

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

FILE COPY

# The Pentecostal EVANGEL

OCTOBER 4, 1947

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## GOD'S HIGHEST PRAISE

*There's beauty in the silent trees  
That speaks of soul tranquillities;  
The hush of earth, and peace of sky.  
As soft grey mists go floating by,  
But fashion us from day to day  
To stand before Infinity.  
The skies, the mists, the silent trees—  
I thank Thee, God, for all of these.*

*There's glory in the autumn days—  
Their whispers soft in woodland ways  
Give understanding to the song  
Of feathered warbles all year long;  
They speak of Love that satisfies—  
Love sent from heav'n that never dies;  
These woodland whispers, dream-filled days,  
Call forth from man God's highest praise.*

—Clara M. Brooks

# IT CAN BE DONE!

ROY SMULAND AT THE GENERAL COUNCIL MEETING, GRAND RAPIDS

Scripture Reading: Zech. 4:1-7.

**I**T can be done! You might ask, "What can be done?" Anything can be done if it is laid upon us by the Lord, and is His command to us in the day in which we live, regardless of what difficulties may be present.

Let us look for a few minutes into the life of God's people in the past. They were in captivity for seventy years but the hour came for them to return to their own land, there to rebuild the city of Jerusalem and the temple of worship. This they were willing to do—not all of them, but a goodly number.

When they arrived at Jerusalem they found immediately that they were attacked by the adversary who opposed the work they were trying to do first, by ridicule and intimidation, and then by putting wrong motives into certain ones who asked to help but who were simply self-seekers. And so the Jews became weak in their attempt to carry on the work of God that was laid upon them, to restore those cherished things which formerly were their possession.

They were a people called upon to rebuild. There was much rubbish and there were many difficulties but they went to work, but after a while, greatly hindered by the opposition, they became discouraged. It was then that the Lord spoke to Zechariah the prophet, God's mouthpiece to that people.

"And the angel that talked with me came again," said Zechariah (he had been there before but he came again), "and waked me, as a man that is wakened out of his sleep." We have heard an awakening voice in our lives. It came when we were lost in sin, doomed for eternity; then that true awakening came to us, and it wasn't very long afterwards until we were saved. We came to the Saviour and He saved us from our sin. Praise His wonderful name! I never shall forget when I was awakened to the fact that I could be healed of my diseases and filled with the Holy Ghost. But now that awakening is in the past, as far as our own experience is concerned, and it is necessary that we have another awakening every so often in our lives.

Zechariah was awakened by the Lord. For what purpose? What was the Lord doing through the angel when He sent this awakening? He was awakening the prophet to the realization that the job could be done. So He said to Zechariah, It can be done. But it will not be done by what you are yourselves as a people.

It will not be done by any human power. Regardless of how far you may go on the line of human achievement, the job can not be done on that line. You may use natural resources, you may try everything that is about you, yet you will only fail. It will not be by might nor by power, nor by any natural forces, nor by army against army, nor intellect against intellect, nor human ability against human ability. Zechariah was to tell the people that it would not be by matching numbers with numbers. "It is not by might, nor by power, but by My Spirit, saith the Lord of hosts."

When God's work is going to be done in our day there will be great opposition.

There will be ridicule, intimidation, and every other difficulty. We shall be hindered by those who work with unworthy motives. We must have the awakening to this one fact—that the job will not be done through human might nor by natural power but it will be done "by My Spirit, saith the Lord of Hosts."

Here is the deep meaning and purpose in the Baptism in the Holy Ghost. Some people seem stirred up and elated just because they have manifestations in their lives. I believe in true spiritual manifestations, and I believe in the Baptism in the Holy Ghost; but friends, the reason why God has baptized us with His Holy Spirit and with fire is not merely that we may have a good time, and have certain thrills in the meetings, but because we have a job that must be done by the Church of the living God. That is why God has poured out His Spirit, and is pouring out of His Spirit. He wants the job done. It is not merely that we may count numbers and feel we are strong. God has poured out of His Spirit to make us of those who have set themselves to do the work of God in the day in which we live.

Everywhere it seems there are signs of a gradual slipping into the natural. Some are actually thinking that the job can be done in some other way than by the Spirit of God, and there is need of an awakening. Friends, God is still speaking, and if we will face the matter with our hearts open

to His voice, we shall hear Him say again, "Not by might, nor by power, but by My Spirit."

Let us allow the Spirit of the living God, as never before, to enter into our situation, into our problems, into all those things confronting us. In our sight the difficulties before us may seem as a great mountain. Some would avoid the difficulties. Some are trying to dodge the mountain, and pass it by. But God doesn't want us to be dodgers, going around the mountain. The Word says, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." The mountain shall become as flat as a pancake and we shall have smooth sailing. Praise the Lord! We are not to dodge mountains, but watch them flatten out before us. This was the practice of the early church, and it is still God's will for us today. Let us face our problems today in the name of the Lord and in the mighty power of the Holy Ghost.

It is up to us preachers to get the awakening first. The angel talked to the preacher to awaken him to the realization, and when the preachers realize what God can do and when they start depending on the Lord to fight their battles, there is going to be such a moving of the Spirit of God upon the people that each one will be faithful to the task and will labor unceasingly and untiringly until the work is done.

I believe there are three great things that confront us today. The first is to be delivered from sin in our own lives, and ushered into a life of holiness pleasing to the Lord. When God brought His people out of Egypt He made one thing clear to them. He said, I am bringing you into a land that is bountiful and wonderful but it is not because of what you are. I am going to disperse the corrupt nations of Canaan; they are going to be driven out and you are to take their place. Friends, God has given us a place in the earth, but it is not because of what we are. It is not for us to make fun of others who have gone before us, but we must realize that God has set them aside because they have abused their privileges, failed in their responsibilities, and outworn their usefulness to God. God has set them aside that you and I may do the work that must be done before Jesus comes back.

God further told the people of Israel not to make any alliances with the people in Canaan, but to keep clean before Him. He said, Don't compromise, but keep holy and consecrated to Me. That is still the purpose of God for His people. God does not want us to be copying others nor making entangling alliances, but to find what He wants us to be as a people. The Spirit of the living God is coming into our lives to envelope us and to fill us in such a way that we shall be separated from the world

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# The Diary of a Delegate

To The GENERAL COUNCIL, Grand Rapids, Mich.

Sunday Afternoon, Sept. 7

A GREAT missionary service. Emil A. Balliet, of Springfield, Mo., led singing. Then, to the strains of "Onward Christian Soldiers," our "Foreign Legion" marched in. Filing down the three aisles behind their respective banners, they filled the platform to overflowing. What a sight they made! Over a hundred missionaries, most in native garb. One by one they stepped to the microphone to give their name and tell which country they represented.

There were three special songs—one by the Bahamas quartet, one by Esther Fritz of North India, and one by Mrs. David Nyien, a native of China. John Johnson, of North India, spoke briefly concerning the importance of encouraging the local churches on foreign fields to be indigenous. Blanche Appleby, of China, spoke on the subject, "Missions, a Debt or a Charity—Which?" and her demonstration of the meaning of Luke 6:38 will not soon be forgotten.

George Upton, Missionary Secretary of the Pentecostal Assemblies of Canada, led in prayer. The new flag of the Dominion of Hindustan (Hindu India) was displayed. The only flag of its kind in this country, it was borrowed from the embassy in Washington, where it had been unfurled the day India became free. The congregation united in prayer for that strife-ridden land.

Special prayer was offered for three missionaries about to return to the Orient. All of them were among those who suffered many hardships through internment during World War II. Then a cash offering was received for World Missions. It filled a big Mexican basket and amounted to \$4,750.00.

Noel Perkin, Foreign Missions Secretary, brought a stirring missionary message. Text was Matthew 24:14. Said that "this gospel of the kingdom" must be preached in all the world for a witness unto all nations before the end of this age can come. Congregation was greatly moved by thought that each believer must put his or her "Isaac" on the altar. When call was given, first for young people, then for older people, to say "Yes," to God's will for their lives, many responded.

Thank the Lord, we are still a missionary movement.

Sunday Night, Sept. 7

Fine crowd for C. A. Vespers tonight, many standing. An enthusiastic song service. James Fraser, Dearborn, Michigan, played a special number on the accordion and trumpet—at the same time. Mrs. Mark Bell, Oakland, California, sang a solo. Esther Mae Cooper sang just before the evening message given by Lester Sumrall, Springfield, Mo. Brother Sumrall spoke on the possibilities in personal evangelism, and challenged the C. A.'s to witness to at least one person every day.

Almost as many were at the Sunday night service which followed Vespers, as had been present at the great missionary service in the afternoon. The large auditorium, which seats over 5,000, was nearly filled. Joseph Dunets, Cheyenne, Wyo., was in charge. U. S. Grant, Kansas City, Kansas, led the singing and it was glorious indeed. Charles O. Neece of Missouri led in prayer.

Special music included a song by Brother Contreras of Southern California, a violin duet by Frank Floreck and Joseph Wannemacher, a selection by Don Malough and his wife on their musical cowbells, and a solo by Brother Honicom of South Africa.

Carl Holleman, Enid, Okla., was evening speaker. Read Acts 1:4, 5, 14 and Acts 2:1-4. Subject was, "The Characteristics of Pentecost." These, he said, included unity, fervor, spiritual manifestations, speaking in other tongues, evangelism, love, and expectation of the Lord's return, faith, and divine healing. Several messages were given in the Spirit through

tongues and interpretation. It was evident that many hearts were hungry, and when the invitation was given a host went forward to pray. The meeting was turned into an old-fashioned Pentecostal prayer service. A number received an infilling of the Spirit and a healing touch from Christ. The praying continued until after midnight, and the shouts of those still praising God could be heard more than a block away from the auditorium.

Monday Morning, Sept. 8.

Devotional service in charge of Troy Helms, Columbus, Ga. Gene Bell, West Central District C. A. President, led the song service. Esther Mae Cooper, Sierra Madre, Calif., sang a solo, "God Leads His Dear Children Along." O. L. Harrup, Supt. of the Potomac District, brought the morning message. His text was Luke 9:57-62. Brother Harrup referred to ministers as the "ploughmen," in the kingdom of God, and he said that the message of the Pentecostal ploughmen is the message of the latter rain. He mentioned the particular messages which other groups have been called upon by God to give to the world, but he emphasized the truth that Pentecostal people must not "tone down" the message which God has given to us.

Brother E. S. Williams presided over the morning business session. Article XIV, Department of Finance, was adopted. This authorizes the establishing of such a department at headquarters. Such department "shall have the responsibility for safeguarding, supervising and investing the finances of the General Council."

A completely revamped Article XV, Institutions, was adopted. This article states that "the General Council shall be in sympathy with establishment and maintenance of homes for the aged, for children, and for retired ministers and missionaries." Also "the establishment and maintenance of missionary schools on the various mission fields where practicable for the training of native workers, and schools for the education of the young children of missionaries."

This article also deals with private ownership of religious institutions. The article states that the General Council approves the holding of title to all church

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Sing unto the Lord.  
He hath done marvellous things  
Ps. 98:1

# On Fire For God

C. R. Shuss, Rochester, N. Y., at the General Council, Grand Rapids

*I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. Matt. 3:11. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. Ex. 3:1-6.*

**I** SPEAK on the bush ablaze. The bush that burned with fire and yet was not consumed, is an apt illustration of this blessed and glorious Pentecostal movement. I'm glad that that old bush on the back side of the desert was set afire by God. As Brother Flower mentioned this morning, most movements have had their father and leader. The Missionary Alliance had its Simpson; the Salvation Army its Booth; Methodism its Wesley; but there is no definite person that can be said to be the head of this great Pentecostal movement. The Holy Ghost is its head! God sent it from heaven.

At about the turn of the century the glory of God began falling all around this globe. Men and women, dissatisfied with cold, formal, and dead religion started leaving their denominational churches—cold, frozen, devoid of the power of God! Hungry for God they were seeking the Lord for something they did not possess. God answered their prayer and poured out of His Spirit at several places in the earth simultaneously, and there was born this glorious Pentecostal latter-day revival. Original Pentecost was born in an upper room filled with the glory of God which filled everyone present. The tongues of fire sat upon every seeking heart, a symbol of this glorious movement for God.

When Aaron laid his sacrifice upon the altar God sent fire down from high heaven and consumed the sacrifice and God said to Israel that the fire must never go out. God kindled the fire upon the first Israelitish altar, and because the sons of Aaron used strange fire, earthly fire, they were smitten by the judgment hand of God.

God sent the fire upon Elijah's altar and burned not only the bullock, but the stones. It consumed the dust and, miracle of miracles, it licked up the water in the trench. When the devil puts his fire in, or tries to put God's fire out, the fire of God burns up even the water.

God kindled the fire in that burning bush, and, friend, it is God that has started this fire. Hallelujah! And, brother, if we keep the sacrifice on the altar, if we walk with God, the fire will never go out till Jesus comes. God started the fire, but it is for us to keep the wood on it. God help us to keep the fire burning! Hallelujah!

When the fire burned in the bush on the back side of the desert, that spot became holy ground. God said to Moses as he drew nigh, "Take off thy shoes, for the place whereon thou standest is holy ground." Where God is, it's holy ground. It isn't church pews nor the pipe organ nor church people; it isn't the sign on the front of the church that makes it holy. It's the presence of God in the place. It's not how much we profess or how loudly

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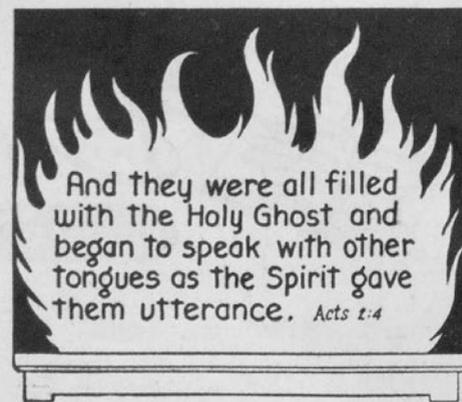
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we declare our place to be a house of God. The thing that makes it the house of God is the presence of God.

As Jacob lay on the desert sand that memorable night, with his head upon a stone, pillow, God set a ladder by his side that reached to heaven, and angels descended upon it. That place, though it was in a desert, and didn't mean much to the inhabitants about, became sacred ground, because God met a man there. It became Bethel, a house of God. That stone in the desert was far more a house of God than many cathedrals and churches of today. The place where you meet God becomes holy ground. Where you are at one end of the ladder with God at the other is sacred ground, be it an altar or wherever God speaks to your heart. Tonight, beloved, we are really and truly on holy ground.

Some have been so afraid of that big word "sanctification," that they have almost swung the pendulum to the other extreme. There should be frequent periodic times when our soul has conference with God and where we deal with God as Jacob of old, and let God do something deep and lasting in us. God says to us, "I am holy; be ye also holy." Are we not filled with the Holy Ghost? Are we not a holy priesthood? Is not our God a holy God? Are we not going to a holy place? Thank God for a city where nothing that defiles can enter! God says to us tonight, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you. And I will be a father unto you, and ye shall be my sons and daughters."

There is far too much compromise today. We have let down the bars to avoid hurting feelings, because we haven't the courage to deal with offenders. But we shall be glad in the days to come if we shall have kept our assemblies clean. Holiness is one of the larger rocks in the foundation of our great movement and if the foundation be destroyed what can the righteous do? We must keep our foundation strong.

I have been told that same shepherds when their sheep come in from the pas-

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# Are We Wheat or Are We Tares?

Radio Message by  
ERNEST S. WILLIAMS

**J**ESUS likened the kingdom of heaven to a faithful sower "which sowed good seed in his field." That sower is Christ. Then comes another. We quote from Matthew 13:25. "But while men slept, his enemy came and sowed tares among the wheat, and went his way."

In Matthew thirteen we have two parables of sowing; in the first the seed sown is the Word of God; in the second the seed is people. The good seed of the second parable represents those saved by divine grace; the tares represent those who make a religious profession, but know not the Lord. Many have joined the church, who know nothing in their hearts of the saving grace of Christ. When the church is put in the place of Christ and uniting with it is made a substitute for Him as Savior, it becomes a snare instead of a blessing. God uses the church as long as it brings Christ to the souls of men; when it ceases doing this, it no longer is the church of Jesus Christ.

God blessed the brazen serpent in the wilderness, when the people of Israel had been bitten by the fiery serpents, and as they looked to it, they were healed. But when the people took to worshipping the brazen serpent instead of the God who had blessed its use, Hezekiah the good king had it ground to powder. It had become an idol instead of a blessing. Now let us return to the thought of the tares. A tare is that which "closely resembles, but does not belong." It looks like wheat, but is not wheat. If you are in the church, but not saved, you need to ask yourself the question, "Am I a tare?"

The servants came saying, "Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this." The servants wished to gather up the tares, but the householder said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the

reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Would you like the interpretation of this parable? Here it is; I quote: "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world, the good seed are the children of the kingdom: but the tares are the children of the wicked one; the enemy that sowed them is the devil: the harvest is the end of the world; and the reapers are the angels. . . . The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear." The words just quoted are the words of Christ.

Do not rest if you are not sure that you are right with God. You must not be satisfied with a profession of salvation. How terrible to awaken at last to the realization that you have been a tare, a professor without Christian possession. Remember, "Ye must be born again."

"If ye love me, keep my commandments." John 14:15.

# Coming Revival

**W**HEN the day of Pentecost was fully come, on the stroke, on the dot, the floods came. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Ghost." Acts 2:2, 4.

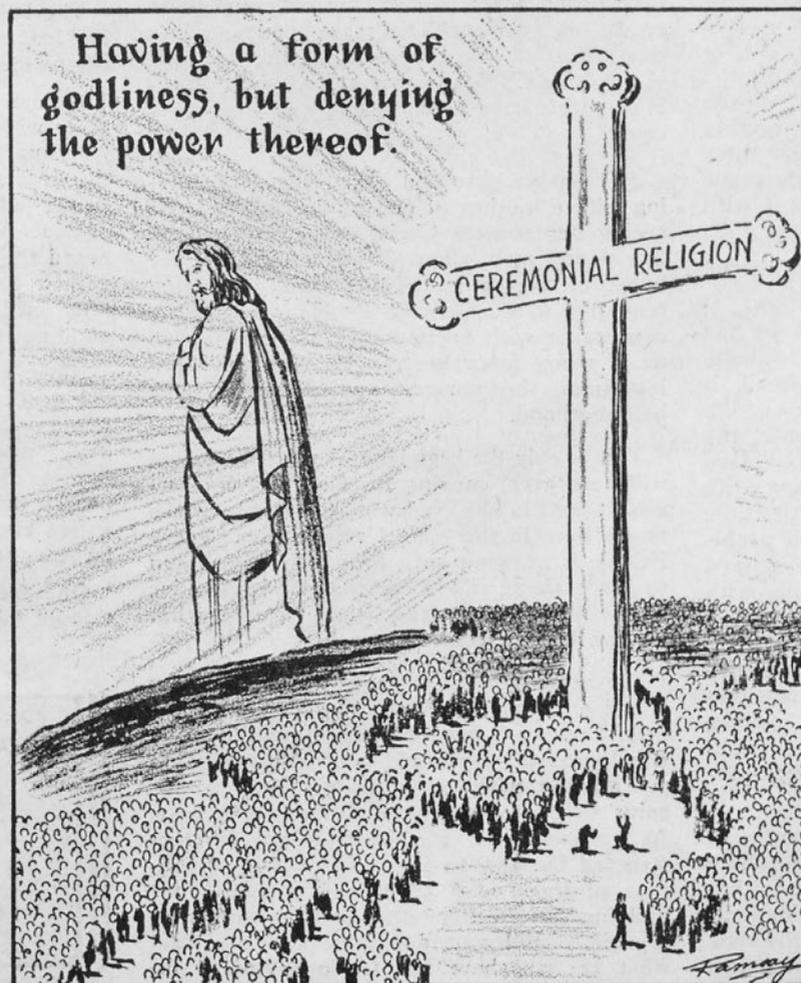
They were waiting and expecting. God was on time and they were awaiting God's time. There was the co-operation of the human and divine. They were not disobedient to Christ's command to tarry in Jerusalem. The Holy Spirit knew exactly where to fall. He did not fall in the holy of holies, nor in the house of the priests. He fell into prepared hearts— hearts prepared for what God had prepared for them.

It is written of Christ in Psalm 68:18, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

He who ascended on high is the same yesterday, today, and for ever, and He is still giving gifts to men. He is shedding forth the Holy Spirit today just as He did on the day of Pentecost. We learn from Eph. 4:11 that His gifts are men of God who in the midst of a rebellious generation show forth the power of His name. He gives to them the ministry of loosing the captives of the enemy. The signs He promised should follow them that believe (Mark 16: 17, 18) are still in evidence where there is real faith.

God has instructed us to "Ask ye of the Lord rain in time of the latter rain," and He has promised, "so the Lord shall make bright clouds, and give them showers of rain" (Zech. 10:1), or "showers of blessing." Ezek. 34:26. Let the saints continue to pray for revival, and in response to their prayers God will remove all that hinders the progress of His kingdom, and then will give abundance of spiritual blessing, which will then make it easy for the seed to grow and bring forth fruit, some thirty, (See page fourteen)

## 20th CENTURY TRAGEDY



# A Building For God IN BORNEO

H. R. Carlblom, Borneo

**P**ERTJAJA!" rang out the response of 150 little Chinese and Indonesian children to Kenneth Short's question concerning faith in the Lord Jesus.

"Apa?" he further queried. "Pertjaja! Pertjaja! Pertjaja!" came the answer, fairly shouted, again and again.

It was the second service in our new Sunday School building in Bandjermasin, Borneo. The little children were telling us that what we needed, as well as they, was faith, or "Pertjaja." They needed it for salvation, while we were perhaps lacking in faith for the erection of this new structure. The building that we had prepared for approximately 100, now in this second service, had 155 children seated, with many more standing inside and out. Without doubt there were more than 300 who eagerly gave attention as the gospel went forth in singing, object lessons, and visual aid Bible stories that afternoon.

The story of the erection of this building began in the hearts of the missionaries on the field with a desire to expand and reach this, and other completely heathen sections of sprawling Bandjermasin. Much time was spent in searching for a suitable place, or any place to begin. Our search was at last rewarded when a pagan Chinese man offered us the use of his land—rent free! This was indeed wonderful since he had been offered 75 guilders a month by another, "but God"—kept him from it. The same day, through the prompting of the Lord, we approached the officials of a company who were erecting some warehouses. For some reason they had discarded their new atap (roofing made with palm leaves) and were replacing it with wooden shingles.

They gave us all the atap roofing we needed—free!

Another hurdle appeared, for as yet we had no permission from the government to build. Because the size of the land was small, it seemed evident we could not get far enough back from the street to comply with the building laws. However, a third time God overruled and soon we were arranging with workmen to proceed with actual construction. The building was not to be of brick architecture with lovely tile flooring or stained glass windows, for building costs, along with everything else in these South Sea Islands have risen tremendously. The building consists of a rough framework covered with "kadjang and atap" (made from palm leaves sewed together) for walls and roof. Wide, rough boards make the floor, and benches without backs take the place of plush covered opera chairs.

The hour for opening found us somewhat apprehensive, since the area was quite solidly heathen, but as the car drove up and we began unloading our instruments and flannel-board, a crowd began to gather. By the time the windows were opened and everything was in readiness to begin, children and adults

alike were pushing to keep the best vantage spots near the doors and windows. As the music began, old Sunday School cards offered to those who would come in proved to be the best means of getting them to enter. Gradually their fear and timidity was broken down, and soon, though it was the first time they had heard it, they were singing at the top of their voices, "Jesus loves the little children." One could not help lifting his heart to God in praise, to see this host of shining faces responding so beautifully to something so new to them.

The second Sunday the news had been well circulated, and as our maroon Ford came up the narrow road, it was a thrilling sight to see children start running ahead of the car, others trailing, and as far down the the road as we could see they were running toward us in one grand scramble. It was a scene that well repaid the sacrifices of missionary life. This time there was no coaxing necessary to get them to come in, but we had to crowd every bench to make room. Here was a host of eager little folk, ready to hear, to see, to do. Ready to receive, while others in America have to be bribed and begged to come.

Already we have had the privilege of praying with a mother of one of the children and seeing her confess Christ as her Saviour. A fine young man, about 25 years old from the home of the owner of the land, is coming regularly to our Young People's service. In conversing with an ungodly Chinese, he told us of many favorable reports that are coming from the parents and people of the neighborhood.

This is only the beginning of what we believe will be a great moving for God here in Borneo. Our Christ's Ambassadors service, which meets here in the chapel at our home every Friday, is growing until we hardly have room to place them all. Pray that God will give us just the right location, and help us so that we can build a central church.

We are confident, had we the funds to go ahead and build four or five more of these little Sunday School buildings right here in Bandjermasin, we could see them filled to overflowing with eager hearts ready to receive God's message and follow God's way. At present costs, one building can be constructed for \$300 to \$350. Through the kindness of those who have sent in money for building in Borneo, the present one was erected. Will you not pray and ask God what He will have you to do to spread the gospel in this needy field of Borneo?

## Arroyo Blanco

Einar G. Peterson, Cuba

**A**RROYO Blanco—often we have heard the place mentioned as we would travel on the bus to some distant place but never had it dawned upon us to stop there and preach the gospel. It is only a small cluster of houses on both sides of the highway eleven kilometers from Palma Soriano.

In one of the unpretentious buildings Abelardo Rodriguez conducts a private school. He is an ex-Baptist preacher who during the convention held in the Pentecostal church in Palma Soriano was stirred and wanted to do something about it. He thought of the scores of homes scattered throughout the countryside that sent their children to the public school and his private one—of the women who went to the bakery and the store located in Arroyo Blanco.

On a trip into town he spoke with me about the possibility of preaching in his school room. We gladly responded and the first service was announced.

The night of the service arrived. Sister Peterson and I went in the jeep with our quartet. Inwardly I expected only a handful of people but over seventy were present. A number came forward seeking salvation.

At the third service fully a hundred were present and at the close about half of the adults and children stood saying they wanted to accept Christ as their Saviour.

The baker and his wife are interested. He has loaned us a large hall next to his bakery where there will be more room for the people.

Arroyo Blanco—there are hundreds of these wide spots throughout beautiful Cuba—just small communities where people can buy the necessities of life and send their children to the public school. But there are hundreds of souls representing all ages who have never heard the gospel message. May God stir us with a passion for the lost until we cannot rest until we have gone to them with the good news of salvation.

Never will we be able to express adequately our gratitude to the CA's who have equipped the missionaries with Speed-the-Light vehicles making it possible not only to visit Arroyo Blanco, but the many others off the beaten road nestled among the hills in the coffee region or squatting in the midst of a large cane field unsheltered from the sun.

Oh! for a dozen feet to carry the glad tidings, "Jesus Saves! Jesus Saves!"

Send all contributions to:  
**NOEL PERKIN**  
Secretary, Foreign Missions Department  
336 W. PACIFIC ST.  
SPRINGFIELD, MO.

# The Heart's Desire of Mr. Lin

Henrietta A. Tieleman, China

I WAS delighted this week to have Mr. Lin call on me. It was Monday. I was busy washing. But I was glad to leave the laundry to the young girl I was training in order to talk with Mr. Lin, a young university student. During the winter months he had attended our English services quite regularly. For some months now, he had been unable to attend and we had no way of getting in touch with him.

Now, he came to unburden his heart, and

ask, "How can one get in touch with God?" He stated that he was not satisfied with his life. He cried, "I want a new life and a new name, although I have never committed any crime, yet I am not living the life I want to live."

How happy I was to take this young man into the office, where Miss Decker and I gave him some Scriptures and had prayer with him. We noticed he wiped the tears from his face. Then he told us he had a

desire to work for the Lord. Although there were avenues open to him to make good money, yet these did not appeal to him.

We have also been much burdened for our servants, and since Miss Decker's coming she too has been burdened. We have made it a special matter of prayer. We tried having services with them here in the home, but they did not care to come. Brother Scratch purchased Bibles for all of them, but they did not care to read. However, recently there was a special "Youth-for-Christ" campaign when two of our American brethren were here. During these services two of our servants accepted Christ. There is a real change in their lives and they love to read the Word of God. One of these boys may be conscripted into the army; he needs special prayer.

## MISSIONARY CONTRIBUTIONS

August, 1947

|                            |           |                        |           |
|----------------------------|-----------|------------------------|-----------|
| Alabama .....              | \$ 782.73 | New Hampshire .....    | 33.29     |
| Arizona .....              | 322.18    | New Jersey .....       | 3,106.56  |
| Arkansas .....             | 2,636.01  | New Mexico .....       | 373.32    |
| California .....           | 18,627.66 | New York .....         | 4,103.70  |
| Colorado .....             | 2,121.77  | North Carolina .....   | 136.62    |
| Connecticut .....          | 605.83    | North Dakota .....     | 1,905.65  |
| Delaware .....             | 1,267.36  | Ohio .....             | 7,347.55  |
| District of Columbia ..... | 988.75    | Oklahoma .....         | 6,061.77  |
| Florida .....              | 2,199.79  | Oregon .....           | 4,683.90  |
| Georgia .....              | 572.37    | Pennsylvania .....     | 4,751.59  |
| German Branch .....        | 50.93     | Polish Branch .....    | 105.00    |
| Hungarian Branch .....     | 135.00    | Rhode Island .....     | 160.07    |
| Idaho .....                | 948.03    | South Carolina .....   | 83.57     |
| Illinois .....             | 6,799.22  | South Dakota .....     | 2,128.98  |
| Indiana .....              | 2,240.11  | Tennessee .....        | 325.30    |
| Iowa .....                 | 3,223.54  | Texas .....            | 9,044.71  |
| Kansas .....               | 5,534.04  | Ukrainian Branch ..... | 114.67    |
| Kentucky .....             | 774.26    | Utah .....             | 19.25     |
| Louisiana .....            | 467.12    | Vermont .....          | 24.00     |
| Maine .....                | 169.41    | Virginia .....         | 685.57    |
| Maryland .....             | 445.68    | Washington .....       | 12,821.08 |
| Massachusetts .....        | 411.86    | West Virginia .....    | 2,496.06  |
| Michigan .....             | 6,441.96  | Wisconsin .....        | 4,275.24  |
| Minnesota .....            | 3,327.98  | Wyoming .....          | 367.05    |
| Mississippi .....          | 448.06    | Alaska .....           | 71.35     |
| Missouri .....             | 6,027.79  | Canada .....           | 328.23    |
| Montana .....              | 2,021.79  | Foreign .....          | 110.70    |
| Nebraska .....             | 1,730.70  | Legacies .....         | 104.16    |
| Nevada .....               | 60.30     | Miscellaneous .....    | 9,511.93  |

|  |            |
|--|------------|
| Total Amount Reported .....                | 146,663.10 |
| District Fund .....                        | 9,694.47   |
| Office Expense Fund .....                  | 2,559.42   |
| Literature Expense Fund .....              | 123.13     |
| Given Direct to Missionaries .....         | 13,274.21  |
| Amount Received for Foreign Missions ..... | 121,011.87 |
| Amount Received for Home Missions .....    | 9,399.18   |

## FOREIGN MISSIONS DISBURSEMENTS FOR AUGUST, 1947

|                                     |             |                                |           |
|-------------------------------------|-------------|--------------------------------|-----------|
| Congo .....                         | \$ 5,362.73 | Brazil .....                   | 15,091.02 |
| Dahomey .....                       | 233.50      | Chile .....                    | 1,226.76  |
| Egypt .....                         | 3,905.21    | Colombia .....                 | 634.00    |
| Gold Coast .....                    | 7,259.27    | Paraguay .....                 | 608.50    |
| Ivory Coast .....                   | 5,304.07    | Peru .....                     | 2,967.41  |
| Liberia .....                       | 3,920.43    | Uruguay .....                  | 283.50    |
| Nigeria .....                       | 2,583.89    | Venezuela .....                | 1,464.62  |
| Nyasaland .....                     | 792.00      | British West Indies .....      | 2,887.78  |
| Sierra Leone .....                  | 548.00      | Fiji Islands .....             | 1,788.53  |
| Tanganyika .....                    | 772.51      | Hawaiian Islands .....         | 1,029.82  |
| Union of South Africa .....         | 2,336.06    | Japan .....                    | 1,390.00  |
| China .....                         | 17,789.38   | Netherlands East Indies .....  | 2,201.87  |
| Ceylon .....                        | 2,775.34    | Philippine Islands .....       | 1,065.26  |
| India .....                         | 18,731.60   | Samoa .....                    | 125.87    |
| Europe .....                        | 2,277.91    | Straits Settlements .....      | 462.00    |
| Palestine and Near East .....       | 1,908.74    | Retired Missionaries .....     | 1,546.00  |
| West Indies .....                   | 10,361.40   | Non-Council Missionaries ..... | 4,026.76  |
| Mexican Work in United States ..... | 630.23      | Miscellaneous Fields .....     | 2,039.15  |
| Mexico .....                        | 1,773.55    |                                |           |
| Central America .....               | 6,970.88    |                                |           |
| Argentina .....                     | 1,999.71    |                                |           |
| Bolivia .....                       | 1,094.55    |                                |           |

|                                  |              |
|----------------------------------|--------------|
| Total Disbursements .....        | \$140,118.63 |
| Charged from Reserve Funds ..... | 19,106.76    |
| Total Receipts for August .....  | \$121,011.87 |

## STATEMENT

|                                     |              |                     |              |
|-------------------------------------|--------------|---------------------|--------------|
| Received for Foreign Missions ..... | \$121,011.87 | Disbursements ..... | \$140,118.63 |
| Drawn from Reserves .....           | 19,106.76    |                     |              |
|                                     | \$140,118.63 |                     | \$140,118.63 |

# Beginning



January, 1948

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# The Passing and the Permanent

## "VAIN REPETITIONS"

An Abyssinian monk attended an Evangelical meeting. The congregation was reading the sixth chapter of Matthew. When they came to the seventh verse, the monk stopped in consternation, saying, "We repeat the Lord's Prayer 82 times in every 24 hours. Is not this what is meant by vain repetitions?"

## OPIUM PRODUCTION CUT

Colonel Sams of General MacArthur's staff in Japan reports that American occupation forces have cut off 90% of the world's illicit drug trade at its source. "When we took over, there were 100,000 Korean farmers growing poppies for opium and 300,000 Japanese poppy farms. Now there are none."

## SEVENTH-DAY KEEPERS

The Seventh-day Adventist paper *Signs of the Times* claims that the number of people who keep the Mosaic Sabbath is growing constantly. More than half a million persons are now keeping holy the seventh day, rather than Sunday—hoping, many of them, to obtain merit with God for keeping the Old Testament law. But the Scripture says, "By the deeds of the law there shall no flesh be justified in His sight." Romans 3:20.

## A WORLD GOVERNMENT

Says Albert Einstein, the famous scientist: "In the light of new knowledge, a world authority and an eventual world state are not just desirable in the name of brotherhood: they are necessary for survival." Men do not realize that God must be at the head of it or it is doomed as surely as the Babel organization of old. But the day is coming when the word will go forth: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

## IS DEMOCRACY OUR GOD?

A most astonishing document is quoted by Wilbur M. Smith. It is entitled, "The New Education and Religion," published by the Association Press of the National Y.M.C.A. Dr. J. Paul Williams is the author. In it we are told that "the second essential religious function of the public schools is the teaching of democracy as religion." Then a statement of the Articles of the Democratic Faith of the Educational Policies Commission is given together with the "Eight Loyalties" which free Americans must possess. We are informed that "the individual human being is of surpassing worth," a statement without qualification of any sort. "The free man is loyal to himself as a human being of dignity and worth." It is a "religious" humanism which is here presented, a glorification of humanity.

"If you will look carefully at these Six Articles and Eight Loyalties," comments Dr. Smith, "you will not even find the word *God* or anything that looks like *God*. If we are going to make democracy a synonym for *God*, *God* will surely take away our democracy from us."

## TWO DISTILLERIES

The *County Journal*, Shawano, Wis., says: "The manufacturer of whisky puts his grain through a distillery, called a still. It comes out as firewater. The consumer pays \$4 to \$6 a quart, or 25 to 50 cents a drink for it, puts his glass on the bar and says, 'Gimme another.' The farmer puts his grain through a distillery, called a cow, and the consumer pays 14 to 18 cents a quart for it. He takes a drink, sets his glass on the table, and says, 'Go easy on the milk, folks; the price is away up.'"

## HARD LIQUOR IN CANADA

"The liquor interests have gained a victory in Ontario," reports *Alliance Weekly*. "For the first time in three decades, hard liquor is on sale by the glass." Municipalities with less than 50,000 population must first pass a local option measure, but larger municipalities have no choice in the matter. Formerly hard liquor was available only from Government stores, on a ration basis, and drinking was not permitted except in one's home. Perhaps it is significant that the new liquor license act went into force April 1—All Fools' Day—for liquor makes fools of all who drink it, and the province may look back to that date with regret.

## CONTRIBUTIONS FOR PALESTINE

Jews throughout the world contributed \$6,750,000 towards colony construction in Palestine, during the five-month period ending February, 1947. This was 62% more than was given during the same period a year ago. Of the total sum, Jews of the U.S.A. gave 78%.

This money, we understand, is being used by Zionist organizations which have no sympathy for the terrorists. It purchased over 17,000 dunams of land and established 25 new settlements. Some American money has been given to terrorist groups, however, and President Truman has had to issue a proclamation urging Americans to refrain from supporting, in any way, those groups which promote lawlessness or violence in Palestine.

## SOFTENED UP

It is now revealed that the German leaders who occupied France, Belgium, Holland, and Denmark were "deliberately softened and corrupted by the peoples they had conquered." Writing on the "Tragedy of the Conquerors," S. L. Colon asks, "Is there an inevitable logic to conquest, and must victory ultimately destroy the conqueror with the vanquished?" Then he points out that the Allied victors in Germany are now living such easy, privileged and soft lives that they too are going the same way. "He must be blind who cannot see that the rot has set in among the conquerors in Germany."

And how about conditions in our American homeland? There is a determined drift toward more leisure and higher wages which is a snare to God's people unless they watch. Jesus says, "Take heed to yourselves, lest at any time your hearts be overcharged with feasting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

## HOW ARE THE MIGHTY FALLEN!

The Plymouth Congregational Church of Brooklyn recently celebrated its 100th anniversary. According to the *Good News Broadcaster*, the celebration was observed with a Centennial Ball, and the dance was followed by bridge and refreshments. This is the church in which Henry Ward Beecher preached many great and powerful sermons in his day. We wonder how he would have felt had he come back for the celebration!

## NEW JERSEY JUSTICE

According to New Jersey law, when a man has been convicted of drunken driving for the second time the court can permanently revoke his driver's license. Recently a man appealed this sentence on the ground that one of the convictions was in another state, but the New Jersey Supreme Court ruled against his appeal. There is justice in such a law, for if a man drives twice when intoxicated he probably will do it again, and the third time it may be fatal to himself and others as well.

## THE FIG TREE IS BUDDING

Agnes Scott Kent reports, in *Evangelical Christian*, a conversation between a young Jew and a prominent Jewish rabbi. The youth had read the New Testament and had been powerfully moved by the claims of Christ. In an agony of emotion he sought his rabbi's counsel. "Is Jesus Christ our true Messiah?" The rabbi answered, "Is Jesus Christ our Messiah? Do not deny it. It is a fact beyond dispute. Jews everywhere are believing it." Thank God, "at this present time also there is a remnant according to the election of grace." Rom. 11:5. Pray that more Jews will believe on Him.

## COMMUNISM IN THE U.S.A.

We quote from *Christian Victory* the words of J. Edgar Hoover, FBI Director:

"The objective of the Communist Party of the U.S. is the destruction of the American way of life.

"The red scourge of communism in America is boring its way through our land like a termite. Its power and influence are out of proportion to its membership.

"The communist movement in America dates back to 1919. Its party, like a whirling dervish, has changed its name and its party lines whenever expedient.

"Last fall, the party launched an intensive training program for the 15,000 new party members, as well as for the older ones. In September and October teachers were selected and given special training.

"Every communist is taught the basic principles of organization, agitation, and propaganda.

"The world's foremost authority on communism has already laid down the party line to American communists: 'I think the moment is not far off when a revolutionary crisis will develop in America. And when a revolutionary crisis develops in America, that will be the beginning of the end of world capitalism as a whole. It is essential that the American Communist Party should be capable of meeting that historical moment fully prepared and of assuming the leadership of the impending class struggle in America.'

"If we are to preserve the American way of life, the menace of communism must be met and its forward march halted."

## It Can Be Done!

(Continued from page two)

and separated unto the things of God that pertain to holiness.

Before the Lord baptized me with the Holy Ghost I belonged to the Baptist church. I was going to the movies and doing this thing and that, though I had a hungry heart. But as soon as my peace was made with God and I was filled with the Holy Ghost I became separated. I used to be a moving picture operator but immediately that was a thing of the past. Everything changed, and I am so glad that the Holy Spirit has helped me to live a separated life. He will help all of us to do the same.

If there are obstacles you are working against, the Lord would say to you, Don't make an alliance with the adversary. The job will not be done by what you can do in the way of purifying your heart. It can be done only by the enveloping of the Holy Spirit, by the power that is above every power, the power of the Holy Ghost. We are called upon ever to lift high the standard of holiness. How will it be done? Not by polishing self, but by yielding to the power of the Holy Spirit in our lives.

The second great task to which we are called as Full Gospel people—actually the reason why we have been baptized with the Holy Ghost, is to bring about the restoration of those things that rightfully belong to the church of Jesus Christ. We are to become the instruments of God to carry out the purposes of God, and to bring the church into the full unity of the faith. I believe we ought not to compromise on our doctrines, or on our position in regard to the gifts and manifestations of the Holy Ghost, but we ought to enter into them more fully and experimentally until they are in full operation among us. Friends, we can preach about the gifts of the Spirit and be expert in telling how they should be regulated and given their proper place, but what is the use of that unless we have them fully demonstrated in our midst? The time is here, my friends, when the full manifestations of the Spirit need to come forth.

I am quite conscious of the fact that when God brought His chosen people Israel into the promised land He said, There it is, it is yours—and He described the boundaries. There was no secret about its length and breadth. God gave them the full details of it. But He said, I am not going to give it all to you at one time, because you are unable as yet to manage it all. You are unable to take hold of it all. You haven't grown enough. You will expand as a people and multiply under the blessing of God, and as you multiply, all the land will be yours. You know, friends, we may not have been able to digest all of our inheritance, and use it all from the right motives from the very beginning of this Pentecostal revival, but I believe we have grown enough and know enough about the Scriptures and about God's will by this time that we ought to lay hold of the things that are rightfully ours in this dispensation under the ministry of the Holy Ghost. However, I fear some of us are going farther from the point all the time. We are substituting other things, and it grieves my heart deeply when I hear of someone's saying, like a denominational minister who doesn't know any better, that the ability to lead the song service, or sing a solo, or take up the offering, is a gift of the Holy Ghost. No, friends, those are talents, but not spiritual gifts.

There are still the true operations of the Holy Ghost, and in order for them to come forth in full sway we have to lean heavily on the Holy Spirit and say, individually and collectively, "Lord, come forth among us in your own way, and use us under the mighty power of the Holy Ghost." Can it be done? Yes, it can.

We have seen a few folk make shipwreck in the ministry. During the last war a great many ships went to the bottom of the sea but did the United States quit building ships, or quit sailing the oceans? No, we are still sailing the seas, and building new ships. What if we have seen a few jump the traces and make shipwreck in the work of the Lord? The reality is still there.

How did Moses overcome the magicians in Egypt? The magicians put on a demonstration that belonged to the other realm, and it looked as if Moses had lost, but God was still there and Moses' serpent swallowed up the rest. If we have the real fullness of God's power it will swallow up all the little serpents. They will not look real any more. They will not even wiggle. They will disappear, because we have the real. The real will always swallow up the false. So I am not afraid to be Pentecostal from the crown of my head to the soles of my feet. Praise the Lord for evermore! If we have the power of the Holy Ghost, all is well. There is opposition, of course. There are those who say it cannot be done. But the Lord says it can be done. He says it is our rightful privilege. That is why we have been baptized with the Holy Ghost. Let us ask ourselves, Why have I been baptized with the Holy Ghost? It is for the purpose of furthering the kingdom of God and the Church of Jesus Christ.

The third great task before us is to carry the gospel to the ends of the earth. This is a direct command. It is a command of the Lord today. The Lord sends us forth to preach the gospel and establish His work where He is not known, wherever the task is not done, and even where the opposition is greatest.

I believe the reason some of us are prone sometimes to choose the line of least resistance, the way which seems easiest, is because that we do not want to let our weakness and our insufficiency

be seen. We feel that this other way is easier. We look at the mountain. But the Lord, who also looks at the mountain and sees the opposition and the hardness of human beings, wants to start a demonstration of His power in the hardest place. Why did the Lord choose Jerusalem to be the place in which to pour out His Spirit and start the Christian Church? There are other reasons but one reason is that it was the center of the Jewish religion, the place where they had crucified Jesus, where they had cried, Away with this impostor! The Lord chose to let His followers start preaching the gospel in that very spot, and it was there that He sent the first demonstration of what the Holy Ghost is and what the Holy Ghost can do. It was the hardest place in the world to start out in it seemed, but those followers of Jesus yielded themselves to the power of the Holy Ghost, and what was the result? The mountain melted away. The opposition crumbled. In one day three thousand souls were saved by the moving of God's Spirit. *It can be done, through the Holy Ghost.* Praise the Lord!

Let us look for a moment at the symbolical picture. The angel said, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," but he also showed the prophet a candlestick or lampstand of gold, which represents the Church. It is just a vessel, with no light in itself, just a vessel—nothing else. It is not one thing one day and something else the next. If we are chosen vessels we are to be that and that only. Our consecration must be to that. God has set us aside as a vessel to be used for His glory.

Then the angel showed him the bowl upon the top of the candlestick, with the seven lamps thereon, and seven pipes to the seven lamps. The oil in the bowl was carried by the pipes to the lamps. There we have a picture of the divine connection that has been made between the Lord and His church. Divine life and divine light flow from Him to His people. Thank God, there is a divine connection, and the oil of the Spirit will flow through that connection. In ourselves we are not able, but the Lord will pour in a sufficient supply. From the throne flows the oil that will give light in the vessel.

Thank God, there is a divine source. It is symbolized by the two olive trees, one on the right side of the bowl, and the other upon the left. There is a source that will never run dry. It is a living source. If we will keep the connection, if we will keep ourselves in the love of God, if we will remain yielded to the Spirit of God, the power will be given us to carry out the will of the Lord and get the job done.

We are glad that the temple in Jerusalem was built, and the walls were finished, in spite of all the opposition. And God is still fulfilling His purposes in the earth today, and He is going to fulfill His purposes in the future as well. If we do not occupy rightfully our place, but compromise our position and lose sight of the purpose for which we have been called, God will have to use others and we shall be set aside. But as far as God is concerned with us now, and as far as He will be concerned with us tomorrow, He does not want to build another denomination to fulfill His purposes in the earth. It is the purpose of God that we be alive, full of the Spirit of God, ever occupying our place in His will, ever ready to follow His leading, until the trumpet shall sound from the mansions on high.

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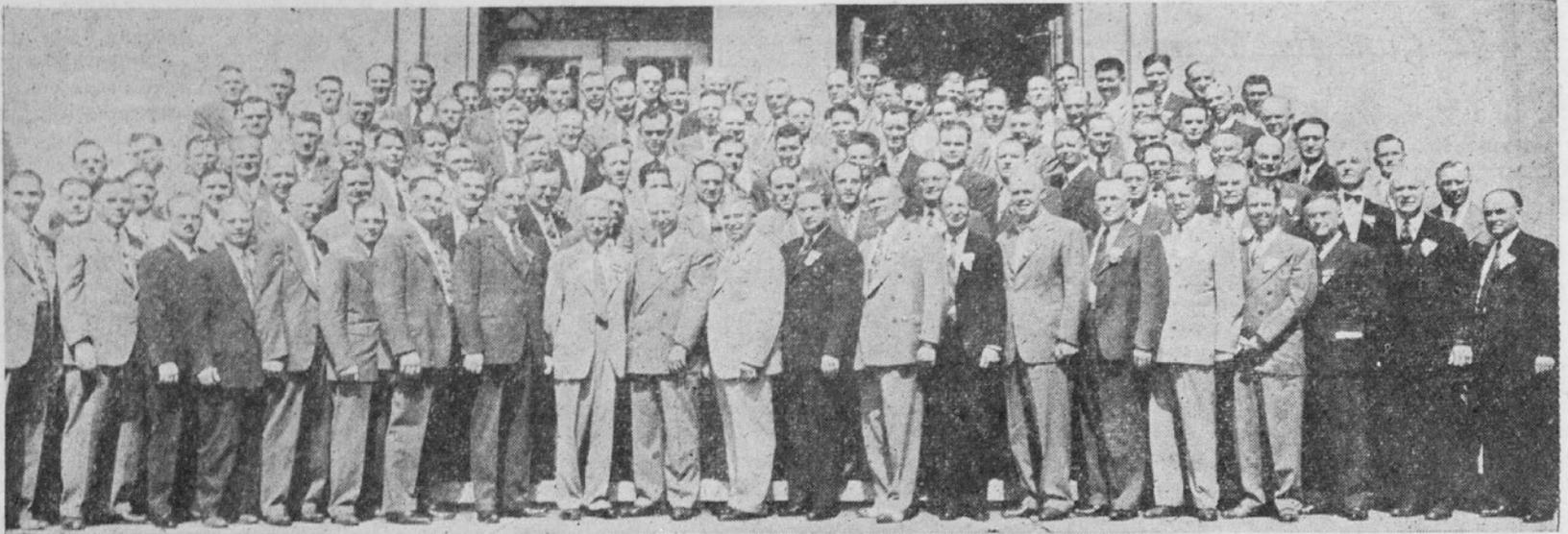
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Members of General Presbytery at Grand Rapids Council

## Diary of a Delegate

(Continued from page three)

buildings, schools or other institutions that are supported by funds solicited for the work of God through properly constituted corporations. It disapproves the holding title to such properties by the ministers of the Assemblies of God, through private ownership, corporation of sole, closed corporation or any other type of ownership where initiative of action or final authority is not vested in a corporation of the whole. In the event a local congregation is not incorporated or set in order by the District Council, title should be vested in properly qualified trustees. Where private ownership exists, the General Council strongly recommends that a properly incorporated body be formed and that title to the property be transferred to it. A disregard of this principle and recommendation of the General Council shall seriously affect the relationship to the General Council of members involved in such ownership."

Atwood Foster, Supt. of Oregon District, and chairman of the Committee on Military Service, brought the recommendation that Article XVII, Military Service, be retained in its original form. His recommendation was adopted.

A recommended change in Article X, Educational Department, Section 3, was adopted. The first paragraph of this section was deleted, to reappear in substance under the Publications Department. The section now reads: "The Church School Division of the Educational Department shall supervise the preparation of curricular material for Sunday Schools and all other kinds of church schools and shall have the responsibility of general promotion and development of Sunday Schools and all other kinds of church schools in the churches of our constituency."

There was considerable discussion concerning Section 4, "Regarding Secret Societies," under Article XVIII, Doctrines and Practices Disapproved. The suggestion was made that some reasons should be given as to why our ministers

should not belong to secret societies. Brother Williams asked L. R. Lynch, Alton, Ill., to act as chairman of a committee to consider this matter and to present some recommendation to the General Council.

It was decided that the first order of business in the afternoon session should be the election of officers.

### MONDAY AFTERNOON, SEPT. 8

The singing in the devotional service was led by Paul Cooper, Yucaipa, Calif. After being led in prayer by Paul Holdridge, Hope, Ark., we heard a message in song by Arabella Withrow, Omaha, Nebr. Then H. M. Fulfer, New Mexico District Superintendent, read Luke 7:40. Told parable of the two debtors. In men's eyes that sinful woman, who washed the Saviour's feet with her tears, seems to be the debtor who owed five hundred pence, and Simon, the moral man, seems to owe only fifty. But Brother Fulfer said the opposite may be true in God's sight. All owe a greater debt than we can pay. Were we to realize how much God has saved us from, he said, we too would weep in gratitude and have more love for Christ. Devotional service ended with vocal duet by Paul Bredesen and wife, Cleveland, Ohio. Then business began.

Roster Committee reported, 2,534 registered to date. Of this number, there were 1,140 ordained ministers, 216 delegates, and 85 missionaries, making total of 1,441 qualified to vote.

While balloting began, discussion was resumed regarding membership of ministers in secret societies. Feeling was strong for strengthening Section 4, "Regarding Secret Societies," under Article XVIII, Doctrines and Practices Disapproved, by adding reasons why membership in lodges is un-Scriptural. Some wanted to forbid members of local assemblies, as well as the ministers, to belong to any secret society. The chair pointed out that local assemblies are permitted to establish their own standards for membership, provided they endorse the Statement of Fundamental Truths for which the General Council stands, and the matter was referred to a committee once again.

Resolution was presented concerning Section

8, "Paying Tithes." While it recognized the responsibility of all believers to pay tithes, and recommended that each church provide regular and adequate support for the pastor, the motion was to disapprove the teaching that all tithes belong to the pastor. Motion passed without dissenting vote.

Ernest S. Williams was re-elected as General Superintendent on nominating ballot. Out of 1,033 votes cast, he received 910. Total of 1,070 votes were cast in balloting for Assistant General Superintendents. The four men already in these offices were re-elected on the nominating ballot, as follows: Wesley R. Steelberg, 983 votes; Gayle F. Lewis, 922 votes; Ralph M. Riggs, 879 votes; Fred Vogler, 862 votes.

I. J. Harrison, President of Southern California Bible College, read Educational Committee's report, mimeographed copies of which were distributed to all voters. It moved that a college be established, to offer a four-year course of study. Meeting adjourned before discussion of the motion could begin.

### VESPER SERVICE, SEPT. 8

Melvin Brewer, C. A. President of Southern Missouri District, had charge of Vespers. Special music was provided by two vocal duets, as well as a girls' vocal trio from the Oak Cliff Assembly, Dallas, Texas. Then James Van Meter, Chambersburg, Pa., spoke on "The Position of Pentecostal Youth in This Crisis." Read Haggai 2:4, 5 and 1 Kings 2:2, 3. Compared our position with that of the Jews rebuilding their temple. God said to them, "My Spirit remaineth among you: fear ye not." No room for pessimists in Pentecost! The Holy Spirit is still with us, and He will do the same today as He did in the early days of the Church, if we keep true.

### MONDAY NIGHT, SEPT. 8.

Emil Balliet, Springfield, Mo., in charge of service. Wesley Steelberg, Jr., was song leader. Norman Spong, Erie, Pa., led in prayer. Peter Funk presented a group from the Hawaiian Islands. They were dressed in costumes representing the different nationalities on the Islands,

and they sang and played a Hawaiian melody, "Faith, Hope, and Charity." Brother Nicholas Nikoloff, N. Bergen, N. J., made a special announcement concerning the sending of relief to Europe.

J. Roswell Flower then introduced Dr. Robert Decker, Executive President of the NAE. Dr. Decker explained the background and the purpose of the National Association of Evangelicals. At the close of his message, Brother E. S. Williams expressed his appreciation for the work of the NAE and Dr. Decker's ministry in connection with it.

Just before the evening speaker there were two musical numbers, and an announcement concerning a limited supply of the book, "What Meaneth This?" This is the latest and most complete book on Pentecost that has been published and is just off the press. The author is one of our ministers, Carl Brumback. The 800 copies taken to the Council were soon sold out. The cost of this very complete book is \$2.00. It can be obtained from the Gospel Publishing House.

O. M. Montgomery, Oklahoma City, Okla., brought the evening message on "Contrary Winds." His text was Matthew 14:22-27. Brother Montgomery cited several examples from the Scripture of those who went through hard things, but he showed how God brought them all through as they put their trust in Him.

#### TUESDAY MORNING, SEPT. 9

Morning prayer service ended with many sick ones waiting their turn for prayer and the laying on of hands. Meanwhile the devotional service began in main auditorium. K. H. Lawson, Secretary-Treasurer of Southern Missouri District, led singing, and C. E. Persing, Richmond, Calif., led in prayer.

H. M. Sheats, Superintendent of West Texas District, read 1 Sam. 17:25-36. Said that David was not afraid to meet Goliath, because he had met God and had proved His power before this time; and if we know God we need not fear the adversary who would destroy us today.

Minutes were read. Then Carl Loenser, Superintendent of our German Branch, told of the conditions he witnessed in Germany this summer. Stated that in British Zone many get only one fourth as many calories as the average American. People actually are starving to death, so he appealed to our assemblies to send a greater measure of relief.

Marrles Moore, and Indian preacher of Englewood, Colo., brought vocal solo. Then balloting began for General Secretary. J. R. Flower, who has served so many years as General Secretary-Treasurer, was elected on the nominating ballot. Out of 937 votes cast he received 677. As the chair suggested, probably many failed to vote for Brother Flower because they thought he should be elected General Treasurer, instead of General Secretary, now that the office he has held was being divided.

General Presbyters nominated three for office of General Treasurer, as follows: Alan Banks, Secretary-Treasurer of Oregon District; Wilfred Brown, Treasurer of Indiana District; and Bartlett Peterson, Superintendent of North Central District. Brother Peterson asked that his name be withdrawn, not feeling it would be God's will that he should serve in this capacity. Out of 962 votes cast on the first ballot, Brother Brown received 459, Brother Banks 270, and the

rest were divided among 35 other brethren. Since there was no election, a second ballot was cast.

Educational Committee's report came before the house again. Question of whether or not we ought to erect a liberal arts college was discussed. Speakers were heard on both sides until adjournment time.

#### TUESDAY AFTERNOON, SEPT. 9

Troy Helms, Columbus, Georgia, was in charge of the devotional service. Harold Keener, Bakersfield, California, led the singing. Because of the business yet before the General Council there was no afternoon devotional speaker.

Brother E. S. Williams presided over the afternoon business session.

Brother Wilfred Brown, Treasurer of the Indiana District, was elected to serve the fellowship as the General Treasurer of the General Council. Of the 886 votes cast, Brother Brown received 602.

The nominations of the General Presbytery for the office of Foreign Missions Secretary were Noel Perkin and H. B. Garlock. Brother Noel Perkin was re-elected to fill this office. 834 votes were cast, and Brother Perkin received 742.

Discussion continued concerning the matter of whether or not we should establish a liberal arts college. It was decided not to limit debate concerning this question. However, after one speaker on the affirmative and one on the negative sides, there was a message in tongues and interpretation, followed by a message in prophecy. A wave of praise and worship swept over the assembly, and Brother Williams led us in the singing of that beautiful chorus, "Sweet Will of God." A brother then said he felt moved by the Spirit of God to move the previous question, and this motion carried. This meant that debate was closed and a vote would be taken. The vote, taken by secret ballot, was as follows: those in favor of establishing a liberal arts college, 326; those opposed 641.

Brother L. R. Lynch, Chairman of the Committee on Secret Orders, presented the following amendment for Section 4, Article XVIII. "Ours is a last-day message in preparation for the coming of the Lord (Matt. 24:14), leaving us no alternative but wholehearted devotion to the cause of spreading the gospel (Luke 9:62), and it is well known that the various secret orders require much valuable time and interest, thus diverting the servant of the Lord out of the way (Eph. 5:16).

"The nature of such organizations demands secrecy (John 18:20, Acts 26:26) reinforced by unChristian oaths (Matt. 5:34) and strong attachment by binding obligations to persons who are for the most part unregenerated (2 Cor. 6:14). Moreover, the spirit, philosophy, and general influence of such secret orders aims at the improvement of the natural man only (1 Cor. 2:14; Col. 2:8), thus wrongly channelizing by incorrect interpretation important spiritual truths. (2 Peter 3:16)

"Confidence in the secret orders and their teachings has always tended toward the embracing of a false hope of salvation through good works and improved moral service. (Ephesians 2:8, 9)

"In consideration of the foregoing, all ministers affiliated with us shall refrain from identifying themselves with any of the secret orders

which we recognize as essentially of the world, worldly, and we advise any who may have identified themselves with such orders to sever their connections therewith. (2 Cor. 6:17). Furthermore, our ministers are requested to use their good influences among our lay members to dissuade them from such fraternal affiliations. (1 Tim. 4:12; 2 Tim. 2:24-26)"

This amendment carried, and will be incorporated in our bylaws.

Brother Leonard Steiner, Secretary of the International Pentecostal Fellowship brought a report concerning the office at Basle, Switzerland, and the activities of the organization. An offering was received for this work.

Ballots were cast for the four remaining members of the Executive Presbytery. The following names were nominated from the floor: Flem Van Meter, D. P. Holloway, T. J. Gotcher, Bartlett Peterson, R. J. Thurmond, F. C. Cornell, Wallace Bragg, Marvin Smith, J. O. Savell, George W. Hardcastle, A. A. Wilson, R. C. Jones, A. L. Chadwick, W. T. Gaston, E. L. Newby, Frank Gray, Roy Smuland, Arthur Berg, F. D. Davis, Bert Webb, W. I. Evans, Charles Scott, F. J. Lindquist, H. S. Bush, and W. E. Long. 902 votes were cast on the first ballot. 602 were required for election, and there was no election on the first ballot.

Brother Irvine Harrison, Chairman of the Educational Committee, brought the committee's recommendation that the board of directors be instructed to add a fourth year, or a fourth and fifth year, of advanced training for those who desire it at Central Bible Institute; the fourth year to be added in 1948-49, the fifth year, if added, in 1949-50. This recommendation was accepted. Brother Harrison explained that there was no thought to change the scholastic work now being offered at Central Bible Institute, but merely to give additional work to those who desire it and are asking for it.

Decided to devote the evening meeting to business, with the exception of a short message from Brother Fred Squires, President of the Full Gospel Testimony Assemblies in the British Isles.

#### VESPER SERVICE

A short C. A. Vesper service was held at 6:15, at which Davis Martin, Industrial Chaplain at the Ford Plant in Dearborn, Michigan, told of the work in the plant. This meeting had to be shortened in view of the fact that the evening business session was scheduled to begin at 7 o'clock.

#### TUESDAY NIGHT

Grant Wacker, Watertown, S. D., led the singing. Prayer offered by Ralph M. Riggs, after which Joseph Dunets, Cheyenne, Wyo., brought vocal solo. Wildon Colbaugh, Assistant Editor of the "The Missionary Challenge," announced that in 1948 that paper will be published monthly (instead of quarterly) at \$1.00 per year, and many subscriptions were received. Then Gustav Kinderman, Field Secretary for Europe, spoke briefly. Said excellent food packages now are being bought in Denmark. Recommended that all who want to provide food for the needy Pentecostal saints in Europe in the cheapest, fastest, and surest way send their offerings to the World Missions Department, Springfield, Mo.

At Brother Williams' personal request Marcus Gaston sang, "Traveling Home on the Pilgrim Road." Evening message brought by Fred

Squire, President of the Full Gospel Testimony, England. First he played his concertina and sang a solo. Then he read Heb. 11:13 and Luke 11:9, announcing his subject as "Seekers." Some of his remarks were directed to preachers, and some to sinners. Closed with an invitation to all who wanted to seek soul satisfaction in Jesus, and a fine young mother went forward to surrender her heart to Christ.

Many visitors and friends from the Grand Rapids area retired to the smaller auditorium where another devotional service was held. The voting constituency remaining in the main auditorium then proceeded with business, Gayle Lewis presiding.

On the second ballot 812 votes were cast, and Bartlett Peterson was elected as an Executive Presbyterian.

Motion carried that we reaffirm the action taken four years ago in regard to our affiliation with the National Association of Evangelicals.

Wallace Bragg, Philadelphia, Pa., reported for the Radio Committee. The report expressed gratitude to the Radio Commission for the achievements of the National broadcast, "Sermons in Song." It recommended that the program be more informal, conveying greater warmth and personal appeal. It asked that more time be allowed for the message, and that the musical arrangements conform more closely to common custom. (It was pointed out, however, that no changes can be made until after November 30, as recordings already are cut until that date.) The report requested greater support for the broadcast be given by all in our fellowship. It further asked that pastors supplement their donations by receiving special offerings at Christmas and July 4, and urged that a portion of any profits realized by the Gospel Publishing House be allotted to "Sermons in Song." The report was adopted with very little discussion.

Russell Olson, Minneapolis, Minn., brought the report of the Home Missions Committee, but it was referred to the General Presbytery.

On the third ballot there were 787 votes cast for Executive Presbyter. D. P. Holloway, Cleveland, Ohio, and Flem Van Meter, Marysville, Ohio, both were elected, leaving only one office to be filled.

Meanwhile, in the smaller auditorium, a blessed meeting was going on. Esther Mae Cooper, Sierra Madre, Calif., was the song leader. Eugene J. Bascue, Paola, Kansas, sang "The Holy City." Trio from South Africa (D. A. Hanekom, I. D. W. Bosman, and H. W. Stewart) sang choruses in Afrikaans and then in English. The speaker was David du Plessis, General Secretary of the Apostolic Faith Mission in South Africa, a large body of Pentecostal assemblies standing for the same doctrines as we do. He read John 2:1-11. Said that the Lord is still putting the wine of His Spirit into plain waterpots, rather than shapely wineskins. Expressed conviction that we are on verge of a greater revival than anything that has been known in this century. Gave altar call, and a number went forward to receive the Baptism of the Holy Spirit.

#### WEDNESDAY MORNING, SEPT. 10

Troy Helms in charge of devotional service. Phil Wannemacher, Milwaukee, Wis., led singing. W. T. Garvin, Tulsa, Okla., offered prayer. Several testimonies were given concerning the

blessing received at the General Council. One woman testified to a healing from asthma two years ago at the General Council. Said she has not been afflicted since. A minister testified to the Lord's financial help in making it possible for him to attend the General Council.

Chaplain Colonel Peter Schroder, representing the War Department, presented an award to the Assemblies of God for contributing 30 chaplains who served the armed forces during the war. Chaplain Schroder presented to Brother Williams a certificate of appreciation signed by the Secretary of War, and the Chief of Chaplains. After Brother Williams' response to Chaplain Schroder's presentation the congregation stood and sang, "God Bless America."

Brother Gayle Lewis, one of the Assistant General Superintendents, presided over the morning business session. Balloting continued for the fourth executive presbyter. Flem Van Meter and D. P. Holloway, already elected, spoke, pledging their loyalty and asking for the prayers of the people as they entered upon their new duties. Aaron Wilson, Kansas City, was elected as the fourth Executive Presbyterian.

Russel Olson, Minneapolis, Minn., Chairman of the Home Missions Committee, brought the report and recommendations of that committee. Among other recommendations, the Committee suggested that a world missions program be offered which divides our funds as follows: 70% Foreign Missions, 20% District Home Missions, 5% National Home Missions, 5% General Missionary Department's Expense. It was also decided to devote one page of the "Pentecostal Evangel" to Home Missions whenever there is sufficient news of interest to the fellowship.

#### WEDNESDAY AFTERNOON, SEPT. 10

After being led in a few songs by B. B. Compton, Newton, Iowa, we were led in prayer by C. T. Beem, McCook, Nebr. Then business was resumed, with Brother Riggs presiding.

Bert Webb, Secretary of the Young People's Committee, read the report of that Committee. Article XII of the Bylaws, entitled, "Young People's Department," was amended so as to provide a committee of five others to work with the Director in an advisory capacity. This committee shall include the Director's assistant and two others who are at Springfield, and the two remaining members shall be chosen from the field at large. There was considerable discussion as to whether the head of the Young People's Department should not be known as Secretary. It was decided that the title, National C. A. Director, should continue to be applied to the head of the Department, and that his assistant should be known as the National C. A. Secretary.

Frank Gray, Chairman of the Foreign Missions Committee, read that committee's report. It appealed for a greater measure of support for foreign missions. It stated that the missionary giving in our fellowship, per capita, is only one quarter of that which is given for missions in some religious organizations. It asked that missionary speakers be invited to present the needs of the foreign fields in all our churches, fellowship meetings, camp meetings, district council gatherings, and other assemblies. In order to reach our goal of 1,000 foreign missionaries our offerings must be increased greatly; this can be done if everyone will sacrifice for Christ and give regular missionary offerings.

In order to stimulate regular monthly giving

it was decided that the amount given for missions each month by each local church shall be published in the EVANGEL as in days gone by.

Mrs. R. J. Thurmond presented the report of the Committee on Women's Missionary Councils. The ladies have been meeting each morning during the past week to discuss this work; they have heard several fine speakers, including Mrs. F. J. Lindquist, Minneapolis, Minn., Mrs. Leonard Steiner, Basle, Switzerland, and Robert McGlasson of the Foreign Missions Department's New York office. The committee's report mentioned a few of the many good services that Women's Missionary Councils are rendering. A new project is the equipping of a children's home in Shanghai, China. Sister Thurmond moved that the General Council recognize and encourage the work of the Women's Missionary Councils under district supervision and in cooperation with the Home and Foreign Missions Departments of the General Council. Motion carried. It was also moved and carried that the committee's excellent report be accepted and incorporated in the General Council minutes.

Herman Johnson, Assistant Chairman of the Committee on Old Folk's Homes, reported the recommendations of that committee. He moved that a Welfare Association be created, with a board of seven men, to work within the Executive Presbytery in determining a basis for the establishing of Old Folk's Homes and Children's Homes by our District Councils. Motion carried.

T. R. Brubaker read the report of the Ministers' Benefit Association Committee. He moved that we adopt the articles of incorporation which the committee had drawn up. Meeting adjourned before discussion could commence on this matter.

#### WEDNESDAY NIGHT, SEPT. 10

A vesper service had been announced, but a large number already had left the city and those who remained were busy packing or saying good-bye, so no C. A. service was held tonight.

Arnold Hashman, Michigan C. A. President, led singing. James Clark, Chicago, Ill., led in prayer and gave his testimony. There was considerable discussion concerning the Minister's Benevolent Fund. Finally decided that this matter be made the first order of unfinished business at the next General Council.

A recommendation drafted by the District Sunday School representatives was brought before the Council. The following goals for the year, October 1, 1947—September 30, 1948, were adopted: (1) An average increase of 100,000 in average attendance, and (2) a total of 12,000 teacher training certificates issued to Sunday School workers by the District Sunday School representatives.

It was decided to appoint a committee to study the matter of establishing a colored branch of the Assemblies of God. Resolution passed to the effect that whenever our Assemblies of God members move from one place to another that the home pastor notify the pastor of the place where their members are planning to reside. Also decided to list all local Assemblies of God in the telephone book and all other available means of publicity.

Invitations for the next General Council were presented from Seattle, Portland, Denver, and New Orleans. The matter of where the General Council shall be held in 1949 was referred to the Executive Presbytery.

The meeting adjourned with the singing of "Blest Be the Tie That Binds," and prayer offered by our General Superintendent.

### ON FIRE FOR GOD

(Continued from page four)

ture each night, hold up a rod for the sheep to jump over. Any sheep not able to jump over the rod is considered sick. We've lowered the rod; we've thrown down the bars little by little to let in this one for advantage, and that one for prestige and another because he has a good job, and another because he is from some prominent family in the church. For this reason and that we have compromised and lowered our standards until our churches are filling up with worldly people. It is legitimate and right that a ship should be in water, but when the water gets into the ship the ship is going to sink. It is legitimate and right that the Church should be in the world, but when the world gets into the Church she's going to sink. The fire has burned in this Pentecostal bush and it's holy ground.

Not only for this world should we live a holy life, but for the world to come as well, for without holiness no man shall see the Lord. You ask, Who's going up when Christ comes? I'll tell you. It is the holy men and women who are going to be caught up when Christ returns. If you are determined to flirt with this godless world and lock arms with this age that hates God and hates Christ, you're no fit one to be of His holy bride. The Bridegroom is holy and He's going to have a holy bride.

It was a desert land where the bush was burning; a symbol of unholy environment. This world has never been and never will be a friend of Christ. This bush is in a desert. We are in an unholy environment. The devil is the god of this world, and he is the prince of the power of the air. When we as individuals, as Assemblies, or as a movement get popular with this godless world, it is a sign that we're compromising our experience and becoming like the world. The world hates God and hates Christ and hates God's people. It always did and always will. And the world that hated Christ and put Him on the cross, if you live holy enough and are fully enough filled with the Holy Ghost, will hate you, too. I shudder when the world begins to like us, begins to pat us on the back and say, You're a pretty nice crowd. The godly shall suffer persecution. I'm not asking for trouble nor for persecution, but I'm asking for that power that should possess the people of God of which persecution is a sure sign. In days past they hanged saints on trees and burned them alive, they threw them to the wild beasts, they killed them by the thousand until their blood ran in the streets. And should I, as sings the song-writer, go to heaven on flowery beds of ease when saints of old sailed through bloody seas? I think we should not look so much for medals and for applause and earthly crowns, but rather long to have scars of battle upon our bodies. Lacking these we shall be unworthy to stand anywhere near Paul who said, "I bear in my body the marks of the Lord Jesus." As a Pentecostal movement we know very little of real persecution that anciently accompanied the saints of God.

We're in a desert. As you go down the street

is there anything that speaks of God or righteousness? Do you hear anybody saying, "Glory to God," or "Hallelujah." Do you find *Evangels* on the newsstands? No sir. I said to someone today it's almost like a miniature millennium around Grand Rapids. It's unusual, but I declare it's delightful to walk down the street or into a restaurant where everybody you see is a baptized saint of God, and you can say, "Glory to God," without causing a riot. What's the difference where they are from—Mexico, California or wherever, it doesn't matter. We're all saved and filled with the Holy Ghost. It was a nice thing to ride on the hallelujah train from Texas. Nobody smoking—nothing smoked but the engine. Glory to God! You could walk down the aisle and say, "Praise the Lord." You know it's going to be that way in the millennium. Everybody you meet can say, "Glory to God!"

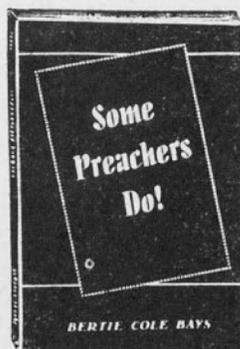
But I remind you, we're not in the millennium yet. Our bush is in the desert. We are in a battle, not at a picnic. There are malicious enemies on your trail twenty-four hours a day, trying to quench your testimony, to kill your soul, to stop your prayer life, to stop your shout of victory, to cool you off and kill your experience. The world and the flesh and the devil have combined to kill off every saint of God they can. If you keep up your prayer life, keep consecrated, live in the will of God, the devil will never get you.

Oh, you say, that's old-fashioned, we've heard that! Well, you're hearing it again. There's no new method. You can try to get around this all you please, but the only way you'll ever live a holy life is to keep your nose in that old Book and keep your trousers worn at the knees.

God spoke out of this bush. God speaks out of fire. God is speaking to the world today out of the people who are on fire for God. God is still speaking out of the fire. I remember when I was just a boy I used to go to the United Brethren church. Every winter for six weeks we had what they called protracted meetings,

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and we had evangelists that stood in the pulpit night after night and blazed away the old-fashioned gospel of Christ until sinners were around the altar. The old United Brethren church wasn't Pentecostal, but I saw them go around that old church with their handkerchiefs in the air praising God. They lay under the power. They called it "*spells*." They took them home at the midnight hour in a sled or a wagon. We need more of that in *Pentecost*. It would do all of our churches good if we had some folk who got so full of the Holy Ghost that we had to take them home in a car.

God speaks through men and women who are on fire for God. We need more fiery evangelism. **Evangelism is dying in our movement.** Many of our assemblies have a large crowd on Sunday morning. They hear a deep message, but haven't enough depth to come out on Sunday night and win souls for Jesus. You're not very deep when you don't love souls. A warning signal flies right at that point. A lot of our assemblies have crowds on Sunday morning, but Sunday night a lot of our preachers are preaching to a dozen people. It is tragic that our people are losing their evangelistic fervor. I feel that our ministry ought to preach with fire in their souls.

I remember many years ago a dear brother who has gone on to glory laid his hand upon my shoulder and repeated those words several times. "*He maketh his ministers a flame of fire.*" Preachers, let me beg of each of you tonight, get the fire burning in your soul. Jeremiah said, "I will not make mention of him, nor speak any more in his name," and then he said, "His word was in my heart as a burning fire shut up in my bones."

Is the message of God as a burning flame in your soul? I feel that we ought to get so enthused over this thing and so filled with the fire of God that as we speak we would speak as the oracles of God and our word would be a flame. The wise man said, The slothful will not roast that which he took in hunting. Preaching needs fire in it.

I'm still a young man, but let me say something to you: A lot of our people have preachers who don't get enough fire in their sermons to roast what they caught in hunting. The preachers are serving the people with cold lunches and icebox snacks. This bush attracts men when it burns. You wonder how to get people in your church? Get on fire and people will come to see you burn. When Moses saw the fire he turned aside to see. Nobody will follow an ice wagon but people will get up in the middle of the night even in winter to go to a fire. We thought if we had the proper program, if we got our songs arranged just right, had a real good song leader and our preacher's preaching went off just so with no mistakes, maybe we should attract a few folks. Well, brother, we'll never get people into our churches by fine programs. The church is killed now with programs and rituals. The churches of the world are dead and should be buried.

It is the Holy Ghost, that made us Pentecostals, but we are reverting to the thing we came out of. We are depending on our cloquence, upon our lovely program; we are trying to attract people with our talent but we preachers never will match other preachers. That isn't too complimentary. We have good preachers, don't mistake me. But listen, we'll have an awful time trying to match some of

the D.D.'s or L.L.D.'s of this world. We'll never have choirs that match some of the choirs of our denominational churches. We'll never get money enough to build edifices like those they build.

I beg of you don't go back to the old dead refrigerator you came out of. Let's keep the fire burning! Oh, it's the fire, not the bush, that attracts. When the fire goes out in your

church nobody will bother turning aside to see you.

One day two little flower pots sat on the altar of a church on Easter Sunday morning. One little flower pot said to the other, "My, I must be nice looking, everyone that comes by adores me." The other flower pot replied, "You don't need to boast; they're not admiring

you, but the lily that grows in you." It isn't you and I, it's Christ, it's the Holy Spirit who attracts the people. When somebody sings a lovely song, preaches a good message, grips our hand and becomes a blessing to our life, we often make the mistake of glorifying that person. Thus we may ruin the ministry of a man by exalting him with flattery. It is not man, it is not I, it is not someone else, it is not the sermon, it is not the song, it is not the handshake. If there's any blessing, if there's any power, if there's any Spirit, if there's any uplift, it's the Holy Ghost. Let's quit exalting flesh and let's glorify the Lord of glory. No man is wonderful. Christ is wonderful. That is one of His names. I remind you, your church and this entire movement that it doesn't matter if we have been in existence many years, we can't do one thing without Christ. We shall fish all night and never catch a fish without Christ. But when we let down our nets at the command of the Master we'll get a boatload.

You can take a piece of paper and write on it a lot of zeroes. Without me, Jesus said, you can do nothing. You are a zero without Christ. We hate to admit that, but it's true. Although you've gone to Bible school, preached for fifty years, even though you've been greatly blessed, you still need Christ. Without Christ you are a zero. Put a line of zeroes across a page and ask how much does that represent? Nothing. Suppose we set down six of them. That is nothing. But when you put a one in front that's a million. And who is that One? That One is Christ. Without Christ we are zeroes, but when Christ is in front of us we're a million. This Pentecostal movement is a burning bush. There's nothing attractive about us, but thank God for the fire that burns in us! I pray that whatever comes or goes we shall never compromise our message but that somehow the fire, the fire of God, will burn on unquenched until Jesus comes.



## Books on China

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## Coming Revival

(Continued from page five)

some sixty, and some an hundredfold.

There will be an abundant harvest. Whose harvest will it be? The Lord's. Always remember that He is "the Lord of the harvest." But He needs helpers. Let us pray that the Lord of the harvest shall thrust forth laborers into the harvest field. Though the harvest is the Lord's, He delights to have the willing service of His saints. It is their privilege to be "workers together with God."

On a certain occasion Christ said unto Simon, "Launch out into the deep, and let down your nets for a draught." Luke 5:4. The word of the Master was obeyed, and they brought in a great multitude of fish. They had previously toiled all night, and caught nothing; but at Christ's word they let down their nets on the right side. Peter thought he was a good fisherman, but he did not know so much as the Creator of the fish. There is a divine time to launch out, as well as a divine place.

A great harvest is coming. Or, to change the figure of speech, shoals of fish will be rushing into the nets to be caught; and the nets will not break in hauling in

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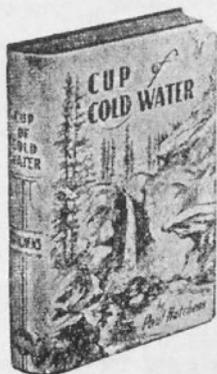
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**THE LAST FIRST**

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**GO WITH HIM TWAIN**

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**A NEW SONG**

A wounded serviceman overseas believes all have forsaken him, which causes difficult situations to develop.

**LISTEN THE BELLS**

An heiress, an airplane hostess, an army chaplain, and an air pilot were suddenly drawn together by a plane crash in a blizzard, which leaves both Doris Renfro, the heiress, and Philip Dodd, the chaplain, paralyzed. The plot works itself out amid hospital scenes.

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the fish, and supernatural strength will be given to the workers who haul in the nets.

The harvest belongs to the divine Husbandman. Have faith and confidence in Him who gives the command, and who also gives the power and the results.

**Coming Meetings**

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

ST. LOUIS, MO.—Palm at Jefferson, Oct. 5; Christian Hild, Evangelist.—Henry Hoar, Pastor.

ELYRIA, OHIO—Meeting in progress; Evangelist and Mrs. Gene Martin, Creston, Iowa.—David Hogan, Pastor.

DETROIT, MICH.—Berea Tabernacle, 4th and Forest, Sept. 30—Oct. 12; Evangelist and Mrs. Arthur Ottson.—Samuel Wilson, Pastor.

WORTHINGTON, MINN.—1518 Miller St., Sept. 30—Oct. 12; Esther Mae Cooper, Los Angeles, Calif., Evangelist.—Lloyd Christiansen, Pastor.

MORRO BAY, CALIF.—Revival and Youth Crusade in progress; Irene and Wesley Kaufman, Tacoma, Wash., Evangelists.—Guy A. London, Pastor.

CHICO, CALIF.—Sunday School Convention, 1518 Park Ave., Oct. 5—7, morning, afternoon, and evening; L. W. Suter, District Sunday School Representative, in charge.—E. Wm. Anderson, Pastor.

SAGINAW, MICH.—C. A. Rally, Gospel Tabernacle, Sept. 29, 8:00 p.m. M. A. Jollay of Flint, Speaker.—Irving M. Mitchell, Pastor.

KENMARE, N. DAK.—Sept. 16—26; Eric Forsgren of Stockholm, Sweden, Artist-Evangelist.—L. W. Backman, Pastor.

**NORTHWEST BIBLE INSTITUTE**

Northwest Bible Institute, Seattle, Wash., will open Sept. 29. Alumni rally, Oct. 9. Public reception, Oct. 10.—Henry H. Ness, Principal.

**TEXAS DISTRICT BIBLE CONFERENCES**

Texas District Fall Bible Conferences: San Angelo Section, 1002 N. Oakes St., San Angelo, Sept. 30—Oct. 1. Wichita Falls Section, Church and Grand Sts. Olney, Oct. 2—3. Ft. Worth Section, Boulevard Assembly, 14th and Boulevard Sts. Ft. Worth, Oct. 7—8. Dallas Section, Mt. Auburn Assembly, 703 Beacon St., Dallas, Oct. 9—10. Greenville Section, Morgan and Barrett Sts., Denison, Oct. 14—15. Paris Section, Sulphur Springs, Oct. 16—17. Tyler Section, Kilgore, Oct. 21—22. Lufkin Section, First Assembly of God, Lufkin, Oct. 23—24. Beaumont Section, Glad Tidings Assembly, Beaumont, Oct. 28—29. Houston Section, Magnolia Park Assembly, 79th and Baltimore, Houston, Oct. 30—31. Waco Section, Calvary Assembly, 18th and Dutton, Waco, Nov. 4—5. Austin Section, Luling, Nov. 6—7. San Antonio Section, Eastland Hts. Assembly, Walters and Grimes Sts. San Antonio, Nov. 11—12. Yoakum Section, 609 E. North St., Victoria, Nov. 13—14. Corpus Christi Section, Houston St. and Ireland Ave., Aransas Pass, Dec. 2—3. Valley Section, Brownsville, Dec. 4—5.

Over-all theme, "The Minister." The headquarters staff will be the speakers. Services daily, 10 a.m., 2 and 7:30 p.m. For further information write your Presbyter or the Headquarters Office, Waxahachie, Texas.—J. O. Savell, District Superintendent.

SAGINAW, MICH.—Gospel Tabernacle, Sept. 28—Oct. 12; Paul Kauffman of Canada, Evangelist.—Irving M. Mitchell, Pastor.

DRYFORK, W. VA.—Meeting in progress; Evangelist and Mrs. Paul R. Ridings of Martinsburg.—W. C. Blewitt, Pastor.

QUINCY, ILL.—Bethel Church; Sept. 23, for 2 weeks or longer; John Bostrom, Pasadena, Calif., Evangelist.—Mr. and Mrs. F. R. Davidson, Pastors.

YOUNGSTOWN, OHIO—2821 Hillman St., Oct. 7—; Glenn West, Dayton, Ohio, Evangelist.—Howard R. Davidson, Pastor.

BELLEVILLE, ILL.—Full Gospel Tabernacle; Oct. 5, for 2 weeks; Jean Benefiel, Grand Rapids, Mich., Evangelist.—T. M. Kimberlin, Pastor.

WARREN, OHIO—Rally Day, Promotion Day, and Homecoming, First Pentecostal Church, 235 Highland Ave., Oct. 5. Special speaker, E. E. Bond. Services 9:30, 10:45, and 7:30.—Paul J. Emery, Pastor.

ELMER, MO.—Annual 3-day Fellowship Meeting, Oct. 7—9; A. A. Wilson, speaker. Lodging and meals free to all who attend. W. Glen McClure, Presbyterian.—James A. McCall, Pastor.

TRENTON, TENN.—Oct. 8—; Evangelist and Mrs. D. C. Ogden of Covington.—E. O. Cranford, Pastor.

AVONAL, CALIF.—7th and Fresno Sts., Oct. 7—; Bill Durbin, Cowboy Evangelist.—Gerald R. Furman, Pastor.

OWENSVILLE, MO.—Fellowship meeting and dedication service, Oct. 11. All-day services. District Superintendent Bert Webb, main speaker. All former pastors and members who have moved away are urged to be present.—Harold Moll, Pastor.

CHICO, CALIF.—1518 Park Ave.; Oct. 12, for 2 weeks or longer; Evangelist and Mrs. Mirko Parlotz, Detroit, Mich.—E. Wm. Anderson, Pastor.

HARLINGEN, TEXAS—11th and East Madison Sts.; Oct. 12, for 2 weeks or longer; Ernest Reb of Ft. Worth, Evangelist. Neighboring churches invited to co-operate.—H. G. Weathers, Pastor.

Space for address or church announcement

GRAND RAPIDS, MICH.—Youth for Christ Rally, Oct. 11; Evangelist Arthur Ottosen, speaker.—Wright Van Plew, Director.

HIGHLAND, CALIF.—1749 East Base Line; meeting in progress; J. H. Unruh of Hemet, Evangelist.—George D. Scott, Pastor.

CAMANACHE, IOWA—Fellowship Meeting, Oct. 4. Services 2:30, 6:30 and 7:30 p.m. Supper at Garner's Hall, 5 p.m. Bring basket lunch and musical instruments. Stanley Clarke, District Superintendent, will be with us. Ralph E. McCaulley, Presbyter.—Carl Bergman, Pastor.

MICHIGAN DISTRICT PRAYER CONFERENCE  
Annual Michigan District Prayer Conference, Bethesda Missionary Temple, 7616 E. Nevada Ave., Detroit, Mich., Oct. 6-7. First service 2:30 p.m., Monday. Services 10:30, 2:30, and 7:30. Evangelists Gladys Pearson and Margaret Plunkett, evening speakers. For accommodations write James Beall at church address.—Mrs. E. D. Cooley, District Secretary.

NEW YORK-NEW JERSEY DISTRICT PRAYER CONFERENCE

New York-New Jersey District Prayer Conference, Riverside Full Gospel Tabernacle, 688 Tonawanda St., Buffalo, N. Y., October 7-9; Flem Van Meter, guest speaker. District Superintendent Thos. R. Brubaker will be present. Services 9:30, 2:30, and 7:30. Accommodations provided free as far as possible. Meals at nearby restaurants. Write ahead to Frederick D. Drake, Prayer Conference Leader, 688 Tonawanda St., Buffalo 7, N. Y.

EASTERN DISTRICT S. S. CONFERENCES

Eastern District Sunday School Conferences: Lancaster, Pa., Oct. 3-5; New Castle, Pa., Oct. 6-7; Jeannette, Pa., Oct. 8-9; Altoona, Pa., Oct. 10-11; Wilmington, Del., Oct. 12-13; Danville, Pa., Oct. 14-15; Moosic, Pa., Oct. 16-17.

Services 1:45 and 7 p.m., first day; 9:30 a.m., 1:30 and 7:00 p.m., second day. L. C. Honderick, F. F. Reidenbach and the Sectional S. S. representatives, assisted by local workers, will be the speakers.—F. F. Reidenbach, Sunday School Representative.

NEW ENGLAND DISTRICT COUNCIL

The New England District Council will convene at the Hartford Gospel Tabernacle, Warren Terrace and West Beacon St., West Hartford, Conn., Oct. 13-16. J. R. Ashcroft, 16 Lockwood Terrace, West Hartford, Pastor. Gayle P. Lewis, special speaker.

Opening rally, Oct. 13, 7:30 p.m. Business sessions, 9:00 and 2:00 daily. Evangelistic services each evening at 7:30.

The District Presbytery will convene Oct. 13, 9:00 a.m.—Roy Smuland, District Superintendent; by Lyle W. Butler, District Secretary.

OHIO PRAYER CONFERENCE

Fourth Annual Prayer Conference, sponsored by Southwest Ohio Fellowship, Bethel Temple, Dayton, Ohio, Oct. 13-15; Fleming Van Meter, Fellowship Chairman, in charge. Services: 10 a.m., devotions and prayer; 2 p.m., devotions, message, and prayer; 7:30 p.m., evening service. E. E. Bond and Byron D. Jones, Speakers. For over-night entertainment write Cecil Good, Host Pastor, 104 Buckeye St., Dayton, Ohio.—Irwin W. Phillips, Secretary-Treasurer.

OKLAHOMA DISTRICT COUNCIL

The 32-d Oklahoma District Council will meet at Convention Hall, corner Brady and Boulder Sts., Tulsa Okla., Oct. 6-10. First service, C. A. Rally, Monday, 7:30 p.m., with District C. A. President L. B. Keener in charge. Business sessions will open Tuesday, 10 a.m., District Superintendent F. C. Cornell in charge. Those desiring ordination will secure the proper blank from the District Secretary, fill it out in ink, and present it to the Credentials Committee during the Council Session. For further information write V. H. Ray, District Secretary, Box 1341, Oklahoma City, 1, Okla.

ALABAMA HOME MISSIONARY RALLIES AND MINISTERS' INSTITUTES

Mobile, Assembly of God, Michigan Ave., Oct. 13-14. Excell. Assembly of God, Oct. 16-17. Opp, First Assembly of God, Oct. 20-21. Dothan, First Assembly of God, Oct. 23-24. Opelika, Assembly of God, Oct. 27-28. Siluria, Alabaster Assembly of God, Oct. 30-31. Birmingham, East End Assembly of God, Nov. 3-4. Millport, Liberty Gospel Tabernacle, Nov. 6-7. Toxey, Assembly of God, Nov. 10-11. First service at night, first day; 3 services next day. Marvin L. Smith, T. H. Spence, and Howard P. Trawick, special speakers. Others will be speaking also. First night of each convention given over to a big Home Missionary Rally.—Marvin L. Smith, District Superintendent.

MISCELLANEOUS NOTICES

NEW ADDRESS—1303 N. Second St., Lamesa, Texas. "We have accepted the pastorate here."—Pastor and Mrs. Neil Sawrey.

NEW ADDRESS—P. O. Box 58, Cape Girardeau, Mo. "After serving as pastor of Evangel Temple, Miami, Fla., for the past number of years, we have resigned this work to return to the evangelistic field."—Chas. O. Neece.

WANT TO BUY—Good used guitar, mandolin or accordion.—R. H. Dillon, Box 215, Morning Sun, Iowa.

NEW ADDRESS—203 Houston St., Yoakum, Texas. "After 3 years of service at Carthage, Texas we have taken over the pastorate here."—R. L. Shedd.

BROADCAST—"Moments with the Master," Assembly of God Tabernacle, 6:00-6:15 p.m., Sundays, Station KIVI, Shelby, Mont., 1230 on your dial.—W. A. Buck, Pastor.

FOR SALE—Full set "Pulpit Commentary," new and unused, in original boxes. Price \$45.00 postpaid anywhere in the U. S. Write Elmer Daugherty, Box 416, Yoncalla, Ore.

NEW ADDRESS—336 N. 7th St., Brawley, Calif. "We have accepted the pastorate of the Assembly of God at 7th and C Sts. Council brethren welcome to visit us."—Pastor and Mrs. Neville E. Carlson and Nevelyn.

NEW ADDRESS—Box 173, Hollywood Station, Memphis, Tenn. "Have resigned as C. A. President of the Mississippi District, and have accepted the pastorate of the Hollywood Assembly of God, Memphis, Tenn."—E. E. Smith.

NEW ADDRESS—P. O. Box 813, Birmingham 1, Ala. "After pastoring the church at Murphysboro, Ill., for over 5 years, during which time we bought the beautiful Episcopal Church building and paid for it, we have given up the work there and have accepted the pastorate of the East Birmingham Assembly of God, 4306 11th Ave. N., Birmingham, Ala. We invite all visiting ministers to stop by and see us."—J. A. Roberts.

NEW ADDRESS—We have resigned the pastorate of the First Assembly of God in Andalusia, Ala., and have been called to the Lakeview Assembly in Augusta, Ga. Ministering brethren will always find a welcome.—Pastor and Mrs. T. N. Crick.

BROADCASTS—Under auspices of Trinity Tabernacle Assembly of God, E. Jack and N. Second Sts., Goose Creek, Texas: "The Assembly of God Hour," 4:30-5:00 p.m., Sundays, Station KRCT, 650 on dial; also "Tabernacle Echoes," by remote control, 10:00-10:30 p.m., Sundays, Station KREL, 1320 on dial.—Clyde C. Goree, Pastor.

FOR SALE—One Bogen 35-watt Amplifier, A.C. or D.C., with turntable; one Tuner Dynamic Studio Mike; two 24" Jensen Hypex Trumpet, 25-watt Speakers with crows feet; two 10" Jensen Walnut Indoor Speakers; one Mike Stand; 250 foot wire. Value \$500.00; selling for \$350.00 f.o.b. Write R. V. Kemp, 917 S. Arkansas Ave., Russellville, Ark.

OPEN FOR CALLS  
Evangelistic or Pastoral

Pastor and Mrs. O. C. Connitt, Box 52, Skedee, Okla.—"After pastoring the church at Skedee for the past 20 months, we have resigned and are open for evangelistic or pastoral calls."

Evangelistic

Carl C. Haas, 1321 9th Court South, Birmingham, Ala.—"Have two openings for first part of next year: Feb. 8-22, and March 22-April 25. If interested, contact me."

Lonnie R. Mullen, 4624 Munger Ave., Dallas, Texas—"We have resigned the pastorate of Roseland Assembly, and are entering the evangelistic field. We are ordained with the Texas District Council. I will be traveling alone, as my wife must put our children in school."

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