of the world. Hallelujah!

A boiler holds steam, and when the steam is directed through the proper channel it drives the engine. This mighty, overmastering, dynamic love of Christ is like that—it impels. "Jesus, keep us in on every side," is my prayer. There are thousands of trenches around us, but may the consuming, overmastering, compelling love of Christ keep us in on every side, and drive us onward!

"The men that held Jesus mocked Him, and smote Him." Luke 22:63. The word "held" is the same Greek word. Along came the officers, arrested Jesus and took Him away. Now Paul says, "The love of Christ has arrested me and carried me away." Wouldn't you like to be arrested? Arrested, fever-smitten, driven, carried away, kept in on every side? The Holy Ghost uses a word meaning all these things to describe the love of the Lord Jesus Christ.

In Acts 18:5 it says, "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ." The Spirit of God came upon him and he found himself in such a condition that he had to testify. He could not help it. He said, "Woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. He is pressed with this passion, this overwhelming, mighty love of Christ! Young's translation of this word is, "The love of Christ holds me together." That's all right, because that stops splits. "The love of Christ holds me together, drives me, compels me!" And the love of Christ should impel, and dispel, and compel, and if there is any other "pel" I will add that too! Believe me, brethren, there is some compulsion about this love of Christ.

When they stoned Stephen, "they cried out with a loud voice, and stopped their ears." Acts 7:57. The word "stop" here is the same Greek word. The wonderful love of Christ can stop our ears to all things that we should not hear.

Paul says, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

Now what are we going to do with the love of Christ? Shall we live for ourselves, or live for Him who died and rose again? My prayer is that it shall never have to be said of any of us that the flame has died down.

Praying and Preaching

"Elias prayed, . . . and the heaven gave rain, and the earth brought forth her fruit." James 5:18.

Those who yearn for revivals naturally lay much stress on preaching. But what is preaching without praying? Sermons are but pulpit performances, learned essays, rhetorical orations, popular lectures, or, it may be, political harangues, until God gives in answer to earnest prayer the preparation of the heart, and the answer of the tongue. It is only he who prays that can truly preach. Many a sermon that has shown no intellectual genius and has violated all homiletic rules and standards has had dynamic spiritual force. Somehow it has moved men, melted them, molded them. The man whose lips are touched by God's living coal from off the altar may even stammer, but his hearers soon find out that he is on fire with one consuming passion to save souls.—A. T. Pierson.

Christ's sheep have two marks—the ear and the foot—they hear and follow.

Grace Now, Glory Later

THE Lord is more concerned about us and about our spiritual growth than we ourselves are. We do not need to be anxious about our perfection, but we are to have faith in the Lord who will not fail to make our way perfect. Every child of God can say in faith, "The Lord will perfect that which concerneth me." Psalm 138:8. How can the Lord do this? Because the price of our perfection was paid at infinite cost on the cross of Calvary. The blood of Jesus Christ God's Son purchased freedom from sin, cleansing from all iniquity, and also the filling of the Holy Ghost.

Did you have any trouble or worry about coming into this world, or your natural growth? With the Psalmist you can say, "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written... when as yet there was none of them." Psalm 139:16. How much more glorious and more precious is the spiritual compared with the natural. If God can give you a strong frame and a good constitution naturally, how much more does He provide a strong spiritual frame and constitution.

Declare, "I will trust in the Lord with all my heart, I will not lean to my own understanding." Surrender your understanding for His. Do not doubt His understanding. He loves you more than anyone else ever can. He loved you before the foundation of the world, and after the world has lost its foundation, when the heavens are rolled away as a scroll, His love will be going out to you forever. He says to His own, "I have loved thee with an everlasting love (Jer. 31:3)," and that love will go on to an everlasting eternity.

If you are in doubt as to His love, consult His Word. The Word is an outward expression of His inward love. In Moses' day the commandments of the Lord were written on stone. God now writes them—His words of love—in the hearts of His people, on the fleshly tables of the heart. He says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezek. 36:26. The commandments were given in stone because so many of the hearts of the Israelites were as stone. But God declares, "A new heart also will I give you"—a tender heart—and He declares, "I will put My laws into their mind, and write them in their hearts." Heb. 8:10.

A motto on the wall may only bring despair in the heart. It may contain instructions that are hard for you to enter into, but the Lord says, as He puts His law into our minds and writes it on our hearts: "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezek. 36:27. How? What is the process? Christ is the Word of God. He always did those things that pleased the Father. If you have Christ in you, you will have the One in you who pleased the Father in all things. If He is living, abiding, tabernacling, walking in you, and if you are abiding in Him, you will always be able to please the Father and walk in a manner well pleasing in His sight. And you will say, "His commandments are not grievous." 1 John 5:3.

David said, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8. David only had the written Word, but we have the living Word, Christ Jesus our Lord. This word in Psalm 40 was prophetic of Christ, and as He indwells us He will cause us always to delight in the will of God, the law that He has written within our hearts.

The Psalmist said, "I will run the way of Thy commandments, when Thou shalt enlarge my heart." Psalm 119:32. Those who lived under the law did not have enlarged hearts. That was for this dispensation. An enlarged heart is when Christ comes in and dwells and tabernacles in you. Christ will not dwell in a church that has become lukewarm, but He says to the individual who will open his heart to Him, "Behold, I stand at the

door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. He will come into the heart, and dwell in the heart.

It is written that out of the heart "are the issues of life." Prov. 4:23. And if the Author of life is in the heart, the issues from the heart will be life which is life indeed.

We walk by faith. We are living in faith. Christ dwells in our heart by faith. And what we are receiving now from Him is greater by far than we have any conception of. Hereafter we shall be overwhelmed with joy to think that what He is doing now, because we have simple faith in God, is according to God's will and according to His own good pleasure.

It is written, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. "It doth not yet appear"—but we are being built up, we are being changed, we are being transformed. The process is going on as surely and as effectively as the growth of that seed that you planted in the dark earth, hidden away and forgotten. But it germinated, developed, and grew. You had little idea when you put that acorn in the ground that your grandchildren would see a mighty oak. The unconscious development of your spiritual life and the unconscious progress is far more than the conscious, the conceived, the understood.

If you had known Paul you might have said to him, "Paul, you know a lot. You have had a revelation, you have been caught up to the third heaven. What can you say about it all?" He might answer you, "I don't know. But I do know this; My longing is to apprehend that for which I have been apprehended. I have not yet attained, but I press toward the mark of the prize of the high calling of God in Christ Jesus." "But, Paul, have you not a high calling now? Have you not had mysteries unveiled? Have you not seen the Lord? Are you not an apostle?" His answer would doubtless be: "The things that I have seen and know are not to be compared to the things not seen, to that which is reserved, not only for me, but unto all them also that love His appearing."

The Spirit within Paul told him of the inexplicable glory laid up for those who love the Lord. And the number of those who were to share these was as correspondingly great and glorious as the glories themselves. These coming glories are more sure and more real than the rising morning sun that shone upon Abraham, that shone upon Moses, that shone upon Isaiah, that shone upon Daniel, that shone upon John the Baptist, that

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set upon Jesus on Calvary, and shone on resurrection morning and all down through the ages since.

Heaven and earth will pass away, but these realities, based upon, and upheld by the Word of God, abide forever and ever. Amen.

The Deceitfulness of Money

J. H. Jowett

SOME years ago, Andrew Carnegie wrote a letter to the Dunfermline Press on the limitations of money. I think it was occasioned by a poem entitled, "Me and Andra," which had been written by some local poet. The poem was very genial and its purpose was to show how few really vital privileges belonged to the millionaire which were denied to his poor poetic fellow citizen.

Mr. Carnegie read the poem, and he sent a letter to the editor about it. Here are one or two extracts from the letter: "I have enjoyed his verses; he is both philosopher and poet; but he cannot know, as I do, how trifling are the advantages of wealth. . . . Beyond a competence for old age—and it need not be great and may be very small—wealth lessens rather than increases human happiness. *Millionaires who laugh are rare.*"

How vast are the promises which riches make to men! They promise to provide a key to every door, even to doors which lead to the highest stations in society, to the most exalted offices in the state. They promise to win public applause, to purchase the eager service of our poorer fellow men.

They promise to chase away the fear of tomorrow, and a thousand little worries which crowd the house when the means are scanty. They promise to buy deep wells and springs of satisfying joy. They will lead me through green pastures and by still waters, for these things will form a part of my own estate.

And now, what real purchasing power belongs to this loud promiser of everything? What can money do for us? Its roads are full of mirages, bright, enticing gleams of water, which vanish as soon as we draw near. One after another the alluring pools turn out to be hot, glowing sand. The conditions into which riches lead us only intensify our thirst. "Millionaires who laugh are rare." What, then, are they doing if they are not laughing? They are carrying burdens which crush all laughter out of them. The real truth of the matter is this—they are carrying the thing which promised to carry them!

And that is always the delusiveness of idolatry. The idol which promises to ease the burden adds itself to the load. So far from providing us with wings, it increases the impedimenta we have to

drag and carry along the road. It is like the idols Bel and Nebo, over which the prophet Isaiah pours such satirical laughter.

"Bel boweth down, Nebo stoopeth; their idols are a burden to the weary beasts!" There they are, bending in impotence on the backs of the laboring camels. Poor idols, adding to the burden of life when they had promised to relieve it! Promising to carry, and then having to be carried! And so it is with the idol of money. We pile up riches, and then some evil spirit plumps them on to our backs and we stumble on under the weight of our own accumulated treasure. "Millionaires who laugh are rare." No wonder, for the millionaire was promised to be the driver, and he finds himself in the shafts.

We do not need to be millionaires to make the discovery that money cannot buy the things we most need. None of the finest gifts of God can be purchased with money. There is no such market in all God's world. No man can put money down and purchase peace. No man can redeem his soul with money. It simply cannot be done. All these wonderful things belong to Christ, and they are all the gifts of grace. It is no use coming to Him with hands heaped up with money. "Nothing in my hands I bring!" We leave our money behind, and we stretch out empty hands toward His fulness, and His gracious completeness comes around our incompleteness, and we are at rest in the Lord.

But beware lest down here you let the cares of this life and the deceitfulness of riches choke the Word in your heart and you become unfruitful.

"Thy Will Be Done"

Everything that happens on earth comes to the child of God as the will of his Father. In His infinite wisdom God so overrules all the evil of men and devils, that in permitting it, He can take it up into His will, and make it work out His purposes. Joseph says of the sin of his brethren, "Ye thought evil against me; but God meant it unto good." Jesus said to Pilate: "Thou couldest have no power against me, except it were given thee from above." In everything that came on Him, He saw God's will: it was all the cup the Father gave Him. It is when the Christian learns to see God's will in everything that comes to him, grievous or pleasing, great or small, that the prayer, Thy will be done, will become the unceasing expression of adoring submission and praise. The whole world, with its dark mysteries, and life, with all its difficulties, will be illumined with the light of God's presence and rule. And the soul will taste the rest and bliss of knowing that it is every moment encircled and watched over by God's will, that nothing

can separate it from the love of which the will is the expression. Happy the Christian who receives everything in providence as the will of his Father. There is, next, the will of God's righteous precepts. Every command of our Father in heaven is a ray of the divine will, radiant, to the eye that can see it, with all the perfection of the divine nature.—Andrew Murray.

Speaking in Other Tongues

The pouring out of God's Spirit on the Day of Pentecost, and the speaking in other tongues as the Spirit gave utterance was a contrast to God's work at Babel. There the pride of man and his purposes against God, when assembled at the great city of man's choice, drew down judgment from the Most High, and He scattered men by dividing them into various languages. But God's purpose now being to unite men, and the means of union being the work of Jesus, which He perfected in humility and entire sympathy with the will of his Father; and Jerusalem being the city of God, to which, in the day of the union of all things in heaven and earth, all the nations are to go up; tongues are first bestowed at that as a center.

The confusion of tongues was the last executed of the curses; the first reversed by the gospel. But when Jerusalem refused to receive the message, tongues were a sign that a new dispensation had come. Under the law, one nation and one language were sacred to God, and all others profane. But now the church of Christ is not the church of any one nation. God would speak, not in Hebrew alone, as of yore, but made Himself at home, as it were, in the language of every nation, provoking, if it might be, His people Israel to jealousy. It was a lesson too to the Gentile churches. God did not select one tongue only of the Gentiles, speaking in Latin, and in that alone. For the church of Christ is not the church of any one nation—not the church of Greece, or Rome, or England, but of believers gathered out of every nation, and people, and tongue.—Robert Govett.

In the Heavenly School God is the teacher, and all who would teach spiritual lessons must first sit as pupils in this school.

It matters not who, or what I am, if God be with me. Whom God sends He equips.

Keep us on the tramp, Lord. May we not settle down till we reach the City.

Personal dealings with Christ soon convince.

The Salvation of an Indian Film Actress

A True Story by Amy Carmichael, Dohnavur, South India

SUNFLOWER was a little Brahman girl who lived in the same town and went to the same school as Soldanella. They became great friends, and when Soldanella could not go to school, Sunflower would come to Soldanella's house and teach her the things which she herself had learned.

One of the books in use at that school gave a short account of different religions including Christianity; so Sunflower read of how our Lord Jesus came into the world and suffered on the cross and rose again to save sinners. The two little girls noticed that all the other gods had the failings and sins of men; He alone gave His life to save men from their sin.

Sunflower's father had died when she was two years old, and she and her mother were living with the mother's brother. When the mother used to beg him to find a good husband for her, he would answer angrily that he had no money to spend on a dowry, and would give her to some poor man. This caused much bitterness in the home and in the heart of the little girl much dread, for "by some poor man" the uncle meant anyone who would take her off his hands.

Sunflower was a beautiful child, and her voice was very sweet. One evening, when she was about eleven years old, the manager of a cinema company, who was passing the house heard her singing to herself. He stood outside the door and listened. When she had finished, he looked in and seeing what a lovely child she was and that she was alone, he called her and questioned her about her family and her home. When Sunflower had answered his questions he put a sealed envelope into her hand and bade her leave it on her uncle's table, and come out to him again. Then in some way he deceived her and persuaded her to go with him and the old woman who accompanied him. When her mother and uncle found that she was missing they looked everywhere for her, especially in every well and tank within reach; for they thought that probably, in her unhappiness over the matter of her marriage, she had drowned herself. The uncle of course found the envelope on his table; inside it was money—four hundred rupees.

When they could find no trace of her the uncle told Soldanella's father about

Miss Amy Carmichael has labored as a missionary in India for fifty years. She has had a deep burden for the children who have been dedicated to a life of shame in the Indian temples, and the Lord has enabled her to rescue a great many of these. The story of the work at Dohnavur is one of the romances of modern missionary work, for today there are nearly a thousand souls provided for at this mission station. It is wholly a work of faith. The following is an extract from a recent letter from Miss Carmichael. For the safety of Sunflower it is necessary to be no more specific as to her present position and whereabouts than is set forth in the story.

the mysterious envelope, and Sunflower's disappearance. Soldanella's father advised him to keep the money and search no more for the child, and he advised him also to be silent about the matter; but the poor mother wept bitterly.

Meanwhile Sunflower had been taken away to North India, and there she was trained to become a film actress. At first she was quite content with the beautiful silken clothes and jewels that were given to her, but after four or five years, when she had become a well-known film star and was earning a thousand rupees for each film in which she appeared, she understood more of what went on around her, and realized the kind of life into which at any moment she might be sucked. The deeper she looked into that hateful future the greater grew the trouble in her heart, and this trouble soon began to show in the sadness of her face. The manager noticed this, and spoke to her, telling her that she was needed for a picture in which she must look happy. She could not speak to him of what was in her heart, and only said that she had some sorrow, and would he not let her be a whole day somewhere all by herself, that she might conquer it. To humor her he arranged that she should spend a day and a night in a house standing in a garden surrounded by a good wall, and gave orders that she was to be left there undisturbed, and put guards outside to keep her safe.

In the evening she went to her retreat, and all night long she lay awake, thinking of the future, and trying to find some way of escape. When she was a little girl she had been a patient in a mission

hospital and she knew something of the Saviour's love. Soldanella does not know how Sunflower spent that night; she only knows that after hours of darkness she saw a light at the foot of her bed, and thinking that dawn had come, she turned away from it, but she still saw the light, and something made her look more carefully. It was not the dawn; everywhere was still dark, except just at the foot of the bed, and there was a light which seemed to take the form of a person, and yet she saw no one, only that light. And the power that had made her look the second time, caused her to rise, and the light moved, and she knew that she must follow. Out of the house, across the garden, somehow over the wall, she did not know how, the light led her. At that time the company had traveled south and was in a town near Madras. Sunflower was led along the Madras road. Dawn broke, daylight came, full and clear, and yet the light that went before her was clearer still. All that day she followed, and it must have been, as in the days of the children of Israel, light to her, but cloud to others, for no one spoke to her or even seemed to see her. Hundreds of people must have passed her during that twelve hours' walk, and a beautiful young girl walking alone on a public road in South India is something so unusual that naturally people would have followed her or stopped her; but no one did. Dangers surrounded her for she was well known as an actress, and her picture had been used as an advertisement which must have been familiar to many who met her on the road. But she passed on unhindered; "He spread a cloud for covering."

About six o'clock in the evening the light led her to a hospital for women in Madras. There she saw an English woman doctor standing at the gate. Sunflower remembered the missionaries who had taught her about the Lord Jesus in the mission hospital, and she felt that here was one who would protect her. Just then the light disappeared; so she was sure that now she had come to the place of safety to which it had been leading. It was after hours at which outpatients were seen, and when Sunflower begged to be admitted at once, the doctor was amused at her insistence, but a nurse standing by, realizing that there was something unusual about the girl, advised the doctor to let her in. When

they were alone Sunflower poured out the story, saying at the end that it was the Lord Jesus who had saved her, and that she must give her life to Him, and she begged to be baptized. The doctor kept her that night, and the next day gave her into the care of missionary friends. Sunflower was so certain that from henceforth she was altogether the Lord's, and that to become a Christian would be her greatest protection, that they agreed to her desire, and she was baptized that day. The next day she wrote the whole wonderful story to her uncle, making it quite clear that it was the Lord Jesus who had worked the miracle that had saved her, and that she was now His, not theirs, and authorizing her uncle to claim the Rs. 3,000 owed to her by the company, on condition that none of her family tried to see her or get her back. It was through her long letter to her uncle that all this became known to Soldanella and to the Brahman community in her neighborhood.

Is this not a dear and comforting story? I do so hope it will comfort someone whose beloved ones are far away from human help. There is nothing the Father will not do for His child.

The Snare of Sectarianism

(Continued from Page One)

way and accompanied by the same signs as on the day of Pentecost. The whole congregation was electrified, and the people crowded around him at the close of the service to learn more from him of the things to which he had testified.

Then tarrying meetings were arranged and a number of the spiritual members of the C. and M. A church began to tarry for the Pentecostal Baptism in the Holy Spirit. My sister attended the services first, I believe. Then father and mother joined her. I was the last one of the family to be interested. I dropped into a service on a Sunday afternoon, and immediately the Lord laid His hand upon me. God dealt with my heart in that service and I yielded to the wooing of His Spirit. A week later I received a definite knowledge of sins forgiven, His Spirit witnessing with my spirit that I had been born from above. A short time later I received a glorious experience of the Baptism in the Holy Ghost. We have never had any trouble with the "come-outer" disease since. We were completely cured. Praise the Lord!

Now back there in those early days we did have some wonderful times. There is no question about it. There was a spontaneity, an expectancy, a faith which made it possible for God to do

COMING SOON!

The November issue of our "Sunday School Counsellor" will soon be off the press. It will contain messages given during the Sunday School sessions of the General Council. This issue alone is worth the price of the paper for one year. **60c a year; 2 years for \$1.00.**

great things, unusual things. The workings of the Holy Spirit in our midst were definite, distinct, in great variety. Miracles of salvation, deliverance, healing were the common experience of many of us. I do not believe there could be any improvement upon the displays of divine power which rested upon us. I have seen miracles of divine grace and healing power with these eyes of mine which staggered unbelief. And when you have once seen the hand of God outstretched you can never be the same again. God is still on His throne, and what He has done He can and will do again.

Wonderful things did happen back there, but there were also many human imperfections, and it was these imperfections which blinded many to the great work of the Spirit which was taking place in our midst. It was wonderful how God could and did bless in spite of human weaknesses. I sometimes marveled how God could work as He did, but He did work in spite of everything. It was because men of honest hearts and sincere hunger reached out after Him, and their sincerity tipped the scales on the side of God's working in their behalf.

I have been in services where the presence of God was so real that the very atmosphere was charged with a sense of His holiness. We did not want to talk above a whisper. The slightest sound seemed to profane that sense of His awful presence. Then again I have been in services where the people were shouting and praising God, and the shout of victory that was in the camp seemed to mount up to the very throne of God. There is infinite variety in the manner in which God deals with us. God is not bound. We should remember this always.

But there were many human imperfections, and these imperfections had something to do with the call that was finally made for a General Council to meet in Hot Springs, Arkansas, in the spring of 1914, seven years after my first introduction to the Baptism in the Holy Spirit. I was among the company that went to Hot Springs. I have been looking over the crowd today to see how

many are here who were at that first Hot Springs General Council, and as nearly as I can judge, there are not more than seven persons, including Brothers Gaston, Lasater, Shepherd and Riggs.

There was a definite reason for our going to Hot Springs. As a movement, we did not have the foundation that was found in the early apostolic church. When that church was inaugurated, they had a firm foundation in the twelve apostles, for the apostles were an authoritative body. The early church had no Bible except the Old Testament, but they did have the twelve apostles to whom anyone could go for an authoritative statement on any question of doctrine or practice. It was thirty years after the inauguration of the early church before the first Gospel was written.

We did not have anything like that. Those who had been gathered into the Pentecostal movement had come in with all sorts of religious background. There was no authoritative body to establish either doctrine or practice. We had a common experience of salvation and the Baptism in the Holy Spirit, and in those days anyone who had received the Pentecostal Baptism was considered to be just all right. Whenever anyone came along with a shout and a shine we took him into our arms, but before we got through with it all, there were times when we deeply regretted our open-heartedness. Not that there was anything wrong with the experience we had received, but because of the weakness of the human vessel upon which the Spirit had been outpoured.

"Upon all flesh," means all types of humanity. There were those with Methodist background, others with Baptist and Presbyterian and many with Holiness background. Others had no background at all, so that new doctrines were propounded with the zeal of assumed discovery, which were disconcerting to say the least. It is a marvel that we came through it all as well as we did. Within my first six months of Pentecostal experience I went through a division of the church. Why I was not ruined I don't know except that God had His hand on me. That was a bitter experience and one hard to be understood. But it did not change the fact that God was pouring out of His precious Holy Spirit, and baptizing in the Holy Ghost. And in spite of everything, God's blessing seemed to rest upon the brethren on both sides of the controversy.

It is strange how God can bless the other fellow who does not agree with us, isn't it? But He does. And now when we go back to that community and meet those people, even though we came to the parting of the ways and years have

intervened, we find they love us and we love them. We do not talk about the issues back there, when we meet. We pray with them and weep with them and shout with them and have a blessed time of fellowship. Our unity is that of the heart if not of the head.

When we came together at Hot Springs, Ark., we were from all parts of the country. We had had very little if any acquaintance with each other and many of those who responded to the call for the council came in fear and trembling. We feared that an attempt would be made to organize a new denomination on old lines, that we would lose our Pentecostal liberty in a hidebound sectarian organization, much like those out of which many had come. We recognized the need of getting together in a cooperative fellowship, but how to go about it we did not know.

The Council went so far as to appoint a Committee on Constitution. A number of representative brethren from various parts of the country were appointed on this committee. Their task was to endeavor to draw up a constitutional declaration acceptable to the delegates. They met but made little headway. In the meantime, an unofficial committee just formed itself, and the first thing we knew there were about a dozen men possessed with the same fears and imbued with the same purposes, meeting together to see what they could do to help the situation.

One of them volunteered, "I know what we can do. We ought, first of all, to draw up a declaration of liberty, proclaiming that we are a sovereign people who refuse to be sectarian." And so that is what we did.

The news leaked out that an unofficial committee was meeting and so the official committee invited the unofficial committee to come in with them.

At first they were inclined to resent the work of the unofficial committee, but this feeling soon passed. Then one of the brethren brought out the little declaration which had been brought up and said, "What do you think about this?" And when it had been read, they said, "It is just what we have been looking for."

THEY ARE YOURS FOR THE ASKING

We have a liberal supply of back dated "Pentecostal Evangel" on hand. Some of them are of the two issues picturing our beloved Myer Pearlman. There is no charge for back-dated Evangel unless you wish to send a small amount to cover postage and handling. This is seed time—sow now if you expect a harvest in the future.

Now many of you have never seen that declaration. It appeared in the first minutes of the General Council. We have now a Constitutional declaration in our minutes that has been streamlined. Many of the principles of the original are still there, but it is a streamlined declaration just the same. I want to read the original in the hope that it will stir us up to take stock of ourselves, lest we have strayed away from the original pattern.

ORIGINAL PREAMBLE AND RESOLUTION ON CONSTITUTION

WHEREAS, God our Heavenly Father, sent His only Begotten Son, the Lord Jesus Christ, into the world, who purchased and redeemed fallen man with His own precious blood, and called out of the world and saved a people, of whom He built and established His Church (Assembly of God. Matt. 16:18), upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head and Chief Cornerstone (Eph. 2:20), and organized and baptized it with the Holy Spirit, with its government upon His shoulders (Isaiah 9:6-7), and said: "The gates of hell shall not prevail against it" (Matt. 16:18); and

WHEREAS, He gave the Holy Inspired Scriptures (both old and new covenants, Heb. 8:6-13) as the all-sufficient rule for faith and practice (2 Tim. 3:16) as follows: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," we therefore shall not add to nor take from it (Rev. 22:18); and

WHEREAS, He commanded that there should be no schism (division, sectarianism) in His body, the GENERAL ASSEMBLY (Church) of the first born, which are written in heaven (Heb. 12:23); and

WHEREAS, we recognize ourselves as members of said GENERAL ASSEMBLY OF GOD (which is God's organism), and do not believe in identifying ourselves as, or establishing ourselves into, a sect, that is a human organization that legislates or forms laws and articles of faith, and has unscriptural jurisdiction over its members and creates unscriptural lines of fellowship and disfellowship, and which separates itself from other members of the General Assembly (Church) of the first born, which is contrary to Christ's prayer in St. John 17, and Paul's teaching in Eph. 4:1-16, which we heartily endorse:

THEREFORE BE IT RESOLVED, First, that we recognize ourselves as a General Council of Pentecostal (Spirit-Baptized) saints from local Churches of God in Christ, Assemblies of God, and various Apostolic Faith Missions and Churches, and Full Gospel Pentecostal Missions, and Assemblies of like faith in the United States of America, Canada and foreign lands, whose purpose is neither to legislate laws of government, nor to usurp authority over said various assemblies of God, nor to deprive them of their Scriptural and local rights and privileges, but to recognize Scriptural methods and order for worship, unity, fellowship, work and business for God, and to disapprove of all unscriptural methods, doctrines and conduct, and approve of all Scrip-

tural truth and conduct, endeavoring to keep the unity of the Spirit in the bonds of peace, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, and to walk accordingly, as recorded in Eph. 4:17-32, and to consider the five purposes announced in the Convention Call in the February, 1914, issue of "Word and Witness."

RESOLVED, Second, that we recognize all the above said Assemblies of various names, and when speaking of them refer to them by the general Scriptural name "Assemblies of God"; and recommend that they all recognize themselves by the same name, that is, "Assembly of God," and adopt it as soon as practicable for the purpose of being more Scriptural and also legal in transacting business, owning property, and executing missionary work in home and foreign lands, and for general convenience, unity and fellowship.

When the declaration on Constitution was read on the Council floor it was received with glad acclaim. The people rose to their feet, shouted, held up their hands and praised the Lord. There was a message in tongues with interpretation which gave assurance for the principles which had been declared therein. Immediately, we found the fears which we had been harboring were dissipated. There was little need of going further and so, after electing a few officers to represent the fellowship, we turned our faces homeward. That is all that was accomplished in the first General Council.

We did not then draw up articles of faith. Little was done in the way of organization, with the exception of the election of a General Presbytery, and the establishment of an office to care for credential necessities. There are some among us who still hold the old credentials which were issued in 1914.

We went home and devoted ourselves to the task of promotion of the principles of unity, co-operation and fellowship. But while it is one thing to adopt an ideal, it is entirely another matter to bring the ideal down into the practical. Within six months the newly formed fellowship was to be strained to the limit. It was beset with what we then called a "New Issue" in doctrine and practice. We had made no declaration of doctrine in detail, for we had declared the Bible to be our all-sufficient rule of faith and practice, and now we were confronted with the necessity of either approving or disapproving the new doctrine which was being spread by the printed page and by word of mouth all over the country.

When we came together for the third General Council, in St. Louis, Mo., in the fall of 1915, there was much uncertainty and confusion in the minds of the brethren. The Assemblies of God fellowship had endured for only eighteen months and was still very immature in

many ways. It was a question whether it could withstand the shock of the attack that was being made upon it. The Assemblies of God fellowship was dangerously near dissolution. Then the brethren gathered themselves together and determined to go forward and trust God for light to guide them in the decision that must be made eventually.

We refrained from drawing up a Statement of Fundamental truths in that 1915 Council. The brethren felt it best to stand together and not to act hastily. When they came together in 1916 their convictions had congealed and they were ready to draw up the Statement of Fundamental Faith, which has stood throughout the following years without change. It was not adopted particularly as a creed, but as a statement of Bible truths which are commonly believed among us.

The moment we drew up this Statement of Fundamental Truths, confidence was reborn in the hearts of many who had been undecided. On the basis of the firm stand on doctrine, many applications for membership in the Assemblies of God were received from ministers and churches in all parts of the country. It took this declaration of truth to give to the Assemblies of God the impetus needed for the growth and development of the fellowship.

We were all perfectly sincere when we declared in the first General Council that we did not intend to draw up articles of faith and that we took the Bible to be the all-sufficient rule for faith and conduct. But there was no issue over doctrine at that time and we could not foresee there would be any necessity of declaring ourselves on any Bible doctrine. However, we did at that time recognize that we had the right to approve scriptural truth and conduct and to disapprove of all unscriptural conduct.

It is strange the views that some good brethren have. One brother who took part in the General Council which was held in the old Stone Church on Indiana Avenue in Chicago in November of 1914, said we did not need rules of any kind nor any creed. All we needed to do, so he declared, was to walk in the Spirit. That was a beautiful ideal—everybody simply to walk in the Spirit—but, unfortunately, many of us begin in the Spirit but we do not always end up there. It was found to be necessary therefore to adopt some rules and regulations for the fellowship, all of which were adopted more in the nature of recommendations than as hard and fast rules of discipline.

From the time that the original declaration on Constitution was adopted we entered into a certain evolution. In the beginning we did not draw up a Constitution, but passed resolutions governing the order of the fellowship, and the serv-

PROPHETIC QUESTIONS ANSWERED

By Keith L. Brooks



This book contains sixty-one vital, interesting and timely prophetic questions submitted to the American Prophetic League Inc. and answered by its president, Keith L. Brooks, editor of the Prophecy Monthly. The author answers these questions in a logical and Scriptural manner. The questions and answers are most interesting, informative and helpful. This book should be in the hands of all interested students of prophecy and those entertaining "that glorious hope of His returning" in their hearts. Price \$1.00

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ices to be rendered from the central office. Finally we put all the resolutions together and out of them came a Constitution. It took us several years to get that Constitution, but finally it was realized. It was not considered perfect at the time of adoption and we still do not consider it perfect. However, now that we have a Constitution we do not find so many things to "resolute" on. Yesterday, we almost had a stalemate. None of the Committees were ready to report and we had no resolutions before the Council. That shows we have reached a certain degree of maturity. Possibly so.

The present church is no more perfect than was the early apostolic church. We look back to the day of Pentecost and the description we have of the outpouring of the Holy Ghost appeals to us as ideal. The moving of the Spirit of God upon the disciples was ideal—wonderful beyond words to express. But the *early church* was not perfect so far as order is concerned, and it was not long until they had many problems on their hands which had to be dealt with.

When the dispute arose over the distribution to the widows and orphans, the early apostolic church, the Holy Spirit endowed church, had to reorganize to meet the emergency. They chose seven deacons, men full of the Holy Ghost and wisdom, to look after the business of the church while the apostles gave themselves to the ministry of the Word and prayer. One of those deacons had an evangelical spirit and could not be tied down to business details and we soon find him launching out on evangelistic ventures. The apostles did their best to

set the church in order but time and time again they found it necessary to make adjustments in church order.

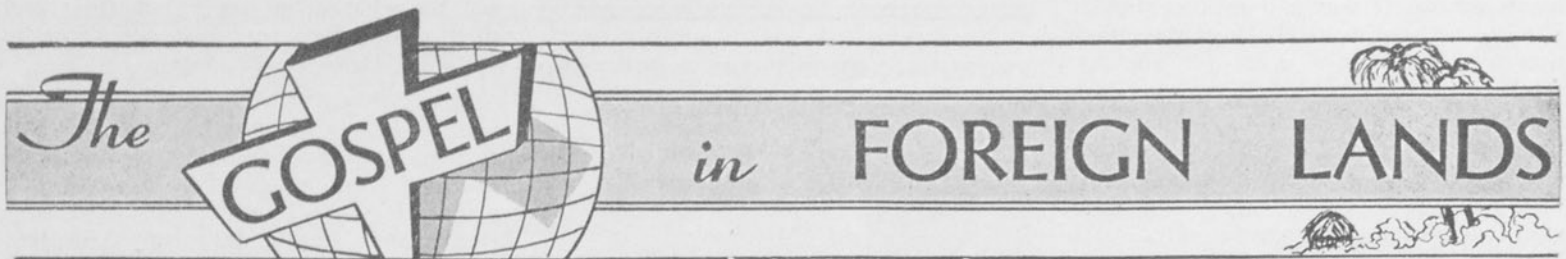
There was evolution in the Apostolic Church so far as church order was concerned, and we have had evolution in our own Assemblies of God fellowship also. If you will notice, we were very particular to state in the original declaration on constitution, that it was not our purpose to usurp authority over the various Assemblies of God, nor to deprive them of their Scriptural and legal rights and privileges. But as time goes on, we do find it necessary to readjust our thinking and attitudes on the question of independency of churches, and the principles underlying co-operative fellowship.

There are many imperfections in the fellowship that need correction, but in our attempts to correct there is a danger that we may do some things which are unconstitutional. We do not intend to be unconstitutional in our decisions, but changes in attitude are very subtle and we need to take heed to ourselves lest we drift far from our original standards.

There are some pastors who are tempted to assume authority in the churches which we consider to be unscriptural and unconstitutional. Also there is the danger that some District officers may assume prerogatives for the administration of the District work which have not been granted by the Constitution. The General Council officers also need to be on the alert lest they depart from those principles which they have been chosen to uphold. As a movement we should watch lest in the process of evolution we abandon the principles which were responsible for the phenomenal growth of the fellowship from the beginning.

There is a parallel in the evolution of the United States of America which will illustrate the point we are endeavoring to make. Here in these United States of America our forefathers drew up a Constitution and a bill of rights. The Constitution defined certain rights and guaranteed protection to the citizens of our country. It is common knowledge now, and our attention is being called to it repeatedly, that we are in a process of change. There is an evolution taking place, and when the present war is finished, we shall have a different America. We see the warnings on every hand, in the newspapers, the magazines; and hear them through the public utterances of our statesmen. The first war, we were told, was fought to make the world safe for democracy. Now we are being warned that we are in danger of having on our hands the very thing our armies are fighting to destroy in Europe.

(Continued on Page Twelve)



Among the Lepers of India

H. T. Waggoner

What a privilege it has been during the past twenty years to have been permitted to provide a place of shelter and refuge for the lepers of India, of whom there are more than one million. The detailed story of those years would be very interesting were it possible to tell it. However, we mention a few things which may give some idea of what it means to be a leper.

These poor outcasts may be seen in the large cities begging for a living, having lost their place in both home and caste, and with no other means of livelihood. They also may be seen in the many villages where they wander in and out, seeking someone who will give them a few grains of rice on which to subsist. On the roadways, in the market places, everywhere! these poor, despised derelicts pick their way very carefully, painfully holding out stumps of hands in hopes that somebody may take pity and give them a bite to eat. Not only are they destitute of home and friends, but who can know the utter hopelessness of these who are told by the superstitious people of India that they are thus afflicted because of crimes they have committed and the vengeance of God is being visited upon them. If such were the case, we should all be lepers. But always clutching at their hearts is the gripping fear that such might actually be the case and that there is therefore no salvation for them. There is the picture of the leper in India—an outcast of human fellowship and a stranger to the great love of God. And to think that any one of us could have been born into such a plight!

In 1923, after we had ministered to just such as these in the Central Provinces of India, God very definitely laid it upon our hearts to open the doors of a Pentecostal Home for these "without the camp." When the news spread about the countryside—and it didn't take long—it was amazing to see them coming from great distances. Could it be true that they were to have a home at last, a place of refuge? Was it possible that there was somebody in this whole wide world who really cared? It was indeed true and we mention a few of the outstanding facts concerning this Home which has now fed and cared for the large company which has come down through the years. They have been heard to say concerning the missionary, almost with awe and devotion, "They touch us!" Of course no one is eager to touch a loathsome leper, but in cases of conditions too serious for the patient to care for himself, it has been God's

grace which has enabled us joyfully to care for the painful sores which must have attention. We could never tell the blessedness that has flooded our souls as we have gone down into the baptismal waters with these lepers, baptizing them in the name of the Father, the Son and the Holy Ghost.

What a happy life is lived by these former heathen men and women! How we should love to take you to the Home on the mission compound at Uska Bazar, there to watch those who are now saved by the precious blood, as they join most heartily in the songs of Zion in the chapel which God has provided. Then walk with us from cottage to cottage and see them in their little homes, where they till their little garden plots of which they are so proud; see them preparing the midday meal, and listen to them as they tell what life means to them NOW! God and heaven are realities to them. The return of the Lord Jesus is an event toward which they look with eager anticipation. The voice of prayer and singing in the early morning hours tells a story that is better felt than told. As one of the number one day put it, "See what God is able to do with broken things. We were once unhappy, our bodies broken; but into these

News Flash

Word has just been received from Brother and Sister George Slager of Tsingtao, China through the International Red Cross. The message is dated February 15, 1943 and reads: "We are both well in Tsingtao Concentration Camp. Have been here almost four months. We are encouraged in the Lord. Greetings to all." This song of victory from the dark shadows of a Japanese concentration camp reminds us of the courageous midnight song of Paul and Silas in the Philippian jail. Let us pray the more fervently for this faithful brother and sister who are thus suffering for the gospel's sake.

very bodies the Spirit of God has come and we are changed!"

As one after another has experienced salvation, the company has grown until today there is a goodly number who gather daily for morning worship in the chapel so dear to our hearts. There is also that larger number who, through the years, have come and have found Him as Saviour and passed on to their heavenly home, there to await our coming.

To all who have been so prayerfully interested in our work among the lepers and who have been ministering through the years by practical gifts, we wish to express our grateful thanks. May we encourage you with the assurance that there will be there to greet you in that Day many whom you have been instrumental in bringing to Him? We ask your continued petitions on behalf of the work in all of its departments and upon us who seek to do His will in gathering these from the dark corners of a heathen land.

"O, India, thy millions
 Rebuke our sloth tonight!
 They droop and die in darkness
 Without the one "true Light."
 In unbelief we linger,
 In selfish ease we wait,
 Yet soon the saving message
 For some will be TOO LATE."

REVIVE US, O LORD!

From Spanish Town, Jamaica, Cyril Huck-erby writes: "We were holding special services at one of our country assemblies and on the closing Sunday God mightily answered prayer. Beginning the morning service at 11:00 a.m. we did not leave the chapel until 5:30 p. m.—six and a half hours before God! During that time we witnessed a marvelous demonstration of the power of God. Confessions! Believers confessing to God, to one another, weeping, putting ALL right. Oh, hallelujah! Humble us, Lord, at Thy feet, at the Cross. HUMBLE US! Anything Lord, only that Thy name be exalted and Thy way made known to us.

"Revival will not come simply by good preaching, nor merely through efficient organization, although we want that, too. Revival will come when believers get right with God—when God's children are willing to be obedient to Him."

THE SPANISH REVEILLE

"Reveille," our special publication for the men of the armed forces, has met with such boundless enthusiasm that it is now being printed in the Spanish language and is called "Toque de Diana." Anyone that is in a position to distribute them to Spanish-speaking men in the armed forces of any country may secure them without charge by writing to the World Missions Department, 336 West Pacific Street, Springfield, Missouri.

THE POWER OF GOD IN BRAZIL

What paradoxical times are these in which we live! Bloodshed and carnage on the one hand; the glorious manifestation of the power of God on the other! But God's Word plainly declares, "Where sin abounded, grace did MUCH MORE abound." This "much more" abounding of grace is demonstrated in two letters recently received from Brazil by the Missions Department.

The first from Mr. and Mrs. Bernard Johnson of Varginha, Brazil: "Two weeks ago we visited Parraguassu. God is moving in that town and sinners are accepting Christ in every meeting. One outstanding example is the man who owns the bakery.

God Saves a Baker

"This man was deep in sin. The greater part of all the earnings from the bakery was spent in drinking and gambling until the family was actually in need of both food and clothing. The drunkenness and debauchery of the man soon turned his affections to another woman. His wife went to the Roman Catholic Church one day to pray, and there she made plans to kill the woman who was threatening to complete the destruction of their home.

"The next day we came to the town. We entered the bakery and began speaking to them about their soul's salvation. At first they were openly disinterested, but before we had finished our conversation they began to show a more friendly attitude. As we parted, we invited them to attend the evening service. They not only came, but the Spirit of God brought such a weight of conviction upon their souls that they surrendered to Him and were marvelously born again! Such a transformation! They urged us to hold a meeting in their home the next day. When we arrived they had cleaned up the bakery, and there we held the service. The people of the town were so amazed at what had taken place that they fairly crowded the bakery to capacity to receive a kind of bread different from any that had ever been produced in that place before—the Bread of life! Now that home is a happy one, because Christ has become the Head. One of the lawyers, Eloy Mendes, has been stirred by the gospel and he, in turn, has interested the chief of police! Pray that these revival fires may continue to burn until this town is ablaze for God!"

The other letter is from Mr. and Mrs. Theodore Stohr of Ribeirao Preto, Brazil: "The most important thing to tell you is that the new church is completely finished and we had the dedication service last Sunday. There are 200 chairs in the church itself, besides two Sunday School rooms in the rear. The baptistry is back of the pulpit. We must tell you about the dedication.

Dedication Service

"The service was announced far and wide. Some of the people from out of town came as early as Friday night, but most of them came on Saturday to be here on time. We had more than forty people from out of town and there were about ten evangelists present at the opening meeting.

"Though the meeting was scheduled for one o'clock, there were a number of people gathered in the church at midday. By one o'clock there was no more sitting space and when we began to sing, there wasn't standing room. Like the tabernacle after it was completed, we waited on the presence of the Lord to fill the building. We didn't wait long, for the blessing began to fall. The week following we conducted Bible studies for the workers and, of course, we had meetings every night. Several accepted the Lord as their personal Saviour and we feel that most of them had a real experience in the Lord. Everyone admired the building; the front with the marquee looks especially nice. Those who saw us working nights, many times with an electric lamp tied to a post, did not expect that we could build so beautiful a church, but now that it is finished they have ceased talking and many have attended the meetings for the first time in their lives. The only persecution now is from the priest who is sending messengers to the homes forbidding the children's coming to our meetings. He also sent some of the children to throw stones at the windows, but the Sunday School is continuing to grow.

"Pray for the native ministers. In about two weeks we are beginning work in another town called Igarapava. We have written of this town before, as we held a street service there about a year ago and now we feel that the time has come to open a hall. We plan to start with evangelistic meetings and then Brother Tostes, the nearest pastor, will take over. Pray for this place."

"SHE HATH DONE WHAT SHE COULD"

An encouraging letter has just reached the Missions Department—a letter and a money order—from one of the Lord's unsung heroes who knows what it means to put God first. In her letter this sister tells of how she has been reading in the Evangel about the need for five million dollars with which to carry on our great missionary program of the present, as well as to equip us to send out missionaries to every corner of the far-flung world at the termination of the war. This sister works for the Firestone Tire and Rubber Company and tells of how she was called into the office recently and presented with a gift of one hundred dollars in appreciation of her twenty-five years of service.

Then she began to wonder what she should do with it. Well, what would YOU have done with it? She writes, "As I prayed about it, I felt led to give it toward that need of five million dollars for missions. If our Lord should tarry, I hope and pray that we shall see a great work done yet, and that many souls shall be saved." But whether the Lord tarries or not, He sees the missionary heart of this courageous woman. If every one of God's people dared to give in such a sacrificial way, it wouldn't be long until the "unfinished task" is completed and the Lord would return for His own. Remember, she had courage to make such a sacrifice AFTER she had made it a matter of prayer. Let's pray about it!

THE POWER OF GOD IN SOUTH INDIA

Our hearts are thrilled with the word of testimony which has just been received from Mary Lindberg of South Travancore, South India. In one portion of her letter Sister Lindberg writes, "South India is an open door at this time! Many places are now asking for the gospel and we are doing everything possible to answer these calls. The harvest here is ripe and ready for the reaping, but oh! how few the labourers who are ready and willing to go forth regardless of the difficulties in these days of war and shortage of food. But in spite of all these hindrances, God is with us! His Word is being heralded! Souls are being saved; seekers are being filled; a new outstation has recently been opened! God still cares for India!"

Healing for Body and Soul

"The manifestation of God's power in divine healing is bringing the people of this land to a vital faith in Christ as nothing else. So many are telling how, through a life-giving touch from the hand of the Master, they with their families have found faith to trust Christ for a still greater healing of the soul.

"One of these is a young man who was bitten by a deadly poisonous snake and would have been dead in a very short time had not the Lord undertaken instantly. Is it any wonder that this fine young man has a living, radiant faith in Christ? The wife of one of our workers was stricken with the dread malady of cholera. In the natural there was absolutely no hope for her—BUT GOD! Yes, He is always the solution! As He stretched forth His hand in mighty power, our sister was at the same moment delivered. A few weeks ago I was called upon to pray for an unsaved young woman who was suffering with typhoid fever. We laid hands upon her and prayed earnestly in the name of the Lord. The result? She is well now and has promised to attend our meetings! Hallelujah!

"I want to take this opportunity to thank our many friends in the homeland who have been sending their gifts to help support this work. Times are becoming more and more difficult, but Jesus is also becoming more and more real."

CONGRATULATIONS

are in order to Brother and Sister Lawrence O. McKinney on the birth of their third daughter.

Name: Victoria Grace
Weight: 8 lbs. 14 ounces
Arrived: September 1

Brother and Sister McKinney are now on furlough from their missionary labors in Singapore. They wish also to announce to their friends that their new address is 1536 Mentor Avenue, Mentor, Ohio.

When we are determined to have our own way, God sometimes allows it, to our own hindrance.

Those who are conscientious in keeping promises are careful in making them.

Send all contributions to Noel Perkin, 336 West Pacific Street, Springfield, Missouri

The Snare of Sectarianism

(Continued from Page Nine)

Joseph O'Mahoney, U. S. Senator from Wyoming, in an article which appeared in the August edition of *The Reader's Digest*, charged that policies are no longer determined by the people or their representatives, but through Executive Order, by employees of the Executive branch of the government. These officials are neither chosen by nor accountable to the population they govern, and yet in the past ten years, the Executive Branch has issued nearly 4,000 such orders. That number of orders is almost equal to all the laws passed in that period by Congress. The regulations which—by uncounted thousands—have sprung from these orders already fill twenty (20) fat volumes.

We are informed that unlike our laws, these orders were not publicly debated or voted upon by the people's representatives. They were prepared in secret by persons unknown, and announced by the 110 order-issuing agencies of the Executive. They are Executive Laws which our national law-making body never saw until they were published. By them America is now being governed. Senator O'Mahoney says further, "By whatever name it may be called, this is not representative democracy."

We are also informed, "Executive orders have even set aside the courts and the citizen's right of judicial appeal. In the order which delegated authority over wages to the War Labor Board there is this clause—and a similar phrase appears in other orders—'Any determination of the Board made pursuant to the authority conferred on it shall be final and shall not be subject to review by any civil court.'" If this be the pattern of future government of America, it is dangerous. It is the pattern of arbitrary power, the characteristic mark of totalitarianism. It is the negation of all that is democratic.

I refer to this condition in our country only as an example and a warning to us. It may be possible for our country to swing back from its present trend and to return to basic principles of protection to life, liberty and the pursuit of happiness; but our country is in a process of evolution and no one knows just what the end will be. As the citizens of the United States of America need to be alert for the preservation of those freedoms, even so we as members of the Assemblies of God need to be alert for the preservation of those principles of voluntary unity, co-operation and Christian fellowship which were adopted with such approval in the beginning.

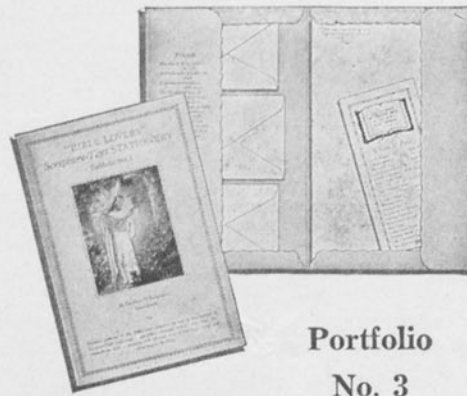
Though the Assemblies of God were

brought together on a co-operative fellowship basis, it is possible, in the process of evolution, that we shall lose those rights which have always been dear to us, and that in time, we too may be governed by directives, laws declared by executive order, and that instead of the General Council itself being the highest

authority, we shall find ourselves governed by ecclesiastical decree.

Personally, I feel that as long as I am in this fellowship, I have a duty for the upholding of the principles of that original declaration on constitution. I know the spirit that drew us together in the beginning. I am not accusing anyone of

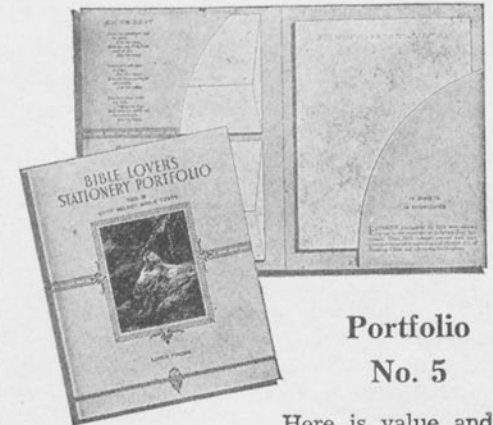
Scripture Stationery



Portfolio No. 3

This attractive and convenient portfolio contains 36 pieces of scriptural stationery in addition to a special "reference" blotter. There are 24 linen finish sheets size 6½x10½ and 12 envelopes to match with a daintily embossed Bible verse on the flap side.

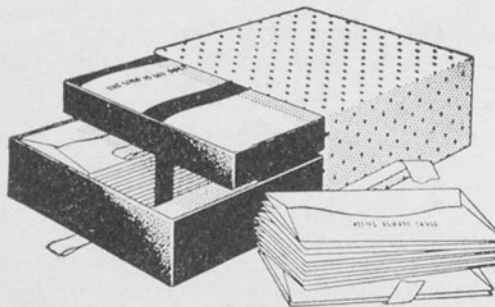
Neat hand-drawn texts are printed in brown ink on the sheets. The portfolio is of sturdy, tinted cover stock with "hand-pasted" colored picture of Sallman's "Christ at Heart's Door" adorning it. Handy for travelers. **Price 30 cents**



Portfolio No. 5

Here is value and quality. The portfolio is of a blue grained material. Very durable and practical. A picture of Sallman's "Gethsemane" in full colors is neatly hand mounted on cover. The motto texts and Scripture verses are printed in blue on linen finish stock. There are 16 folded sheets and 16 envelopes. High-grade writing material for discriminating people.

Correct size and proper in every detail. Sure to please you. Order several and use them yourself or give them to your friends as gifts for any occasion. **Price 30 cents**



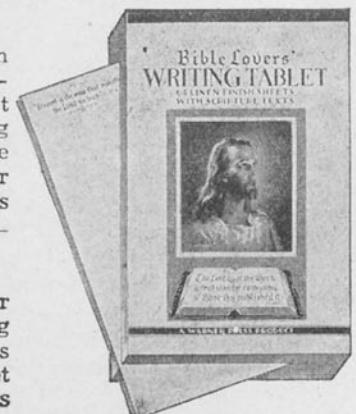
Cabinet of Stationery

Anyone will be pleased to have this distinctive cabinet on the home writing desk. Covered with attractive materials in dark blue and white colors. Has two drawers with ribbon pulls as illustrated. A meaningful motto, such as "Jesus Never Fails" or "Keep Looking Up" in hand-lettered style is printed on each sheet. Also a fine Scripture text accompanies it. Beautiful white linen finish paper is used. You get 24 folded correspondence sheets. The envelopes are linen finish to match. Each of the 24 envelopes has a neatly embossed

motto on the back (not printed). This new feature is already popular. **Price 60 cents**

Scripture-Text Writing Tablet

The favorite of thousands. Here you get 64 sheets of linen finish paper size 5½x8½ inches, with Bible verse beautifully printed in brown ink in upper left-hand corner. Best quality paper used. Includes a good heavy blotter. Striking picture of Christ in six colors on cover with open Bible below. Strongly bound. Use for gift and keep another handy in your writing desk. **Price only 25 cents**



Scripture-Text Envelopes

Linen finish envelopes, 5¼x3¾ inches, with popular Bible verse on back flap. Send these Christ-honoring messages with your correspondence. Several assorted texts in a bundle of 25 envelopes. May be used with our tablet or as you wish. **Price 15 cents**

Gospel Publishing House, Springfield, Missouri

violating the principles which we declared back there. But there is always the danger that we might violate them.

We were afraid of sectarianism when we came together with a willingness to co-operate. Sectarianism is an insidious foe which needs to be guarded against constantly. May God help us to continue to keep the spirit of sectarianism out of our movement.

There is something about class distinction which separates us from other people, and gives us a feeling of superiority. The German people feel they are the super race. The English know that they are a superior race and the Americans—well, there is no question but that we are the people favored above all those that dwell on the earth.

Listen, God is the most adaptable being in the universe. I do not know how He does it, but He does. There are some folks with whom we find it most difficult to get along and yet God adapts Himself to those people, works with them and blesses them. We have known people who we were sure were entirely wrong, and yet God honors the Word which they preach, and we wonder how God can do it. I believe that God takes advantage of everything He can lay His hand upon to promote the kingdom of heaven.

We do not have to abandon the principles of co-operative fellowship in an association such as we have and in which we labor, in order to be nonsectarian. God has put us together to work together and it is a most blessed and fruitful arrangement. We can accomplish many things together which never could be accomplished if we were to be separate from each other. But that does not necessitate being sectarian in spirit. We can recognize that there are other sheep which are not of this fold. God loves them and works with them also.

I am at outs with the "come-outer" spirit. One of the peculiarities of the "come-outer" is that when he comes out he never gets together with any other "come-outer." Whenever a man comes out he is a unit. When a man comes out for principle as he believes and declares, and then meets another "come-outer" who has come out for the same reason, do they get together? Very rarely! And so instead of building up the kingdom of God by co-operative effort, the tendency is to divide and subdivide, multiplying little units which are impotent so far as any real impression for God may be concerned.

The disciples of Jesus once needed to be taught a lesson on this subject, for they found a man casting out devils and they forbade him because he followed them not. But Jesus said, "Forbid him not. He that is not against us is for

Answering Youth's questions

"Remember now thy Creator in the days of thy youth." —Ecclesiastes 12:1



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A Scriptural study of sex life in relation to the Christian life. "His language is not only that of Christian purity but of such mingled frankness and restraint as to make the book suitable for old and young, man or woman, saved or unsaved."—S. S. Times.

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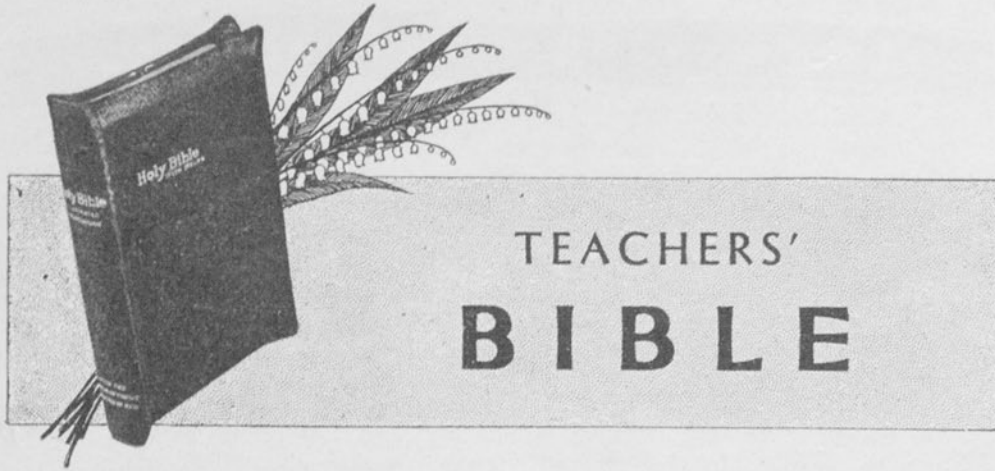
GOSPEL PUBLISHING HOUSE

Springfield Missouri

us." In the days of Moses, the Spirit of God was outpoured upon the seventy elders but two of the men were in the camp and not in the appointed place. The Spirit of God fell upon them in the camp and one ran and demanded of Moses that he forbid their prophesying. But

Moses refused, saying that he would to God all God's people were prophets.

So, may God help us to keep the spirit of sectarianism out of our hearts, and hold true to the principles which brought us together in co-operative fellowship in the beginning.



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SPECIMEN OF TYPE

2 PETER, 2, 3.	<i>Of false teachers.</i>	O
day dawn, and the day star arise in your hearts:	A. D. 66.	13
20 Knowing this first, that no prophecy of the scripture is of any private interpretation.	q 2 Cor. 4. 4.	un
21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.	6. Rev. 2. 28.	it i
	r Rom. 12. 6.	Sp
	s 2 Tim. 3. 16.	the
	1 Pet. 1. 11.	wh
	4 Or, at any time.	14
	2 Sam. 23. 2.	anc
	Luke 1. 70.	gui
	Acts 1. 16.	hav
1158	CHAPTER 2.	tic

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STATEMENT CONCERNING WITHDRAWAL OF BROTHER GUY SHIELDS

It has been customary to publish the names of ministers withdrawing from the Assemblies of God, without comment. It has been decided, however, to make an exception in the case of Brother Guy Shields for the reason that he has enjoyed a wide ministry in the fellowship, and those to whom he has ministered in the past are entitled to a brief statement covering the reasons for his withdrawal.

Brother Shields addressed a letter to the General Officers of the General Council dated March 16, 1943, in which he expressed his desire to withdraw from us and in which he gave his reasons for this action. Later on, we were informed, he promoted a constitutional convention for the purpose of organizing a

new fellowship to be known as "The International Fundamental Christian Association," with himself as General Superintendent. The reasons for his withdrawal were given as follows:

1. He believes that the General Council has grown into a legislative body which bars individual initiative and that he cannot follow his vision for the training of young people in the work of God, nor can he help the struggling crushed ones find a place to work for God.

2. He feels that he has been hindered from holding meetings for non-Council churches, and he should be permitted to preach wherever he pleases, even though the church extending the call to him is not approved in the Assemblies of God fellowship.

3. He has felt that there are some worthy

ministers who unfortunately were entangled in their marriage relations, and it has grieved him to see such ministers denied the privilege of carrying ministerial papers with the Assemblies of God.

These reasons, briefly stated here, have been published in detail in Brother Shields' own publication.

Immediate action on his application to withdraw was withheld on the ground that some of the district brethren where he has been laboring felt Brother Shields had been disloyal to the fellowship, and therefore should be dropped. The General Presbytery appointed a special committee during the recent General Council, which investigated the complaints made against Brother Shields and brought in a report that while they believe there is evidence of sufficient weight to warrant a trial, it may be best to permit Brother Shields to withdraw as he has requested.

J. Roswell Flower,
General Secretary.

GOD'S WAY OF WORKING

It was nearly nine o'clock in the morning. The train, due at 8:50 a. m., had stopped at the wayside station, taken up the passengers, and steamed away. The stationmaster was settled down again. A man with face red-hot, and temper apparently heated to the same point, came hurrying up. "I would rather have given twenty-five dollars than to have been late this morning. I do not know what is to be done." "There's a comfortable waiting room inside, if you would like to sit down, sir," the stationmaster ventured to say.

A table stood in the room with a supply of tracts. He chose one and seated himself to read it. A month after this the stationmaster was on the platform. As the train stopped a man leaped out, saying, "Do you remember me?" "I do, sir. You are the man that missed the train and was so troubled about it." "I need not have been. I missed the train that morning, but I found the Saviour. I had been so busy about business that I did not allow myself time to think about God. That tract led me to Jesus Christ. I never knew what happiness was before."—*The Sunday School Times.*

Missionary Contributions

Month of September

Alabama	665.84	Nevada	92.89
Arizona	493.14	New Hampshire	11.08
Arkansas	1,684.62	New Jersey	2,202.24
California	16,553.92	New Mexico	361.53
Colorado	1,515.92	New York	4,038.90
Connecticut	433.82	North Carolina	268.92
Delaware	740.38	North Dakota	677.00
Dist. of Columbia	627.50	Ohio	4,956.35
Florida	887.22	Oklahoma	2,595.10
Georgia	342.87	Oregon	3,012.92
German Branch	189.42	Pennsylvania	4,761.86
Idaho	891.31	Rhode Island	143.77
Illinois	4,199.64	South Carolina	99.92
Indiana	1,566.35	South Dakota	555.58
Iowa	1,045.75	Tennessee	238.13
Kansas	2,407.98	Texas	5,274.96
Kentucky	495.17	Utah	73.51
Louisiana	161.78	Vermont	25.00
Maine	178.95	Virginia	1,450.26
Maryland	635.54	Washington	6,375.65
Massachusetts	456.67	West Virginia	256.21
Michigan	4,655.25	Wisconsin	1,805.19
Minnesota	2,660.34	Wyoming	238.77
Mississippi	330.17	Alaska	66.00
Missouri	4,606.11	Canada	186.95
Montana	764.73	Foreign	239.58
Nebraska	1,045.87	Miscellaneous	32,870.08

Total Amount Reported	123,104.61
Home Missions Fund	33,504.23
Office Expense Fund	1,739.00
Literature Expense Fund	249.06

Given Direct for Home Missions 3,115.03
 Given Direct to Missionaries 4,156.73 42,764.05
 Amount Received for Foreign Missions 80,340.56

Coming Meetings

LITTLEFIELD, TEXAS—The Annual West Texas District C. A. Convention, Nov. 11-12. Fellowship night Nov. 10. James E. Hamill, Okmulgee, Okla., guest speaker. Bring special music and instruments.—Fred E. Ball, District President.

LITTLEFIELD, TEXAS—The District Presbyters of the West Texas District will have their annual Mid-Winter Presbyters Meeting, Nov. 11-12, along with the District C. A. Convention.—Homer T. Goodwin, Secretary-Treasurer.

CAMANCHE, IOWA—Fellowship Meeting, Oct. 23. Services 2:30, 6:30 and 7:30. Supper in basement of City Hall at 5 o'clock. Bring basket lunch and musical instruments. S. E. Thompson, Presbyter. Carl Bergman, Pastor.

ILLINOIS DISTRICT SUNDAY SCHOOL CONVENTIONS
 Springfield, Oct. 20; Rockford, Oct. 22; Galesburg, Oct. 25; Murphysboro, Oct. 27; Granite City, Oct. 29. C. A. Brown, S. S. Representative from Kansas, guest speaker.—T. Kermit Jeffrey.

GREER, S. C.—We have just closed a revival here, in which several were saved. Beginning immediately with J. D. Courtney, Superintendent of the South Carolina District, at Greenville, S. C., we expect to labor in this District indefinitely.—Evangelist Gene Turner, Russellville, Ark.

NORTH DAKOTA C. A. CONVENTIONS AND RALLIES

Crosby, Nov. 8; R. L. Stuck, Pastor. Minot, Nov. 9; P. M. Cantelon, Pastor. Cando, Nov. 10; George Brown, Pastor. Grafton, Nov. 11; Norman Russum, C. A. President in charge. Fargo, Nov. 12; Wilma E. Brown, Pastor.

Services 2:30, 6:00 and 8:00. Speakers: Ralph W. Harris, National C. A. Secretary; H. G. Johnson, Superintendent of North Dakota District; Lloyd C. Jorgenson, Musician and Singer, Crookston, Minn., and K. E. Olson, North Dakota State C. A. President.—K. E. Olson

SOUTH FLORIDA DISTRICT COUNCIL

Nineteenth annual meeting of South Florida District Council, Bethel Temple, Tampa, Fla., Oct. 25—28. C. W. Ringness, host pastor. C. A. Rally and Business Session, afternoon and night, Oct. 25. All applicants for credentials come prepared to meet Credentials Committee Monday, Oct. 25, 2:00 p. m. J. R. Flower, General Secretary, special speaker.—L. B. Richardson, Secretary-Treasurer.

TEXAS DISTRICT FALL CONVENTIONS

In this group conventions begin at 10:30, 2:00 and 8:00. Those desiring to meet the Sectional Committees for License will need to be present. Ft. Worth Section, Oct. 21-22, Riverside Assembly, Ft. Worth. Beaumont Section, Oct. 26-27, Magnolia Park Assembly, Beaumont. Houston Section, Oct. 28-29, Lindale Assembly, Houston.

NOTICE: The following conventions begin 8:00 p. m. the first day; second day, 10:30, and 2:30 and 8:00. Yoakum Section, Nov. 2-3, Victoria Assembly. Austin Section, Nov. 4-5, Austin. Valley Section, Nov. 9-10, Raymondville Assembly. Corpus Christi Section, Nov. 11-12, First Assembly, Corpus Christi. San Antonio Section Nov. 18-19, Faith Tabernacle, San Antonio.

For information write District Superintendent F. D. Davis or District Secretary C. P. Robison, District Office, Southwestern Bible Institute, Waxahachie, Texas.

MISCELLANEOUS NOTICES

NEW ADDRESS—1432 E. 115th St., Cleveland, O. "Have recently arrived in this country."—Everett and Dorothy Phillips.

NEW ADDRESS—Box 53, Chandler, Okla. "After 20 months in evangelistic work, we have accepted the pastorate here."—Douglas J. Friesen.

NEW ADDRESS—107 Second Ave., Atmore, Ala. "I have accepted the pastorate here."—J. Lester Cook.

NOTICE—Upon receipt of complete address of friends or relatives at Camp Howze, Texas, I shall be glad to contact them.—Pastor E. R. Wilkinson, Box 30, Gainesville, Texas.

NEW ADDRESS—1408 W. Magnolia St., Ft. Worth, Texas.—Lester P. Summers.

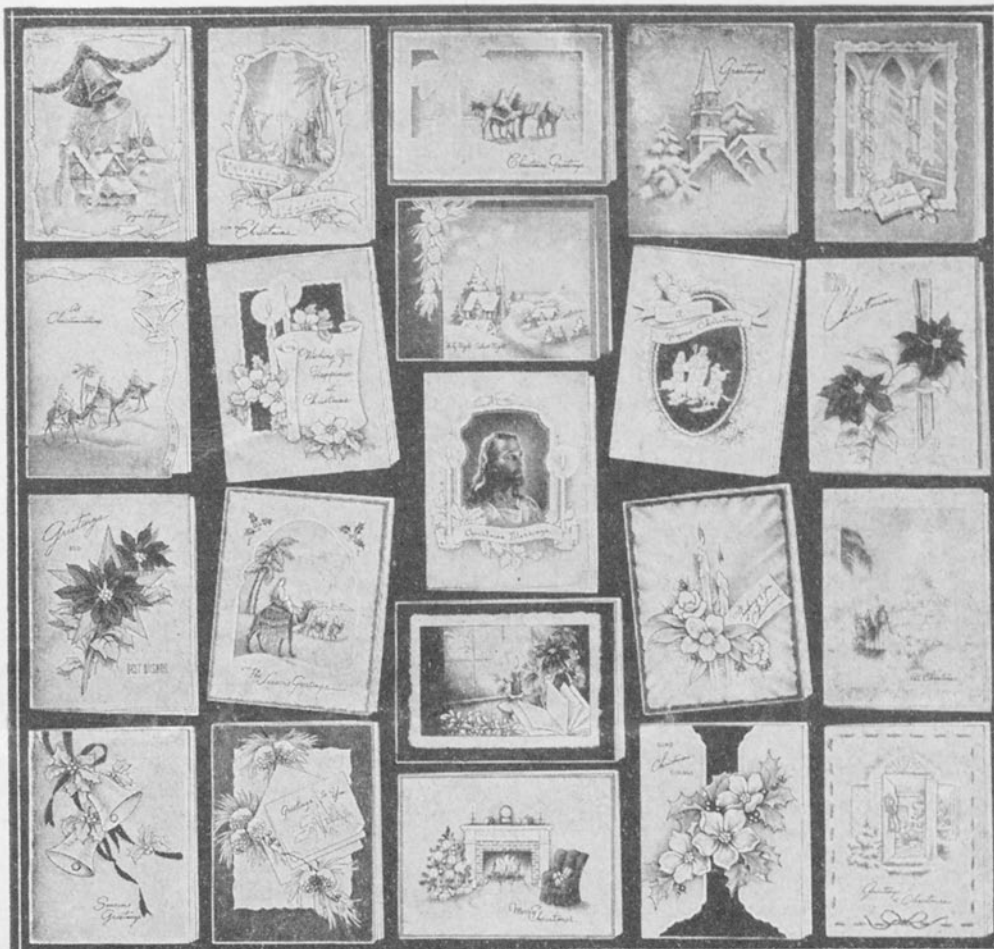
BROADCASTS

The Gospel Victory Hour, Station WFIN, 1330 kilos., Sunday, 6:05-6:30 p. m., sponsored by Assembly of God.—Clyde L. Bowman, Pastor, Box 53, Fostoria, Ohio.

Full Gospel Program, Assembly of God, Slater, Mo., Sundays, 3:30-4:00 p. m., Station KDRO, Sedalia, Mo., 1495 kilos.—Fred H. Brand, Pastor.

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The PASSING and the PERMANENT

MORE TOLERANCE IN TURKEY

A marked increase in understanding and tolerance towards Christianity is being displayed in Turkey, according to *The Protestant Voice*. One reason is the widespread sale, during the past eighteen months, of a new Turkish translation of the Bible—the first complete edition in the Roman script. With the growing freedom allowed to individuals under the present regime, more and more Mohammedans are becoming acquainted with the truths of Christianity.

BEER FOR SERVICEMEN

Fifteen per cent of all beer manufactured this year is set aside for the armed services, *Watchman-Examiner* states. This means a bottle a day, except Sunday, for every soldier and sailor.

Those who think the servicemen deserve protection from this scourge should write their Congressmen without a delay. Millions of "wet" petitions are being received in Washington, but Congressmen are asking, "Why do we not hear from the churches?" Send a card or letter to your Congressman today.

BELIEF IN SPIRITISM :

Lord Dowding believes in Spiritism. He is the man who helped direct the magnificent RAF defense during the Battle of Britain. In an Episcopal Church service the 61-year-old retired Air Chief Marshal recently said:

"I have the largest number of messages from men who have passed over in this war. The fact that I want to stress is that the tone of these messages is 'We are O.K.' and 'Don't grieve for us. We're the lucky ones. We've never been so happy. . . .' There is a great organization of Air Force men on the other side and I receive frequent messages from them."

These are undoubtedly messages received from lying spirits.

The horrors and personal tragedies of war turn many grieving souls toward this evil cult. But Spiritists who claim to communicate with the dead are an abomination unto the Lord. Deut. 18:10-12.

PESSIMISTIC PREDICTIONS

The *United Press* recently carried a report of a Pasadena clergyman named Charles Forbes Taylor who foresees a jazz age following World War II "which will make that which followed World War I seem like a knitting bee." He lamented the present "mad pursuit of pleasure," saying: "Thousands of Americans are subscribing to the philosophy of 'eat, drink and be merry, for tomorrow we die.' Unless the people come to their senses we are in for a bad period."

Another pessimistic prediction comes from Chief Frank J. Wilson of the U. S. Secret Service, who foresees "a new era of crime, with gangsters operating from helicopter planes and escaping with ease across state and national boundaries."

Even the Bible is pessimistic regarding the world's future. "Evil men and seducers shall wax worse and worse," it says. The coming of Christ is the only really bright spot on the horizon.

CHURCH RE-ESTABLISHED IN RUSSIA

The Soviet Government has surprised the world by suddenly granting permission for the Greek Orthodox Church to be re-established in Russia.

"Several motives might be behind the Kremlin's new move—none of them religious," comments *Time*. "Stalin, a realistic man, may be looking for wider popular support among the Russian masses, thousands of whom have remained doggedly Christian. He may wish to counteract the influence of the Roman Catholic Church (the Vatican radio has been broadcasting to Russia in Russian). He may have a watchful eye on the predominantly Greek Orthodox Balkans. He may think it best for Russia to present a Christian front to Christian Europe and to the other United Nations at a postwar peace conference."

A CRIPPLED SOLDIER SPEAKS

A young soldier, just returned from the South Pacific, says he has come home with some iron in him and "with a very different heart in me from the one I left with."

"Part of my right arm is gone, and perhaps that gives me the right to speak," he says.

He came to town on a Sunday and wanted to go to church for an evening service. He was advised how to get to an out-of-doors bowl service, but by mistake he went to the fair-ground and found himself in the midst of a crowd of 20,000 people who had come to see an army review. He stayed for the army show.

"The show wasn't bad, but it wasn't especially good, and it certainly wasn't important enough to be held on a Sunday," he says. "I feel that the 20,000 could have done much better for the cause of freedom by going to church instead of the fairgrounds. I do not berate them; I say that they were misled, even as I was. I left America a careless person. Over there, in a jungle, with death spitting at me, I found a personal Saviour, to whom I am pledged never to be careless again. Cannot our fellow citizens at home find Him before they have to suffer grave dangers?"

"ON BEING A REAL PERSON"

The Presbyterian presents a review of the above named book by Harry Emerson Fosdick that points out the pathetic inadequacy of the teaching of one who is supposed to be a preacher of the gospel of Christ. Fosdick says that to be a real person is to get a better hold on yourself, to master your fears, to integrate your talents and capacities, to handle your mischievous conscience, to accept the principle of released power, and to exercise a practical faith. But Samuel M. Zwemer says in this review: "Like Confucius in the old parable, the author stands watching a man in the pit and tells him how he got there by his own carelessness and ignorance, but there seems to be no rope. . . . The book tells more of what we can do than of what Christ did and does for us. There is much said on constructive personality and the development of character, but there is no chapter on regeneration and conversion."

Dr. Zwemer continues: "The final chapter of the book is entitled, 'The Practical Use

of Faith.' But it is 'faith in some person, cause, idea' rather than evangelical faith in Jesus Christ as Saviour and Lord. Faith is easy. It is a drug on the market. Everyone has a faith faculty (p. 240). Constructive faith in an idea produced Charles Darwin. 'Whether it be Christ or Hitler, when such committal of faith is heartily made it pulls the trigger of human energy' (p. 245). And the last sentence of the book reads: 'A constructive faith is thus the supreme organizer of life, and, lacking it, like Humpty Dumpty we fall and break to pieces, and the wonder is whether all the king's horses and all the king's men can ever put us together again' (p. 264). Faith is what? Or in whom?"

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of September, 1943.

Bates, Perry D., Williamsville, Mo. (Reinstated)

Chapman, Roswell C., Litchfield, Minn. (Reinstated)

DeVries, F. C., St. Paul, Minn.

Fleming, Acile N., Boonville, Mo.

Fleming, Agnes G. (Mrs. A. N.), Boonville, Mo.

Haag, Olga J., Detroit, Mich. (Mrs. J. G.)

Haydus, Walter H., Statesville, N. C.

Jennings, Melvin L., Sleepy Eye, Minn.

Johnson, Stanley R., Brainerd, Minn.

Karmarkovic, Alex, Princeton, Minn.

Kingsriter, Arvid C., Little Falls, Minn.

Kingsriter, Orrin A., Paynesville, Minn.

Leck, William L., Hopkins, Minn.

Rueb, George H., Streeter, N. Dak.

Sanchez, Manuel T., Brooklyn, N. Y.

Sloan, Maurice W., Elysian, Minn.

The following names were removed from the General Council Ministerial list during the month of September, 1943.

Guess, Floyd, Tulsa, Okla. (Withdrew)

Lyle, William L., Knoxville, Tenn. (Deceased)

Moore, Thomas M., Sidney, Mont. (Dropped)

Pollard, Robert, Brookfield, Mo. (Deceased)

Samples, Henry R., El Reno, Okla. (Withdrew)

Shields, Guy, Montgomery, Ala. (Withdrew)

Stahl, George H., Jr., Detroit, Mich. (Dropped)

Waters, Curtis D., Bellingham, Wash. (Deceased)

DIAMOND WEDDING ANNOUNCEMENT

A line from Brother and Sister Jacob Miller who are now living at 2219 Bertrand St., South Bend, Ind., tells us that they are anticipating celebrating the sixtieth anniversary of their wedding day on November 22nd next. Brother and Sister Miller are well known throughout the whole fellowship, as they have labored faithfully since the early days of the outpouring of the Spirit. But they are getting on in years. Brother Miller is eighty years old, and Sister Miller is eighty-one.

There are a great many who have been saved and filled with the Spirit under the ministry of our precious Brother and Sister Miller, and there are many ministers who will remember them with pleasure. Write them a kindly letter of greeting to reach them on or before their wedding day.