

The modern tongues
and
healing movement
by
CARROLL STEGALL Jr.

URGENT!

**IT IS VITAL THAT YOU READ THIS EXPOSURE OF
"PENTECOSTALISM" BEFORE THE VISIT OF ORAL ROBERTS,
THE SO-CALLED "FAITH-HEALER", TO AUSTRALIA.**

The Open Air Campaigners, concerned and distressed at the possibility of many un instructed Christians being caught up in the snare of this delusion, are making this book available free to their mailing list throughout Australia. Additional copies may be obtained from the O.A.C. office at a cost of 2/6 each.
NOTE ESPECIALLY PAGES 29, 30 AND 44, 45, 47.

**TRUCELESS WARFARE
SERIES No. 2**

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OPEN AIR CAMPAIGNERS

*"Beloved, believe not every spirit, but try the
spirits whether they are of God; because many
false prophets are gone out into the world."*

1 John 4 : 1

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INTRODUCTION

The Open Air Campaigners commend this sane investigation and exposure of the Modern Tongues and Healing Movement to your attention.

The author has graciously granted permission to O.A.C. to publish and distribute the book in Australia. It has been circulating widely in America for some time now, and in New Zealand.

Because of the dangers of many young and uninstructed Christians being caught up in the snares of this delusion and cult, the O.A.C. Council has included this book in the "Truceless Warfare" Series now being published. The book, "A Cloud of Witnesses", by author W. R. Angus, is available from the O.A.C. office or Christian book stores, and the third book in this series, "Facts Are Stubborn Things", will shortly be off the press. Further books ready for printing are an excellent handbook on "Personal Work", "In the Race for Souls"—a biography, and a revised edition of that excellent book, "Truceless Warfare". We commend these books to your interest.

L. M. WERRY, General Director,
Open Air Campaigners.

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The Modern Tongues and Healing Movement

One of the most rapidly growing sects in America today is that cult, or rather family of cults, which strongly emphasizes the activities they call "the gifts of the Spirit", particularly "speaking in tongues" and "healing". These are variously called the Pentecostal or Holiness churches.

It is important for Christians of other churches to know and understand this movement. It is extending its influence in America and cannot be ignored. The air-waves are filled with the voices of their preachers; the advertising sections of our newspapers are never without their publicity; and our churches have in them many members who are confused and perplexed regarding the truth of their claims. It is not enough to shrug them off as "holy rollers" or "fanatics". They must be understood, their claims examined, their errors exposed and their good qualities commended.

1. Origins and History

Throughout history, since the beginnings of the Christian church, each new religious movement has been accompanied by physical phenomena claimed to be the same as the Apostolic times. The phenomena usually put forward are tongues, healing and visions. Such enthusiasts usually belong to the border fringe of the central movement. The "signs" generally appeared in the past during times of intense emotional strain or religious persecution. The earliest sample of this is found among the Montanists of the second century. Following them, the phenomena reappeared sporadically through the years. The Protestant Reformation was accompanied by the activities of the "Cevenal Prophets" of the fringe of Reformed Protestantism. The Lutherans had their off-shoots in the Zwickau Prophets. The French

Huguenots produced the Camisards, some of whom claimed "gifts". In 1830, in England, Edward Irving split away from Presbyterianism and formed the Irvingite movement which claimed the Apostolic phenomena. In most of these cases, the movements disappeared after a brief flurry of excitement, dying because of lack of attention from the body of the church.

But about the year 1900 the modern Pentecostal movement was born, and since that time it has progressed rapidly, not to say phenomenally. Once again the movement seems to have been born as an off-shoot from another church, this time the Christian and Missionary Alliance of A. B. Simpson. Simpson, in a casual way, thought that the tongues and healing phenomena might still be available to Christians. His movement never became marked by such a teaching, and is not so marked today. Some of his students, however, launched out on their own to "recover" the gifts. Late in the 1890's reports began to be circulated that these gifts were, indeed, being recovered. Groups of people set up what they called "Bible Schools" in which there were neither teachers nor text-books, the students reading the Bible and interpreting it for themselves. In the fall of 1900, such a school was organized in Topeka, Kansas, by some 40 men, women and children. This "school" was named "Bethel College". Here certain students began to claim that they had spoken in tongues and these reports received newspaper publicity. The Bible Schools continued to produce these results and about 1906 the real birth of the modern tongues and healing movement took place.

This happened in Los Angeles, California. A Negro named W. J. Seymour, who had been at a "Bible

School" in Houston, Texas, began preaching to a group of "seekers" in a home at 214 Bonnie Brae Street. On April 9, 1906, the people in this group, having been in intense prayer for some days, began to break into ecstatic utterances which were joyously hailed as the apostolic tongues. The group grew and moved into a tenement basement meeting-hall at 312 Azusa Street. To the assembled people, the "tongues" were the sure sign of the approval of the Holy Spirit, and they felt certain that God was preparing to usher in the end of the age with the promised "latter rain" of powers spoken of in Joel. They considered this prophecy only partially fulfilled at Pentecost. Night after night the meetings continued as scores of people, whipped into a high state of emotional fervour, broke into the babbling torrent of monosyllabic sounds and appeared to be possessed of super-human power. The meetings continued almost without end for three months or more, and the excitement swept the entire area. People came from far and wide to scoff, and were convinced. They returned to their places carrying the movement with them. It swept like fire across America, and thence across the seas into India, Sweden, and other lands. It is today well established in several foreign countries, although its greatest following is in America.

The idea of healing miracles attended the "tongues" manifestations, although research does not so easily uncover the origins of the modern methods of healing. As early as 1920, a well-defined pattern of healing had arisen, and the portion of Pentecostal meetings dedicated to healing had taken an equal place in the service with the preaching and the "baptism-seeking", that is, the speaking in tongues. Campaigns under the leadership of individuals claiming to have a special measure of healing ability were being held; the denominational and doctrinal outlines of the movement were also taking shape.

Three primary lines of doctrine appeared as the essential basis for Pentecostal theology. The first is an Arminianism of a very thorough-going sort, which absolutely rejects any notion of the security of the believer. They believe that the individual may be constantly slip-

ping out of salvation, and must be saved again and again. The second notion is a doctrine of sinless perfection, or "holiness", a word which has been adopted in many of their denominational titles. They believe that in addition to being saved, it is necessary to be "sanctified", which they define as being made able to live without committing sin in any form. Their third doctrine claims yet another "work of grace" which is available to the believer, namely, the "baptism" of the Holy Spirit. This baptism has one and only one evidence: the individual will speak in "tongues". Anyone who has not spoken in "tongues" has not been "baptized" by the Holy Spirit. This doctrine is tenaciously held in the face of clear Scriptural teaching that all believers have been baptized by the Holy Spirit: "For by one Spirit are we all baptized into one body . . . all have been made to drink into one Spirit." (1 Cor. 12:13.)

With these three primary errors at the heart of their theology, the Pentecostals have mixed the good and the bad in a confused manner. We may commend their general adherence to the other doctrines of the Bible without reservation. They believe firmly in the inspiration of the Scriptures, the Virgin Birth of Christ, His actual Deity, the truth and historicity of the miracles of the Biblical record, the atoning death of Christ, His resurrection and return in glory. Unfortunately, zeal for their distinctive dogmas of healing and speaking in tongues has driven them entirely past these glorious truths, which are the bedrock of Christianity, into rocky fields of error. If they could eliminate these errors and emphasize instead the real truths of the Bible, they would have one of the most refreshingly vital and strong churches in Christendom. It is to be feared, however, that the sole source of popularity of the movement at the present time is their claim of unique gifts. To give up that claim might well result in the complete destruction of the movement. It would become simply another dying denomination, such as the Catholic Apostolic Church—which is the remnant of "Irvingism".

Because these claims upon the Holy Spirit include the belief that

they are today guided into new and supplementary revelations apart from the Holy Scriptures, these churches have proved amazingly schismatic. Their name, truly, is legion. Any strong leader can organize his own following into a new denomination, and usually does. Thus we have, to name a very few, the Pentecostal Assemblies of the World; the International Pentecostal Assemblies; the Church of God in Christ, Pentecostal; the Assemblies of God; The Calvary Pentecostal Church Incorporated; the Pentecostal Holiness Church; the Full Gospel Church; the Four-Square Gospel Church; the Apostolic Overcoming Holy Church of God; the Pentecostal Fire-Baptized Holiness Church, and scores of others. One Holiness pastor of Beamsville, Ontario, listed 57 varieties when he made a count in 1949. The interesting point in this is that frequently these groups, in splitting, anathematize one another as apostate; but they all, somehow, retain the approving "Spirit gifts". In recent years, the groups have drawn somewhat closer together to resist the rest of Christendom. They like to be broadly known as the "Full Gospel" churches. By this they mean that while some churches have only a part of the gospel—atonement through Jesus Christ—they have the "full" gospel, which is healing for the body also.

2. My First Contact with Pentecostalism

My first contact with this movement came when I was a child on the mission field of the Southern Presbyterian Church in the Belgian Congo, Africa, where my parents served for nearly 40 years. Our missionaries frequently encountered representatives of the Four-Square Gospel Mission which immediately adjoined our territory. Most Pentecostal churches are congregational in government, and because they are thus separated one from another, are not able to engage in any combined missionary activity. There is virtually no Pentecostal missionary work except where the relatively united Assembly of God denomination is concerned. The Four-Square Gospel Church was founded by that master show-woman, Aimee Semple McPherson, and became large enough to undertake some mission-

ary activity. Strictly for publicity purposes, "Sister Aimee" established a mission in the Belgian Congo. She selected as her pioneer missionary a man whom we shall call Seig. All names in the following account are, for obvious reasons, fictitious.

Let us now observe the progress of this mission, staffed by "sanctified" Pentecostals. The first thing Seig did upon opening his station was to begin seducing the young native girls of the boarding school, despite the presence of his wife with him on the station. His reputation became known among the genuine missionaries and the Belgian State officials, all of whom thereafter shunned him. He did no missionary work; but all this time, Sister Aimee preached appealing sermons about her missions in Africa, and received offerings for them regularly. When time for Seig's first furlough arrived, he returned with his wife, leaving a young native girl pregnant by him at the station.

To replace Seig and to build her mission, Sister Aimee now sent out a family we shall call Krimm, a man and his wife and two children, and with them two single ladies. Krimm, upon reaching the station, declared himself to be the superintendent (Pentecostal equivalent of Bishop) and began to exercise his authority with a heavy and dictatorial hand. Shortly after his arrival, Seig's child by the native girl was born. Krimm notified Sister Aimee and asked that Seig not be returned to the station. He did this not so much out of any sense of moral outrage, but to eliminate a source of competition. Sister Aimee's response to this was to send word that Seig had been reprimanded, but was being returned to the field "as a fleece before the Lord!"

In the meantime, another party had been sent out, this one consisting of a man named Anders and a single woman. This man had been a professional safe-cracker and had served time in a penitentiary. This need not have any necessary bearing in the story, for a genuine conversion can completely reform the character of a man. Such instances as the reformation of Valentine Burke and Mel Trotter are not rare. But the quality of Anders' "sinless

perfection" soon became apparent, for once on shipboard, he set about to seduce the single woman. It was necessary for her at one time to call the ship's Captain for protection.

The mission personnel now numbered six adults and two children. Krimm dealt with the three single ladies in such a high-handed manner that they were unable to do any missionary work at all. They courageously struck out on their own and established a work some 40 miles away, in the cannibal country. Their work proved to be the only fruitful work of the entire sordid enterprise. They served with superior consecration and self-sacrifice, living off the land like the natives, and building their own dwelling place. Our missionaries and the Belgians alike held them in sincere admiration, but as soon as word reached Sister Aimee of the split, she cut the women off without a penny of support in the middle of Africa's cannibal country.

Now Seig returned to the station, demanding that Krimm defer to him as senior missionary and designated superintendent. A quarrel developed, and Krimm, having the advantage of physical bulk, drove Seig off the station. Seig departed and opened a third "station". Krimm continued in charge at the original location, where by now he had put up a number of mud-brick houses, for he was not personally lazy or impractical. Sister Aimee contributed support spasmodically, even eventually sending a station wagon and other material benefits. These finally precipitated the complete destruction of her work.

In order to straighten out the quarrel between Seig and Krimm, Sister Aimee sent still another couple, with their child: this man we shall call Maize. For a short while there was harmony between Maize and Krimm, but secretly Maize had been sent to restore power to Seig. One day Seig and Maize appeared on the station together demanding that Krimm turn over to them the keys of power—fittingly symbolized in this case by the keys to the station wagon! The result was a disgraceful public fistfight in the middle of the station, in the presence of the natives. Maize and Seig brutally beat up their victim, Krimm. They knocked him

down, kicked him about the body, and ruptured a kidney. Then they loaded the defeated Krimm and his family in an old automobile, with a few possessions (the minimum necessary to life) and ordered them off the station. Krimm was happy to escape from his tormentors. Cast adrift in turn in the middle of Africa, he drove the 85 miles to our mission station, where our missionaries took him in. They remained for several months, waiting for funds from Sister Aimee for their return to America. These funds never came, and the Belgian government finally shipped the destitute family home, collecting the costs through the U.S. State Department, who presumably in turn collected from Aimee.

At this time the Second World War was at its height. Belgium had fallen before the Germans. Sister Aimee needed to explain the scattering of her "thirteen missionaries" (to make that count she included the children of the two families!) She chose a plausible excuse which turned out to be most unfortunate. She published in her paper that since Belgium had fallen, the Congo was under German domination and her work therefore persecuted. It was a very touching story, but an outright lie, of course. The Congo had bravely continued its war despite the fall of the Motherland, and was at that very time fighting pluckily in Ethiopia, where their forces subsequently won a notable victory. The outraged Belgians promptly expelled the entire Four-Square Gospel Mission forever.

The area was re-assigned by the government to our mission. My parents were sent to re-establish the work. They found stories of embezzlement and non-payment of debt everywhere. Krimm and Seig had run up large accounts with the traders, making no payments. They had taken money from the simple and trusting natives, promising to order them shoes or bicycles or sewing machines, and pocketed it. The property was assigned to us by the government with instructions to sell it and pay their debts, which we did. The tragic failure of their work is seen most vividly in that only a handful of converts remained there, mostly the work of the single women, for eleven years of occupa-

tion in one of the most fruitful mission areas in the world. The surprising thing is that there were any converts at all. Such is the power of the Gospel unto salvation, even when in such miserable stewardship as this.

This was my introduction to Pentecostalism, and I did not again give it thought for several years. It seemed too trivial and patently false for any intelligent person to accept. Then I came across the cult again in a far more significant way.

3. Pentecostal Worship Patterns

I had just completed college at a school in which the theology was generally liberal, an experience which had left me deeply dissatisfied and spiritually hungry. I knew that there was more to Christianity than this, and that I personally was not spiritually equipped or practically prepared to be a bearer of the Word of God. I determined to go to a place for study which was as opposed to the liberal environment as possible, and which could give me practical missionary training for my expected return to the mission field. These requirements led me to the Moody Bible Institute in Chicago, Illinois. There my wants were met, and I may say that I developed more in one year than in any comparable time in my life.

The theology at Moody is as opposed to Pentecostal teaching as possible. It is predominantly Calvinist while the other is Arminian. Besides being Calvinist in doctrine, they have a view of history which considers the miracles as having been signs used with caution and purpose throughout the ages, rather than indiscriminately. Their view is that miracles are not now being used as signs, since in this age we walk by faith, not by sight. However, Moody's world-wide reputation attracts students of all denominations, including a few Pentecostals. I shortly discovered that a very close friend, in fact, my roommate, was at heart a Pentecostalist (although a Baptist by membership). I was surprised to find that a person with the advantages of at least some education and instruction could accept the Pentecostal doctrine. I felt that it was necessary for me to look into the matter more carefully.

An opportunity was shortly

afforded when a certain "healer" by the name of William Freeman appeared in the city, holding a campaign in Chicago's sports arena, the Coliseum. I visited the meeting one night, giving it the superficial observation characteristic, unfortunately, of most people who visit such meetings. In all honesty, I am forced to admit that I was overwhelmed by the seeming abundance of evidence, and nearly convinced. My own faith was shaken to the roots.

I went home to the Institute in a state of intense emotional upset. When I had first given my heart to the Lord, I had promised that I would follow His leading wholeheartedly, regardless of the cost to me. Now I was faced with the possibility that my entire life had been lived in error. If the Pentecostals were right, then all other groups were wrong. In conscience, I would be forced to join them. This would mean giving up my ties with my own very dear church, giving up the desire to return to the Africans I knew on our mission, severing bonds of home and family—a complete change in life. I spent much time in prayer, sometimes actually in tears of distress. I include these details to make it clear that all my investigations have been made sincerely and open-heartedly. I gained peace of mind only when I reasserted my previous determination to follow God's guidance regardless of the personal cost. I decided to make a thorough-going, minute examination of the Pentecostal phenomena. If they were real, then I would join the movement. If they were false, then I had to know it.

I selected to accompany me in my investigations a friend who had previously been taking a course of pre-medical study. Having majored in psychology in college, I felt that I would at least have a more than ordinary background for evaluating the methods and results. We made ourselves at home in the meetings by introducing ourselves to some of the pastors of the supporting "Full Gospel" churches, and they seemed friendly, even anxious to have us for the sake of the prestige of Moody's name (which they announced one night from the platform, much to our embarrassment and that of the Institute).

From the very outset, we observed certain well-known psychological techniques of crowd-handling. These techniques are used by all healers, without exception. The purpose is to keep the people emotionally stirred and in such a frame of mind that they will readily accept any claims made by the healer without examination. Much rhythmic song is used. Sometimes the people are urged to clap in time with the rhythm. Or the song leader may lead the people in what is known as a "praise offering". In this God is "praised" by those who chant and audibly repeat certain Pentecostal phrases, such as "Praise God! Thank you, Jesus! Oh, Hallelujah!". These are voiced in drawn-out, sustained, moaning voices which produce an odd, not to say weird, cacaphony of sound. It is a sound typical of Pentecostalism and peculiar to the cult.

Volume of sound is considered a sign of piety, and the platform speaker will scold the people if they do not make a loud enough or long enough "offering". They will order the offering made again. Sometimes another technique is used with great effect, the leader-response praise offering. The leader calls out words, and the people repeat them with great fervour. "Say Amen!" the leader will say, and the response will come, "A-a-a-men!" "Say Hallelujah!" "O-o-o-h, hallelu-uu-jah!" Gradually the tempo is stepped up until the response comes crashing back, reminding one of the great Hitler rallies where the response was, "Seig Heil!" It is the same technique, of course, and has the same effect in mind; to mould the people into a pliant, susceptible, easily swayed mass.

Throughout the healing meetings, people are at intervals urged to praise God, and are scolded for not praising Him enough. After all, it is affirmed, are not miracles being performed in their presence? At the Freeman meetings I also saw for the first time what might be called the Pentecostal salute, a gesture made with the hands raised over the head, being waved or quivering at the wrists. This has a superstitious effect on the mind of the people, who seem to think that they are presenting God a conducting rod, so to speak. All over America, this gesture is standard in

Holiness meetings. The supporting ministers on the platform hold up their hands when praying, the people in the congregation wave a forest of hands, and when a well-experienced Pentecostal comes through a healing line they will stand "at the ready" with this gesture, or do it while going away from the healer. Another popular Pentecostal gesture defies description, or even naming. Meaning no disrespect, but simply naming it after its appearance, we shall call it the "jerks". Ministers standing behind the healer while he prays, and people in the healing line when touched by the healer, show this behaviour regularly. While standing, with their hands raised overhead, their body will abruptly jerk spasmodically. This is done by snapping the spine, either at the middle of the back or at the neck. It is done once or several times successively. It is their belief that this is the Holy Spirit rushing through them "like a charge of electricity".

The preaching techniques of Pentecostal ministers also follow a well-defined pattern. In attending many services, I have found the preaching of the average minister of a most unsatisfying character. Many preachers refuse to prepare a sermon, because "the Spirit will give them utterance". Accordingly, the material presented is completely disorganized, as a rule, and consists of certain ideas which are repeated in various ways, over and over, until the preacher exhausts his experience. There is a strange mixture of pure nonsense and Biblical truth in the result. I was able to take down verbatim a passage from a sermon by P. H. Hammond, Church of God in Savannah, as he discussed the meaning of the Church. It will illustrate typical Pentecostal preaching, although paper is unable to convey the accent and manner of delivery.

"The church is a bunch of called-out people. They can be recognized by the way they act. They don't smoke none or drink or cuss. They don't go swimming in mixed crowds nor wear no two-piece bathing suits not much better than being naked. They don't go to picture shows nor ball games. They believe in water baptism that you go down in, and the Lord's supper, and foot-washing,

which some people claiming to be the church leaves out. None of them sinners because Satan is the father of sinners, but these is the children of God and we are Holiness. When anyone is sick we heal them because we have all the gospel in our Church."

It would be unfair, however, to characterize all Pentecostal preachers as along this line. I have heard good, solid Bible exposition, although infrequently. I am forced to say that it is the exception, not the rule. Anyone can convince himself of this by listening any morning to the numerous Pentecostal radio preachers that can be heard in such large cities as Atlanta, Savannah, Tampa, and so on. The hoarse, panting, repetitious, denunciatory ranting which assails the ear will be without substance of any sort. It is this emptiness in the preaching which causes me to believe that if the "miracle signs" were removed from Pentecostalism, the entire movement would expire. There is nothing but that to interest people.

The professional "healing evangelists" must be somewhat better than the local ministry, for it is necessary for them to draw large crowds if they are to prosper. Accordingly, their subjects and methods will run to sensationalism in the extreme. Subjects follow the line of "Flying Saucers", "How to Write Your Own Ticket With God", and so on. The content of these messages could be presented in a few minutes, but they usually run toward violent and vociferous repetition, lasting upward to an hour. (These long sermons are not without reason: they are intended to exhaust the people emotionally so that they will be pliable during the healing sermon. The more obvious quacks, such as Reuben Jones, expand their sermons indefinitely after the offering is taken so that people will leave and he won't have to go through the farce. I tried for some time to see Jones' healing performance; but every night I went, at about midnight, the crowd having virtually vanished, he would announce that he had expended all his available quantity of the Holy Spirit and the healing would be deferred to another night. This expediency is not necessary for the more successful men, such as Oral Roberts and O. L. Jagers.)

The preaching is always filled with vivid American pungency, which the people appreciate. A curious wave-like pattern is observable. The preacher will go into a transport of energy and vehement oratory, lifting his people into raptures of responsive acclaim. Then a spell of relative quiet will follow in which the preacher catches his breath, presently to begin another cloudburst. The preachers all make use of the familiar demagogic technique known as "scape-goat" baiting. Setting up some familiar enemy for a whipping-boy, the healer will flail it to death. O. L. Jagers is always persecuted by the "demon-possessed ministers". Jones was tormented by the "whisky men". Anyone who does not believe in their personal doctrine of healing and tongues is attacked with intense hatred. All such dissenters are characterized as "demon-possessed", blasphemers, and so on. The crowd always responds enthusiastically to this, as a pack of hounds bay after a rabbit.

Fortunately the gospel is preached far more in the churches than in the healing services. I think that most church-going Pentecostals do know at least the rudiments of the Gospel. Most of them can use the legitimate expressions of Christianity and the Word of God glibly enough, however much or little they understand. The healers touch on the Gospel relatively infrequently. I never heard Jagers preach the Gospel at all; he dealt with "flying saucers" (his story: they are Old Testament's Seraphim and Cherubim). Freeman one night preached on the subject, "You must be Borned Again", though he did not tell how this process is done. Oral Roberts is probably the most Biblical of any of them. He is a good preacher and frequently has good messages on central Bible themes. I believe that God will use such sermons despite error, and it is for this reason I believe that there are many born-again people among the Pentecostals.

The significant fact in all this is that while the Gospel is so rarely preached, no healer ever fails to give an invitation. They make it plain that the only way to be saved is to go forward. Night after night, good numbers do come forward, honestly expressing the desire to be

saved. But they are not told the Gospel. Never having heard the way of salvation, they are still assured that they are saved. Jagers calls the people forward and when they are gathered before him, he passes rapidly through the crowd and touches each person perfunctorily on the head, announcing that at his touch they are "immediately saved, RIGHT NOW, and if backsliders, taken back". Then they are urged to "go back and get on your knees—like this—(a dramatic moment on the platform as he kneels with the platform microphone, demonstrating this obscure art) and thank God for saving you." Real personal work is never done, because the object of getting them on their knees is to start them on a course calculated to make them speak in tongues.

Every healer has his own techniques of pressuring the crowd for decisions. They are highly effective. The sermon will always end on some very intense note. The healer gestures vehemently, paces the floor, drags the microphone around with him. He repeats certain favourite cliches, such as, "We need a great, heaven-sent, spirit-filled, sin-convicting, Holy Ghost revival!" The altar-call is issued, the healer goes into his act to draw the crowd forward. Oral Roberts claims to have private revelations from the Holy Spirit which enable him to know exactly how many unsaved are present. "The Holy Spirit tells me there are exactly 58 people here tonight needing salvation!" He will exclaim dramatically, and urge them to come forward while the crowd sings his theme song, "Only Believe". By and by he will declare, "There are 17 more. You'd better come, or God may strike you dead the moment you go outside for refusing Him." Then Roberts will count them as they come forward, while pleading with God, "Don't let a single mother's son go to Hell!" I have counted the ones who come forward after these announcements and have sometimes seen many more than the number named, sometimes fewer. But Roberts will tally them off as the moments pass, "Thirteen—ten—five more—keep praying, Christians! Now open your eyes and see what God has done!"

Jagers is even more gifted than Roberts. He professes to be able

to identify every unbeliever by sight, and announces, "I know who you are and what you're wearing and the colour of your eyes. If you don't come, I'll go down and get you." All the obstinate are warned that they may be stricken down if they resist. Anyone who has any pangs over secret sin, according to Pentecostal doctrine, has probably lost his salvation; so he will play safe and go forward. Hence the large numbers of converts the healers always claim in their newspaper publicity. Even so, the claims are fantastic and unreal. Jagers prints, using the odd Pentecostal terminology, "Thousands in Altars Every Night!" Roberts printed after his Richmond campaign, "3,500 saved!" Since no cards are signed, no count taken, and no converts delivered to the churches, we are probably not too harsh if we suggest that all these figures may be considered as hopeful guesses.

4. Pentecostal Healing Techniques

A healing campaign is always an impressive sight—if one sits far enough back and believes everything said over the microphone. It can be most convincing when taken at face value. As we examine the results more carefully, however, we are speedily and thoroughly disillusioned.

All healers make use of a certain psychological phenomenon which is called "the ready-made frame of desire". It is a thing known to all of us, and easily demonstrated, that a great desire for a certain result will tend to produce the result—in facsimile if not in reality. Practically everyone has in his mind a picture of what he wishes he could be. Children in their play demonstrate this constantly, imitating their favourite football player or the current cowboy hero. Adults have a "dream life" of this sort. The more intense a desire, the more easily one is made to accept a substitute. To these meetings flock a great mass of sick people who confidently expect to be healed. The healers then play on this expectancy.

In the favour of the healer, also, is the admitted fact that a great area of human ills have their basis in mental and spiritual problems. How large this percentage is, no one can say; but I have heard re-

putable scientists and physicians estimate it variously from 40% to 80%. People with financial worries, marital problems, frustrations of every sort, may be affected in the course of years with sicknesses that are quite real, however unreal the cause. People of this group may actually find relief in some vivid spiritual experience, and do: in experiences including the priest's confessional, the psychiatrist's couch, and the "healing line".

With these two factors before us, we can see how the faith healer has a large and ready field of people who are not organically sick at all waiting to be healed. The vast majority of the people who will pass through the healing line have nothing organically wrong with them whatever. There will be a few genuine disablements, but for the most part the line could be queuing up for cigarettes, as far as any evident sickness is concerned. They may be suffering from insomnia, or headaches, or they may actually have a nervous disorder affecting speech, locomotion or behaviour. But there is nothing organically wrong with most of them: no cancer, no goiter, no tuberculosis, or polio-caused paralysis. It is these people with no evident sickness that the healer hopes to get in his line.

The first thing he does is to screen the applicants. Does he heal "Every sickness and every disease among the people" as he professed his Master, Jesus, did? Not a bit of it. With as much care and cunning as possible, he selects and screens his victims.

To begin with, every person coming into the healing line is required to have a card permitting him to be there! To obtain these cards, the sick person must attend a service held in the morning or afternoon at one of the supporting churches, or send a representative. The pretended purpose of this is to "build up his faith" with exhortations concerning the certainty of the coming cure that night. The more probable purpose is the excuse it offers to take up another offering which is always done, and to sell the healer's literature.

When the evening healing service is ready to begin, does the healer now say, "Everybody who has a card come forward?" Not at all. Instead

he again screens the card-holders. Calling a number at random, he will say, "All those with cards numbered from 800 to 850 stand up and line up along the wall." When this group stands up, are they all taken? By no means. A third time a screening is made, this time the healer personally walking down the line, scrutinizing the applicants, and then choosing the ones he will deign to treat. This is Freeman's method. Or the healer may, like Jagers, now designate certain afflictions by name and say that they are the only ones who will be treated this night. Jagers' favourite group (I never saw him miss it) is the group of people who are "suffering great internal pain RIGHT NOW". ("Right now" is his favourite expression.) Jagers wants these people, of whom there is always a considerable number, because nobody can tell whether they are changed or not except by the testimony of Jagers himself and the individual. There is no objective evidence to see, of course. After spending a long time with these people, Jagers can take a few others and quit for the evening.

Freeman has two favourite groups: the blind in one eye and the deaf in one ear. These he deals with at length. First, however, he takes care of those "blind in both eyes". This he does by calling for them to stand up right where they are in the congregation. He announces, "I can heal you right where you stand. You don't need to come forward." The first night I saw him do this, I selected for observation an old man I had already noticed. I knew he was really blind because I had seen him drop his hat on the floor and search futilely for it until someone gave it to him. This old man stood up with the rest, his body quivering with expectation and his blind eyes turned in dumb hope toward the microphone voice booming at him.

Freeman led the congregation in a prolonged period of loud petition, and then from the platform repeated his healing formula. (Every healer has his own favourite formula.) Speaking with great rapidity and intensity, with vivid dramatic emphasis, Freeman exclaimed, "I curse this disease! I command it to come out! In the name of Jesus Christ — Son-of-the-living-God —

Go, and never come back—the body and soul to remain pure." Then Freeman said matter-of-factly, "Receive your sight. Open your eyes and see!"

One would expect a great cry of joy and discovery to follow if the blind people were suddenly endowed with vision in one climactic moment. Such an outcry never occurs! An intense silence prevails while the scattering of blind people remain standing, tense with emotion. This silence Freeman breaks at once by selecting some subject at random, and then talking him into admitting enough to convince the congregation that a miracle has been performed in this one person—and therefore, in all of them. On the night I mentioned, Freeman pointed his finger at a woman and challenged her in a voice that took on a new note of dominance: "Do you see? You see, don't you!" After a moment she replied in a frightened, faint voice, when her friends had nudged her and she realized it was she being addressed: "Well, I see a little light—I think—but—". Her voice was lost immediately in the boom of the microphone as Freeman exclaimed, "There! She sees! Everybody praise God!" A great wave of exultation and awe went up from the satisfied crowd, mingling with the crashing chords of the electric organ playing, "There's Power in the Blood". I saw the woman sit down in her chair, her face blank and confused, and then turned my eyes to the old man again. He was still standing, his body trembling violently. After a long moment, a look of grief and despair came over his face as he realized that the healing was over and he was unchanged. Presently he sagged into his seat, where he remained numbly the rest of the evening. When the meeting was ended, I saw him stumbling out with his cane, just as he had come in.

Freeman is the only man I have ever seen who attempted to handle the "blind in both eyes" at all. Most healers turn directly to the easier cases. In dealing with the "blind in both eyes" people, Freeman avoids the embarrassing questioning that might arise if he too obviously ignored them; and he also avoids the embarrassment of having them confront him in the healing line. It is one thing for a man to come up to the healer being led by the hand,

but quite another for him to leave the healer the same way! Even so, once in a while such a case does get into the healing line, where he stalls traffic in a very embarrassing manner. We will relate presently how Jagers handled one such case.

Not until the "blind in one eye" and the "deaf in one ear" cases are treated does the healing really get under way. It is with them that all healers are most spectacular, and therefore, they spend most of their time with them. Here again they are aided by a very simple fact: the fact that very few people are really "stone blind" or "stone deaf" even in one eye. Most blind people are what is known as "light blind". That is, they can see light and shadows. This much "sight" is all the healer needs to put on an effective "cure". Similarly, most deaf people are merely hard of hearing.

To get the blind to demonstrate their new "sight" after they are "healed" the healers face them into bright lights. I have yet to see one of them who does not have on his platform bright theatre lights—border lights they are called in that trade. Oral Roberts has floodlights mounted atop the tent poles, glaring down on the platform. Meetings inside theatres have the lights already provided, of course. A light-blinded person is faced into the glare, and this brings any shadows that pass before his face into sharper relief. Telling the individual dramatically to cover his good eye, the healer passes his hand up and down or back and forth, instructing the person to follow the movements. This they are of course able to do, to the great enthusiasm of the gullible crowd. It is pitiful to watch the expressions of the victims of this heartless hoax. Some, who have never experimented with themselves in this way, are convinced that they do see, or at least, are beginning to see. They break into touching cries of gratitude. Others, confused and not daring to answer to the contrary, pretend that they can see in order to escape and hide their disappointment. All those not convinced that they are now seeing are "talked into it" or assured that the healing is "started" and will progress daily. They are then rushed immediately from the platform, and lost in the crowd. (If the reader wishes to duplicate for himself this

trick, he can do so by facing a bright light and closing his eyes, which approximates the condition of most blind people. Then he may pass his hand before his eyes; he will "see" the shadow.)

When the deaf come through the line, healers again capitalize on such hearing as they do have. They nearly all have some; either they are able to use a hearing aid (which presupposes some hearing in some degree) or they are able to hear loud sounds. On these abilities the healer plays. Freeman presses a large pocket watch against the temporal bone. Even with seriously damaged hearing, this ticking will penetrate the auditory nerve by means of vibration through the bone—the same principle some types of hearing aids utilize. Some healers simply speak in a firm "projected" voice, sometimes even with the microphone, and call on the deaf person to repeat his words while holding his good ear stopped. The catch in this is that it is impossible to completely stop hearing in a good ear; even with it covered or plugged with the fingers, a surprising clarity of hearing still remains. The reader is invited to experiment with himself here also. Have a friend speak in a firm, strong voice, while covering both ears: it is still easy to hear. Such is the test made on the platform.

Sometimes the healer discovers that his subject has fairly good hearing, and he then will make the test more impressive by whispering to him. The trick in this is that no test is made "before"—the crowd merely takes the healer at his word that the individual is genuinely deaf. If the healer whispers while facing the individual he may be aided even more by being able to read lips.

Such, then, are the "cures" wrought in the great majority of the cases. They are hoaxes, pure and simple. But the impressed crowd of unthinking people are completely convinced that the healings are genuine.

Some healers claim particular powers in certain fields. Jagers claims that he can break any habit, and always spends a considerable length of time curing people of "tobacco, liquor and women". No doubt, he may provide the final impetus necessary for many who are

wanting to stop such "habits" but who need additional moral strength. I know of several who were not broken of these cravings, however, which raises the matter of the "personal guarantee" Jagers gives with every cure. He announces with great drama, "If I fail to cure a single person, I will never preach another gospel sermon." He is safe in this guarantee, since I have yet to hear him preach his first "gospel" sermon. We shall see presently how much his promise is worth, also. In addition to this claim, Jagers declares that he is able to diagnose any illness simply by looking at the subject; that when the subject is in "great internal pain" he feels the same pain at the corresponding place (raising the interesting question of where Jagers feels pain peculiar to the organs of women). He also declares that he knows by name each demon inhabiting the sick person and causing the illness. He never calls their names as he casts them out, however. Another healer claims that he is able to anticipate diseases that the subject is about to have. One night, on the platform, he stopped his healing abruptly and turned to one of the "supporting ministers" seated on the platform. "Have you ever had cancer?" he demanded of the startled man. "Why, no!" was the response. "Well, the Holy Spirit tells me that you have a new cancer growing in your stomach right now! Isn't it glorious that God brought me here tonight just in time to save your life!" With that, the healer placed his hands on the minister's abdomen and "healed" him on the spot.

Now the reader may ask: What about the genuinely sick, the actually disabled, who appear at the meetings? The answer is shocking. No healer will come near any really crippled or disabled person at all if he can possibly avoid it. I have seen many desperate cases at every meeting I have attended. There are cases with club-feet, paralysed arms and legs, huge goiters. There are insane people, Mongoloid infants, dying cancer patients. Night after night these are avoided like the plague. When pressed for an explanation, the healers profess to be able to discern those who have faith—which is never found among those really sick, it seems. If one of

these does by mischance get into the line, the healer will say, "Get up here on the platform with me and wait until the line is over, and then I will give you special attention." If he has already begun his act before he discovers what is wrong, he will carry it on as far as possible and then say, "Sit down there on the front row and wait for me; I need to pray longer over you." Needless to say, these promises are never kept. The "wearied" healer always slips out as furtively and hastily as possible. Jagers even changes clothes and pulls a hat down over his face to avoid being recognized as he slips out the darkened back-exit of the theatre.

This is perhaps the most striking difference between these "healers" and the Lord Jesus, whom they pretend to copy. That Healer never refused to meet any demand for healing; the more importunate the pleas of the sick, the more He commended them for their faith. The crowd tried to hush the blind beggars who cried to Him, but Jesus rebuked the crowd and healed the beggars. He "laid His hands on every one" of the sick and healed them according to Luke 4:40. But these mountebanks place hedges all about their supposed power, and when they have deceived the congregation with their supposed healings, they plead weariness and beg to be excused. They depart, leaving the actual sick on the platform to come another night, endlessly.

In all these investigations, I have given each healer every opportunity to prove himself. I have followed the same course with them all. Sitting near the front of the platform, I have also screened the applicants in the healing line—but with this difference: I ignored those who had nothing evident wrong with them, and watched closely the visibly and evidently disabled. I have watched them in the line, as they were dealt with, and then I have gone to them and personally spoken with them afterward, taking their names and addresses. In some cases I have waited for a few days before visiting them, to allow any "delayed healing" to take effect. I have never seen a vestige of change. I challenge any honest investigator to follow my technique and see whether his findings do not agree with mine. To support these statements, I

shall present a few specific instances, giving the actual names, but not the entire addresses of the people involved, for their protection. I have these addresses, however, and will present them to any honest investigator. I am not afraid to have the light of honest examination shed upon my claims, as the healers are—which statement I shall shortly prove also.

Case 1. This is Claude Jackson, a 22-year-old Negro, who lives in Chicago, and whom I met at the Freeman meetings. He was introduced as a deaf-mute, and from the platform Freeman "healed" him to the extent of being able to repeat several words, crudely. "Say Jesus!" Freeman would command, and Claude would reply "Ye-sus." When I visited the boy and his mother back-stage after the healing, I learned two things: his hearing was perfect in one ear, and totally out in the other when he came that night—and it was unchanged now. Secondly, his muteness was due to some cerebral malfunctioning which gave him an impediment in his speech rather than total muteness. He had always been able to make animal sounds. He was not able to make any more now. I visited them again two weeks later in their home. There was no change of any sort.

Case 2. Wayne Lemons, a 7-year-old white boy, also lives in Chicago and was at the Freeman meetings. He, too, was introduced as a deaf-mute from the platform; Freeman "healed" his deafness to the extent that he was able to hear a sharp whistle or hands slapped loudly together (two of the most penetrating sounds man makes!). He tried to heal his muteness without success, and told the parents to bring him back another night "when I can spend more time with him. This dumb spirit is very powerful." I checked up on them two weeks later. The mother said, "For a couple of days we thought we saw some improvement. He seemed to hear better (notice the expression!) than he had before. But we can see now nothing's happened."

Case 3. Charlotte Ivy is a little white girl about four years old who lives in Atlanta. She is crippled with the results of polio, and appeared before Oral Roberts for healing. He ordered her brace removed and commanded her to walk.

I was within a few feet of the healing line, and saw the little shrivelled leg unchanged. She was not able to walk; but Roberts told her parents not to put the brace back on or it would be lack of faith and would ruin the "healing".

Case 4. Kate Brown is a middle-aged woman who came to Oral Roberts for healing in Atlanta. She is deaf in one ear, and extremely hard of hearing in the other. Roberts ordered her to remove her hearing aid "and never wear it again". She could hear slapped hands, but no words. Explained Roberts, "She's cured, but the demon is resisting; she's getting it and losing it. You wait over there and I'll come back to you." He never called for her again.

Case 5. Mr. and Mrs. Charles McKay brought their infant child, who is club-footed, to Oral Roberts in Atlanta. I spoke to them before they went up the steps in the line and just after they came back down. I asked and received their permission to feel and examine the little feet. There was no change.

Case 6. At the Jagers' meeting in Atlanta a little boy of about 10 named Lamar Smith, had one leg shorter by about an inch than the other. Jagers took his crutches away from him and ordered him to walk, then run, up and down the aisle. This he was able to do, limping heavily, seemingly in great pain, for tears were running down his frightened face. Jagers spoke very harshly to him for not running, until he did so. I talked with him afterward, examined the leg, which was still short, of course. Jagers' explanation of why he still limped: "He is in the habit of it after all these years." To me, the most cruel thing Jagers did was to loudly promise the boy, "You're going to run and play baseball and swim just like other boys."

Case 7. This pertains to an old man whose name I did not trouble to take down, since he was so obviously not helped at the meeting. His eyeballs were actually missing from his head. He got into Jagers' healing line before Jagers was able to screen him out. The card said "Blind", but nothing about not having any eyeballs. Even Jagers looked a bit non-plussed at this one, but went on boldly to attempt the cure. "God is going to work a

creative miracle here!" he cried. "I have faith to believe He is going to put new eyeballs in his head." He went into his act, then asked the old man hopefully, "You see now, don't you!" The old man responded frankly into the microphone, "No!" Jagers tried again, urging the people to pray with him. "This is a very obstinate demon of blindness!" But again the old man replied, "No." "Well, he will see!" Jagers exclaimed to the crowd. "Praise God! I can see the blue coming back in. You sit down there on the front row, brother, and I'll come back to you when the line is finished. You'll go home seeing tonight." Of course, Jagers never came near the old man again. However, I did, and looked into those empty sockets into which the "blue" was coming. There was nothing there but white scar tissue. I left the old couple standing alone in the emptying auditorium as the lights were going out for the night. He went home on the arm of his wife, as he had come.

5. By Their Fruits Shall Ye Know Them

It will be said, that I speak too dogmatically—that I am too harsh in condemnation of these men. Let me emphasize that I do not condemn them. Far be it for me to usurp the place of God, Who holds off even His condemnation until the Last Day. But while the Lord Jesus warned us against condemning others, He also commanded us to "know" them—that is, to take nothing in a gullible way. This is contrary to the desires of the healers. They make it plain that to question their claims is to impugn the power of God. They warn that to come to a healing meeting in an unbelieving frame of mind is to lay oneself open to invasion by an evil spirit. They are throwing out demons all evening, they assert; the demons must go somewhere, and it may be into any doubter! Jagers makes a great show of protecting his audience from any attacks; his formula goes something like this: "I know who you are, foul demon of infirmity! I command you to come out in the name of Jesus Christ Whom you fear, and go down the flaming corridors to Hell!" But from time to time, he will also warn the people not to have doubts, lest

the demon, cast out on the platform, move into one of them.

Healers do not want anyone to examine their claims, and will go to any length to avoid scrutiny, as I shall show. But Christ directed us to take extreme pains in "discerning the spirits". John said, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (1 John 4:1.) Christ distinctly predicted that there would arise men seeming to work miracles and wonders, and warned against believing them: "There shall arise false Christs, and false prophets, and shall show great signs, and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.) One way we can know the truth from the false is to observe the men and the fruits of their activities. "By their fruits shall ye know them." What of the fruits of these men? It is most significant that these men, who loudly claim to have "the gifts of the Spirit", do not evidence any of the "fruits of the Spirit", which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control)." (Gal. 5:22, 23.)

The most conspicuous lack of all is the quality of love. Surely if these men had the power they claim, and with it any genuine love for suffering humanity, they could not and would not spare themselves to minister to every sick person they could reach. But I have shown already how, instead, they deliberately avoid any truly sick person. Time and time again I have had to force myself to pray earnestly about my feelings toward some of these men, because I could not restrain the growing sense of horror at their callousness. Let me illustrate this with another factual story, this one concerning William Freeman in Chicago.

Attending with me was the ex-medical student friend I mentioned before, whose name was Pete. On this particular night there were an unusual number of wheelchair cases and litter cases. As we moved about we had observed a particularly pitiful case, a Negro woman, extremely emaciated, lying on an expensive ambulance wheel-litter. Gathered about her and waiting

patiently were a number of very quiet, earnest Negro men, one of whom was clutching her healing card. We gently asked about the woman, learning that she had a cancer of the stomach. "The doctors say they's no use to operate, so we brought her here," said the man holding the card, who was evidently one of her sons. It was plain that the disease was in its final stages. She lay on the bed, her face contorted with pain, her eyes tightly shut. One hand continually clutched the sheets over her stomach. Pete and I determined to watch the outcome of this case should Freeman deign to treat her.

But on this particular night he called the healing off after the usual cases and hurried toward the back door. It was Pete's first night at the meetings, and he was shocked at this evident lack of concern for an obviously dying woman. I followed him as he went back to the litter.

"Didn't you tell the man she was here?" asked Pete.

"Yes, we told him we had a woman here on the bed with cancer," replied the Negro holding the card.

"What did he say?" asked Pete.

"He say, 'Is that so?'"

"Well, is he coming to heal her?" demanded Pete.

The Negro was frightened. He thought we were part of Freeman's entourage, and he did not want to make any trouble with this powerful man who could throw spirits into you if you didn't obey or believe. "He didn't say yes, nor he didn't say no," he stammered.

Pete turned away and walked directly to the back of the auditorium and out the back door, looking for Freeman. I could see that his indignation was high, and I followed, a little fearful of the outcome. However, I felt that no trouble would arise because I knew that Freeman always had a car waiting which whisked him immediately away from the building and to his hotel. But tonight, to my surprise, I saw Freeman, his wife and his party, still standing at the door. Their car was late. I am quite sure that this was in the providence of the Lord for the very purpose of showing us the nature of this man.

Pete accosted Freeman to his face. His manner was courteous,

almost diffident, but his words came with a restraint that showed he wanted no nonsense. "Mr. Freeman, that woman is still here," he said.

A hunted look appeared in the eye of the healer, who all evening was so confident and assured. "Uh—what woman do you mean?" he said.

"That woman with the cancer, on that bed! Are you going to heal her?"

To my complete astonishment, the man lied! "I don't know who you are talking about!" he said, and turning to his wife, "Do you know anything about a woman sick with cancer?" Her reply in tones of lame, contrived outrage, "Why, no! I didn't see anybody! They must have just brought her in!" Freeman turned back to Pete, sounding more assured, "They must have just brought her. She should have come earlier."

Now both of us had seen the card in the attendant's hand. It was perfectly evident to me that the healer had no intention in the world of facing the issue, because he knew his claims were fraudulent. If he could heal her, why not just step right back and get it over with in a jiffy? I was prepared to give it up, but not so Pete. Whether to drive the thing to a conclusion, or out of pity for the despairing family, he said, forcing the man into a corner: "If we bring her out here, will you pray for her?"

So confronted, the man gave his assent. Pete and the coloured man hurried inside to bring the woman; I remained beside Freeman. He was intensely nervous and restless, and kept looking up the alleyway for his car. Believe it or not, this "Spirit-filled" man actually refused to walk 30 feet to the bedside of a dying woman! Instead, he forced her to be carried on the litter—moaning with pain at the movement—before he would stoop to bestow his miraculous gifts upon her! He did not even wait for them to put the bed down, but at once put his hand on hers, over her stomach, and went into his act. With furrowed brow and mystic expression, he cursed the disease, ordered it to go out, spoke in tongues under his breath for a moment, and then, without a single glance at the patient, turned on his heel and

strode to the now-waiting car, and was gone. This is Pentecostal "love".

Not that some of the men do not make a show of love; some do. Oral Roberts, for instance, makes a considerable do-over infants brought to him, lifting them in his arms and murmuring over them. I met him backstage one night and spoke to him, a few platitudes, so that I might evaluate him more closely; while we were conversing a woman with her thumb wrapped in a bloody handkerchief came up. Exhibiting it, she told her tale: she had just that moment shut the car door on it, but it didn't matter, since Roberts was there and could heal it. Would he? Most graciously, he did. Taking the thumb between his two hands, he prayed over it (which builds up a charge of the Holy Spirit, as it were) and then, with a sharp squeeze, "shot" the charge through her, so to speak. Except for a sharp yelp of pain, nothing happened, and the woman went off still nursing her bloody thumb. But at any rate, Roberts seems to take a personal interest. But, only seems to. Night after night, I saw one wheel-chair case brought up on the platform. It was an old woman whose neck could not be held steady. Her head bobbed and weaved and tossed constantly, like a doll's head on a broken spring. I spoke with her one night. Her mind is quite rational. Her faith was complete that "if he ever gets to me, he'll heal me." Why not, then, heal this poor woman? Why keep her in such continual, nightly agonies of hope and despair?

Consider for a moment "meekness", that quality which Jesus manifested in such degree that even while on the Cross He did not rail at His persecutors. If anything is the typical mark of these healers, it is their domineering, dictatorial, arbitrary manner! They command, and others obey. They speak, and it is an oracle. The common people stand in complete awe of them, and even the supporting ministers seem to defer timidly to them, much as a common brother in a Catholic order defers to the Cardinal. I heard Jagers shout at a woman one night with a scowl of anger because she persisted in behaving like a well-trained Pentecostalist—that is, jerking, waving her hands,

and so on—"Hold still! DO LIKE I TELL YOU!"

The most significant factor in revealing the true character and nature of these people is to be seen in their extreme unwillingness to undergo close scrutiny. The Scriptures clearly inveigh against having dealings with hidden things. "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. 4:2.) It is axiomatic in all the world that the man who is unwilling to be examined probably has something to hide. In police circles the willingness or unwillingness of a man to undergo lie-detector tests is almost as significant as the test itself. This lesson was vividly portrayed while the Kefauver Crime Investigation Committee and the Committee on Un-American Activities were doing their work. When a man is willing to go to gaol for contempt of court, rather than talk about his past, the inference that he is hiding something is by no means strained. In John 3:19, we have this lesson taught scripturally. "This is the condemnation, that light is come into the world: and men loved darkness rather than light, because their deeds were evil." The primary reference here is to Jesus Christ, as the light of the world. However, the statement is true of any sort of light, for instance, the light of scientific evaluation.

We may illustrate this with the story of the famous "Java Ape-Man". In 1891, a Dutch military doctor, Eugene DuBois, found a handful of bones—four, to be exact—scattered over a wide area in Java, and he proclaimed to the world that he had found the "missing link", which he named Java Ape-Man, *Pithecanthropus erectus*. But he refused to show any reputable scientist the bones, and handed out only plaster casts and published reports. What was he afraid of? Theft? Nonsense; he was afraid that the truth would show him a fraud. Years later the bones were finally exhibited, and the light of truth showed how DuBois had duped the evolution-silly world. Some of the bones were modern human, some of them modern monkey, and some

belonged to an extinct species of orang-outang. So the deceptions of men must have darkness if they are to flourish. What about these so-called healers? Do they encourage examination by true, unbiased study?

I can show conclusively, with two actual situations, that they do not; but to the contrary are willing to go to any lengths to avoid exposure. The first instance relates to the much publicized affair between this writer and O. L. Jagers in 1951, in Atlanta. As background for this event, let me describe the manner of research I have used and the special conditions in Atlanta which gave rise to this affair.

My procedure has been to mingle with the crowd, getting as near the front as possible, to observe which people coming through the line were really disabled. I have never been challenged or resented as I spoke with them, taking their names and addresses and notes relative to the meeting. In some cases I have been cordially welcomed by the supporting ministers, many of whom, I am sure, are honestly convinced of the truth of their claims. I have on some occasions gone up on to the platform at their invitation for "all visiting ministers" to sit on the platform. I had no reason to think that in Atlanta things would be different.

However, in Atlanta there had been for some months a brisk fire-fight going on between the Assemblies of God churches and the Church of Christ groups. This conflict is nation-wide, and springs from the fact that each of these groups claims to be the true and genuine Apostolic church restored in these days. This battle would be funny if it were not so tragic, but tragic it is. Both groups are completely wrong in their claims, and largely wrong in their doctrines. Neither denomination, for instance, believes in the security of the believer. (Both are denominations, although the Churches of Christ strenuously object to this word applied to them. They insist that they are the true Church, and all others are "denominations" and false.) Both churches hold an Arminianism which makes it impossible for the believer to have any confidence that he may be saved. The Church of Christ people (some-

times called after their founder, the Campbellites) and their prayers with the words, "Save me in the end." The logical consequence for both is that they do not believe in justification by faith or salvation by grace alone, as the gift of God, but in justification by faith plus works. The Pentecostalists equivocate this doctrine by declaring that they do believe in salvation by faith alone, but that saying so would cause lascivious living and, therefore, they add works. Church of Christ people frankly denounce the very idea of salvation by faith alone, and declare that until visible works exist there is no salvation. The real difference between the two groups arises over the question of the Apostolic signs. The Pentecostalists hold that they have restored the signs, and this shows that they are the true church. The Church of Christ followers declare that the signs were retired, and that it is their "faithful adherence to New Testament worship patterns" which proves them the true church. Obviously, one or the other must be making a false claim; and hence this warfare between them. It seemingly does not occur to them that both are wrong, and that the "true church" is invisible and known only to God, believers being found in all denominations.

In Atlanta, the Church of Christ had been making some "very palpable hits" on the Holiness people during the Jagers' campaign. They had been passing out literature with some penetrating accusations, and making annoying challenges to debate the issue (a favourite Church of Christ activity). The Assembly of God very carefully avoided any such debates, since they have been worsted time and time again by the somewhat more studious Church of Christ people. But a couple of nights before I began studying Jagers, some Church of Christ ministers had dropped in for some material, which they had taken down in notebooks. Something of a home-plate rhubarb developed in the course of the evening, in which the ministers had been ordered out. Into the vortex of anger stirred up by this event, I appeared innocently one evening—taking notes in a notebook.

I had not been doing this long when an usher—bouncer is the

proper word here—appeared, demanding in surly tones that I admit that I was from the Church of Christ, give up my notebook, and leave at once. None of this suited me, and I replied that I was a Presbyterian, would not give up my notebook, and would not leave since it was an open meeting. He then demanded that I see the campaign manager, and this I was willing to do, having nothing to hide. I still did not know why there was any objection to my research.

The usher led me to two men, both of whom I knew and both of whom knew me by sight, although not by name. I had been visiting in their church for some weeks in relation to a course of study at the Seminary requiring us to visit churches of various denominations. One man was the pastor of "Faith Memorial Church" in Atlanta, named Byrd. The other was Keetah Jones, the "superintendent" of the Assembly of God churches in the Atlanta area. To these men the usher made his complaint, somewhat taken aback when they recognized me. They checked his story, and then asked my motives in being there. They were reassured when I said that it was for personal study, that I had been trying for some three years to see "if these things be so". Byrd stood by while Jones pondered a long while, and then declared (without great enthusiasm) that he was convinced that I was "a true seeker", and that it would be all right for me to stay and do anything I desired (such as holding interviews, taking addresses, etc.) if I did not intend publishing my attacks on them with the material I gathered. This I had no intention of doing, anyway, and I readily agreed to the conditions. Subsequent events, in which they voided their side of the agreement, have freed me of mine.

The final event in this series came about when I developed a personal interest in an old man I had seen two days before when I dropped in briefly to watch Jagers at a "great Sunday afternoon rally". This man, an old gentleman by the name of Cheek, had suffered a stroke some two years before, and was partially paralysed in his legs as a result. When the meeting was ending, I found myself blocked behind him because of his slow progress up the

aisle. He was being helped by his sister, herself not young. This was in Atlanta's city auditorium. I could not but feel pity for the old man as he struggled along, pausing from time to time to breathe heavily. So I put a hand under him and offered my help, which they gratefully accepted. It took about twenty minutes to get outside, and by that time the crowd had vanished, and also the taxis. I had learned that they lived only a few miles further than my destination, so I volunteered to drive them home. On the trip, I learned that Mr. Cheek had several times tried to get into the line, but like the cripple at the pool at Bethesda, while he was struggling forward, so great a line formed that he was unable to get to it. His faith and that of his sister, that, if they could only get Jagers to attend to him, he would be healed, was complete. Jagers that afternoon had stated from the platform that anyone not having been healed should come to Brother Boyd's church and he would be there to take anyone, with or without a card. It occurred to me that I could bring these people on Monday. By now I was fairly well convinced that the healers were frauds; but I realized that I had never really had a chance to prove them because I did not know anyone in their healing line personally. Here, it seemed, was a God-given opportunity. So I offered that suggestion, which the two old people gratefully and gladly accepted.

Monday morning I delivered them to the church despite a downpour of rain, only to see the old man cruelly disappointed when Jagers called only for those who "were having severe internal pain, RIGHT NOW". That let the old man out. Jagers had seen Cheek struggle in, and I was sure that he was deliberately avoiding him. In the next breath, however, Jagers laid a trap for himself by inviting anyone who wanted to break a habit—"tobacco, liquor or women"—to come forward. Mr. Cheek chewed tobacco, and now expressed the desire to break the habit. So I led him forward. "Brother Byrd" met us at the front, with what I believed to be genuine solicitude, and put out a chair for Mr. Cheek to sit on. I put him on it, and retired to see what would happen.

Jagers came down from the platform and went from person to person, "healing" them. It is interesting to observe that there is a different technique in churches. In the healing line at a campaign, there is not time for any "spirit manifestations". The people must be moved right through. That was why Jagers lost his temper at the woman and shouted, "Hold still!" But in a church, there is lots of time. So here, it seems, the Holy Spirit behaves differently! The subjects fling their hands up in the air, jerk all over like a hooked fish, scream, gasp or cry "Hallelujah!" and fall backward. Yes, ALL of them fall backward! An attendant is always ready to catch them and ease them gently down on the floor. Another is quick to cover the legs of any women with squares of canvas kept folded for the purpose under a piano or some other readily accessible place. The people ("the slain of the Lord", they are called) remain restfully on the floor, perhaps twitching a little, until satisfied, and then get up and go back to their places murmuring "How beautiful!", "Oh, glo-oo-ry!", or the like. So I watched while Jagers went from person to person, while Mr. Cheek waited, trembling with expectancy, for his glorious moment. It never came. When all the people were lying on the floor, Jagers turned and went back on to the platform.

Very much perplexed, and feeling a little outraged for my friend, I button-holed Byrd and asked him why had Jagers not taken care of Mr. Cheek. I saw then for the first time the abject fear with which these men hold the healers. Byrd stammered and fumbled and suggested that Jagers had not known that he needed healing. Perhaps if I got the old man and brought him that night to the healing meeting . . . So I went back to old Mr. Cheek and stood him up and started to turn around to take him back to the pews. Looking up, I saw Jagers standing at the pulpit, his eyes fixed upon us. Spontaneously, I said, "Mr. Jagers, this old man had a stroke and his legs are paralysed . . ."

Jagers' face turned red with anger and he flashed in a fierce voice, "I know what's wrong with him! I can diagnose any disease!"

Completely taken aback, I stammered, "Will you heal him?" Bring him tonight to the meeting!" said Jagers imperiously, and turned on his heel, ending the conversation.

It had not looked good and I think Jagers knew it. I saw him call Byrd and talk in a more temperate way to him. Shortly afterwards, Byrd came to us and said apologetically, "Mr. Jagers said if you'd bring him tonight and tell him you are there, he'll heal him. He said there wasn't enough Holy Spirit here this morning for a big healing like this." I was not convinced about the honesty of Jagers, but I did feel that Byrd was sincere. He drew two dollars out of his pocket and gave it to us for taxi fare. Mr. Cheek's sister later gave it to me for gas money, since I had seemingly assumed the burden of the taxiing.

It was that night when I had the run-in with the usher, and was given permission to move about at will and take notes. While talking to Byrd after this, I reminded him of the morning's exchange, and he promised to speak to Jagers about it. This he did, and word presently came back to me, "Bring him backstage and sit him on the platform in the wings, and when the healing is over, Mr. Jagers says he will heal him personally." It was a great labour to move the old man through the narrow doors and up the steps into the wings, but this we did. With me was Frank McDonald, the old man's son-in-law. We waited, the three of us, for the meeting to end. Finally it ended, and we waited with increasing anticipation for the great moment. But as one of the ministers stepped forward to say the benediction, Jagers slipped out the side and popped into the light-switch booth (which he was using as a dressing room). I called Byrd and Jones to me in some anxiety, indicating Cheek. They reassured me that Jagers would soon be out. I waited, standing. Suddenly, Jagers popped out again, his clothing changed, and made for the darkened exit. He would have been gone before anyone could move a muscle, except that the janitor intervened with a pleasantry. By the time Jagers disengaged himself, I was between him and the door and asking him, "Can you heal Mr. Cheek now?"

Trapped, Jagers gave a very poor account of himself. He could have done a number of things—"healed" the man and then blamed it on his lack of faith when the healing didn't take. Unfortunately, Jagers goes out entirely on the limb some men, notably Oral Roberts, avoid. He declares from the platform that his faith is greater than other men; "I have faith to heal you RIGHT NOW!" Sullenly, without meeting my eye, he raised his objections. "Why wasn't he in the healing line? I don't heal without a line. Everybody in the world would want special attention if I healed them individually." (Relate this to the healings of Jesus, if possible.) I protested, "But you sent word to have him wait here, that you'd heal him specially!"

I want it distinctly observed that all this transpired in the presence of six witnesses: Keetah Jones, Byrd, McDonald, the janitor, the son of one self-styled Bible teacher, Finis Dake, who was standing by, and myself. Jagers' next words were, "Well, I can't heal him tonight. It's too late. Bring him tomorrow night and have him in the healing line and I'll take him personally then." I asked, to make sure that it was clear, "Even without a card?" Jagers replied impatiently, "Yes, yes. Put him in the healing line and I'll take care of him then."

So the third effort came to nothing, and we went home again. The faith of the family in Jagers had very much decayed during all this, but they still believed that God could heal if they could just get Jagers to do it. So I promised that I would meet them again next night and we'd try one more time.

The next night we arrived early enough to get a good front seat on the aisle for Mr. Cheek. When the invitation was given for the healing line to form, I assisted him down the aisle to the foot of the steps, and was struggling to get him up the steps when suddenly two burly men seized me by the arms, and while one said in my ear, "You don't go any further!", the other took Mr. Cheek and said, "Let's go back to the prayer room." I now know that Jagers had given orders for these men to watch for us, and to prevent Cheek from getting into the healing line. At the time, I thought

it was a misunderstanding. I said, "He's not here for salvation, but for the healing line." They ignored me and tried to pull us apart, at which I balked and jerked my arms loose. "Listen, Mr. Jagers told me to bring this man!" I said. It should be noted that all this exchange took place in whispers, and with no amount of movement. It would have appeared that the ushers were helping us, not hindering us, had any eyes been turned on us.

Suddenly, as I stood there holding the now-trembling and frightened Mr. Cheek, a hand fell on my shoulder and I was jerked around. Looming over me was the livid face of Jagers himself. Bellowing into the microphone, he shouted passionately, "Get off this platform! Get out of the building! Leave at once, sir!" Astounded, I said, "But you told me to bring this man tonight!" "I did nothing of the sort!" Jagers shouted. "Get out of here at once!" I saw that discretion was the better part of research at this point, and was turning to leave, when I thought again of Mr. Cheek. I hoped that he would not be discriminated against on my account, and turned to intercede on his behalf. At that, Jagers went completely insane with rage and bellowed into the microphone, "Call the police! Have this man taken out and thrown into gaol!"

I might still have escaped had I run like a terrified dog for the exit. These men are used to having their followers grovel before them like cringing curs. It is part of the egotistic satisfaction of their profession. However, I am not used to slinking about, so I walked down the centre aisle amid the boos and cat-calls of the "Christians". At the end of the aisle a scowling man flashed a badge at me and informed me that I was under arrest. A mob of people followed us out on to the street, screaming, shouting and kicking at me. I was really amazed at this, because I still felt that most of these people were really Christians. But I must here point out a fact that shocked and grieved me.

The standard for orthodoxy among these people is not whether or not an individual believes that Jesus Christ is his Lord and Saviour. It is whether or not he believes in THEIR doctrine of healing. In any moment of intense

anger and emotion such as this, a person's real nature will rise to the surface. Thus, I saw their standard of orthodoxy thrown up again and again. One woman leered up into my face and sneered, "Did you just come from the pit?" A furious man jerked at my chin with his hand to make me face him and began shouting accusations. I still could not believe that they were really serious and began to remonstrate, half-smiling, because it is ridiculous to see grown people behave like this. "But, friend, I believe in Christ just as you do; we are brothers, after all!" "Bah!" he spat at me. "You don't even believe in healing!" I saw that these people are beyond the reach of reason, and I turned my back on them all and spent the rest of the time in silence.

While waiting for the squad car to come, Brother Byrd—to his credit—appeared and tried to intercede for me. Fluttering with agitation, he said to the detective, "Why don't you let him go? He won't make any more trouble"—turning to me—"will you?" I was only too glad to assure them all that my face would never be seen again amid them, but the detective, a member of the cult, was hungry to be a Saul for his religion. So he said righteously, "I take my orders from Jagers. He said to put him in gaol, and that's where he's going."

And that's where I went. I was interested as I drove along with the policemen in the squad car, to feel their sympathies change as they got the whole story. "Disturbing public worship" is a very serious charge, I found. When they saw that I had permission from Jagers to be there, they eased up considerably and laughed about it. But they listed one objection to my activities which astonished me. "You ought not to ever go to anybody else's church," one said. "You had no business there. Me, I'm a Baptist, and I never went to any other church in my life. You ought to leave people and their religion alone." I tried to explain how a preacher, in order to be adequate in his calling, should understand all religions and faiths, and that our seminary even required us to attend other churches; but I was cut off and overruled very positively. So I kept silence, wondering how our American doctrine of tolerance had turned into "be ignorant

of all other faiths but your own". At the station, I began to wonder about another American principle of law: "The accused is innocent until proved guilty." The desk sergeant seemed at once to leap to the conclusion that I had stormed a group of simple worshippers with smoke bombs and shock-troops, because he fixed me with gimlet eyes and snapped, "That'll be 100 dollars bond. You gonna make it?" While I was gasping for breath, the squad-car policemen interceded for me, explaining who I was and why I had been there. The sergeant relented, made the charge "disturbing the peace", and fixed bond at 13 dollars, the minimum.

The entire affair had taken place in less than 30 minutes. Swept off my feet, as I was, I was serenely conscious that my prayers had been answered. I had asked that the Lord show me the very heart of the movement—this He had, and the end was not yet! I wondered if there were work for me to do while waiting to be dismissed, and thought what a wonderful providence of the Lord it would be if I could win some soul to Him in these circumstances. While so thinking, I was humming half-consciously, "He walks with me, and He talks with me . . ." An agitated individual detached himself from the window and snarled at me, "He sure ain't walkin' with you now!" "Yes, He is," I answered. "We just don't see Him as clearly now as we do sometimes." "Huh!" he said, "if he's walking with you, then why are you in gaol? Hah!"—and he turned angrily back to his window. I continued my waiting and humming, and watched the man as his shoulders sagged. He came back, filled with penitence and apologies. "I know better!" he said. "I used to go to church when I was a boy. I had a good mother, but I went bad. I've been so sinful . . ."—and he poured out of his convicted heart the story of a wicked life. When he was finished, I had the deep satisfaction of leading a soul to Christ. Small though this incident, it did much to reassure me of my integrity in the affair.

The hearing the next day was brief. Jagers did not appear, but the detective, Byrd and Jones did. Up to the last minute, I expected them to refuse to prosecute. I could not see how men with a conscience,

men who had dealt intimately with the Word of God, could possibly accuse me of what they had given me permission—not to say commands—to do. But I was speedily disillusioned, when the detective began to describe my offences, which were "trying to ruin the faith of these poor sick people" and "waving my hands around and tipping my hat"—an offence which interested me, since I had worn no hat. But I was really aghast when the judge, Callaway by name, voiced an opinion before even hearing my evidence. "Yep, yep," he said, nodding his head, "I know about these men. They do real miracles. I've seen 'em—I believe just like you do." I later learned that Callaway's parents are members of the cult, though he professes to be a Baptist.

I still expected Jones and Byrd to tell the judge that I had their permission. Jones, avoiding my gaze (which I fixed on him intently to see if he dared face me) cleared his voice several times before being able to speak, but then delivered a smooth oration in accusation, repeating the same charges. The judge listened, nodding his head in agreement and glowering at me from time to time. He then asked Byrd to testify. Byrd could not talk. After several strained efforts, he said, "I think I will just corroborate what has been said." I could not but think of Exodus 23 : 1, which says, "Thou shalt not utter a false report, nor join hands with a wicked man to be a dishonest witness."

I asked the judge if I could not speak in my own defence, and he permitted me to do so. I brought out what was the entire issue: that I had permission from Byrd, Jones and Jagers to be there and to be doing what I had been arrested for. The judge listened impersonally, doodling on his blotter. The entire family of old Mr. Cheek, and he himself, were there, and also character witnesses from the Seminary, a professor and a student. Mr. Cheek's daughter, very much broken up, tried to tell the judge that I had only been helping them. The judge asked sharply, "How long have you known him?" "About a week," she said. "There!" said the judge triumphantly. "Only a week! You don't believe in healing!" I was a little perplexed at what bearing

this could have on the issue, and told the judge briefly that I did believe in God's power to heal, and that my father had been healed under unusual circumstances. (This story will be related later.) But the judge cut me off sharply, saying, "You had no business to be there. You had no call to go among people whose religion you didn't hold. If you'd gone there believing, that would have been one thing, but you didn't. I see you've put up bond of 13 dollars. You will forfeit that, and it's a good thing it wasn't higher. Next case." My other witnesses were not allowed to speak.

I still held hope that the court of public opinion would vindicate me, for reporters from the Associated Press and the Atlanta Journal-Constitution were there. The story had held the front page in Atlanta and had gone out on the A.P. wires, written in a vein generally favourable to me. The writer of that first report now appeared, asking me for the entire story. He took sides strongly with me when he heard of the permission I had had, and assured me that he would print the truth. I read the afternoon paper with hope, but found that the facts were repressed in the paper. The name of the reporter was not printed over the release, which said nothing of my defence except that I had quoted Scripture. I have since learned that my impression—that the Atlanta papers are intimidated by the Pentecostals—is correct. The Churches of Christ contacted me and told me that they had tried to have their challenge printed, but had been refused space—although papers all over the country do print their challenges. I suppose that the Atlanta papers are afraid to antagonize the Pentecostals because of the large advertising revenue they receive from them. This is a poor reason, since the Atlanta papers are a monopoly and there is no other advertising medium for them to use; but I cannot think of any other reason.

So ended that particular adventure, except for lingering repercussions. I was amazed at the extent of public interest. I received mail from a score of States about it, every piece of mail being favourable to me in spite of the unfavourable wire releases! I received two cheques for 13 dollars and one for

5 dollars to help me pay the fine. The extra money I used in bringing out the first edition of this paper. One of the Churches of Christ sent the first 13-dollar cheque, with expressions of apology and sympathy—they recognized that I had fallen victim to the wrath which Pentecostals would have preferred to level at them.

* I was urged by innumerable people to appeal the case, and three offered me free legal aid. I did visit an outstanding Christian lawyer in Atlanta for his advance opinion. He assured me that I had had a mistrial, which could be contested and annulled. I prayed about it, but could not feel able to bring to court the offenders because of Scriptural injunction against bringing a brother in Christ to court. 1 Cor. 6 : 1-8 seemed to apply very clearly in this case, for I still felt that there are many true and sincere members of the Body of Christ in the Pentecostal churches. Verse 7 seemed to apply directly to me: "Now therefore, there is utterly a fault among you, because ye go to law with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" When the cheques began to arrive for the fine, I was quite sure the Lord was saying to me, "Don't be disturbed about this. Here's your money back and more—now leave the judgment to Me."

Can anyone possibly say that he believes the claims of these men after such a series of sins? Do not the fruits speak clearly? Here is a chain of deception, broken promises and suppressed facts that must surely indicate their "fruits". Perhaps someone says, "But that was an isolated instance. Not all healers and Pentecostal leaders are of that sort." I will, therefore, recount the second instance which shows that these men are afraid to let light shine on their activities.

This second incident took place in Chicago and the principal actor in the drama is, again, William Freeman. Following the research Pete and I had made, the Lord opened up another opportunity for us to observe the man and Pentecostal morality even more closely. This came when a certain faculty-member of a West-Coast Bible Institute, named Fish, came to Moody as a visiting speaker. His evening ad-

dress was on the subject of the Holy Spirit. Dr. Fish declared that the Holy Spirit is in every believer, and that every believer is baptized with the Holy Spirit into the church. This is doctrinally correct, but rejected by the Pentecostals. Dr. Fish went on to urge us to appropriate the power of the Holy Spirit made available to us by cleansing our lives of all things which would prevent being fully "filled of the Spirit". Since the entire Pentecostal movement hangs on the doctrine of the Holy Spirit, and since Dr. Fish showed considerable evidence of real personal experience with the Holy Spirit himself, I determined to speak to him after the meeting and hear more.

Pete had the same idea and got to Dr. Fish first. When the crowd cleared, he led the conversation to the subject of healing. Dr. Fish said that he had not studied it in all its ramifications, and admitted that he would be willing to allow the possibility of such things. "However, my first impressions of it are not favourable," he continued with a smile. "I have experimented a little with it. I am nearly blind, you know." (This was evident; he needed to be led by the hand everywhere.) He went on, "I did once go through the line of one of these healers. He did not benefit me in any evident way. His name was William Freeman." Pete at once informed Dr. Fish that Freeman was in town. "Would you like to have an interview with him? Maybe we could find out something about all this if we could talk with him personally." This Dr. Fish agreed would be worth trying; so Pete rushed off to the evening session of the Freeman meetings.

In the course of the evening, Pete managed to meet and win the confidence of Mrs. Freeman. Neither she nor her husband recognized him from the previous meeting. He stated his errand to her, and the prestige of the professor's name and position was enough for Mrs. Freeman to agree to arrange the interview. An appointment was arranged at Freeman's hotel (the names of the hotels in which the healers stay are always kept secret from the people, lest they trouble them with pleas for healing during "off-duty" hours). The interview was set for 11.00 a.m. the next day.

A little before the appointed time, Pete and Dr. Fish left, Pete going along as Dr. Fish's guide. I waited impatiently for their return. When Pete arrived back he was filled with indignation. Sometime during the night Freeman had evidently recalled that Fish was the man he had attempted to heal, and correctly surmised that he was now going to check up on why the healing had failed. Knowing this, Freeman had evaded the interview with a series of outright lies! Pete told the following story:

"We got to the hotel several minutes early so that we would be sure to make connections. Freeman was not in sight in the lobby, where we were supposed to meet him. We waited quite a while—fifteen minutes or longer. When he did not show up, I got in touch with him on the room telephone. One of his men—I presume it was Billy Slim (the platform manager) answered the phone. He seemed a little evasive about the whole thing and said that they would be late because they were waiting for some radio men to arrive who had a previous appointment. But finally he assured me that as soon as they finished with the 'radio men' they would come down and see Dr. Fish.

"So I went back and sat down with Dr. Fish, and we waited. But a few minutes later, whom should I see to our astonishment but Freeman and his party coming through the lobby and going toward the restaurant! We began trying to figure it out, wondering if they would come over to us after they finished eating. But they seemed in no hurry with their breakfast (at 11.30!) and they seemed to be deliberately ignoring our presence. Finally Dr. Fish, who had other engagements to make, decided to force their hand. I led him to the table. Everyone stood up, but they did nothing to show themselves cordial or to apologize for their delay. Freeman repeated the story about the radio men, and kept saying that as soon as he was through with them, we would be seen next. This rang false at two points. First, I knew enough about radio to know that the one characteristic of professional broadcasting men is that they are prompt and punctual. Second, when they failed to arrive on time, why hadn't we been

allowed to occupy that period? We knew that Freeman was deliberately putting us off with a lie. So Dr. Fish faced him with these words, 'I have another appointment of my own, Mr. Freeman, which I must make. Good-bye! We shall not meet again.'

"So we left. But I turned my head and looked back as we walked away, and saw Freeman sitting down again, grinning hugely. His expression seemed to say to his men, as clear as print, 'Well, I got out of that one pretty slick, didn't I?'"

With all this evidence before me, it is impossible to avoid the clear conclusion: these men cannot deliver what they claim and know that they are imposters. Else why should they be afraid of any investigation whatever? Rather, they should welcome examination. If their claims are true, all that investigations could do would be to prove it, to their advantage. But they know that they are false, and so they hide in the darkness, because their deeds are evil.

6. "Prove All Things . . . Abstain from Evil."

Having demonstrated that these "healers" are not merely simple, sincere, but deluded men trying to propagate the Gospel and relieve the suffering of sick people, the question arises: What ARE they after? The answer is two-fold: they are seeking personal prestige and glory, and financial gain. We can prove both statements, and shall now do so.

The ego of these men is enormous. We have shown how they reign like kings over their tents and theatres full of subjects. They swell upon the admiration of crowds. They are astute enough to make a great show of giving God glory, but one glimpse of their publicity will show what the "main attraction" is. During "healing season" in large cities, the advertising of the various healers in town will occupy as much as two-thirds of all the newspaper church pages. When this work is expanded into book form, photostats of this advertising will be shown. For the moment, we shall have to be satisfied with merely quoting.

From a half-page advertisement we read: "Hear Charles J. Jessup Nightly! He has been proclaimed by leading magazines and newspapers as the outstanding Youth

Evangelist of our age! More than 100,000 have accepted Christ under his ministry!" Just above this is a 4-inch square of advertising: "Parrot City-Wide Healing Revival—Everett B. Parrot—Internationally Known Man of Faith." In the next space beside Parrot we have "Arthur Arnold . . . Dynamic, Humorous, Convincing! He has spoken to some of the largest camp meeting crowds in America! After the service, receiving the Holy Spirit, Weeping over Sins, Rejoicing over Pardon." A much smaller space beside this one advertises a mere evangelist, and the advertising shows vividly the relative importance of the preaching ministry as compared with the healing ministry in Pentecostal circles. This one says: "Pastor T. L. Ward and wife. Tent revival. Lots of comfortable seats. Special music and singing each night. Old-Time, Soul-Stirring, Heaven-Sent Revival. Everybody Welcome."

It is in their magazines that the healers really express themselves. Every healer, large or small, attempts to publish a magazine about himself. These are glossy, picture-and-testimonial-filled papers selling usually for twenty-five cents. Most of them incorporate into the titles the word "healing".

Reuben Jones is a very small-time operator and will not go far, because he has no platform polish or crowd appeal. But he prints a paper called "The Healing Line" and here is a sample of his propaganda, taken from the lead article of one issue: "Reuben Open Flood Gates to Wash Vilest Sinners Into the Kingdom of God." The accompanying article describes how "Rev. Jones" packed the tent in Wilmington, N.C.: "The great tent, in spite of the chill night air, was packed to capacity, seating multiplied thousands, with many standing or seated in cars around the edge of the tent . . . (he) preached such a forceful sermon that sinners rose to their feet and made their way to the prayer room and many of them were weeping out their repentance as they went."

I attended several of Jones' meetings, with my parents. This is what we saw. The tent was not a "great" one. It would seat at most 1,000 persons. The tent was not "packed to capacity" on any night; we were

able to count the people easily and the number varied from 300 to 450. The nights were not "chill"; this took place in the middle of June, and Wilmington, N.C., is notorious for its sea-level summer heat and humidity. Everyone was dressed in light dresses and shirt-sleeves. The people standing around the tent and seated in cars were not there because there was no seating room; they were too bored to go in to stay. People drifted in and out all evening; the sound of running automobile engines was never silent. We had not the least difficulty in getting front row seats though there were three of us together. The only difficulty we had was in breathing in the cloud of dust raised by shuffling feet as people walked in and out. As for his sermon, Jones never preached at all. He talked in a rambling way about a variety of subjects, for about ten minutes at a time; and then would stop, and a hillbilly quartet (The Happy Valley Quartet) would sing and play, or the congregation would sing. One night Jones talked about the food he had for supper (grits and ham and red gravy). Another story had to do with a near accident he sustained ("the car turned around right in the middle of the bridge"). No invitation was ever given at all; no lines of people went out to the prayer room. There was sometimes laughter at the antics of the quartet, and some babies cried from time to time; but I never saw any "tears of repentance".

Jones is not a typical healer, of course. Most of them do have "Great" tents, and most of them pack their tents. Most do have an invitation, and do draw crowds forward. But Jones is typical in this respect: his claims and the truth are at strange variance!

Oral Roberts prints "Healing Waters". One issue has: "Thousands Sweep into the Kingdom of God During Oral Roberts' Campaign in Tampa—Tens of Thousands Attend from 30 States—Huge New Tent Packed to Capacity." The "Voice of Healing" is a paper published by a group of people, and represents a number of healers, such as Jack Coe. They print: "Healing Revivals Draw World's Largest Crowds." The ultimate seems always to come from Jagers. His paper is entitled, "The Miracle

Worker", and it features a colour cover. The cover is a painting of Jesus healing some woman, presumably Peter's wife. When we turn to the inside of the magazine, we discover that the miracle worker is not Jesus, but Jagers. "The Greatest Miracle Ever Witnessed in Los Angeles! The Greatest Spiritual Awakening Ever Known on the Pacific Coast . . . America's Most Outstanding Evangelist . . .!"

Each healer also writes "books". These are cheaply printed volumes, devoid of any spiritual or intellectual value, filled with misspelling and bad grammar. They have 30 to 150 pages, many of which are cartoons and full-page pictures of the healers. They sell for a dollar or so and are worth about 35 cents. Here are a few sample titles. "How God Gave This Ministry To Me," by O. L. Jagers. "Bro. Jagers life story. How God raised him from the dead! Miraculously healed him several times! 32 pages—\$1.00." Another one is, "If you Need Healing, Do These Things," by Oral Roberts. "This book written under the inspiration of the Holy Spirit and we believe you will be healed while reading it. It is the most widely read book on healing in our times. Printed by the world's largest printers which are located in New York City." Time fails us to tell of their radio programmes which they all have whenever someone will sponsor them. Oral Roberts, the king of the healers, has a national coverage with his "Healing Waters" programme, which is a definite notch above most Pentecostal programmes. He has good music and a good quartet.

Prestige and publicity is important to these men, but the real end is financial gain. It would be interesting to know what they pay in income tax. They live not only well, but extravagantly. They drive large, expensive cars; even the local ministry lives in a manner far superior to their people. They compare themselves to Jesus, saying that "the common people hear them gladly", but they miss the other comparison. Jesus also had no place to lay His head. When the healers have their own equipment it is fabulous. Oral Roberts has an enormous tent—"larger than Barnum and Bailey's"—nine splendid all-metal trailer-trucks, thousands of

folding chairs, his own Hammond-type electric organ, his own Steinway platform grand piano, and extensive indoor and outdoor lighting equipment. Size of tent, by the way, is a matter of pride and competition among these men. I believe that at present Jack Coe has the largest; it 'outmeasures Roberts' tent by a few feet. I am not sure what kind of poles Coe has, but Roberts at least can claim that his are chromium plated.

All this must be paid for. From where does the money come? Anyone who has attended one of these meetings knows: it comes from the people. Rarely does the taking of the offering occupy less than thirty minutes. A harangue from one of the supporting pastors begins the appeal. In this he pleads with the people to show how much they "appreciate this great man of God" and the miracles he is working in their presence. Various clever techniques are used to make the separation of the individual from his dollars less painful. Jones invites the people to "march". They walk in a line past the table, which is guarded by two burly men, and lay their money on it. Anyone remaining in his seat looks very conspicuous. Freeman has the people "hold up their money to God and get it blessed". Anything less than a dollar looks very bad, waving about in the air. Jagers' companions suggested that everybody who would give a dollar should stand up; these people were then applauded. Also, all those who wanted a "beautiful picture" of Brother Jagers were invited to raise a hand. The picture, a cheap lithographed card, comes in an envelope marked "My Gift to Brother Jagers". In Birmingham, Oral Roberts had a clothes-line strung up around the inside perimeter of the tent and announced one night that "he didn't want anybody to leave until 1,700 dollars was pinned to it". Sometimes the lengths to which the supporting pastors will go in their efforts to assist the net-drawing become quite amusing. At Jagers' meeting one afternoon the speaker announced that he had received a revelation from the Holy Spirit that there were several people in the congregation who were going to give 500 dollars. While the awed audience buzzed admiringly, these

generous souls were invited to stand up. Nobody stood up, and unfortunately the information received in this man's revelation did not go as far as the revelations Jagers claims—he had not been told who they were or what colour clothes they wore. So he could not point them out for us. But he thanked them, anyway, and commended them for their modesty in not wishing to rise.

Does it work? Can one really make a good living from this sort of thing? We may be certain that these men do not have their receipts turned over to a certified public accountant, to be stored in a bank until the accounts are made public, as authentic evangelists do. However, I know a few instances which will give some light. One healer, a lesser man, placed his "take" in a local bank until he had finished the campaign. Working in that bank was a personal friend of mine, now in the ministry. He told me that the private receipts, after expenses, amounted to 6,000 dollars for a six-week campaign. In other words, this one healer made 100 dollars a night. I repeat, he is a lesser light.

For the most remarkable record, consider Aimee Semple McPherson. She arrived in Los Angeles with less than 100 dollars in 1922, when she began her healing evangelism. In four years she had run her holdings to one million dollars, with property worth 250,000 dollars, excluding "Angelus Temple", which is estimated to be worth 1,500,000 dollars. Another woman healer, named Helen Willetts, operated in Flint and Detroit, Michigan. She started with a small tent, which shortly gave way to a larger one. She made thousands, and began to winter in Florida's resort hotels. She eventually landed in gaol for tax fraud. I learned of her case when I met a man who audited books for a funeral home with which she dealt from time to time. Through him I also learned of one of the few prepared fraud healings I have uncovered. One of the ambulance drivers was sent to the home of a man who walked to the ambulance, and then lay down on the stretcher in it. Arriving at the healing meeting, he was wheeled in, an evident invalid; after all, didn't he come in an ambulance? But the

healer touched him, and he was "instantly made whole" and walked again.

What of Jagers and his future? After the Atlanta campaign, he appeared in Los Angeles—the final happy hunting ground of all cultists. Here he is collecting funds to build a three million dollar church and school "temple" to house his new denomination—"The World Church". He received instruction for this in a direct revelation from God. The night he announced this new project, there was no time left for healing, but there was time enough for the offerings and pledges. "God is in this!" cried Jagers. "The Holy Spirit is upon this congregation so powerfully that I can see blue cosmic fire over their heads. I can feel His power shaking the platform RIGHT NOW!" The offerings and pledges came to 95,000 dollars in ONE EVENING. Jagers explains that his revelation tells him that the end of the age is approaching and that it is time to establish an army of healers and evangelists who will go out and bring in the sheep before it is too late. They will work under the management of O. L. Jagers, of course. Jagers pretends to find Biblical sanction for this idea with a typical piece of Pentecostal-style "Bible-teaching". He claims that these students of his three-month course are the "sons of God" spoken of in Romans 8:19. Read in context, this passage is seen to refer to the coming glorification of the resurrected saints when Christ returns. Jagers reaches back into Joel 2:11, and ties this to the "Army of the Lord" who will engage in warfare with the forces of evil in the days of Armageddon, according to his interpretation. Hence the needed school. Fantastic as this is, it has enough appeal to draw to Jagers' side many people from the Pentecostal assemblies through the city. It is both amusing and revealing that these other Pentecostal churches did not take kindly at all to this extra-curricular robbing of the general till, and very shortly Jagers and the sponsoring churches fell out. Jagers moved from the Shrine Auditorium, as his crowds fell off (to the accompaniment of radio advertising saying "Completely Packed Out—Multitudes Unable to Get in—Never So Crowded!"), locating finally in

"temporary" quarters on Beverly Boulevard. Whatever the outcome, Jagers still has the money!

What about the people in the Pentecostal movement, the rank-and-file? This is another subject entirely. I am convinced that there are many gracious, humble and honest Christians among them. I think that they believe sincerely everything that goes on; and when they read criticism such as this, they consider them attacks by Satan, and continue to follow their leaders. To me this is the real tragedy of Pentecostalism—their mis-placed faith. It is not faith at all, but make-believe. Like children, they believe in a sort of Santa Claus. There is always enough truth and fact about them to make it possible for them to convince themselves again, if they experience doubts. The shallowness of their religion does not occur to them. They believe that they are possessors of real, glorious, tangible connections with God which other faiths do not have. They are, in fact, a sort of 20th century gnostic cult. The shallowness of their faith, and the lack of growth which it promotes, shows up only when their behaviour is seen under stress, as it was at my arrest. In spite of all this, I am convinced that there are many true believers among them, and should they gaul me a dozen times more, I would continue to think that they merit our love as brethren in Christ. My faith in the Gospel of God is greater than my doubts of the decency of man, and I know that I will rejoice with many of these people around the throne of God in Heaven.

What shall we say about the thousands of testimonials these men can exhibit at any pretext, which are printed in their papers, read over the radio, and announced from their platforms? These fall into several categories.

1. Testimonials of healings which are genuine healings, but the result of psycho-religious stimulation. If Pentecostalism alone could claim these, they would have an argument worthy of study. However, such healings are common in the circles of Christian Science, Unity, Spiritism, Roman Catholic shrines, dianetics, patent medicines and so on. Even the witchdoctors in Africa, which I saw in childhood,

worked some remarkable cures of this sort.

2. Testimonials obtained from people at the meeting who have been convinced they are healed, and gladly give their testimonial. Later they realize they were duped, and repudiate their testimonials, but too late.

3. Deliberately manufactured healings before crowds, reported in their papers. How much of this goes on, it is impossible to know. From time to time the report of such cases leaks out. I know of one person who was a regular part of the healing party, going with them from town to town and being healed. When converted, he exposed his part of the racket. I know of another case, which occurred within the circle of my relatives. A university student named Tusk, known to one of my family, and a friend, were hitch-hiking along a road when a Cadillac drew up beside them and offered them a ride. Driving it was one of these healers, who presently offered them 50 dollars apiece if they would come to his meetings and be healed. Young and thoughtless, they took the money, appeared at the tent, and were "healed". Some of the Four-Square missionaries, "Mr. Krimm" himself, in fact, told us in a moment of confidence that "Sister Aimee" sometimes had a woman with a slow-leaking balloon concealed under her dress. With a pin in her hand, Sister Aimee would puncture the balloon, miraculously curing the "goiter". It is really unnecessary for any healer to take such risks of exposure, however, because they can always get enough neurotics and dupes to support their publicity programmes without frauds.

4. Invented stories and fabrications of healings, which are passed off as real. Into this category fall the ridiculous tales invented by the healers themselves. Before any healer can go far, he must be able to tell how he himself was healed. They vie with one another in inventing more fantastic stories. Roberts has not much to boast of, he was only dying of tuberculosis. Jagers, of course, does best—he died and was restored to life. Gordon Lindsay tells of one woman who died and spent nine days in heaven and in hell—finally returning to tell about it. Elizabeth Bossert, afflicted

with a vague unnamed disease, died and went to heaven, presently returned in a descent "until my feet touched the ground". This places her in the select category of Jesus Christ, Enoch and Elijah, who alone in history went to heaven in physical bodies.

But of all the frauds, the most outright is given by a certain Betty Baxter Heidt, published by Oral Roberts under the title of "The Betty Baxter Story". I heard her give this story in a "testimony" which lasted a solid hour. Briefly, here is her story:

"I was born with a curve in my spine. Every vertebra was out of place, the bones twisted and matted together . . . my nervous system was wrecked . . . one day in the hospital I began to shake all over. The shaking shook me out of bed. The doctor rushed in and said, 'This is just what I have been expecting . . . She now has St. Vitus dance.' They strapped me to the bed with straps . . . My body was raw and blistered from them . . . The doctors gave me dope . . . When I was born my heart was not normal and under the dope it grew worse . . . So I came to have one heart attack per week . . . For hours I would lay unconscious. The doctor said, 'Betty, you need a new kidney. As long as the old kidney remains you will have pain.' Something snapped inside of me and I became blind. Then I became deaf and could not hear. My tongue swelled, then was paralysed. I could not utter a word. Then the blindness would leave me. Also the deafness and paralysis of the tongue . . . finally I was so bent that my head was pressed against my knees . . ." In this condition, Mrs. Heidt died and went to heaven. While there, Jesus promised her that she was to be healed "August 24, Sunday afternoon, exactly at 3.00 o'clock". Sure enough, at the appointed time there came a wind-storm noise, and a white cloud out of which Jesus stepped. Not a vision, not a dream; but in person, corporeally, into the room where the family was watching. Betty saw all this, with her head pressed on her knees! It might be interesting to describe Jesus. "He was tall and broad and dressed in robes of glistening white. His hair was brown and parted in the middle and fell over His shoulders in soft

waves." Then came the healing. "He placed His hand on the very centre of my spine on one of the large knots. All at once a hot feeling as hot as fire surged through my body. Two hot hands took my heart and squeezed it and when those hot hands let my heart go, I could breathe normal and I knew my heart was normal for the first time in my life. Two hot hands rubbed over the organs of my stomach and I knew my organic trouble was healed, I would not need a kidney and I would be able to digest my food because He had healed me. The hot feeling ran on through my body. Then I looked at Jesus to see if He would leave me just healed inside. Jesus smiled and I felt the pressure of His hands on the knots and as His hands pressed in the middle of my spine, there was a tingling sensation like I had touched a live wire. I felt this sensation like an electrical current and I stood on my feet just as straight as I am on this platform speaking to you tonight . . ." Said Betty's mother, "I heard the bones crack and pop! Betty, you're healed!"

So go the testimonies; some pathetic, some obviously fraudulent, some ridiculous. Healers go to any length to procure them. They will quote medical sources, true or false. In his March, 1952, issue of "Healing Waters", Oral Roberts printed a cover picture which showed three men, the caption reading, "Three Great Medical Doctors Congratulate Oral Roberts for his Ministry of Faith to Suffering Humanity during the Roberts Campaign in Phoenix." The names of the doctors are given, and another photograph in the magazine shows "Dr. J. H. Miller, outstanding medical doctor, president of a medical society of over 20,000 physicians . . ."

Dr. Donald Grey Barnhouse, the nationally known pastor of the Tenth Presbyterian Church in Philadelphia, Pennsylvania, and editor of the magazine of Christian truth, "Eternity", took the time to do a little research into these "doctors". An inquiry to the American Medical Association brought the answer from their Bureau of Investigation that not one of the men mentioned in the captions could be identified as Doctors of Medicine, or licensed to practice medicine in Arizona. One

of the three men was tracked down through a telephone directory of Phoenix, and was found to be operating as a "naturopathic physician"—that is to say, a quack doctor. No organization headed by Dr. Miller was discovered, and the "North Towne Clinic", supposedly operated by one of the men was non-existent also. Yet this so-called "man of God" has the temerity to claim support from "Three Great Medical Doctors".

Again, we have the stories relating to William Branham, a very successful healer who was credited with the "healing" of an ex-Congressman, William D. Upshaw, and who drew great publicity from this supposed healing. Mr. Upshaw is remembered as the man who co-operated in the writing of the Volstead Prohibition law, and who ran unsuccessfully for President on the Prohibition ticket many years ago. While a boy, he was kicked by a mule and left crippled. But in Branham's meeting in Los Angeles, February 19, 1951, Upshaw, then 84, came through the line and was "healed". He threw away the crutches he had used for many years and walked. Until he died two years later, he went about giving his testimony. A little research shows what kind of healing he had. For the first few years he had been bedridden. Then for seven years he used a wheel-chair. For 59 years he used crutches, and then he was healed—but when he visited Atlanta and gave his testimony, he mounted the platform only with the help of friends, and used a cane. We suspect that the good Congressman would have been "healed" a good bit earlier if he had just set his mind to it. In any case, we have a present Senator, Tobey, avidly defending a doctor named Lincoln who claims he can cure tuberculosis and cancer with a throat spray. Shall we simply remark that a Congressman may be deceived by a quack as readily as anyone else?

Branham also accrued immense publicity from an article condensed in the November, 1952, "Reader's Digest", telling the touching story of a little boy, Donny Morton, who was victim of a hopeless brain condition. Donny's father, a simple but humbly devout farmer, came all the way from Canada to bring him

to Branham. Branham "healed" him and assured them that "with faith in God's power and help from the medical world", the boy would live. The story caught the newspapers, and medical men offered help while sympathetic citizens sent in money. Over the next months, Donny underwent four critical brain operations—so much help was Branham's "healing". In the end, the little boy died of the meningitis complicated with pneumonia.

7. Are There Genuine Healings?

We have shown conclusively the falsity of the broad claims of the "healers" to having the power of apostolic miracles. It is only fair to answer the question, do they actually perform any good at all? Can they heal to any degree? And even more pertinent, does God heal today?

To all these questions, we answer yes. We have stated earlier that there is a large field of sickness which has no basis in actual physical ailment, but which can be traced to mental aberrations or psychological trauma. This is a field still only sketchily surveyed. I have listened to lectures by sober, not to say dull, medical men who made the startling statements that perhaps as much as 80 per cent. of all disease is so caused; and these included even cancer, hernia, anaemia, arteriosclerosis. They do not, however, pretend that such things can be cured by mere psychoanalysis. There comes a point, in this theory (which is, after all, only a theory), at which the body rebels at the psychological treatment or mistreatment and physical diseases arise requiring surgery or other major treatment. Yet there remains a large area in which maladies quite real are caused by purely mental states. In this area, a score of methods may bring effective release. I repeat, that if only Pentecostalism could bring healing for these diseases, they might have some basis for claiming direct divine intervention. But such is not the case.

Christian Science, for instance, a thoroughly un-Christian and utterly non-scientific invention, is able to produce such cures. Their literature constantly parades testimonials giving credit to Christian Science for cures of everything from tuberculosis to ingrown toe-nail. So also

does Russelism, or the Jehovah's Witness movement. We frequently read of Witnesses refusing to take medical treatment or blood transfusions because they expect God to heal them without it. In its beginning Mormonism claimed healing power—a claim now largely abandoned. The fame of the Roman Catholic shrines, such as the one at Lourdes or the one at Fatima, is world-wide. The mountains of crutches left behind by "cured" people defy challenging; only the interpretation of how they came to be there is open to discussion. If "medical support" is valid in defence of these healings, the Catholics have it! No less authority than the world-famous Dr. Alexis Carel accepts the Lourdes miracles; but he calls them "white magic"—that is, powerful psychic suggestion, mind over matter, and not divine intervention.

But the list is still not complete. Can we forget the amazing things done by the little Frenchman, Emile Coue? Coue flatly disavowed any divine assistance in his cures, but cure he did. With mental suggestion, urging people to repeat "I can use my arm, I can, I can," and "This will pass—this will pass . . ." Coue actually did cause the lame to walk, the paralysed to arise, and the "blind" to see. The difference between Coue and the modern healers is that Coue was honest and did not claim these things as miracles. The "healers" are liars, and blaspheme the name of God by using Him for publicity and financial gain. We can continue listing "healing" agents. The history of "Hadacol" is not far past. This patent medicine, containing a few vitamins, a lot of alcohol and a colossal publicity campaign, at the height of its fame was supported by testimonials claiming that it healed virtually every ailment known to man—including cancer. Spiritism also heals, and the new psycho-religious cult, Dianetics, claims to heal. William Seabrook in his absorbing study of witchcraft, tells how it can heal disease through mental suggestion. That it heals, any missionary to Africa will agree.

In Africa, as a boy, I knew a certain river fisherman who developed one of the terrible African tropical ulcers on his leg. Treated in our hospital by the most scientific

medical methods, the ulcer would not heal. The fisherman went to the witchdoctor in his village, who killed a chicken, spoke an incantation, pretended to draw out of the sore the bullets of the "witch-gun" which had made the wound, and within a short time it healed. My father has these "bullets" to this day—a mute souvenir proving that there is more to healing than science. But are we going to say that this healing was divine, because it was real?

Let me mention two cases of interest. First, there is in England at this time a man of great reputation, named Harry Edwards. He is a Spiritualist, and a healer. He is drawing large crowds and he is producing healings and testimonials exactly like the Pentecostals. His techniques are precisely those used by Jagers, Roberts, Valdez, and the others. He has a healing line. Standing about him is a group of "supporting ministers" who keep the air warm with enthusiasm. In healing he manipulates the sick limbs, emphasizes faith, and brings about improvement, seeming or real enough to convince the audience. He terms himself a "faith healer". Photographs of this man in action duplicate exactly the attitudes of the healers of Pentecostalism!

Secondly, let me tell of a real cure brought by a three-year-old baby. Gilbert Sawyer, of Glendale, California, was blinded by an explosion and for two years was unable to see with either eye. He went to the Braille Institute, used a seeing-eye dog, and met his wife there, also blind. Beyond any question, he was blind. One afternoon, as he and his wife were sitting on the lawn, a three-year-old child toddled up and kissed Sawyer on the cheek. He leaped to his feet shouting, "I can see!" And he could. I leave it to the reader to struggle with the fascinating question of how it happened—whether the child in some way restored a dead or short-circuited nerve, or what. But I think I am safe in saying that it was a genuine healing—but not by some divinely empowered individual.

So we have this long list of healing mediums: Christian Science, Roman Catholicism, Hadacol, Dianetics, Spiritism, Mormonism, Russelism, Coueism, Divine School, Unity, Witchcraft, and a three-year-old baby. Some claim to be divine,

some are non-religious, some are clearly anti-Christian. Yet they all exhibit exactly the same kind of healings. Are the claims of Pentecostalism in any way superior to theirs? Not in the least. Can they, then claim to have divine proof of their Apostolic power? Obviously, they cannot, since their claims are in no way supernatural!

But what about the testimony of Scripture to healing? Does not the Bible say that God can heal today? And does not God have the power to heal today? The answer is, quite unequivocally, yes. God's power is not changed; his arm is not shortened. But God's methods do change, and have changed, as He has guided His people through the ages. In the wilderness the Children of Israel fed on manna; when they entered the Promised Land, the manna ceased. In the wilderness their clothes did not grow old or wear out; once they were settled in Canaan they had to take up weaving and sewing again. From time to time in the history of His people, God has used miracles to demonstrate His power among them and to restore their faith in time of crisis. In the New Testament period, He sent His own Son, Jesus Christ, with more and greater miracles than had ever been seen. This power continued in the book of Acts, and thereafter becomes inconspicuous. It is this writer's belief that when the faith of Christianity was established and the canonical books had all been written (although not yet gathered into one volume), God suspended the Apostolic miracles. In this age we walk not by sight, but by faith. This does not mean that God cannot, at any time He wishes, restore the miracles. Some believe that as the end of the age closes in upon us, they will be manifested again. This I do not deny at all is possible. My contention is that when God does restore the Apostolic gifts, they will not be these fraudulent, deceiving, high-pressure-salesmanship, money-making imitations. In a word, Pentecostalism isn't it.

The power of prayer remains God's ordained way of healing in this day and age. It is a power open and available to all. I believe in praying for the sick. I believe that God does and will heal the sick. I believe this in a more than general way. It is often said, "All healing

is from God." In a certain sense this is true; God created man with powers of physical recovery. However, there is much more available to us than this. The scripture teaches and experience has demonstrated that God answers prayer in a wonderful and inspiring way, and is willing to intervene in sickness to effect healing. But not in the Pentecostal manner.

The directions for our present-day healing are to be found in James 5:13-16. There are three suggested interpretations of this passage. Some ultra-dispensationalists, such as are found in the Church of Christ and among the "Bullingerites", declare that since the book is written to the "twelve tribes scattered abroad", it cannot apply to us. This interpretation is to be rejected. True, the latter is directed to them; but if every letter were intended only for the group to which it was addressed, what would remain of the Bible for us today? The Corinthians are gone, the Ephesians are gone, and the Colossians; Timothy is gone and Titus is gone. There are no books written to "the Americans." Such an interpretation belongs in the area of childish thinking. When God gave scripture, the precepts were of universal and eternal application except where God Himself saw fit to alter the arrangement, as the Old Testament economy was altered into the New.

Some interpreters of more reliable repute think that the use of this passage is restricted to the original New Testament church elders, and that since the line of apostolic succession is lost (Roman Catholic and Episcopal dogma to the contrary), we cannot fulfill the conditions in James. Again, this interpretation is not correct. The passage refers to the New Testament order of church government; government by the elders. Anywhere the Word is preached and the Sacraments truly served, where two or three are gathered together, Christ is in the midst and there is the Church. Such a group is authorized to establish the order of government by eldership. It is these elders James has in mind when he writes, "Is any sick among you? let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord; and

the prayer of faith shall save the sick" (James 5:13-16).

It is necessary to point out that it is not the calling together of the elders that raises the sick; nor the anointing of oil; nor any prayer; but the **prayer of faith**. Here is described a sober, restrained bed-side prayer meeting. What a far cry from the "healing lines" of the "healers!" Of course, no man could make a living out of this sort of healing, nor could he obtain any glory or personal prestige from it. Only God could be credited with such healings. But the result of the Pentecostal doctrine of healing is that we have these travelling false prophets sucking the purses of the people. When they fail they excuse themselves by saying, "You didn't have faith!" The Scripture makes it plain that it is not the faith of the individual that makes the healing—it is the faith of the healer. The New Testament lists only five persons healed who are spoken of as having faith. It lists 29 healings without any evidence of faith indicated; some of the people were insane, or in a coma, or in a fever, and unable to exercise even reason, let alone faith. And how much faith did the corpses raised to life have? Among these 29 cases, five were healed and the faith of someone else—their father or master—is commended. Faith in the individual is admirable and desirable; but it is not the faith of the man who prays which is essential. In other words, it is not the faith of the sick person which is at the centre of the healing; it is the faith of the healer. So it was that Jesus rebuked the disciples who failed in their casting out of demons. They were the ones of "little faith". The evidence is conclusive, that when a "healer" fails, it is his responsibility—not the patient's.

And what is faith? Is it, as we so commonly think, a sort of spiritual muscle which we can make grow by intensely willing it? Scripture makes clear that this is not the case. We do not "make" our own faith. God gives it to us. We do not talk ourselves into it; such would be make-believe faith. I recall the mishap of a boyhood friend who agreed that according to the scripture, if we had the faith, we could walk on the water. I was ready to admit that I did not have the faith,

but he determined to possess such faith and stepped off the end of the diving board with his clothes on to show he had it. Of course, he sank with a great splash. The laugh comes in his words as he rose to the surface spoken with wry disgust, "I knew it wouldn't work." Of course, this is "make-believe" and not faith. Nor is the faith which tries to convince itself that "I just know God will do such-and-so." Faith is not a matter of insisting that God will do what we ask. It is a humble admitting that God can do all things and will do what is good.

Even this simple-sounding faith cannot be worked up of ourselves. It is the direct gift of God. Eph. 2:8, 9, says, "For by faith are ye saved, and that not of yourselves: it (the faith) is the gift of God, not of works, lest any man should boast." Even the faith we do have is the gift of God! Why? Because if it were something we created, like a head of steam, it would immediately become a work—and we could boast of it! This is exactly what the healers do, in speaking of their make-believe faith! Jagers preens himself, "Some healers have the faith to believe that you will be healed in a few days, or that they will start the healing and it will grow, but I have faith to believe you'll be healed RIGHT NOW!" But as Calvin says, "Faith . . . is a particular gift of God . . ." And again, ". . . faith itself, which we possess by nature, but which is given us by the Spirit, is called by Paul the Spirit of faith." And Luther: ". . . this faith is a gift of God, and it is created by the Holy Ghost in our hearts and not found by our labours." So it is that Paul in Romans 12:3 warns us against becoming proud of the faith given to us: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith," or as it may be translated, "according to the measure of faith which God has assigned him."

Not until we understand this fact, that faith is itself given from God, can we understand Jesus' words about prayer. We often pray for things or events which, deep in our

heart, we know perfectly well will not come to pass. We think that if we can "talk ourselves into it" we can manufacture faith and produce the results. We deceive ourselves; for God will not give us faith for certain results if it is against His will. Hence we are exhorted to pray, "if the Lord be willing," or "thy will be done." I have heard Finis Jennings Dake, the so-called "Bible Teacher" of Pentecostalism, declare from the platform that such words constitute lack of faith and are abhorrent to God. This, of course, flatly contradicts the words of Jesus Christ Himself, not to mention Paul. Dake, in a little pamphlet called "The Truth About the Baptism in the Holy Spirit" declares that the Spirit-baptized person is able to cleanse lepers, raise the dead, have sound health, control storms and move mountains. We do not see Mr. Dake doing any of this, however. Why do we not move mountains by prayer today? Why, indeed, has it never been done, when "a grain of mustard-seed"-sized faith would do it? It is because God is not giving such faith. It is not His will nor desire to indulge such frivolous desires.

Scripture indicates that faith can be nourished and made to grow, however; that is, God will increase faith. This increase comes by knowledge of the Word of God—the Scripture. "Faith cometh by hearing, and hearing by the Word of God," wrote Paul in Romans 10:17. God may bestow upon us larger measures of faith and trust. Hence the expression of the father of the demon-possessed child ought always be our prayer: "Lord, I believe; help THOU my unbelief!" (Mark 9:24). Hence we may always pray for the sick, trusting implicitly that God will do right, and asking that if it is His will, He will heal. If it is not His will to answer the prayer in the way we ask, our prayer will not be a "prayer of faith." Yet it is prayer, and God has directed us to "pray without ceasing." This is the answer to those who attack our position by saying, "Well, what's the use of praying?" It seems not at all inappropriate to say that wise parents treat their children in exactly the same way as this. Parents who give their children everything they ask for, and who give them things without being asked, raise greedy delin-

quents who feel that their parents owe them everything. Wise parents teach their children to ask, saying "Please" and returning thanks; and when it is best for the child, refuse the request. Such children learn a loving dependence and trust in their parents, and always appreciate what is given them.

The reader is now entitled to ask, "Are you just talking, or have you evidence that God does answer such prayers?" I would believe this without evidence, since it is God's Word; but the evidence is abundant. I can describe only a few such cases in this limited treatment, but the cases are numberless.

The first case relates to my own father. He was taken with bacillary dysentery, in the early days of our Congo mission work. At that time there were no "miracle drugs" for such diseases; and bacillary dysentery was virtually always fatal. It is serious enough even today. As my father grew worse, every medical aid of the period was tried, without success. When he lapsed into unconsciousness, the doctor told my mother that humanly speaking, he could not live. There was nothing they were able to do at all. He sank steadily, and my mother was reconciled to his death when the elders of the church were called together. A prolonged prayer meeting was held, the men beseeching the Lord to heal him and spare him for future work, if it were in the Lord's will. Then they committed him to the Lord and left him with the nurse. Now it would be fine Pentecostal drama to say that Dad's fever immediately disappeared, his bowels were instantly cleared of the infection, his consciousness at once restored and his strength immediately rebuilt. This would be a miracle in the apostolic manner. However, such is not God's programme in these days. Sight was not so indulged here; but faith was answered. The nurse, taking his temperature at intervals, was suddenly encouraged by discovering that the fever had dropped slightly. It continued to drop during the night, and by morning my father had recovered consciousness. He continued for many days gradually rebuilding his strength; but the disease was cured. Dare any man say this was less in answer to prayer than were the apostolic miracles?

Another such case is related to a little girl who was stricken with polio one summer in my father's church. Her healing was under such circumstances that if a Pentecostalist had been involved, a great deal of publicity would have been spread about it. She developed fever at the start of the week, and her parents did not suspect what the nature of the disease was until the paralysis appeared, later in the week. Rushed to the hospital, the prognosis was that she was in extreme danger, might not live, and would certainly be seriously crippled. The mother sent at once for my father and myself. We were deeply moved at the strong faith of the patient mother, and with profound stirrings in our breasts, we knelt outside the isolation ward window and prayed. We were not able to anoint her, since the doctors would not permit us to enter; but the oil is only the Biblical symbol of the Holy Spirit, and not in itself efficacious. The Holy Spirit is within every believer, and the use of oil is only as an indication of our faith. So we prayed. I have never before been led to pray as I did then; nor have I met such a stirring within me since. Quite spontaneously and without aforethought, we prayed that the child would be completely restored, and that she would not be crippled. Two days later the doctor's reports were favourable and optimistic. The little girl was no longer in pain, her fever had ended, and she was out of danger. By the end of the week, it was clear that she would not be paralysed permanently; the use of her left arm and leg had returned. They advised sending her to the clinic at Warm Springs for treatment; but at the end of the second week, her recovery was so complete that this was unnecessary. She did not even need a brace. Can any one say that this was not in answer to prayer? I have left out the statement of one doctor in this story, however. The second day after her recovery, he declared, "Why, it's just like a miracle! I never saw anything like it before!" If such a statement had been made to a Pentecostalist, immediately the word would have been thrown about—miracle. Had I been a young Holiness preacher, this would have been all that was necessary for me to conclude I had been

visited with the "gift of healing." But this is not the case. In that instance, God gave the faith, and the glory, therefore, is all His.

This sort of healing, ministers without number are able to describe. Describe them they do, in humble and sometimes awed expressions: John R. Rice, R. A. Torrey, and many others. But to go on from this to defend the Pentecostal doctrines is inexcusable. Even the prototypes of the "healers," men like A. J. Gordon and Simpson, knew better. Pentecostals often quote them, but forget to mention that Gordon died of pneumonia and bronchitis, Simpson died of arterio-sclerosis.

So we conclude: the modern Pentecostal claim, that they have recovered the Apostolic gift of miraculous healing, is a fraud. They have, instead, manufactured a new cult, using the age-old tricks of suggestion and psychological cant. So far from glorifying God with this, they cause His name to be blasphemed among the worldly by their excesses. So far from curing, they are often kill. Far from blessings, their arrival in a city is rather a curse, a misery, a racket, a destruction of faith in simple people. "By their fruits shall ye know them." "Abstain from all appearance of evil."

The evils of this fraudulent movement abound. In Anaheim, California, at the Holiness orphanage, to punish three small boys for disobedience, the manager's wife and her assistant bound their wrists together, tied matches between them, and set them alight. Why not? After a few moments of beneficial pain, they could "pray the fire out" and heal them. Or could they? The sheriff who arrested them was not convinced when he found the blisters on the tiny hands and wrists. But this is Pentecostalism.

Some Pentecostals refuse to take medicine or to see any doctors. Most of the "big-time" healers do not defend this doctrine; it is too dangerous and can boomerang. But it is accepted Pentecostal doctrine in many places. It is considered a sin to "take pills and rub on!" as one "preacher" put it in Atlanta. Accordingly, when Ruth Carder of Mountain Grove, Missouri, was burned terribly about the face and hands by a gasoline explosion when she accidentally poured gas into a kerosene lamp, her family refused

to take her to a doctor, but took her instead to a healing service. It was necessary for police to forcibly remove the girl to a hospital when they refused to allow her to be taken from Mountain Grove church. This is Pentecostalism.

To see how this operates in practice, let us return for another brief visit with the Four-Square Mission in the Congo. When Seig and his wife were enroute to their projected station location, before they had even reached their country, Seig came down with malaria, a violent case. They were travelling by "push"—an African freight-carrier built upon an old automobile chassis, pushed by natives. Neither knew the native language (although they spoke in "tongues!") and so they could not call for help. But one of the native men ran to our mission, about 40 miles away, and called our doctor. The doctor went to them on his motor cycle immediately and found Seig unconscious underneath the "push." Diagnosing the case, the doctor took out his hypodermic and prepared to inject quinine into the dying man. "Don't do that!" exclaimed Mrs. Seig. "We don't believe in taking medicine." "Well," said the doctor, "He is going to take some now!" and he gave him the shot. Seig, of course, recovered, and it is interesting to note that from that time on, the couple took regular courses of quinine as all white people in the Congo did in those days. But the real Pentecostal mind appeared when Seig printed a small yellow-covered booklet on his first furlough. Here he described the story of this near disaster, but omitted mention of the doctor and the quinine. Instead, it was a miracle of healing, he testified, that saved him!

We cannot ignore the implications of such things. Beyond any question, results of healing in this movement are the product of psychological and suggestive methods. I shall prove this now conclusively by showing that where there is no ready-made frame of desire, not even such "healings" as we have admitted could be possible will occur. Also, I shall show that the "healers" themselves know that they must use psychological methods for their results.

During the Krimm era of the Four-Square Mission, an epidemic

of influenza swept through the country. My father happened to be on the station and was invited to attend Krimm's healing service. Through his interpreter Krimm summoned natives from their homes to the church-shed to be cured. It was a moving sight: all about lay the suffering men and women, burning with fever, some not far from death. Through them moved Krimm, pompously anointing them with oil and in English going through his incantation. From time to time he would turn to my skeptical father and say mysteriously, "Brother, I can feel the fever going right down!" My father was careful to follow through with the results. Not one man or woman was "miraculously healed". With some the disease ran the course, and they lived; others died that very night. Lacking any way of faking a cure through psychological trickery, Krimm's fakery showed up badly.

Most revealing of all is the astounding story which came to us from California concerning a healer by the name of "Happy Jack Smith." Mr. Smith, it seems, was in financial need and came to visit a friend, a woman, for the purpose of securing a loan. For some obscure reason, Mr. Smith had to leave her home so abruptly that he forgot his brief case. Before he was able to return for them, the lady passed away and her brother took over the effects for settlement. Coming across the brief case, he opened it, and delivered the contents to a certain outstanding evangelical editor of a West Coast religious magazine. What should the contents of the case be, but many well-thumbed and underlined pages of lessons in psychology! But even this is not the ultimate. A few months after the magazine published these facts, mail from a foreign land arrived containing a course of instruction on "how to be a divine healer". Here were lessons in psychology, concerning the use of music, colour, etc., in group psychology. These lessons were for sale by a man who said of himself, "Thousands who know me will tell you that I am pulsating with dynamic energy and radiate happiness". These methods also bring prosperity and success, so that "I have a beautiful home with spacious grounds, a fine motor car . . ." To get these lessons the novice must

pay a fee and also give a 1,000 dollar bond agreement that he will not divulge these secrets to anyone. When he "graduates" he gets a "certificate of ordination" with the course! Now, who is the mysterious author of these lessons? None other than this same "Happy Jack Smith"—who forgot his lessons while trying to borrow money.

Must we go on? The deeper we probe into this cult the more sordid the ugly deception becomes. Now the pattern of half-truth and hidden truth had been extended to include raising people from the dead. Recently word came from Bangkok, Thailand, concerning a man purportedly raised from the dead. The story, as reported in the evangelical and the non-Pentecostal magazine, "Christian Life", is as follows:

A Pentecostalist by the name of Harvey McAlister, from Canada, turned up in Bangkok and began a healing-salvation campaign. Primitive mission fields being about the same the world over, I can fairly well infer what happened. The leadership of any white man claiming to be a pastor is always accepted by the native eldership. Accordingly, all the local pastors, Presbyterian and Baptist, followed in the wake and were taken in. The raising of the dead man was performed by the Presbyterian native pastor, one Lee Nygiap Sew.

He had for many months been in prayer for the salvation of the local reprobate, a habitual drunkard named Dae Sia Long. At about this time, Dae had been on a prolonged binge, going without food for several days. He was taken to the hospital, very sick, with sharp pains in the stomach, December 19, 1951. The attending physician considered him so near death that he turned him away. (This curious behaviour at a hospital—the object of which is to try to save the sick and dying—is not explained.) Taken back home at 5 a.m. the next morning Dae's breathing stopped. His wife and four children and brother considered him dead, covered him with a shroud and sent for the pastor.

Pastor Lee arrived two hours later to find the body "cold and stiff, his chin dropped and his eyes glassy". Lee began to cry aloud for the apparently deceased man. Lifting the shroud, "Pastor Lee laid his hand on the man's breast and de-

tected a heartbeat. He put his mouth to Dae's ear and shouted, "God gives you back life. Confess your sins and He will forgive you." Presently, the tongue in the open mouth began to move and tears began to flow from his eyes. The body stirred and Dae mouthed a few penitent words. By the next day he was sufficiently recovered to take nourishment and to tell his experiences, which included the inevitable vision. He did at once profess Christ and with his entire family began attending church regularly. With this story, and no further study or examination, The Pentecostal papers "Pentecostal Testimony and Pentecostal Evangel" printed the affair as a bona-fide case of a modern Lazarus, raised from the dead.

"Christian Life", however, sought further examination and got further information from the American Presbyterian missionary in Bangkok. We now present his testimony, from a letter from Clifford F. Chaffee of the Presbyterian Church in the U.S.A. stationed at Bangkok.

"You asked about the dependability of the report. As far as Pastor, Elder Lee and Mr. Dae and his wife and mother and others who were there are concerned, they are convinced that God raised Mr. Dae from the dead. I talked with Mr. Dae's wife and mother, both of whom are willing gladly to "bear witness" to this.

"I told the story to a brilliant national Christian doctor, connected with our Bangkok Christian Hospital. He said in certain kinds of disease affecting the mind, including alcoholism, it is not uncommon for the patient to go into convulsions which will cause his entire body to stiffen and for his eyes and tongue to resemble those of Mr. Dae as described by Pastor Lee. Also that in normal cases the body of a dead person does not stiffen until six to twelve hours after death. In some cases when the patient is in an extremely weakened physical condition (Mr. Dae had not eaten for many days) as death approaches his breathing becomes slight. Also the heartbeat may be impossible to detect except with the use of a stethoscope."

All this information confirms the conclusion any objective observer would have reached, merely on the

basis of the first reports; that Dae was not dead at all, but simply in a cataleptic seizure, brought about by alcoholism and undernourishment. Such cases abound in medical history; literature records many who recovered at the graveside, barely escaping interment alive. But the careful reader cannot have failed to note the words of the first report: "Lifting the shroud, PASTOR LEE . . . DETECTED A HEARTBEAT." What sort of dead man is this? Far more startling are the medical "resurrections" being performed daily in hospitals all over the world now, when doctors massage completely stopped hearts by hand until the organ is restored. In this man, the heart never stopped. Yet the Pentecostal papers send the thrilling news around the world—a man raised from the dead! The medical facts, however, are clear. In death, rigor mortis sets in only after "from six to twelve hours". In catalepsy, the stiffening begins immediately. It was two hours after Mr. Dae's breathing "stopped" when Pastor Lee "raised" him.

The missionary went on to affirm that the possibility of God raising a man from the dead was not to be ruled out in his mind. God can and may restore the Apostolic miracles. But the missionary correctly pointed out the real miracle in this case; that Mr. Dae was converted and won to Christ through his weird experience; and not only he, but his family. "This was the miracle, a miracle of grace," concluded Rev. Chaffee. To this we heartily agree, giving God thanks for having spared the man who undoubtedly was at the border of life and death. But a Lazarus-like miracle? Lazarus was dead four days, after all, when he was raised—dead four days and embalmed!

8. "Though I Speak with the Tongues . . ."

At length we reach the other subject of importance in the Pentecostal parade, tongues. Practically every service includes this portion, along with the preaching and healing services. Speaking with tongues is, by their teaching, the sign of baptism of the Holy Spirit, a distinctly separate function from being saved. Therefore, every member of a Pentecostal church is constantly

urged to seek the Baptism and to speak in tongues.

Before we go into this subject, we must define the terms. What were the Biblical tongues? It must never be forgotten that the original Bible tongues were actual foreign languages which were unknown only in the sense that the speakers had not previously learned them. The word "unknown" as supplied in the King James version, is always italicized and is to be ignored—it is not the original Greek. It was the sudden knowledge of a foreign language without instruction which astounded the listeners and convinced them of supernatural effects at Pentecost, when the tongues were introduced. "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our tongue (Greek, dialektos, dialect) wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our own tongues (Greek, glossa, language) the wonderful works of God." (Acts 2:7-11). Here is absolutely Biblical evidence that the original Pentecostal tongues were known foreign languages, new only to the men who were speaking. At least fifteen foreign languages are named, and many more might have been included. If this one fact is clearly kept in mind, all the Biblical passages harmonise perfectly.

I have gone to numerous modern tongue-speaking meetings. I have a smattering knowledge of about four foreign languages, and I believe that I could recognise an actual "tongue". I have been always ready and alert to hear one; I have repeatedly taken down in my notebook the syllables spoken. I think that if the original Biblical tongues were appearing today, I would have heard them at least once or twice. But I never have, and neither has anyone else.

Instead, the seeking worshipper is noisily coached by a team of specialists who gather around him, or in the majority of cases, around her, stamping their feet, dancing, clap-

ping their hands, chanting, shouting advice in their ears and giving them a treatment any psychologist would recognise as designed to lead the victim into releasing cerebral control of his body to the autonomic nervous system. This is a form of self-hypnosis. When it happens the body will go into spasms of rapid, nervous activity. They remain kneeling on the floor or fall on their backs, twitching, kicking, jerking at fantastic speed, mouthing one syllable over and over with a jaw jerking at a convulsive rate. This is the key to their tongues; they are given some one syllable to repeat, and urged to repeat it until the borderline of control is crossed and they will repeat it endlessly until exhausted. "Say glo-o-o, glo-ry, glory, glo-glo-glo and you're off!" I heard one woman exhort a "seeker". Another's advice was, "Just say, I di-di-tie-tie-tie!" Usually the words are words with some religious meaning, which makes the speaking more suitable to the semi-Christian context. "Hallelujah!" becomes "luh-luh-luh" or "yuh-yuh-yuh". One woman I heard went from "Blessed Jesus" into "sibida-sibida-sibida". Another took "Praise God" and went into "bub-bub-bub". The sheer artificiality of this is evident in a small observation I made at Byrd's church in Atlanta before I fell from their grace. I observed Byrd's sister, one of the "coaches" in the side room, coming out of the room after her prospect had been successfully led into this gibberish. She was still chanting her "coaching phrase" happily, as children hum a popular song. "I-di-di-tie-tie-tie!" she caroled gaily. In other words, she was able to turn her "tongue" on and off like water, although they pretend that the tongues are spoken only while being baptised.

Now, did such tongues exist in Bible times? The answer is, yes. People have for centuries puzzled over the 14th chapter of I Corinthians, trying to resolve the seeming contradiction of terms in which Paul will first approve tongues, and then say something like a warning against it. But all is clear if we understand that the real Bible gift of tongues was speaking in languages. The Corinthian church, carnal, confused, full of error, had fallen into the very error of modern Pentecostals. In their earnest

desire to exhibit this marvellous gift, they had gone into speaking with false tongues, without doubt exactly similar to the modern tongue-speakers. The description Paul gives of them could have been drawn from any Pentecostal church today! So the inspired writer immediately cuts through the fog by setting up several rules which would not in the least hamper the use of genuine languages, but which would, if observed, instantly destroy the use of false tongues. His letter was successful, and in II Corinthians we do not read any more of this error. There cannot be a doubt but that if modern tongue-speakers would observe the regulations of I Corinthians 14, the entire tongues movement of today would vanish.

The first thing Paul tells the Corinthians is, "tongues are for a sign, not to them that believe, but to them that believe not . . ." The entire purpose of tongues was to convince strangers, he says in verse 22, which summarises the section previous. If you are going to speak in tongues, let it be among people who will understand you! he says. Granting that your sudden gift is the genuine article, when you are speaking it among the church members it will be understood by God, and that is fine; (verse 2) and it may be spiritually edifying to you yourself, (verse 4)—but what good is it to the church? So, don't seek to speak in tongues in the church, says Paul—seek something that will benefit the church, such as the ability to preach (verse 1). The word translated here "prophecy" includes both the predictive and the instructive elements of the term, with emphasis here on the latter. Edification, and exhortation, and comfort—that's what we need, writes Paul (verse 3). We don't need the sign proof in the church any more! Otherwise, speaking in tongues is virtually worthless—you don't even know what you're saying yourself (verse 14).

Paul then sets up his first safeguard against false tongues, by saying in verse 27, "let one interpret. But if there be no interpreter, let him keep silence in the church . . ." Thus, it will be proved that the tongue is genuine, a real language. I have never heard any Pentecostal "tongue" interpreted. I have heard them claim they have; but I have

seen no proof. There are some vague tales to the effect that on mission fields the tongues have been heard as actual languages; but these come from Pentecostal sources and are to be considered unreliable. ALL tongues are supposed to be translated and translatable; not merely a few isolated, "I-heard-of-this-in-China" reports. I asked Mr. Byrd's sister one day, just as they were winding up a tongues session, "Where is your interpreter?" She looked at me in a suddenly shocked manner and said, "Our what?" "Your interpreter. Paul wrote, always have an interpreter." She had evidently never heard of this or read it! Her face went completely blank, and then she recovered, stammering, "Well, once I heard someone interpret, at least I was told about it—but with so many people getting baptized we don't have time . . ." Her voice trailed off, as did my questioning. The evidence of disobedience to the Word was clear. However, I have a file of supposed "interpretations". Such sheer nonsense one has never read. They consist of garbled scripture verses or some repeated slogan such as "die daily, die daily, die daily!" "Marry Jesus, Marry Jesus, get perfect love." "The door is closing, come in quickly." One cannot but be reminded of the Catholic hoax perpetuated in the so-called "vision" of Fatima; but with the brain of the Papal power behind the "revelation" put into the mouths of the deluded children, that message made far more sense.

Building on this safeguard, Paul prefaces it with the qualifying words, "Don't have more than two or at the most three people speak in tongues in a meeting. Don't let them speak all at once, but only one at a time—have them take turns" (verse 27). As Paul pungently puts it, "If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (verse 23). A perfect description of modern Pentecostal tongues speaking! How amazingly this simple and clear law is ignored! It demonstrates how the Pentecostals, with all their vaunted Biblicism, are ready to see the portions of Scripture which are favourable to them, and to shut

their eyes to the rest. Here Paul gives us a picture of people silently assembled in worship, listening reverently as one or two men are moved to speak in tongues. Then the translation is given, perhaps phrase by phrase; perhaps at the end of the entire message. But now look in on a Pentecostal tongues meeting. The atmosphere in the closed room is charged with emotion; shrieks and shouts rend the air as the gibbering, foaming, babbling, twitching victims grovel on the floor. The first time I saw and heard this, my mind instantly recollected the numerous trips I took in my college psychology course to the State institution for the insane. The similarity was so marked as to be appalling. What else can be thought, but what Paul predicted—"will they not say that ye are mad?" But this seems not to penetrate the modern tonguists at all; they want tongues, and tongues they will have if the entire canon of Scripture stand in the way. I have even read of people who made up their mind to have tongues and kept at it until they broke out in their own rooms alone, again rejecting Paul's words that tongues are meant for the unbelievers to hear.

Paul goes on to say, next, that when one speaks, all the other proceedings are to cease and everyone is to give close attention while the message is brought. "If anything be revealed to another that sitteth by, let the first hold his peace, for ye may all prophesy one by one that all may learn . . ." (verses 30, 31). What a farce the Pentecostals make of this. It is quite common for some well-trained Pentecostal to break into tongues at a healing meeting. He will suddenly leap to his feet and begin to gibber. Does the healing programme come to a reverent standstill while the message is received? Far from it. Immediately, a pair of bouncers will leave the platform, close in on the hapless speaker, and forcibly remove him from the hall!

The last safeguard Paul sets up is one of the most interesting of all. Paul absolutely forbids women to speak in tongues under any circumstances! Yet today, the vast majority of speakers are women—at least 85 per cent. Paul writes, in verse 34, "Let your women keep silence in the churches; for it is not

permitted unto them to speak . . ." The context of the chapter, which deals with tongues and prophecy or preaching, makes it clear that it is in relation to these two things of which Paul wrote. He did not say that women were not to sing, or pray, or read the Scripture, or teach a Sunday School lesson; he did not say they were to sit like mummies. "Let them keep silence in the churches" is to be related to Paul's other passage on the subject in I Timothy, "I suffer not a woman to teach or usurp authority over the man." Pentecostals struggle with these passages in vain, pointing out the Old Testament prophetesses and judges, and the New Testament daughters who prophesied. Whatever God did in the past gives us no right to say we will assume the same prerogative for ourselves now. The absolutely inflexible law is set up: do not let women speak tongues or produce new doctrines (which is what prophecy and preaching did).

Why did God so write through Paul? It is a profound indication of the marvellous inspiration of the Word of God that Paul put up walls about the notorious emotional sensitivity of women. Modern psychological research has again and again demonstrated that women are more psychically sensitive than men. Herein lies the basis for the supposed "intuition" of women. Here lies the basis for the fact that most spiritualist mediums are women. Here lies the basis for the fact that virtually all the Gypsy fortune-tellers are women; the mountain "grannies" who can find lost things and tell the future, are included here also. Psychically sensitive individuals are all too prone to seek guidance from their emotions and feelings, and then declare it to be a leading from the Lord. Our leading is to be found in the Holy Scripture, interpreted by comparing Scripture with Scripture; not from intuition, nor prejudice, nor wishful thinking, nor consensus of opinion, or any other source. The women are few who have set themselves to the grinding task of learning to understand and interpret the Bible. There are some; but they are very few. So God said: women are not to set themselves up as original teachers, or preachers, or tongue-speakers.

The results of breaking these pre-

cepts are tragic. The startling fact that every cult started by a woman is false, is readily proved. Not that every false cult is started by a woman—Paul might have gone ahead and said, "It's bad enough what the men do!" But observe: Christian Science was begun by Mary Baker Glover Patterson Eddy. Modern Spiritism was begun by the Fox sisters. Seventh-Day Adventism was organized and re-established after William Miller courageously admitted his errors and renounced it, by a woman—Ellen G. White. Theosophy was created by Helena Petrovna and Annie Besant. There is a cult called "Divine Science College" created by Malinda E. Cramer—who was "miraculously healed" and certain "gifted people are able to heal" in it. Sounds familiar? How many more such exist, I do not know. I do know that Paul set up requirements for women and that Pentecostals ignore them.

There is another significant field of study connected with this activity of Pentecostals which must not be ignored. It is the striking similarity between the sensations which Pentecostals feel while engaged in being healed or speaking in tongues, and those which Spiritualist mediums describe as having when in touch with the "spirit world". Pentecostals resent this comparison in the extreme, call it blasphemy, charge those who make it with having committed the unforgivable sin, and so on. They confidently declare that they are the modern followers of Christ, and anyone who challenges their claims are the modern counterparts of the Pharisees who accused Christ of being in league with Satan. We have pointed out enough differences between Christ and Pentecostalism to show the fallacy of their charge, and we will proceed to compare Pentecostalism now with Spiritism, which it closely resembles. But I will at least give the Pentecostals the benefit of the doubt: I will quote their own sources and compare that with a Spiritualist source. In 1951, Rev. Carl C. Harwood, the President of the Western Bible Institute, made an interesting study of the descriptive literature of tongues-speakers as compared with spiritualist mediums. We will use some of this quoted material here.

The first interesting comparison

is in the visible effects of the influence these people come under. Observe the striking similarity of behaviour described from these sources. From the Holiness paper, "The Bridal Call", of July, 1920, we have an article by E. W. Leach, of Baltimore, Maryland. He described his sensations as he began to speak in tongues. "All at once my arms began to shake, gently at first, then violently, till my whole body was quaking under the power . . . On Sunday, May 16, in the prayer room I received the baptism. The Spirit came like a torrent as though He would tear my body to pieces." Now compare that with this excerpt from "Genuine Mediumship", page 37: "In entering the trance condition, your hands and body may twitch and jerk as if you were being subjected to a series of galvanic shocks . . . when the spirit-power comes, there is manifested a peculiar jerking, twitching, or vibrating of the hands and arms, sometimes extending to the whole body."

The next comparison can be made between the descriptions given of what it feels like to be "under the power". Notice how these two divergent sources use the same terminology, almost as if they were quoting one another! From Leach's article: "The Holy Spirit took hold of me. What sensations I experienced! Indescribable indeed, as though I had in my hands the handles of an electric battery and the current passing through me from head to foot." Now back to "Mediumship": "When the spirit enters, in the arms are felt peculiar, tingling, prickling sensations like needles and pins, sometimes akin to a current of electricity passing through from head to foot."

Next consider the effects of the "power" on the individual's breathing, stance, and so on. From a book by R. C. Dalton, "Tongues Like as of Fire", we excerpt part of a list of effects he declares to have been manifested through the ages of the tongues movement as he sees it. "Falling backward . . . body extended at full length upon the ground . . . undergoing of strange and apparently involuntary contortion . . . heaving of chest and inflation of stomach . . . voice often interrupted by sobs . . . remembered nothing afterward or retained in some cases general and vague im-

pressions . . ." Now we quote again from "Mediumship": "A young medium will probably find himself either partly or completely conscious of what is being said and done by the spirit through his body or vocal organs. He will naturally try to escape the utterance of strange cries, moans and gasps. The spirit which has entered you will stimulate your breathing which will become rapid and irregular . . . If you are likely to become a trance-speaking medium, you will probably experience a sensation as of falling or dizziness, as if you were going to faint. This may continue until you become entirely conscious and you will know no more until you regain your normal condition."

Such comparisons lead us to the inescapable conclusion that there is a distinct connection between the sources of behaviour in tongues-speakers and spiritualist mediums. This connection, as I stated, is strongly denied by Pentecostals. In Brumback's book, "What Meaneth This?", he states, "There are but two ultimate sources of supernatural power—divine and Satanic." He goes on to condemn heatedly any who doubt that the Pentecostal manifestations are other than divine. But Mr. Brumback falls into the trap laid by his own preconceived conclusion that everything Pentecostal is divine. The truth is, there is another source for seeming supernatural phenomenon and that is the merely psychic. It is in the psychic and psychological spheres that all of Pentecostalism and most of Spiritism activities fall.

This field, unfortunately, has not been fully explored. But in a British evangelical publication called "The Overcomer", a scholar by the name of Lohmann put down what is probably the most scientific explanation of these things yet to appear. This is worth reproducing here verbatim. Writes Dr. Lohmann:

"Powers and possibilities have been discovered in man which until now have been totally unsuspected. They are designated 'subliminal' powers and we speak of 'sub-consciousness'.

"What physical occurrences accompany these phenomena? The lower nerve-centres (the ganglionic system, or the 'vegetative' nerves, as they are called) which have their chief seat in the region round the

pit of the stomach, are excited to increased activity. At the same time the central region of the higher nervous system (the cerebral system), which in a normal state of affairs is the medium of conscious perception and action, becomes paralysed. There is a reversal of the order of nature. The lower nerves take over the body of the higher ones (a sort of compensation). This state of things comes to pass negatively, by the higher organ losing its natural supremacy under the pressure of illness, or artificially by hypnotism, auto-suggestion, etc.; and positively by the lower nerves being in some way excited artificially to increased activity, whereby they get the upper hand. These nerves then display abilities which our ordinary organs of sense do not possess, they receive impressions from a realm usually closed to us, such as clairvoyance, presentiments, prophecy, speaking with tongues, etc. . . . When in a state of somnambulism, the inner sense, heightened in its activity, perceives outward things as clearly and more so than when awake, when it recognizes tangible objects with eyes tightly closed and unable to see, just as well as by sight; this takes place, according to the unanimous declaration of all somnambulists through the pit of their stomachs, i.e., through the nerves which have their seat in that region. And it is from this part that the nerves are set in action which move the organs of speech (in speaking with tongues, etc.).

"Numberless cases of false mysticism through all the centuries of Church History display the same characteristics, the sub-conscious being always the mediums of such perception and function. They are morbid, coming under the garb of divine manifestations to lead souls astray. Now it is very significant that according to the assertions of the leaders, it is an activity of the subconscious that we meet with in the 'Pentecostal Movement'. Those in whom the sub-consciousness becomes active in the manner described above, feel as if it were an electric stream passing through the body; which is an exciting of the nerves which have their central seat in the pit of the stomach. It is from thence that the jaws are moved in speaking with tongues . . .

"This feeling of bliss is another characteristic feature of this class of occurrences. By exciting the lower nervous system a feeling of intense rapture is regularly produced . . . At first we find connected with usually involuntary contraction of the muscles and movement of the limbs, in consequence of the unnatural inversion of the nervous system."

Now, the most casual study of the one full description of the original gift of tongues, the passage in Acts, brings to light a number of very clear things which are diametrically opposed to the Pentecostal "tongues". To mention but a few, the Spirit came upon them "suddenly". There was no long period of intense emotional coaching from the claue of exhorters, as in Pentecostal churches. Also, we note that the men began to speak while "sitting". Is there any hint of a falling backward on the ground, grovelling and babbling? The only hint of support Pentecostals can claim from this Scripture is that a few of the unbelievers mocked them, "They are full of new wine." Pentecostals exclaim, "See there? They were acting drunk. We act drunk; so that proves we have the Biblical tongues." But this childish exegesis is denied by the sober conduct of Peter and the men with him. Acts 2 : 13, the drunkenness charge verse, entitles us to adduce not one thing about the behaviour of the Apostles. It only demonstrates that there are always men ready to make mockery of God's doings. The case exactly parallels John 7 : 20 and John 8 : 48, in which the Jews accused Jesus of being demon-possessed. Are we to infer by this that Jesus acted like he was demon-possessed? By Pentecostal logic we must, if Acts 2 : 13 proves the Apostles acted like they were drunk. However, both inferences are complete nonsense. Let us read no more of Scripture than God put down for us in it. We see simply that the people did not want to obey Jesus or believe Him; and they charged Him with the first excuse they could think of, demon-possession. The Judeans at Pentecost for the same reason charged the disciples with being drunk. It was baseless slander, pure and simple.

Pentecostal tongues, then, are seen for what they are: a mockery

of the truth, a fraud for the fact, a fleshly excess among a carnal people. Would God that the Pentecostals would commit to heart the three chapters of 1 Corinthians 12, 13 and 14! The modern tongues movement would vanish like a vapour. In the meanwhile, who knows what damage can result from their constant toying with the psychic realm? I dare not explore the border-lines between modern Pentecostalism and Spiritism any more deeply. I am oppressively aware of the fact that there may, indeed, be much more of Satan's influence in modern Spiritism than we know. Most of it has been shown by men like Houdini and his personal investigator, Rose Mackenberg (who continues in his work today, exposing medium trickery), to be completely natural. But the Scriptural cases of ruin at the hands of mediums and sorcerers are too real to forget. Is it not plain that in invading the forbidden areas of witch-craft and magic, as the healers and tongueists do, they lay themselves open to such dangers as we know not of? Do they not compare with Simon who deceived the whole city of Samaria in Acts 8, more than with Simon Peter and the Apostles?

The danger of permanent damage to the mind is known, and cases of it are on record. How many people are permanently unhinged by these over-emotional workouts we cannot know. I have factual evidence of some who are now institutionalized by these repeated excursions into the psychic. The human mind is not intended to go on these hysterical emotional jags continually. A friend of mine, whose mother had associated herself for years with the movement, used to read me her letters defending it. How glorious it all was to her—how genuine! But recently I got mail from this friend telling me of the break-up of his mother's mind, and they were expecting to have to institutionalize her. He was in the act of trying to legally untangle the mess she had made of their family property through the gradual decay of her abilities.

Let me quote from C. A. German in the Fresno, California, "Morning Republican", concerning the results of the McPherson healing meetings. "Ordinarily a matter of this sort

would not attract our attention, but when there are such great numbers coming from under the spell of the meeting breaking down mentally, it gives cause for serious consideration." The deputy in charge of the insane patients in the Fresno county gaol is authority for the following: "I have never noticed so many insane patients coming from one source . . . Eight of ten persons afflicted with mental derangement on the subject of religion, and the subject of the McPherson meetings, have been cared for at the county gaol. Many of these have been taken to Stockton, where I learn from the superintendent of the hospital, 'I have no idea how many had been taken to private sanitariums resultant from this same cause or source.'"

Not for a moment would I say that God is not able to restore to us today the Pentecost languages. And far be it from us to "forbid to speak with tongues"—a verse which Pentecostals quote against their accusers. But we do insist that the tongues be the genuine Bible tongues and that they be exercised under the regulations set up by the inspired Paul. We have yet to see this done in any Pentecostal church.

9. What of the Future?

What will the future of Pentecostalism be? It is hard to say. It is sure to be a spotty future. How much damage may result from its excesses is impossible to know. Excesses of every sort abound, with disastrous results. When A. J. Valdez, Jr., held his healing meetings in Canada, a man named McCullough became convinced that he should hold a three-day fasting and prayer period with his family to force an "outpouring" from God. When his foster-daughter, Martha Louise, 7 years old, fell exhausted under the regimen, and refused to kneel in prayer any longer for the miracle, her father beat her violently and then strangled her to death. Valdez, of course, denied any responsibility for this hideous crime; but the responsibility lies at his door forever, nevertheless. As the pastor of the local United Church said at the funeral of the child, she died a sacrifice "to pagan religion masquerading in the name of Jesus Christ"—a prostituted Christianity.

Or consider the case of the so-called "Reverend" Jesse J. Ivie, a travelling Ozarks Holiness evangelist, who belonged to the Assembly of God. He concluded that he would draw the intervention of God in the world's affairs by going on a fast. Refusing all food and medical care, he fasted for 51 days, on which day they buried him. Wherein is this glorifying God? But this is Pentecostalism.

Certainly, Pentecostalism will continue to produce heresies and idolatries without number. Already we have noted many; but there are more, which can be met at "Latter Rain" conferences and the like. I shall list but a few, in order to show what lengths the wicked mind of man can go when it makes itself the author of "revelations and prophecies".

1. The "Jesus Only" sect, which is a sort of Unitarianism in reverse. They say that Jesus is the only truly divine person in the Godhead. God is an idea, the Holy Spirit an "energy".

2. "Mature Christianity". This branch of cultists have "passed beyond mere Christianity". They are now occupied with exercises of spiritual growth. These turn out to be borrowed intact from Buddhism—they are Yogi exercises of withdrawal.

3. "Universalist - Pentecostals". "Christ died for all men" and, therefore, all men will be ultimately saved.

4. The "Full Salvation" crowd. These people make physical well-being the criterion of salvation. If you are well, you are saved; if you are sick, it is a sign you have fallen from grace and are lost.

5. Mystics. These are the fasters and vision-seekers, like Ivie mentioned above. At one conference, a number went for three days without eating, declaring they fed on the Spirit.

6. Snake handlers. These are found along the Kentucky-Tennessee border in greatest strength. They take the end of Mark, regarding taking up snakes, and apply it as a test of faith. They use the American rattlesnakes mostly, which are by comparison with African or

Indian snakes, relatively mild in their poison. Nevertheless, my file has a number of cases in which individuals are bitten and die, faithfully refusing to have a doctor to the end. A good number suffer mild bites and survive, as the majority of rattlesnake-bite cases do without treatment, anyway, according to Raymond Ditmars, curator of the American Museum of Natural History for Reptiles. I have the solution for this cult's problems. Let them handle African gaboon vipers. Nobody has ever been fairly bitten by one of these and survived.

7. The 144,000. Every cultist wants to raise up the 144,000. Jagers has been heard to talk about this in connection with his World church. At a Latter Rain conference in Kalamazoo, Michigan, there was a young man with the perfect method for this. Being fully sanctified, he cannot sin. He was at that time looking for young men and girls also fully sanctified. These, when mated, will obviously produce offspring that will be sanctified by simple inheritance. The utter immorality of this movement must also be obvious.

8. Scripture - rejecters. These, having the gift of predictive prophecy, no longer need any Scripture. Such a one was pastor Jerry E. Hauff of the Full Gospel Assemblies of Christ, Incorporated, Van Nuys, California. It was "revealed" to him that the world was about to be destroyed by a great storm, but that everyone who would entrust their property to his safekeeping, and flee to his "Eden City", would be saved. After existing under near-starvation conditions in this remote, snake-infested valley, the twenty or thirty people who fell for this hoax escaped. The last I heard of Mr. Hauff, he was being sued for their 50,000 dollars worth of property and 12,000 dollars worth of labour.

Will Pentecostalism outgrow its follies and settle down, as many cults have done? To some extent this is being done now. There are sober and honest men in the movement, such as William M. Smith, who edits "The Gospel Minister" and deplors the excesses of the movement. The Assembly of God, as it grows, is in some cities taking on

dignity and restraint, and abstaining from the tongues and healings excesses. The Assemblies of God bookstore catalogue is scarcely distinguishable from any Baptist or Methodist or Presbyterian catalogue; it lists only a few tongues-and-healings books in its pages. Their organ, "The Pentecostal Evangel", is a sober and calm little paper containing frequently valuable spiritual material, and almost totally silent about "healers" and tongues. There is every reason to hope that such growth may continue.

However, the present emphasis will not disappear, as it has in times past. It is too well entrenched, too well publicized, and above all else, too financially valuable to too many people. Already there are those who accuse Pentecostals who no longer support the healing campaigns of being "modernists", and apostate. As long as there is human misery and superstition and ignorance, these charlatans will exist to organize them into bodies which will follow blindly and pay well for the privilege.

We may, however, predict a levelling off of their present rapid growth. The appeal of Pentecostalism is limited quite clearly to the naive and gullible mind which will accept things without investigation. The great majority of the followers of the healers are old people, frustrated people, neurotic people, shallow people—people cast aside by society and forgotten by the proud "established churches", to our eternal discredit. Denied social satisfaction in a competitive world, left behind in the rush of society, they find in Pentecostalism a relief and security other churches cannot provide. Any time they need their ego soothed, any time they feel humiliated and need appreciation, they can go forward and be "marvellously healed" or "gloriously saved" again, or "have a great blessing" and be baptized by the Holy Spirit, speaking in tongues. But in all this, the levelling-off point is inevitable, and already beginning. The turnover in Pentecostal churches is probably the highest in any cult; people are constantly falling out of it, as they fell in.

Certainly, no amount of work such as this will make much of an impression on the progress of Pente-

costalism. No efforts to persuade their followers will convince them that their healers are false. It is the peculiar effect of religion that, while a political leader may be discredited and fall from favour, or an athlete may be disgraced and abandoned, a religious leader seldom is. This is because his followers confuse faith in God with faith in the man they think is from God. When the facts are brought to light which seem to question the integrity of their hero's character, they stoutly defend him against these "attacks of the Devil" and blindly follow him despite all. These men have been discredited time and again by events; but the people who follow them do not think—they only feel.

A certain preacher, A. G. Canada, was debating miracle healing in San Francisco, claiming to have the power to cure any illness. He waxed so vehement against his opponent, W. Curtis Porter, that he strained his larynx and lost his voice completely on the spot. Despite frantic prayer and fervent "healing", he was unable to speak a word and could not preach for nearly two weeks. Not long ago, Oral Roberts was having a campaign in Amarillo, Texas, when a Texas wind-storm blew up and the tent collapsed. Sixteen people required hospitalization, many more were injured. Could not Roberts have restored them all to health instantly with a word? Alas! Not a miracle was worked, and all the broken bones had to heal via the time-honoured sling-and-cast method. But was Oral Roberts discredited? Not at all! He reappeared in Atlanta with a new and finer tent, and held his campaign there—during which one, I. M. Fowler, a retired businessman from West Blocton, Alabama, suffered a stroke, was carried to the prayer tent, and, while Roberts "healed" the people in the big tent, died. But still the people flock to them, proving that Barnum was underestimating the facts when he suggested that a "sucker is born every minute".

What defence can we raise to protect our people from the inroads of these charlatans? Physically, there is no defence. It is the price of our precious heritage of American liberty that freedom of worship be given to all, even those who make a mockery of worship by turning it

into a racket. As long as they claim to be a religion, no law can touch them. Some cities, however, have been successful in passing laws that cripple their progress. Some require that no healing campaigns be held within the city limits or within ten miles, etc. One solution might be to examine the income of healers stringently, or better still, to enact a law making it unlawful to receive money at a healing service. Such laws would be cleverly evaded with "gifts" and so on, but the financial bonanza would be considerably damaged, I think. None of this is the real solution, however.

The real solution is the spiritual one. The only wise course for our churches to take is to return with a wholehearted zeal and enthusiasm to the fundamental doctrines of Christianity. I would add, the doctrines of Christianity as presented in the balance and harmony known as Calvinism is the strongest defence. Very frequently I have seen healers call for a show of hands from the congregation of the denominations. The Baptists predominate, the Methodists next, and the other denominations scatter about. Of Presbyterians, there are virtually none. It is from churches unsure of their doctrine of security and salvation that the most converts are drawn. Churches which emphasize immersion also lose many members to the Pentecostals, who are immersionists. Some Baptists are merely impressed with the externalities of their baptismal form, and so fall prey to another church with even more exciting external effects. As one Baptist minister remarked ruefully to me, "They have a bigger fire burning than we have."

But Biblical Christianity is the answer. Liberalism, ecumenicalism, social-gospelism and the like, will not fill the hungry void in human hearts. The sublime truths of the Gospel of Christ, His atoning sacrifice and His keeping power above all else, can do so. Let the churches, therefore, take hold again of the neglected doctrines of Christ's power in our lives for today—His prayer-answering power, His healing power, His keeping power. A Bible-taught people will never turn from the nourishment of the Word of God to the brambles of deception. If the sheep are fed well, they will not

leave the fold to seek briars and thistles.

Above all, let us show love and friendship to the decent and honest people in the Pentecostal churches. They are, after all, our brethren in Christ. We will defend ourselves from their errors; we will try to help them; but we will remember that they are like children playing games. We do not punish children who get too serious with their make-believe; we take them by the hand and lead them, even when they do not want to be led. As for the men at the top who lead in the deceptions and wickedness, we need not concern our hearts with them. They are in God's hands, and it is His business to judge them—not ours. He has promised that in the judgment He will sift the many who will come to Him crying, "Lord, Lord, have we not prophesied in Thy name? And in Thy name cast out devils? And in Thy name have done many wonderful works?" He will answer them, "Depart from Me, ye workers of iniquity; I never knew you." We need not trouble our spirits with these men, therefore; we may leave them to Heaven. Let us engage ourselves in daily trying to preach the Word, instant in season and out of season, for the saving of the lost and for the edification of the saved, in obedience to the command of our Lord and Saviour Jesus Christ.

And now, in closing, let me offer

a brief word to anyone reading this work who has never received the Lord Jesus Christ personally, into his own heart as Saviour. We have spent much time in criticizing the errors of an off-shoot of Christianity; but now let us honestly and earnestly search our own hearts. Listen to the old, old story of Jesus and His love! Although "all have sinned and come short of the glory of God" according to Romans 3:23, and although "the wages of sin is death" according to Romans 6:23, still God loves us! And this same verse declares, "the gift of God is eternal life, through Jesus Christ our Lord". Have you received Him? Forget your human philosophy; can you tell God anything? Forget your riches; can you give God anything? Forget your works; can they satisfy a perfect God? But—"believe on the Lord Jesus Christ and thou shalt be saved" is the Scripture. Will you do it now? Will you say, "Lord, I believe," and live? You will arise with a regenerated soul, with a new life before you in which to adorn yourself with good works for a reward in heaven. Christ stands before you now, and spreads His nail-pierced hands to you, saying, "Come unto Me."

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."—John 3:16.

THE OPEN AIR CAMPAIGNERS

In the book, "Towards the Conversion of Australia and New Zealand", the Commission on Evangelism appointed by the Archbishops of Canterbury and York (England) reports that approximately 75 per cent. of the population never attend a place of worship, and that only 10 per cent. are closely linked to some church or assembly. It states: "The obvious fact of the decline in church going throws into high relief the need for finding new means whereby a hearing may be gained for the Gospel message. It is claimed that pulpit preaching can no longer be relied on as the principal medium for evangelisation. You cannot convert people who are not there. But definite evangelism has increasingly become associated with other means . . ."

Whether we accept these figures as correct or not, the fact remains that in many cases church attendances are unsatisfactory. For this reason the Open Air Campaigners go out into the highways and byways, the beaches and parks, factories and wharves—in fact, wherever men and women, boys and girls, may be found—in order to seek the heedless and lost.

Some Christian leaders, while realising the need for new blood to invigorate their churches, are a little afraid of any form of evangelism because of questionable methods used by some itinerant evangelists of the past. It would, however, be as logical to condemn all the effective work done by the true Christian Church of to-day because there have been gross errors and dark periods in Church History.

The Open Air Campaigners is not a casual organisation of mushroom growth. Born over 50 years ago in the great spiritual revival following the ministry of Rev. G. C. Grubb, it has been built firmly on the Word of God upheld by prayer. Several members of the present staff and many of the voluntary workers were led to the Lord by O.A.C. in past years, and to-day they stand in living proof of the reality of their conversion.

Actually it was E. P. Field, a brilliant Sydney lawyer, who first caught the vision. In 1891 he was miraculously cured of a virulent cancer by God, to Whom he dedicated his life. When he startled Sydney by commencing to preach in Martin Place during lunch hours, crowds gathered daily to listen to the claims of Christ. A band of keen Christians quickly formed themselves around him, the work was expanded, and in 1895 was known as the N.S.W. PRAYER BAND. In 1913 the title was changed to the N.S.W. EVANGELISTIC PRAYER BAND, and in 1922 it was again changed to OPEN AIR CAMPAIGNERS in order to give a better contact with the "man in the street".

The Open Air Campaigners are reaching the unchurched multitudes.

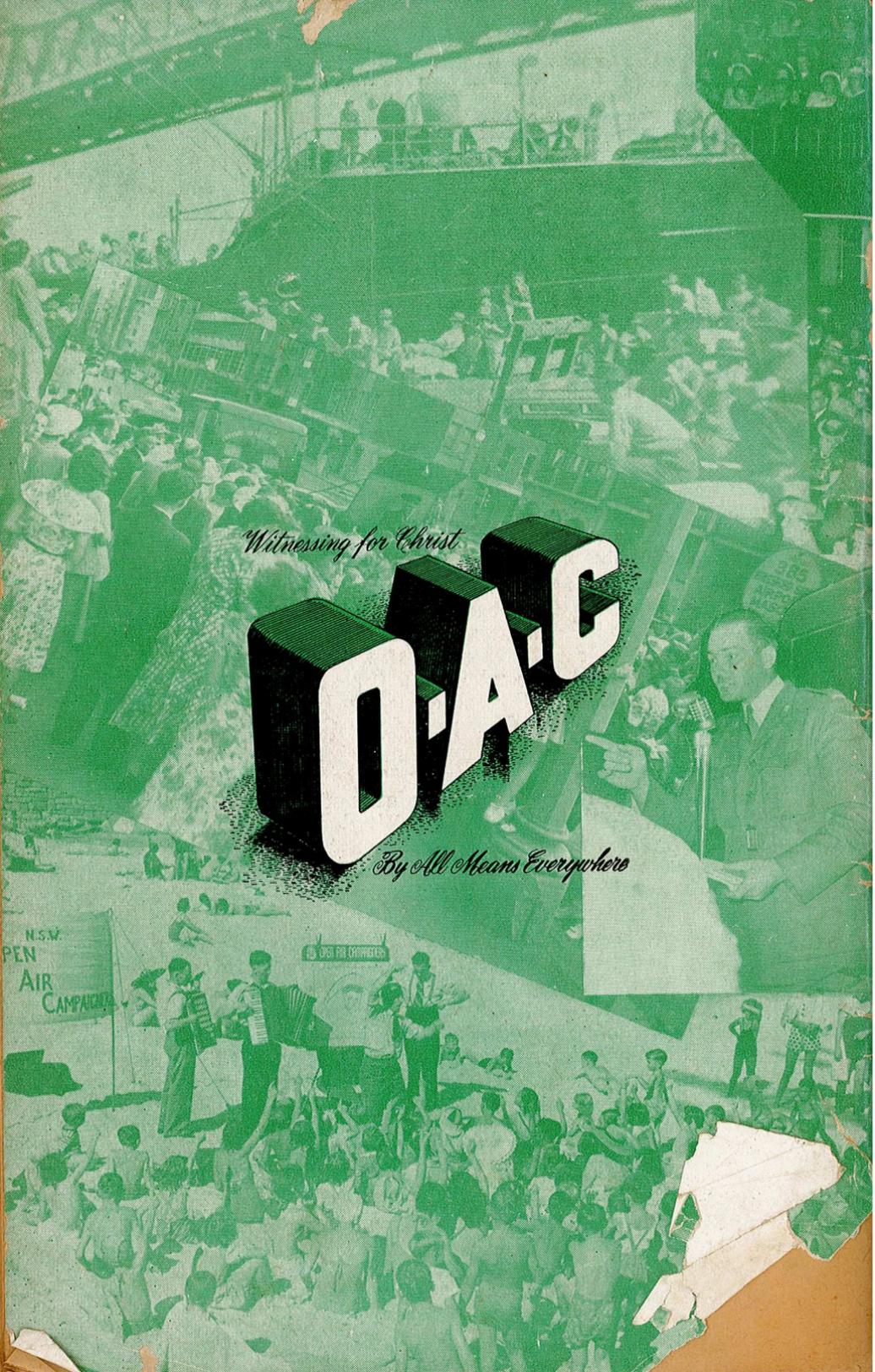
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