



THE

Pentecostal

HERALD

January

Across the earth
dark shadows fall,
We have not long
to labor here;
So for the work
of saving men,
Let us join hands
through this new year

A. L. C.



Happy New Year

THE Pentecostal HERALD

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A. L. Clanton

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M. J. Wolff

Associate Editor

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Home Missionary.....GEORGE L. GLASS
ConquerorsCALVIN L. RIGDON
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Fundamental Doctrine

UNITED PENTECOSTAL CHURCH

The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance.

“I T IS not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall . . . be witnesses unto me.” Acts 1:8, 9.



What the year of 1958 holds for us is all hidden. We can only make vague guesses about what shall occur. Mist and clouds conceal the path that lies ahead. We can know that this path ends at the throne of God. Memory recalls the things of the past; knowledge gives us an awareness of the present, but

We Know Little of the Future

According to the text, it is not God's will for us to know many things about the future. This is truly a blessing. Coming sorrows do not therefore cast their shadows upon us; present gladness is not blighted by anticipated sadness.

For many of us there will be both joy and sorrow this year. Great changes will come to some. And there is little doubt that someone who reads this will not be among us one year from now. But we need have no anxious moments concerning this span of days, for

Our Future Is in Safe Hands

The Father hath put the times and seasons in His own power. For our future well-being we need not depend upon good luck, so called. Our future is not left to chance. For the Christian, the happenings of this year will not be determined by some grim quirk of fate. God will take care of those who place their lives in His hands. If we love Him, He will make all things work together for our good. How true are the words of the poet, who wrote, "Many things about tomorrow I don't seem to understand; But I know who holds tomorrow, And I know who holds my hand."

What Is Our Duty For This Year?

Following closely upon Jesus' declaration that it is not for us to know the entire future, comes this command: "ye shall be witnesses unto me."

This will be the last year of earthly labor for many Christians. Have you been planning to do something for the Lord? Do it now! Then, too, multiplied thousands of unsaved people will die before this new year ends. Should not we do our utmost to get them saved? Millions of heathen will die, having never heard the name of Jesus, before 1958 becomes history. We have only a short time to reach these millions with the only thing that will save their souls — the gospel.

Shall we not resolve to be fruit-bearing Christians throughout this year? Read carefully the parable of the barren fig tree (Luke 13:6-9). Place special emphasis upon the words "this year also . . ." For three years the husbandman had come to the tree, expecting fruit, only to be disappointed. Then he commanded that the tree be cut down. But the dresser of the vineyard pleaded for the tree, that it might have one more year to bring forth fruit. That was the tree's final chance—its last year.

Has God often sought fruit in our lives, only to be disappointed? Could it be possible that He has already said of some of us, "This year also"? Whether or not this is true, let us resolve to be faithful workers during every day of the new year.

The Spirit of Samson and Samuel

In Present - Day Pentecost

By GORDON MAGEE*

SAMSON and Samuel are two well-known Bible characters. By comparing and contrasting their lives and experiences we can learn much.

Both Were Supernaturally Born

In Judges, chapter 13, verses 2 and 3, we read that Samson's mother, Manoah's wife, was barren and bare not, and the angel of the Lord appeared unto the woman and said unto her, "Behold now, thou art barren, and barest not, *but thou shalt conceive* and bear a son." In due time Samson was born, according to the prophecy of the angel. His birth was a supernatural one.

This is also true of Samuel. In 1 Samuel, chapter 1, verse 2, we read that Hannah had no children. Verse 5 says that Jehovah had shut up her womb. Hannah went to the Temple and prayed for a child. Verses 17 and 18 describe how Eli the priest spoke a word of wisdom, and revealed that Hannah's prayer would be divinely granted. In due time Samuel was supernaturally born. Thus, both Samson and Samuel stand as types of those who have been born again (John 3:5).

Both Dedicated to God's Service

Judges, chapter 13, verse 5, reveals that Samson was to be set apart for the service of God right from his birth. No razor was to come on his head, for the child was to be a Nazarite unto God from the womb. Exactly the same was true of Samuel, because Han-

nah, his mother, vowed a vow that she would give him to the Lord all the days of his life, and that no razor should come upon his head. Thus, Samson and Samuel are not only types of those who have been born again of the Spirit, but they are also types of those who have been called to the full-time service of God. They are types of Christian ministers.

Both Had The Ministry Of Deliverance

The angel of the Lord revealed to Samson's mother that he would exercise a ministry of Divine deliverance, "He shall begin to deliver Israel out of the hand of the Philistines" (Judges 13:5). Samuel was also called to the ministry of deliverance. In Hannah's prophetic declaration at the time of his birth she indicates the powerful work of deliverance which Samuel would accomplish, "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them" (1 Samuel 2:10). Thus, we see that Samson and Samuel are not only types of those who have been born of the Spirit and called to full-time Christian service, but that they are also types of ministers who have been called to a special work of divine deliverance. They are types of the many who today are exercising a supernatural ministry of healing, signs, wonders, and mighty deeds.

Both Had The Spirit Upon Them

Let us not imagine that Samson was a man bereft of the Holy



Spirit, for the Spirit of the Lord moved him at times, and on occasions came *mightily* upon him (Judges 13:25). Samuel too had an abundance of the Holy Spirit in his life. In 1 Samuel 3:19 I read, "Jehovah was with him." Also, when he met Saul and anointed him with oil, the Holy Spirit came upon him and Saul was changed into another man. When Samuel met David he anointed him with oil, and the Spirit of God came upon David from that day. Samuel not only had the Spirit, but he ministered the Spirit to others.

The Big Difference

Up to this point in our study we have been noticing the similarities between Samson and Samuel. From this point we will begin to notice the contrast between the two. There was a big difference, and the difference was this: Samson was *carnal* and walked after the flesh, but Samuel was *spiritual* and walked after the Spirit.

Now this very difference can be clearly observed among deliverance preachers *today*. Some may

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Who is Jesus Christ?

By H. V. LINDSAY

JO MANY, the title of this message will seem to be a ridiculous question. It is assumed that nearly everyone who has heard of Jesus Christ, has also heard, and therefore knows, who He is. However, this is a false assumption. The startling truth is that thousands who profess to know Him, and claim Him as their personal Saviour, do not recognize Him to be "the King eternal, immortal, invisible, the only wise God," as Paul declared Him to be in I Timothy 1: 17.

Some have foolishly assumed that it is not necessary to know the answer to this question, so long as He is accepted as a Saviour in some sense of the word. The folly of this assumption is, it makes Jesus Christ to be just another leader and founder of another religion, in a world already crowded with many such leaders, and many such religions.

Even if we go so far as to say that He is the only valid leader, and His religion the only one to be accepted, this is not enough! Our salvation lies in knowing and accepting Him for what He claimed to be — "The Christ, The Son of the living God."

Matthew gives us an account of a very interesting interview Christ held with His disciples regarding this very issue. I should like to pass on to you His account, as recorded in the sixteenth chapter of his Gospel.

"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom

do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.



"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose

on earth shall be loosed in heaven." Matthew 16:13-19.

Note these important facts that are contained in this interview. First, Christ's identity could only be known by a revelation of the Spirit of God. Second, the revelation of His identity was to become the foundation stone upon which the church of God was to be built. Third, this revelation was a key to the mysteries of the kingdom of heaven, and a source of authority to the believer to bind and loosen things upon the earth, backed up by the recognition of the act in heaven.

Here is the meaning of those facts. First, Christ can only be revealed to us on a spiritual basis, and not by the memorizing and acceptance of a creed or doctrine, or performance of a religious ritual or ceremony. Jesus said to Nicodemus, "Ye must be born again." John 3:7.

Second, any church or religious system, not built upon the foundation truth of the absolute deity of Jesus Christ, is a false church or system, and will not meet the approbation of God. It becomes a blind leader of the blind, and both will fall in the ditch of destruction.

Third, our authority as believers is based upon our recognition of Jesus Christ to be the Lord from heaven. The demons recognized Christ, and trembled at His presence. Paul declares that at His name every knee shall bow, of things in heaven, on the earth or under the earth. This sweeping scope takes in the beings of every realm, and makes Jesus Christ the God of heaven, earth, and the nether regions of damned and fallen spirits.

The church, or believers, in the apostolic era displayed great power and authority, because they recognized Jesus Christ to be God. It was not until men began to turn away from this truth, and hide the true identity of Jesus Christ by the foolish edicts of their councils, that the church began to wane in power. As men drifted

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GRAINS FROM THE HARVEST



Memphis, Tenn.—God blessed in a wonderful way in a recent revival, conducted by Brother Howard Hutto. Nine were baptized in Jesus' name, and four were filled with the Holy Ghost. Our Sunday School enrollment is now one hundred and sixty-two.

We have purchased a large building at 3651 Jackson Avenue. The lot is large, with ample room for a sanctuary. Funds are now being raised for building. We thank God for what He has done for us.

A. N. Graves, Pastor
Harry E. O'Gwin, Reporter

Tiawah, Okla.—In a recent revival at the First Apostolic Church five received the Holy Ghost, and two were reclaimed. Four were baptized in Jesus' name. This revival was based upon much prayer. Brother Bobby Gilstrap was the evangelist.

The workers in this revival are to be commended for their determination to get people to God.

Elmer Liles, Pastor
D. Powell, Reporter

Pine Bluff, Ark.—Brother Mervyn D. Miller was the evangelist in a two and one-half weeks revival at the Dew Drop United Pentecostal Church. The attendance was well over two hundred. God graciously granted repentance to many. Fourteen were baptized in Jesus' name, and seventeen received the Holy Ghost.

This meeting will long be remembered by those who heard Brother Miller (an evangelist from Ireland) preach God's plan of salvation, and tell how the Irish people received the Oneness message.

Marvin Rutledge, Pastor
Norma Rutledge, Reporter

Robeline, La.—We are thankful that God is still pouring out his Spirit upon the United Pentecostal Church of Robeline. Twelve received the Holy Ghost in a three-weeks revival, conducted by Evangelist Devon Thornton. We highly recommend him to any church that needs an evangelist.

Many people were healed during the revival. The people were mightily stirred.

J. E. Thornton, Pastor
Mrs. Musette Masanso, Reporter

Harlingen, Tex.—Last June we rented the old army barracks here, and began a new work. Harlingen is the second largest city in the Rio Grande Valley, having a population of approximately fifty thousand.

Only four were present in our first Sunday School. Our attendance has now grown to nineteen. One is now seeking the Holy Ghost. We plan to buy lots, and build, as soon as the Lord permits.

Anyone having friends or relatives living in this city, or stationed at H. A. F. B., please contact us at 1006 E. Jefferson, and we shall be glad to visit them.

A. P. Kay, Pastor

El Reno, Okla.—We came to El Reno about eighteen months ago, and the Lord has blessed our efforts. The true gospel had never been preached in this town of twelve thousand. We have encountered opposition on every side.



Church group in El Reno, Oklahoma

We have a lot measuring one hundred by one hundred and fifty feet. The foundation for a church building has been started. Pray for us that the Lord will enable us to complete the church.

A. B. Akers, Pastor

Vogelweh, Germany—We thank God for blessing our services recently. One woman received the Holy Ghost, and many others are stirred. The Lord is really with us. Please remember us in your prayers.

Thelma Reid, Reporter

Monticello, Ark.—Three weeks of revival services were conducted in the First Pentecostal Church by Evangelist Ray Anger of Tampa, Florida. Our hearts were made to rejoice because of the goodness of our Lord, and His wonderful presence in each service. Four found their way back to God.

Brother Anger's messages were a blessing to all who attended. We humbly thank God for sending him our way.

Scott Swan, Pastor
Mrs. Pauline Grace, Reporter

West Point, Miss.—We are glad to report the blessings of God upon us here at the West Point Apostolic Church. This is a new work. We have just closed a short revival, conducted by Evangelist Gene Simpkins, 402 Wheelis St., West Monroe, Louisiana. We appreciate the sincere efforts and labor of Brother Simpkins.

Lora L. Kynerd, Pastor

Oakdale, La.—The Gospel Light House Pentecostal Church has been blessed by a revival which continued for three weeks. Brother and Sister O. N. Cady of Daisetta, Texas were the evangelists. Three were reclaimed.

H. M. Herrin, Pastor

Phoenix, Ariz.—In November we opened a new church in the northwestern part of this city, at 730 West Elm Street. Though our number is small, God has blessed us. We are handicapped because we can use the building only on Sundays and Thursdays. Pray that we may be allowed to use it more, so that we can have revivals during the winter.

E. L. Hutton, Pastor

Fort Worth, Tex.—Our hearts are rejoicing over the wonderful five-weeks revival here at the First United Pentecostal Church. The revival was conducted by Brother and Sister Chester Hensley of Nederland, Texas. Thirty-two were filled with the Holy Ghost. The genuine power of God was manifested in every service. Many miracles and healings were wrought by the hand of God.

We were blessed night after night by the soul stirring messages from Brother Hensley. We shall not soon forget the ministry of this couple.

E. T. McDonald, Pastor

TEN THOUSAND INTERCESSORS NEEDED

By WYNN T. STAIRS*

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." 1 Timothy 2:1.



In this, the beginning of the new year of 1958 (and who knows but that Jesus may come this year) I do not know of anything more needed, or of anything that

will contribute more to the success of God's work, than intercession.

Intercession is almost a lost art. This is not said critically, but as an exhortation. Systems, plans, methods, programs, and all other things that we may use, as good as they are, can NEVER take the place of intercession.

The Apostle Paul had asked young Timothy to remain in the church at Ephesus to set some things right, and to "... charge some that they teach no other doctrine." But before Timothy charged anyone, or taught anyone, he was to make, first of all, supplications, prayers and intercessions for all men.

Supplication is that kind of prayer by which one finds God, or gets in touch with Him. It is all-important to get in touch with God before asking anything of Him. Supplication means coming to God humbly and meekly. This will "attract God's attention," and He will listen to your prayer.

*Director of Foreign Missions

God does not hear the prayer of the unforgiving, the haughty and the proud. But He does heed the lowly and repentant soul. In Isaiah 57:15 He said, "... I dwell in the high and holy place, with him also that is of a contrite and humble spirit..." And David said, "... a broken and a contrite heart, O God, thou wilt not despise." Psalm 51:17.

Supplication has been called "yellow-dog humility." You have surely seen a dog pleading for mercy from his master, with his body and head as close to the ground as possible. His eyes had both a guilty and a pleading look. This continued until he got his master's attention and forgiveness. Then all was well. This is one way of illustrating supplication. Some of God's people never supplicate, never humble themselves, never search their own hearts. The result is that they never hear from God. Others have their prayers answered occasionally, but they are seldom sure that God will hear them. John said, "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:15.

Intercession is real prayer in behalf of another or others. An intercessor is a mediator, who gets in between two persons not on good terms, and effects a reconciliation. The intercessor (or mediator) *must of necessity* be on good terms with both of those whom he is trying to reconcile, or no reconciliation can be made. Therefore, for us to be intercessors, we *must* be on good terms with both God and man. We

must, first of all, be a friend of God. A friend is one on whom you can safely depend. "A friend loveth at all times." One of the most wonderful things said about Abraham was that he was the friend of God.

To be an intercessor we must also be a friend to man. We must love souls so much that we will live in a way not to unnecessarily offend them. Love must shine forth from our hearts and souls; it must be seen in our eyes, and by our actions. We must be willing to go to any length, in the will of God, to see them saved. The command, "Love thy neighbor as thyself," will never cover this. Paul said, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Romans 9:3. I think this could be interpreted to say, I would be willing to be cut off from Christ, lose my soul, and go to hell, *IF* it would save my brethren." There could be no greater love for souls than this.

Such love is the basis for all true intercession. Perhaps this is the way that intercession works: God sees that you would do anything in your power, yes, even give your life for souls. Then you, in your helplessness, turn to Him, the great and strong Friend who is "able to save to the uttermost." Out of a heart of love you cry to Him to save those for whom you are burdened. He will do it for, shall I say, your sake. That is true intercession.

We need ten thousand intercessors to pray for the Foreign Missionary work. They are needed to daily bear the missionary cause, and the missionaries, to the One who is able to do all things. In 1958 we hope to reach *new fields*. Paul said, "... having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the *regions beyond*..." 2 Corinthians 10:15, 16. We hope to reach not only new fields, but new *countries* with this gospel of

(Continued on next page)

NEWS AND VIEWS FROM LIBERIA



1. Beginning of church in Klay. 2. Brother Daniel Bracewell, eighteen-year-old schoolboy, and Spirit-filled gospel worker. 3. Brother Langham, busily engaged in building a church. 4. Brother Burma Edwards, another faithful gospel worker.

Greetings in Jesus' name from Liberia.

We are all well at this time, except Sister Langham, who still has pains in her chest. We know the Lord is able, and we are looking to Him.

Sister Holmes recently fell and injured her knee. She is better at the present time.

We have been busy on the church at Klay and have it ready for the roof. I think with \$200 we can complete a nice church building here. Things look very good for a good congregation.

I think the missionaries and workers together are reaching a greater number, so far as locations are concerned, than ever before, but it seems that is so small compared with the great work to be done.

I am still praying about the Bible School (long term), and feel that God will bless in it. We plan about a week or two of gospel training courses when school is out.

Please remember us in prayer.

Jack T. Langham

the kingdom—this gospel that must be preached to all nations. When this is done, the end will come (Matthew 24:14).

Soon I expect to make another missionary journey as far as India and Ceylon, stopping en route in other fields. Often there are problems we cannot surmount, burdens we cannot bear, without your prayers and intercessions. Wicked spirits are stirred up against our message. There is only one hope for victory, and that is prayer to the One who is able.

It would indeed help if a large number of individuals would write us, and say, "Put my name on the list of those who will pray. I will do my best to be an intercessor." If you will do this, we will gladly make a list of those who are praying, and will keep in touch with you by circular letter, letting you

know the needs, and emergencies that are to be met.

Our missionaries need daily prayers and intercessions in their behalf, that they may stand, and overcome the wiles of the Devil. They are often tempted, and tried by sickness, darkness, depression, discouragement and loneliness, along with many other things that we cannot mention. There are also the daily needs of the Foreign Missionary Department. We must have several hundred dollars every day to carry on. We ask you to intercede for these needs. Pray also for every member of the Foreign Missionary Board, that God may lead them.

Great will be the reward of the one who will intercede, and seek God for these things. When Daniel prayed, God sent an angel to say to him, "... O man greatly beloved..."

Then those who intercede are loved of God. Shall we join that number. Let us pray.

SPECIAL NOTICE

In view of the necessity of meeting printing deadlines for the Pentecostal Herald it will be necessary for offerings to be in the office in St. Louis by no later than the 25th of the month in order to be counted for that month. Offerings received after the 25th will be counted in the following month.

For the brethren in Canada, it will be necessary to have your offerings in the office in St. Stephen no later than the 20th of the month in order for them to be listed in that month.

Your cooperation will be deeply appreciated.

Paul H. Box,
Foreign Missionary Secretary

FACING PERIL IN COLOMBIA

By WILLIAM F. DROST

"Then shall they deliver you up to be afflicted, and shall kill you and ye shall be hated of all nations for my name's sake." Matthew 24: 39.

Time and time again we see the Word of God being fulfilled to the very letter. In fact, this is something that we, the true people of the kingdom of God, should always expect.



About two years have passed since the brutal slaughter of six precious brethren in the mountain district near the city of Sevilla. Many wondered whether it would be possible to continue services in that region. Satan had dampened their hopes. But a group of faithful believers were filled with God's grace, and soon, in the city of the priest who they claimed had authorized the killings, services were held. The priest blasted out his hatred against the gospel, and stirred up more persecution, but these believers held firm. God blessed them as they worshipped Him in the midst of the fury and uproar. New ones were added to the church.

Recently I visited the city to baptize twelve new believers. I could not but notice the change that had come since the time the six were killed. Since that time there had been approximately twenty slain in that same region. But now the believers seem to have been left in peace, and were well respected. Their former enemies seemed busy fighting rebels. Helicopters soared about the mountain peaks, seeking the hideout of the

rebels, while we conducted a baptismal service below.

Now the scene changes. Very early one morning I set out for the town of Florida, where we had a fine morning service. Going from there to Salado, we had to pass through Corinto, where the saints have suffered some of the most cruel persecution that Satan, moved by his intense hatred, could produce. We have not been able to continue services in this town, due to the severe opposition, though we have a great number of believers there. It was in this city that the pastor was shot in the arm during a recent evening service. Accompanied by this pastor, we went to a mountain place, where I baptized eleven in the precious name of Jesus. That name is precious, and grows more precious as the days go by. This feeling was intensified by what I witnessed that day. Men and women with faith strong, boldly stepped into the water, despite the trying circumstances, and though they knew the persecution they would face.

After this, we started down the mountain. We had to go on foot, due to a terrific rainstorm. To ride was dangerous, as the horse might slip, and throw one over a cliff.

We arrived in Corinto after an hour's travel, and were surrounded by the police, who savagely demanded of us where we had been. I was glad to tell them. They seemed infuriated. Without reason they forced me into a small shop, where they searched me from head to foot, insulting me beyond all that was decent. Then they told me that I was under arrest, and would have to be taken to jail, along with the pastor and another brother. There the mayor of the

town presided. I was searched again, more thoroughly. Our Bibles and hymnbooks were taken from us, and we were blasphemously insulted and pushed around. Every paper, letter, etc., that we had in our pockets were dumped out and they pawed through them, with jeers and devilish laughter.

After repeated questioning, they told me that I had committed a grave crime, and would have to be detained in jail. As Paul, I told them that I had certain rights, and had not committed any crime. After some time, when the streets were very dark, they let me go. Our Bibles were confiscated. There I stood by the highway, not knowing what to do, as there were no busses left on which I could go home. But God, who never leaves or forsakes His own, arranged a way of escape. A man came along, and offered me a ride to the next town.

At that time I did not fully realize just what had happened. But after a day or two a neighbor, who has a farm out there, came to talk with me. He told me that our adversaries had searched the only hotel in Corinto that night, thinking that I had gone there. All taxi drivers were told to refuse me transportation. This neighbor said that they were still perplexed as to how I had gotten away from there. He pleaded with me never to return to Corinto, because they were well organized, and were ready to kill me.

Why did I escape? What was the secret? Some faithful prayer warriors were burdened for me that very day. They wrote and asked me what it was that had caused the Holy Ghost to so move them to pray for me that day. They wanted to know what danger we were in. Saints, let me assure you that it pays to pray. Jude admonishes us thus, "But ye, beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost.*"

BIBLE SCHOOL IN INDIA

By HARRY E. SCISM*

Students began to arrive at Headquarters on July 2, to begin a term of Bible School. They were



taken to a small thatched house, which would be their dormitory. Most of the students had small suitcases or bundles containing their few articles of clothing. Many

also brought their beds, which are merely thin cane or grass mats. Everyone was eagerly looking forward to this First United Pentecostal Church Bible School to be held in India.

Most of the twenty-two students were pastors of local churches, but a few were young, inexperienced men, preparing for the ministry. As they were all from poor families, they were given part or all of their food while in school. Even then their wives and families had financial difficulties, as there was no one to provide for them at their homes.

By the end of the first week of July the school was going well. Each weekend most of the students returned to their churches to conduct the Sunday meetings.

During the first six weeks five major subjects were taught by the missionaries. The students were very grateful for the opportunity of attending the classes.

Two of the students, who were both young men, had not yet received the Holy Spirit when they came to school. They were marvelously filled with God before the conclusion of the first six weeks. At this time special meetings were

held in the Adur church. The students took part in these meetings, and the power of God fell. Besides the two students, ten more people received the Baptism of the Holy Spirit within four nights. This alone was worth all effort and money put into the school.

In the first session of school the subject of Sunday School Methods was taught. This was the first training the workers had been given on Sunday School organization, and it proved to be very beneficial. As a result of this class, the preachers began to take a real interest in building up their Sunday Schools. In one local church the number in attendance increased from four, to over sixty children in a very few weeks, and different Sunday School classes were organized.

Each Friday the chapel service was a missionary meeting, with the purpose of furthering a missionary spirit among the Indian preachers. The results were far-reaching. During one such service the Holy Spirit fell upon us, causing us to weep before God, and reconsecrate our lives to Him.

After six weeks of school there was an interval of three weeks before the final six weeks were conducted. The closing night of Bible School was the climax, for while we all were observing the Lord's Supper together, the Holy Spirit fell upon us in a glorious manner. There were different manifestations of the Spirit, and a real spirit of deeper consecration permeated our midst.

The students returned to their homes more deeply rooted in God's Word, and better equipped to preach the gospel. They received a new vision and burden for the lost. Though the school has already

proven very beneficial, we know that its influence will continue to bring good results.

This three-month period of Bible School was made possible largely by a donation of over \$500 from Conquerors Bible College. Again and again the students expressed their gratitude for giving them such a wonderful opportunity to study God's Word.

Some have already asked if we will be conducting Bible School next year, but we cannot give a definite answer. Many are anxiously awaiting an opportunity to come to Bible School, and be better prepared for the ministry.

This year we should have a six months course. One student can be sent through six months of Bible School training for only sixty dollars or ten dollars a month, for six months. If you wish to support a student and thus help make it possible for us to have the Bible School in 1958, we will send you a photo of your student. Though you cannot come to India to reach the lost and dying with the gospel, you can train an Indian preacher to take your place.

The work in India is suffering for the lack of suitable preachers. The openings are many, but there are none to go. Please pray with us that God will make it possible in 1958 for us to train more workers to send into this vast vineyard.

« « « POSTSCRIPT

The training of native workers, to equip them to preach to their own people, is one of the needs of the hour. If you wish to help in this way, please send an offering designated for the Bible School in India. Make this a SPECIAL offering, as your regular support is needed for the maintaining of our missionaries throughout the world. Send your offering to the Foreign Missionary Department, 3645 South Grand Blvd., St. Louis 18, Missouri. If you live in Canada, send it to Box 1116, St. Stephen, New Brunswick, Canada.

May the Lord bless you.

*Reporting for Bible School Committee

Brother Hanby Leaves Home Missionary Department

After five years of faithful service to the Home Missionary Department of the United Pentecostal Church, Brother Stanley R. Hanby left the office of Secretary of that department on December 31, 1957. Brother Hanby was re-elected to the office of Home Missionary Secretary at the recent General Conference in Little Rock, Arkansas, but declined to accept the office again. Therefore, Brother George L. Glass was elected in his place.

Brother Hanby was the first Secretary of the Home Missionary Department, having been appointed to that office upon the inception of the department in 1952. In 1953 he was elected by the General Conference, and re-elected in 1955. As the first Secretary of the Home Missionary Department, Brother Hanby has had to cope with the many problems that arise when organizing and developing any new work or department to the point that it becomes a smooth-running and successful operation. Brother Hanby has worked hard and faithfully to that end, and we know that many times his work was done under great physical strain because of ill health.

We know that the many people throughout our fellowship appreciate greatly the untiring efforts of Brother Hanby, and commend him highly for the work which he has done. We wish him every success in the work of God as he turns the office over to his successor, Brother Glass. Since Brother Hanby is merely leaving the office, and not our fellowship, we know that he will still retain a vital interest in the Home Missionary work, as that has been his burden for many years.

May God graciously bless him and his fine family is our sincere wish.

Arthur T. Morgan,
General Superintendent

Expression of Thanks From Former Secretary

Once more I greet you in the name of our Lord Jesus Christ, and extend to you my sincere wishes for the blessings of the Lord upon your labors during this new year.

I desire to take this opportunity to thank all of you for your many kindnesses to me, and for your co-operation with the General Home Missionary effort during these five years that I have served you as General Home Missionary Secretary. Mission work has been, and we believe that it will continue to be, the joy of our lives. There is nothing to compare with the consolation you receive when you feel you have been used of God to bring freedom and light to darkened souls.

The Home Missionary program could not have been promoted without your assistance and prayers. We cannot repay any of you—the Lord of harvest will reward you sufficiently when He returns for the precious fruit of the earth. May you be faithful unto Him and His work until that day.

You have chosen a good man to guide this great work in the days ahead. We appreciate your choice of Brother George L. Glass, and pray that he will be able, by God's help, to promote and greatly extend the Home Missionary work. He will need your help.

The great task of getting this message to the unevangelized is only begun. This is no time to let down, or slacken our efforts. Millions of souls will perish unless we quickly awaken to our God-given responsibility. Let us ask ourselves if our attitude and labors are in the interest of souls, or are they for self-security and fleshly honor? WE CANNOT AFFORD TO TRIFLE WHILE MILLIONS PERISH. IT IS TIME TO GO ALL OUT FOR SOULS! And don't forget the pioneers.

HOME MISSIONARY OFFERINGS

November, 1957

ARIZONA	
District Offering	\$ 41.00
ARKANSAS	
Green Forest, United Pentecostal Church	50.00
Lonoke, Walter Rochelle	120.00
CANADA	
Bath, N. B., Rev. A. V. Larsen	50.00
Plaster Rock, N. B., Rev. W. J. Rolston	170.00
COLORADO	
Denver, South Denver United Pentecostal Church	12.85
EAST CENTRAL DISTRICT	
27.00	
ILLINOIS	
District Offering	82.50
Abingdon, United Pentecostal Church	5.00
East St. Louis, Glad Tidings Pentecostal Church, Mr. and Mrs. Emmitt Jones	50.00
Rockford, Apostolic Tabernacle, Sunday School	5.00
Zion, Mr. and Mrs. W. O. McNabb	5.00
INDIANA	
Lafayette, Apostolic Faith Assembly.....	15.00
Plainfield, Mr. and Mrs. Albert Chanley	2.00
Terre Haute, King's Highway Tabernacle	32.66
LOUISIANA	
Section 3	14.00
Section 4	49.97
Section 5	76.21
Section 7	23.74
Ladies Auxiliary	25.00
Pentecostal Conquerors	100.00
Provençal, United Pentecostal Church ..	9.03
Robeline, Mrs. Jennie Lee	2.50
Shreveport, Mrs. D. E. Maricelli	5.00
MICHIGAN	
Royal Oak, Mrs. Nola V. Kirby	30.00

(Continued on page 15)

**Millions now in sin and shame
are dying.**

**Listen to their sad and bitter cry;
Hasten brother, hasten to the
rescue,**

**Quickly answer; Master here am
I.**

My wife and children join me in wishing you God's choicest blessings. We earnestly desire your prayers that we may remain in the perfect will of our Lord, and that our lives and ministry shall be fruitful in soul-winning. It will always be a great joy to hear from our many friends.

Your servant in Christ,
Stanley R. Hanby

THE PENTECOSTAL HERALD



PENTECOSTAL CONQUERORS



Group attending Mississippi District Youth Camp

FIRST MISSISSIPPI YOUTH CAMP IS A SUCCESS

Those present during the five glorious days and nights of Mississippi's first Youth Camp will long remember its blessings. Ninety-five young people from eighteen churches were enrolled. These students are already looking forward to the Youth Camp next year.

There were six class periods, with a variety of subjects which challenged the young people. The teachers were kept busy answering questions.

The evening evangelistic services were a blessing to our souls. The young people met each evening at 7:15 and prayed for the service. There was much good special singing. The camp choir was under the direction of Mrs. C. D. Soper. The service was climaxed with a very inspirational and challenging message from Sister Lynadal Kraus, the camp evangelist.

We appreciate the efforts of the Mississippi District Board; Brother James A. Boutwell, District Conquerors President; and Brother A. L. Allen, District Conquerors Secretary. Much credit is due them for planning and bringing about our first Youth Camp.

O. L. Shannon
Youth Camp Principal

EAST CENTRAL DISTRICT THANKS TO CONQUERORS YOUTH CAMP

Our first Youth Camp in the East Central District was held in a rented E. U. B. camp ground, twelve miles from Huntington, West Virginia. Brother and Sister Tom Fred Tenney were our night evangelists. Our own ministers did the teaching.

The dates of the youth camp were August 5-11. There was an enrollment of 120. Three received the Holy Ghost.

We were well pleased with the camp, seeing it was our first one. The dorms were packed to capacity. In fact, we were wondering if we will have room for all that come next year.

John Paul Hughes
District President

We wish to thank Brother Rigdon and each Conqueror who made it possible for us to drive the beautiful 1957 Plymouth. It is a great



blessing to the missionaries as well as to the work of the Lord in all Indonesia. One could know how much we appreciate it if he, like us, had used these crude modes of transportation, and sud-

denly began riding in a luxurious 1957 model car. As we ride down the highways, or creep along the jungle roads, we often thank the Lord for it. We are able to visit the churches more often, and reach ten times as many people as before. And we aren't half as tired and worn.

Shelba Pardue

FOREIGN MISSIONARY OFFERINGS

NOVEMBER, 1957

This is the beginning of a new year, and we sincerely trust that it will be one of great blessing and forward progress in spreading the Whole Gospel to the Whole World.

Into the present darkness of this world there comes a broad beam of light — the glorious gospel of Christ, that shines in the dark places, and brings hope and cheer to those who are bound in superstition and sin. It is to this task that the missionaries of the United Pentecostal Church have dedicated themselves. In the far away countries of the world they are faithfully laboring, many times under tremendous stress and strain, to spread the light of the gospel of Christ.

It is our privilege to MOVE FORWARD with no thoughts of retrenchment. Time is running out, so far as this Gentile age is concerned, and what we do we must do quickly, with all our heart, mind, soul, strength and resources.

We are thankful for your fine giving in 1957. May we, in 1958, dedicate ourselves anew and afresh to earnestly pray and sacrifice that THIS GOSPEL might be preached in new places, as well as in the present ones.

God bless you every one.

Paul H. Box, Foreign Missionary Secretary

Miscellaneous Offerings and Gifts from Friends	615.37
Ladies Auxiliary, United Pentecostal Church	500.00
ALABAMA	
Greenpond, United Pentecostal	10.00
Mobile, Calvary Pentecostal Ladies Aux.	10.00
ALASKA	
Delta Junction, Rev. and Mrs. W. R. Priest	20.00
ARIZONA	
District Ladies Auxiliary	50.00
Ajo, United Pentecostal	5.31
Eloy, Apostolic Temple of Jesus Name	2.95
East Phoenix, Jesus Name United Pentecostal	14.25
Phoenix, Mr. and Mrs. Clyde O. Karr	50.00
Prescott, United Pentecostal	20.00
Tucson, United Pentecostal	13.63
Yuma, United Pentecostal and Oma Ellis	12.02
West Phoenix, United Pentecostal	8.37
ARKANSAS	
Arkadelphia, Friendship Pentecostal	.80
Camden, United Pentecostal	5.00
Green Forest, United Pentecostal S. S. and Conquerors	51.00
Harrison, Harrison United Pentecostal	14.85
Hope, First Pentecostal	6.30
Hot Springs, Stella Fendley	25.00
Hot Springs, Mrs. Blanche Parker	10.00
Little Rock, First Pentecostal, 5th and Victory	21.00
North Little Rock, Levy First Pentecostal	17.00
Monticello, United Pentecostal	2.00
Paragould, Apostolic Church of Jesus Christ	14.60
Pearcy, Hattie Waite	10.00
Pine Bluff, Mrs. L. L. Edwards	10.00
Pine Bluff, 1st Pentecostal	20.00
St. Charles, Pentecostal Church	3.50
Roland, Mt. Moriah Pentecostal	6.00
Sheridan, United Pentecostal	6.34
CALIFORNIA	
Anderson, Mrs. Mary Butcher	5.00
Avalon, Violet McGee	5.00

Baldwin Park, United Pentecostal	14.80
Burbank, United Pentecostal	20.00
Burney, Francis M. and Ophelia Caudle	6.13
Carmichael, First United Pentecostal	3.26
Castroville, United Pentecostal	10.00
China, Rev. and Mrs. A. J. Snow	15.00
Churla Vista, United Pentecostal	14.75
Exeter, Mr. and Mrs. C. W. Dean	20.00
Exeter, First Pentecostal	17.30
Fairfield, United Pentecostal	23.90
Fresno, Earle Toole	10.00
Fresno, Rev. and Mrs. Dale Struble	50.00
Galt, United Pentecostal	6.25
Gridley, First United Pentecostal	18.41
Isleton, John Byrd	10.00
Lodi, First United Pentecostal	16.00
Lodi, Wm. J. Tate	5.00
Long Beach, United Pentecostal	39.14
Loomis, United Pentecostal	14.95
Los Angeles, Edith Surbey	5.00
Madera, United Pentecostal	28.20
Napa, United Pentecostal	150.00
National City, First United Pentecostal	25.00
Oakland, United Pentecostal	25.00
Pacheco, United Pentecostal	8.73
Pomona, Mrs. A. E. Brown	5.00
Rivera, Apostolic Temple	70.65
Riverside, United Pentecostal Assembly of Riverside	50.00
Santa Maria, United Pentecostal	8.36
Sheridan, Mrs. Velma Smith	10.00
Shingle Springs, Herman R. Berg	177.00
Stockton, Christiana Kubota	20.00
Turlock, Full Gospel Tabernacle	28.50
Visalia, First Pentecostal	56.87
Whittier, Revival Tabernacle	17.25
Yuba City, United Pentecostal	15.00
CANADA	
BRITISH COLUMBIA	
New Westminster, Emmanuel Gospel Tabernacle	50.00
Vancouver, Sunshine Mission	15.61
MANITOBA	
Winnipeg, Bethel Tabernacle	42.30
NEW BRUNSWICK	
Bath, United Pentecostal	24.18
Blacks Harbor, United Pentecostal	40.00
Boistown, United Pentecostal	43.63
Brookville, United Pentecostal	15.00
Canterbury, United Pentecostal	10.00
Chipman, John Darrach	30.00
Chipman, United Pentecostal	158.83
Coles Island, Coles Island Pentecostal	8.00
Doaktown, Doaktown Pentecostal Assembly	18.12
Fredericton, Full Gospel Pentecostal	258.00
Fredericton, Ernest Thompson	15.00
Gagetown, Gagetown Pentecostal	10.00
Geary, United Pentecostal	7.25
Geary, Ellery Cady	5.00
Grey Rapids - UP - United Pentecostal	70.00
Grey Rapids, Rev. and Mrs. C. B. Dudley	20.00
Harvey, United Pentecostal	27.50
Hatfield Point, United Pentecostal	50.00
Havelock, Havelock-Killiams Mills Pentecostal	7.00
Hoyt, Pentecostal Church	25.00
Lower Hainesville, Mr. and Mrs. Irvine Reed	40.00
Lower Hainesville, Mr. and Mrs. Thomas Whitehead	10.00
McAdam, United Pentecostal	67.83
Middlesex, United Pentecostal	30.00
Millville, Ella Mae and Claude Reed	20.00
Moncton, Full Gospel Pentecostal	69.80
New Denmark, Gospel Tabernacle	62.00
New Zion, New Zion Sunday School	9.23
Perth, Gospel Tabernacle	69.33
Plaster Rock, Gospel Tabernacle	140.00
Plaster Rock, Mrs. Margaret Robertson	25.00
Plaster Rock, Rev. and Mrs. W. J. Rolston	100.00
Plaster Rock, Elaine Shaw	25.00
Ripples, United Pentecostal	20.37
Southampton, United Pentecostal	52.58
Springfield, Pentecostal Church	63.00
St. Andrews, United Pentecostal	20.00
St. John, C. W. Copeland	40.00
St. Stephen, Mrs. Alice Burford	7.00
St. Stephen, United Pentecostal - Teen-Age Girls, Beginners Class and David Dempsey	37.26
Stickney, United Pentecostal	18.00
Sussex, United Pentecostal	15.00
Tilley, Gospel Tabernacle	32.00
Wilson's Beach, United Pentecostal	7.00
Waterville, Round Top Pentecostal	15.00
Upper Kent, United Pentecostal	9.00
Woodstock, United Pentecostal	20.00
NOVA SCOTIA	
Halifax, United Pentecostal	44.00
Lockeport, Mrs. Carrie Burke	5.00
Lockeport, Mrs. Lillian Titus	5.00
ONTARIO	
Ontario-Quebec District Pentecostal Conquerors	300.00
Ontario-Quebec District Ladies Auxiliary	150.00
Brockville, Brockville Tabernacle	200.00
Brockville, Paul Moulton	100.00
Domville, Charleville Tabernacle	100.00
Dryden, United Pentecostal	12.50
Hamilton, Mr. and Mrs. Forrest Brewer	50.00
Hamilton, Mt. Zion Pentecostal	44.55
Napanee, United Pentecostal	100.00
Pembroke, Pentecostal Church	18.56
Pictou, Mr. and Mrs. Durward Huff	10.00
Sand Bay, Pentecostal Church	39.18
Toronto, First United Pentecostal Church and Ladies Auxiliary	159.39
PRINCE EDWARD ISLAND	
Charlottetown, United Pentecostal	72.53
Charlottetown, Mr. and Mrs. Charles Kirkpatrick	20.00
QUEBEC	
Montreal, Emmanuel Gospel Tabernacle	35.00

COLORADO						
Louisville, Apostolic Church	16.00		Indianapolis, Birl and Alene Schilling	10.00	Vowells Mill, United Pentecostal	2.50
Pueblo, United Pentecostal	18.50		Lafayette, Apostolic Faith Assembly	15.00	Vinton, First Pentecostal	20.50
CONNECTICUT						
Bristol, Calvary Apostolic Temple	35.08		Marion, First Pentecostal	1,215.58	Vivian, First Pentecostal	8.88
Bridgeport, Apostolic Church	78.33		Medora, United Pentecostal	13.41	Westlake, United Pentecostal	16.60
New Haven, Glad Tidings Tabernacle	12.08		Michigan City, First Apostolic	27.39		
DELAWARE						
Wilmington, Gospel Light Tabernacle	10.00		Norman, Norman Pentecostal Church and Young People	100.00	MAINE	
FLORIDA						
Crestview, United Pentecostal	10.00		North Liberty, United Pentecostal	5.79	Bangor, United Pentecostal	26.84
Melbourne, Pentecostal Church	50.00		Scottsburg, Apostolic Church	10.92	Brewer, Bangor Gospel Tabernacle	22.30
Miami, Pentecostal Church of Jesus Christ	100.00		Terre Haute, King's Highway Taber- nacle	63.79	Carmel, Carmel Pentecostal	5.75
Milton, First United Pentecostal	16.50		Vernon, Apostolic Church	7.20	Cardville, Full Gospel Pentecostal	16.21
St. Petersburg, Apostolic United Pente- costal	10.00		Vevay, Christian Tabernacle	6.00	Eastport, United Pentecostal	38.00
GEORGIA						
Cedartown, Mrs. Magene Brown	25.00		Warsaw, Mt. Zion Pentecostal SS	42.09	Ft. Fairfield, United Pentecostal	19.34
IDAHO						
Caldwell, Calvary Temple	50.00		IOWA			
Idaho Falls, United Pentecostal	22.05		Des Moines, The Des Moines Tabernacle of United Pentecostal	6.09	Mars Hill, Apostolic Pentecostal	20.00
Rupert, United Pentecostal	24.52		Knoxville, Apostolic Church	17.90	Oldtown, Mrs. Ina Carr	6.00
Salmon, United Pentecostal	2.86		Newton, Apostolic Faith	20.00	Pea Cove, United Pentecostal	30.00
Twin Falls, First Pentecostal	38.25		Onawa, United Pentecostal and Ladies Missionary Circle	25.67	Princeton, Full Gospel Sunday School	8.00
ILLINOIS						
Friend in Illinois	25.00		Spencer, Spencer United Pentecostal	31.65	Princeton, Merry and Agnes Laughton	5.00
Abingdon, United Pentecostal	5.00		KANSAS			
Belleville, Bethel Temple	10.00		Council Grove, United Pentecostal	8.34	Swans Island, Full Gospel	40.00
Central City, First United Pentecostal	5.30		Emporia, United Pentecostal	26.42	Westfield, United Pentecostal	25.55
Centralia, First Pentecostal	7.57		Leavenworth, Leavenworth Memorial	19.00	Woodland, Full Gospel Pentecostal	28.00
Chicago, First United Pentecostal	16.50		KENTUCKY			
Cobden, Pentecostal Church	10.90		Hopkinsville, Calvary Pentecostal	1.50	MARYLAND	
Collinsville, Alta M. Rosson	3.00		New Concord, United Pentecostal	5.00	Cumberland, Apostolic Church in Jesus	2.00
East St. Louis, Glad Tidings Pentecostal	31.35		LOUISIANA			
East St. Louis, Glad Tidings Pentecostal - Mr. and Mrs. Emmitt Jones	70.00		Baker, United Pentecostal	4.53	MASSACHUSETTS	
Greenfield, Bethlehem Tabernacle	42.71		Baton Rouge, First Pentecostal	50.61	Springfield, United Pentecostal	30.00
Henry, United Pentecostal	19.00		Bogalusa, Miss Ruby Varnado	25.00	MICHIGAN	
Iola, Pentecostal Church	30.90		Bogalusa, Berry's Creek Pentecostal	7.26	Flint, South Flint Tabernacle and Ladies Auxiliary	40.00
Iola, Hira Byers	150.00		Churchpoint, United Pentecostal	10.59	Grand Rapids, Apostolic Gospel Tabernacle	5.00
Joliet, United Pentecostal	5.00		Colfax, Colfax First Pentecostal	3.00	Jackson, Christian Temple	217.00
Lebanon, First Pentecostal SS	3.27		Cotton Valley, Rev. S. B. Rascoe	10.00	Lansing, Eastside Apostolic Tabernacle	38.29
Lincoln, Leta Brandt	15.00		DeQuincy, First United Pentecostal	200.00	Muskegon, Christian Tabernacle	5.10
Louisville, United Pentecostal	24.43		DeQuincy, Pentecostal Church of Dequincy	18.00	Port Huron, Christ Temple	100.00
Madison, God in Christ SS	10.00		DeRidder, L. M. Covey Nursery	75.00	Sturgin, Mr. and Mrs. G. C. McLaughlin	50.00
Murphysboro, First Pentecostal	20.00		DeRidder, L. M. Covey	3.00	Three Oaks, Calvary Tabernacle	14.15
Oakland, Christ Temple	14.30		DeRidder, First Pentecostal Church	75.00	Ypsilanti, United Pentecostal	6.79
Patoka, Pentecostal Church	10.20		DeRidder, John W. Mason	10.00	MINNESOTA	
Pinckneyville, First Pentecostal	150.00		Dry Creek, Pentecostal Church	5.00	Duluth, Apostolic Gospel	25.00
Princeton, Aurie Gripe	10.00		Eunice, Pentecostal Church (Ritchie)	30.10	Medelia, Daughters of the King Circle of the Apos. Faith Church of St. James	10.00
Rockford, Mr. and Mrs. Loyd Emery	10.00		Fields, Pentecostal Church	56.59	Red Wing, Apostolic Gospel	17.43
Roodhouse, Pentecostal Church	10.00		Haile, United Pentecostal	3.21	St. Paul, Apostolic Bible Institute - Missions Class, Faculty and Students	308.38
Salem, First Pentecostal	23.97		Holl Summit, United Pentecostal	1.00	St. Paul, Midway Tabernacle and Helping Hands Group	82.00
Tiskilwa, United Pentecostal	6.95		Haynesville, United Pentecostal	41.17	MISSISSIPPI	
West Frankfort, Apostolic Faith Assembly	40.00		Hodge, United Pentecostal	49.72	Biloxi, United Pentecostal	15.00
White Hall, Pentecostal Church	52.85		Jena, Shady Grove Pentecostal	12.04	Foxworth, Pine Grove Pentecostal	5.00
Yates City, Ruby Bartlow and daughters	8.00		Lake Charles, First Pentecostal Church	36.50	Laurel, First Pentecostal	42.61
INDIANA						
South Central Section, Pentecostal Con- querors	27.83		Lake Charles, Mr. and Mrs. R. S. Vincent	15.00	Marks, Goodway Pentecostal	15.00
Anderson, Christian Temple	25.00		Leesville, First United Pentecostal and Ladies Aux.	59.18	Tupelo, Edwin Ray	5.00
Bloomington, Pentecostal Assembly	25.00		Lena, Sharp Pentecostal	10.00	MISSOURI	
Bourbon, Mr. and Mrs. Victor Monesmith	15.00		Minden, First Pentecostal	35.00	Diggins, United Pentecostal	25.00
Clinton, Miss Blanche Myers	1.00		Monroe, United Pentecostal	5.06	Elsie, United Pentecostal	6.89
Crawfordsville, Calvary Tabernacle	15.00		Montgomery, First United Pentecostal	5.00	Eminence, Minnie McAllister	8.80
Danville, Miss Carleen Huffman	10.00		Morgan City, Mrs. Arthur Bigler	20.00	Fairdealing, Morgan Corner Church	7.00
Ft. Wayne, Calvary United Pentecostal	42.50		Oakdale, First United Pentecostal SS	13.06	Kansas City, United Pentecostal	50.00
Frankfort, Zion Tabernacle	21.98		Oberlin, First United Pentecostal	9.50	No. Kansas City, True Word of Jesus Christ	50.00
Gary, Apostolic Church SS	100.00		Oil City, United Pentecostal	17.50	Kennett, J. E. Gray	10.00
Greensburg, Bethel Apostolic	25.00		Olla, United Pentecostal	5.50	Lutesville, Pentecostal Church Ladies Prayer Band	3.00
Greenwood, Calvary Apostolic	19.47		Pineville, Lakeside Pentecostal	7.00	Marionville, Miss Perma Lee Martin	10.00
Indianapolis, Christian Tabernacle	200.00		Provencal, First United Pentecostal	11.47	Piedmont, United Pentecostal	3.39
Indianapolis, Emo Hopkins	10.00		Richie, United Pentecostal	27.50	St. Louis, Apostolic Pentecostal	290.00
			Shreveport, C. R. Erickson	50.00	St. Louis, Rev. and Mrs. S. W. Chambers	50.00
			Singer, First Pentecostal	8.25	St. Louis, First Pentecostal Church	60.00
			Slagle, Walnut Hill Pentecostal	20.00	St. Louis, Jesus Name Mission	15.00
			Springhill, United Pentecostal	16.00	St. Louis, Whiteway Tabernacle	86.00
			Starks, United Pentecostal	44.00	University City, Pentecostal Church	125.00
			Sulphur, First United Pentecostal	5.00		
			Trout, Belah Pentecostal	1.47		
			Vivian, Mrs. Virgie Oliver	10.00		

(Continued on page 18)

THE POWER OF COOPERATION

By MARY COLE

In western Africa there is a terrible insect called the *driver ant*. They move in great numbers, and every living creature is fearful of them. No animal can withstand them. Singly, they are insignificant, but *organized*, and moving together, they are a deadly foe. From these ants we can learn a lesson.

No one is able to estimate the power of *united* effort. God has always been a God of unity and order. That He believes in "planning ahead" is seen from the fact that He declared the end from the beginning. Things left to chance, seldom succeed.

Many instances in the Bible display the value of unity. The man sick with palsy would never have gotten to Jesus if his four friends had not cooperated in taking him. No one of the four men could have accomplished such a task alone. It took the united effort of all four.

In the days of Moses, the transporting of the Tabernacle and its furnishings was a tremendous job. Had it been left to chance, there would have been confusion, and the plan of God would have been hindered.

God had sanctified the Levites for the service of the Tabernacle. When the pillar of fire by night, or the cloud by day, began to move, each man knew his job, and took his place immediately. The tabernacle and its furnishings were to be carried by the families of Merari, Gershon, and Kohath. The sons of Merari had charge of the boards, the bars, the pillars and the sockets of the Tabernacle. The sons of Gershon were responsible for the covering, the curtains and the hanging for the door. The sons of Kohath were to carry the ark, the table, the candlestick, the altars, the vessels, etc. Their burdens were different, but their purpose was one.

All these men worked together. We do not hear the sons of Gershon saying to the sons of Kohath, "Why are you allowed to carry those precious vessels, while I am responsible for these old badger skins?" One was just as important to the Tabernacle as the other. All these men were needed.

Suppose the sons of Merari had said, "My job is not important in erecting the Tabernacle; they do not need these few pins and boards that I have." This would have stopped the work of erecting the Tabernacle. The things which these men carried were part of the Tabernacle foundation, and were very important.

COOPERATION

**Sure I can take a hook and line
And catch a single fish,
But if you'll help me hold the seine,
We'll take in all you wish.
A bigger catch, and better weight,
Whenever we cooperate.**

**Our mighty God can take just one,
And make a thousand flee;
But give Him two, and then He'll run
Ten thousand to the sea.
Things increase in tenfold rate
Whenever we cooperate.**

The secret of success is for all to do with their might what their hands find to do. God needs one hundred percent cooperation to complete His plan. Can He count on *you*?

Another good example of unity is the rebuilding of the walls of Jerusalem, under the direction of Nehemiah. This was accomplished because *all* of the people *cooperated*. This kind of cooperation has recently been exhibited by the Ladies Auxiliary of the Louisiana District, so it is possible, though some say that it cannot be done. The secret is in making plans *early*.

One hundred percent cooperation is achieved when the District Officials cooperate with the Na-

tional Officials, the Sections cooperate with the District Officials, the Local Groups cooperate with the Sectional Officials, and each *individual member* cooperates with the Local President. The failure of any of these, anywhere down the line, will spoil the plan for one hundred percent cooperation.

The General Ladies Auxiliary will accomplish little without the help of the districts. The success of the districts depends upon the sections. And, as already implied, the success of our work depends finally upon the individual member. The responsibility rests upon *you*.

"GO FORWARD, SLACK NOT."

1958 DISTRICT CONFERENCES

- February 11-12-13 — Texas
- March 11-12-13 — Oklahoma-Kansas
- April 1-2-3 — Tennessee
- April 8-9-10 — Ontario-Quebec
- April 15-16-17-18 — Maritime
- April 15-16-17 — North Central
- April 15-16-17 — Louisiana
- April 22-23-24 — New England
- April 22-23-24 — Mississippi
- May 1-2-3 — Eastern
- May 5-6-7 — Missouri
- May 6-7-8 — Alabama
- May 7-8-9 — Ohio
- May 12-13-14-15-16 — Illinois
- May 20-21-22 — Arizona
- May 27-28-29 — Texico
- June 3-4-5 — East Central
- June 17-18-19-20 — Western
- July 1-2-3-4 — Northwestern
- July 1-2-3-4 — Southeastern

HEAR THE DIFFERENT
GOSPEL BROADCAST

THE HOUR OF POWER

ON THE PACIFIC COAST:

XERB

1090 on Your Dial

Sunday: 10:30 p.m.

Pacific Time

SOUTH, MIDWEST & EASTERN STATES:

XEG

1050 on Your Dial

Tuesday: 10:30 p.m.

Central Standard Time

"These 2 Stations Cover the Nation"

DAVID F. GRAY, Director

P. O. Box 5225

San Diego 5, California

Sunday School Department Plans Aggressive Program

Greetings to the Pentecostal Herald readers in the name of our Lord Jesus!

I am taking this opportunity to express to the members of the United Pentecostal Church my sincere appreciation for the vote of confidence given me by electing me to another two-year term as the General Director of the Sunday School. I was not present at this election, and had advised several that I would not be available for another term because of my many and varied duties. However, after learning that I had been elected anyway, I am taking it as the Lord's will, and will give to this work the very best of my ability.

I am fully aware of the fact that the sudden demand of the Western world to out-educate the Communistic world means that religious education could be lost in the scramble. Our Sunday School Department is endeavoring to instill in the hearts of our youth and other learners the truth of the Bible which is an education within itself.

During this term of office we are planning a most aggressive Sunday School program. The next issue of the Pentecostal Herald will probably carry an announcement of one of the biggest and best Sunday School Conventions ever held among Jesus' name people. Watch for the announcement, and be prepared to attend with a large delegation. We shall make an appeal for at least a thousand teachers to avail themselves of the training that this convention will afford. In our present plans we expect several hundred prospective teachers to attend this convention, along with many pastors and evangelists.

I should like to appeal to those who are interested in our general, district, sectional and local Sunday Schools to bring me any question, or offer any criticism that

January, 1958

might help us to advance the cause of the Sunday School. I further appeal to the District Sunday School Superintendents to stay in touch with our correspondence office, which is presently at Memphis, Tennessee, and to send a monthly report of the progress of their work.

The Sunday School page of the Pentecostal Herald will give you, from month to month, interesting information and news of our Sunday School activities.

E. E. McNatt

General Sunday School Director



Brother F. E. Majors, pastor of the First Pentecostal Church in Melville, Louisiana, went to be with the Lord on August 6, 1957. The funeral service was conducted at the church in Melville. Brother George L. Glass, Sr., and Brother C. G. Weeks were in charge of the service. Many other ministers of the Louisiana District were present.

Brother Majors received the Holy Ghost March 25, 1934, and immediately began working for the Lord. He founded the church in Melville, and pastored it until his death. He is sadly missed by his family, the church, and his many friends.

The family wishes to take this opportunity to thank all those who were so thoughtful during this time of bereavement.

NOTICE

All those stationed at Elgin Air Force Base in Fort Walton Beach, Florida, are invited to attend the United Pentecostal Church, located on the corner of Third and Pine.

J. M. Wallace, Pastor

HOME MISSIONARY OFFERINGS

(Continued from page 10)

MISSOURI

Diggins, United Pentecostal Church, Ladies Auxiliary	10.00
North Kansas City, True Word of Jesus Christ	10.00
St. Louis, Whiteway Tabernacle	15.00
University City, Pentecostal Church of U. City	10.00

NEBRASKA

Omaha, Calvary Apostolic Church	74.81
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NORTH CENTRAL DISTRICT	8.39
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NORTHWESTERN DISTRICT	44.66
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OHIO

District Offering	50.60
Akron, Mrs. Mildred Koci	50.00
Akron, Earl Swain	5.00
Athens, Apostolic Gospel Church	22.00
Baltimore, Leland Macklin	10.00
Basil, Mr. and Mrs. Edgar Stover	25.00
Canton, Delbert Berry	5.00
Enterprise, S. R. Hanby	100.00
Jewett, Apostles' Doctrine Church	85.14
Junction City, Apostolic Faith Church	47.86
New Straitsville, Apostolic Gospel Church	5.00
Upper Sandusky, Apostolic Gospel Church	6.29
West Jefferson, Apostolic Gospel Church	20.58

OKLAHOMA

Bristow, Jo Ann Poole	21.00
Muskogee, United Pentecostal Church	5.00
Tiawah, First Apostolic Church	9.55
Tiawah, First Apostolic Church, Sun- day School	34.98
Tipton, J. W. Hatcher	5.00
Tulsa, Apostolic College	300.00

TEXAS

Baytown, Anniedeen Bateman	15.00
Ft. Worth, Mrs. Rieka Nelson	63.00
Houston, Mt. Houston Pentecostal Church, Ladies Auxilliary	5.00
Liberty, United Pentecostal Church	5.18
Price, First Pentecostal Church, Ladies Auxilliary	10.00
Raymondville, Pentecostal Church of Jesus Christ	19.00

TEXICO DISTRICT	106.48
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VIRGINIA

West Hopewell, Apostolic Gospel Church	28.30
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WESTERN DISTRICT	9.71
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TOTAL OFFERINGS RECEIVED	\$2,245.99
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OUT OF FELLOWSHIP

Delmar J. White — Akron, Ohio.

Eugene White — Akron, Ohio.

A. A. Matney — Houston, Texas.

THE SPIRIT OF SAMSON . . .

(Continued from page 3)

doubt if, in the New Testament dispensation, it is possible for Holy Ghost people to be carnal and to walk after the flesh; unfortunately it is. It was a possibility in the Early Church, and it is a possibility today. Paul wrote to the Corinthians, a church which had all the gifts (1 Cor. 1:7), and who were all baptized with the Holy Ghost (1 Cor. 12:13), and all anointed with power (2 Cor. 1:21), and rebuked them for being *carnal* (1 Cor. 3:1-4). I will say more about this matter at the close of this article.

Samson's Characteristics

Read Judges 14, verse 1, "And Samson went down to Timnath." It is interesting and alarming to notice the *downward* trend in Samson's experience. The word *down* occurs over and over again in connection with Samson's activities. In this instance, when he went down to Timnath, he was stepping out of the will of God in desiring a daughter of the Philistines to wife. And yet verse 6 of the same chapter shows the Spirit of the Lord coming mightily on him so that he destroyed a young lion. It is the cause of no small wonder to many godly hearts that Samson could keep on going "down," and yet retain the anointing and do great things.

Samson Acquisitive

Read Judges 14, verses 12-18 with particular emphasis on verse 13. Mark well the language used by Samson, "Then shall ye give me." Samson, on this occasion, was gambling, and hoped that the Philistines would not be able to answer his riddle. Had they failed to do so, Samson would have gained thirty shirts and thirty changes of garments. Quite a wardrobe! Samson's greed of gain is here clearly revealed, and yet notice verse 19, "The Spirit of the Lord came upon him."

A greedy acquisitive man, with the anointing of God upon him! Many of us have noticed this very same tendency on the part of several who exercise a deliverance ministry today. Like Samson, "Then ye shall give me" seems to be a dominant characteristic in their ministry. What havoc and wrecking of faith is caused by an over-emphasis on money in the great, present-day healing campaigns. And so many have exploited their God-given ministry of deliverance to make themselves personally wealthy.

Samson Revengeful

Samson's Philistinian father-in-law gave away Samson's wife to another man. This undoubtedly was a severe blow to Samson, but nevertheless one would have expected him to have reacted in a more godly manner. The Scripture says, "Be not overcome with evil, but overcome evil with good." And again, "Vengeance is mine, I will repay, saith the Lord." Samson, however, took the law into his own hands and sought to avenge himself. Judges 15:7, "I will be avenged of you."

Some of us have been staggered at the spectacle of great men in the deliverance ministry who apparently did not have sufficient grace to leave their cause in the hands of God, but who, when their names or characters were attacked, insisted on self-defence, and even, in some instances, retaliation and revenge. Beloved, the baptism of the Holy Ghost and the gifts of the Spirit have been given to us by God to produce and perfect the fruit of the Spirit (Galatians 5:22, 23). The exercise of supernatural power does not make up for a lack of supernatural grace and of good character. We deplore the manifestation of the spirit of Samson in present-day Pentecost.

Samson Immoral

The first three verses of Judges 16 tell the shameful story of a fearful moral lapse on the part of Samson. And yet, wonder of wonders, immediately after a session of sin, Samson does exploits! He arose at midnight and took the doors of the gate of the city and the two posts and went away with them, bar and all. He put them upon his shoulders and carried them up to the top of an hill that is before Hebron. Then, immediately after this stirring feat, Samson again lapses (Judges 16:4), and loved a woman in the valley of Sorek, whose name was Delilah. It seems incredible that a habitually immoral man could enjoy such frequent visitations of the Spirit of God and do such mighty works under the anointing, and yet it is perfectly true, as the story of Samson shows. Power does not always indicate purity, nor does it take its place.

Samson The Independent

Judges 15, verses 11 and 12, pictures for us a Samson on top of the rock of Etam, a lonely man, for Samson essentially was a soloist, an independent. Indeed, on this occasion, three thousand of his own brethren, Judahites, had come to bind him. Samson was to be disciplined by his brethren. His erratic and independent attempts toward deliverance did more to embarrass his own brethren than help them. Yet verse 14 shows this same unruly and independent Samson, who could not work in harmony with his brethren, with the Spirit of the Lord mightily upon him, slaying a thousand Philistines with the jaw bone of an ass! This is a classical example of God's blessing something out of its context, because the jaw bone of the ass was originally designed to munch corn and not to crack Philistinian skulls.

Notice also how that, after Samson had slain the Philistines, God worked a miracle for him and water sprang out of the dry jaw bone which, when he "had drunk his spirit came again and he revived."

THE PENTECOSTAL HERALD

Apparently independency did not prevent Samson's exercising a miraculous ministry, and yet we know that independency is no part of God's plan, "for we are members one of another."

Samson The Scripture-Breaker

Notice Samson's reaction to his parents when they attempted to dissuade him from marrying a daughter of the Philistines. "She pleaseth me well." It mattered not to Samson if the Word of God was against the unequal yoke. He wanted the Philistine woman, and so he pleased himself. A flagrant breaking of a plain Scriptural command, by Samson, the deliverance minister! Oftentimes our hearts have been made heavy by the little place which some deliverance preachers give to the Word of God in their services, and what is worse, by their flagrant and blatant violations of Scriptural principles. This is the spirit of Samson. The Bible has been written to be obeyed, and at the judgment seat of Christ we will be judged not by our success, not by our mighty deeds, not by our popularity among earth-dwellers, but by the Word of God as it is written, and how we have obeyed it.

Samuel's Characteristics

We have already observed how often the word "down" occurs relative to Samson's experience. But in Samuel's case, quite the opposite is true. The word which occurs so often in connection with Samuel's ministry is "up." Indeed in a few chapters this word occurs no less than twelve times. There was an upward trend in Samuel's ministry. To begin with, he was taken up to the house of the Lord (1 Samuel 1:24), and when God called him, he arose (1 Samuel 3:6). Even his words went up, for "none of his words fell to the ground" (1 Samuel 3:19).

Samuel Not Independent

We observe how that Samuel's ministry was always conducted in association with the nation of Israel, whom God had raised him up to deliver. After a particularly

wonderful and miraculous exploit of divine deliverance Samuel took a stone and set it up and called the name of it Ebenezer, which means, "Hitherto hath the Lord helped us." Samuel is a perfect example of how a God-blessed ministry of deliverance can be conducted in full harmony and cooperation with one's brethren. The great danger to-day is in these independent operators, who are answerable to no one, who come under no discipline, and who very often, because of these very things, run to excess, and so bring the work of God into disrepute. May God keep us ever willing to work in harmony with our brethren in the body of Christ, and humble enough to accept the discipline of godly men and the counsel of more experienced men for our own good. In this path there is safety, both for ourselves and the people to whom we minister (1 Samuel 7:8-12).

Samuel The Scripture-Keeper

It was Samuel who said, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). This utterance reveals Samuel's attitude to the Word of God. He believed that truth was revealed to be obeyed. Even King Saul was not permitted by Samuel to violate the Word of God. Samuel was a deliverance minister who practised a scrupulous regard for Scripture. Would to God that we had more of his kind today, because it is the deliverance ministry that operates on strictly Scriptural principles, that will bring lasting and God-honouring results.

The deliverance preachers of the Book of Acts had as their goal the founding of New Testament Churches of God. We regret that this feature is conspicuous by its almost total absence in deliverance circles today. The deliverance preacher who has as his aim mere crowds, publicity, and spectacular happenings has quite forgotten the purpose for which God has called and anointed him. Brethren, we have failed, whatever else we ac-

complish, if we do not produce in our day and generation what the Apostles and evangelists of the first century produced in their day. Let us be known as men whose lives and ministry are regulated by the Word of God. This is the spirit of Samuel.

Samuel Jealous For Jehovah's Person

The ancient Israelites almost broke Samuel's heart when they asked him to appoint over them a human king (1 Samuel 12:12). This, in Samuel's eyes, was a grave offence, because he recognized *Jehovah* as their *only* King. From verses 16-24 we have the account of the extraordinary and miraculous manner in which Samuel brought home to the hearts of the Israelites the fact that they had slighted and despised *Jehovah* in desiring a man to rule over them. This veneration for *Jehovah's* person and honour is one of the most godly characteristics in Samuel's life.

This was something that Samson never had. Samson never did evince this grand spiritual trait, not even in death (Judges 16:28). Read it for yourself. Samson's only concern in the great house of the Philistines was that he should be avenged for his two eyes. Notice how often the words "me," "I," and "my" occur in this verse. Apparently it never bothered Samson that so much of his conduct had disgraced the name of *Jehovah* among the Philistines. He lacked a regard and concern for *Jehovah's* honour, and thought only of himself.

The spirit of Samson is abroad in the land today. People think that if one has a ministry of signs and wonders that it does not matter about how one thinks of Christ. I myself have listened to folk who have voiced these sentiments. They say it does not matter whether or not we preach that Jesus is the fulness of the Godhead or only one of three Divine persons. They say, "Let us forget the Godhead issue."

(Continued on next page)

Never! It is a matter of Christ! Let us maintain the Samuel spirit, who worked a glorious work of deliverance in his day, and yet who took an uncompromising stand for Jehovah among the people. We do not need to sacrifice our oneness message in order to gain a ministry of deliverance. Indeed, we can have a better ministry of deliverance with the oneness message, even as Samuel did.

Samuel No Lover Of Money

Read 1 Samuel 12:1-5. It is the account of how Samuel stood before his own people and challenged any man to point a finger at his moral or monetary affairs. No man could accuse him. May God give us many Samuels in these last days.

Samuel A Man Of Prayer

Jeremiah 15:1 makes it clear that Samuel is reckoned by heaven to be among the world's two greatest prayer warriors. Samson's prayer life was almost nil.

The Great Lesson

Saints of God, the Holy Spirit has seen fit to put on record the story of Samson and Samuel in order that we may be warned, guided and protected in these last days. The story of Samson carries with it this warning: *Do not follow or run after mere power and display.* Samson had all this, but his errors were *independency, Scripture-breaking, and lack of regard for God's person and honour, plus unholiness.* Let us not follow the supernatural, no matter how impressive it may be, unless it also bears the great moral excellencies which characterized Samuel in his deliverance ministry. Samuel despised independency. To Samuel the Bible was the standard for life and ministry. Samuel loved Jehovah and the One-God Message. Samuel was blameless morally, doctrinally, and financially. It is only safe to follow the supernatural when these things are manifested.

The Anointing Kills

Notice Samson's sad end as described in Judges 16:28-30. The

same anointing which enabled him to work deliverance and do miracles came upon him in the palace of the Philistines, where he pulled down the pillars, and thus he died—a suicide and a murderer. The anointing killed him! Let me here warn all those who abuse and trifle with the baptism of the Holy Ghost and gifts of the Holy Spirit. Remember, you may get away with it for a long time, as did Samson, but his fate will surely be yours, for the anointing can kill. The Corinthians found it to be so. They abused their privileges in a Holy Ghost church and died prematurely (1 Cor. 11:30). Samson died unmourned. His funeral was a family affair. But when Samuel died a whole nation mourned the passing of a godly man who had fought a good fight, and kept the faith (1 Samuel 25:1).

Thorns And Herbs

At the end of this solemn message let my readers consult Hebrews 6:7 and 8. Here the writer to the Hebrews describes how the rain falls upon the ground, and in some places brings forth herbs, whilst in others it produces briars. Now it is no fault of the rain that briars spring up, "whose end is to be burned." As in the natural, so in the spiritual. For these past fifty years the rain of the Holy Ghost has been falling upon man. In some places there has been good results, or herbs, the Samuel ministry. In other places there has been bad results, the thorns or the Samson ministry. But just as the rain in the natural is not to be blamed for the thorns or briars, neither is this latter-day outpouring of the Spirit to be blamed for any Samsons that may have sprung up. Play fair with the Holy Ghost baptism and the spiritual gifts, and God will make your lives and ministries veritable prophecies of heaven. But should you abuse these divine things, as Samson did, and produce thorns in your life and ministry, then remember that the sad end is burning (1 Cor. 3:9-17).

FOREIGN MISSIONARY OFFERINGS

(Continued from page 13)

Wentzville, Mrs. John Gallion	5.00
MONTANA	
Billings, United Pentecostal, Ladies Aux. and Young People's SS Class	21.91
Forsyth, United Pentecostal	12.10
NEW HAMPSHIRE	
Manchester, United Pentecostal	19.68
NEW JERSEY	
Irvington, Slovak Apostolic Faith	30.00
Newark, Apostolic Church of Jesus Christ	35.00
NEW MEXICO	
Carlsbad, United Pentecostal	3.18
Grants, Mr. and Mrs. Dan Porter	50.00
Hobbs, Mrs. B. L. Gentry	50.00
Hobbs, United Pentecostal	5.95
Roswell, Mrs. W. M. Shannon	2.00
NEW YORK	
Buffalo, First United Pentecostal	15.00
Brooklyn, Christ Tabernacle	200.00
New York, United Pentecostal	102.75
New York, Sp/3 Ronald Hruza (overseas)	40.00
Staten Island, United Pentecostal	6.10
Yonkers, Midway Gospel Tabernacle	46.50
NORTH CAROLINA	
Southern Pines, Martha E. Banta	3.00
OHIO	
Akron, Mrs. Elizabeth Schaadt	10.00
Akron, Apostolic Pentecostal	31.06
Athens, United Pentecostal	27.00
Bedford, Pentecostal Tabernacle	148.61
Cincinnati, Apostolic Church, Ladies Bible Class and Children's Church	178.66
Circleville, Apostolic Assembly	25.00
Cleveland, Apostolic Oneness Church	24.00
Columbus, Calvary Apostolic	243.17
Columbus, Mr. and Mrs. Don Peters	10.00
Columbus, Ernest Heskett	5.00
Columbus, Mrs. Thelma Clark	5.00
Columbus, Mr. and Mrs. George Demke	10.00
Gallipolis, Apostolic Gospel	27.32
Jackson, Jackson Apostolic	8.61
Jewett, Apostles' Doctrine Church and Primary SS Class	448.20
Kirkersville, Apostolic Church	27.00
Lancaster, Lancaster Apostolic Assembly	156.07
London, Apostolic Church	15.00
Middletown, Truth Tabernacle and Ladies Aux.	58.27
Newark, Christian Apostolic Church	103.59
Newark, Mrs. Forest Pinkerton	10.00
New Rome, United Pentecostal	10.00
New Straitsville, Apostolic Gospel	10.00
Portsmouth, Apostolic Church	25.50
St. Clairsville, Emma Knopf	40.00
Toledo, First Apostolic	63.07
Upper Sandusky, Apostolic Gospel	25.98
West Jefferson, Apostolic Gospel	25.72
OKLAHOMA	
Altus, Hattie Thorp	1.00
Claiborne, United Pentecostal	40.00
Durant, United Pentecostal	50.00
Durant, Alice Carroll	1.00
Jenks, United Pentecostal	20.00
Milburn, United Pentecostal Ladies Auxiliary	10.00

Milburn, Rev. and Mrs. Jess Robinson	5.00
Okmulgee, Cecil and Dorothy Edmonds	50.00
Oklahoma City, United Pentecostal	60.00
Pryor, United Pentecostal	22.80
Picher, United Pentecostal	10.00
Tiawah, First Apostolic Church of	
Tiawah SS	29.32
Tulsa, First United Pentecostal	36.00

OREGON

Northwestern District Conference	173.45
Albany, United Pentecostal	30.00
Bend, Harriet Marling	40.00
Milwaukie, Mr. and Mrs. Grant Nash	50.00
Portland, J. Campbell	5.00
Portland, Conquerors Bible College	26.76
Portland, United Pentecostal	93.25
Salem, United Pentecostal	15.00
Springfield, United Pentecostal	28.65

PENNSYLVANIA

Allentown, The Bible Church	17.69
Hollsopple, Apostolic Gospel Church	20.12
Island Park, Sunbury, Calvary Tabernacle	92.08
Meysersdale, Pentecostal Apostolic	9.00
New Columbia, Revival Tabernacle	122.84
Schuylkill Haven, Bible Tabernacle	90.75
Swissvale, Calvary Apostolic	42.00

RHODE ISLAND

Cranston, United Pentecostal	15.00
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SOUTH DAKOTA

Sioux Falls, United Pentecostal	11.25
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TENNESSEE

Bemis, Bemis Pentecostal	50.00
Camden, Mr. and Mrs. W. H. Deberry and Donnie	5.00
Camden, Violet Roberts	3.00
Henderson, First Pentecostal	20.00
Luray, Mrs. Chester Russell	5.00
Memphis, First Pentecostal	130.00
Memphis, Beante Isaacs	50.00
Nashville, West Nashville Pentecostal	50.00
Savannah, First Pentecostal	126.00
Tiptonville, United Pentecostal	10.00
Wildersville, Poplar Corner Pentecostal	6.25

TEXAS

Texas District, Section 4	139.02
Abilene, United Pentecostal	50.00
Allison, United Pentecostal	7.62
Alto, United Pentecostal	8.07
Amarillo, United Pentecostal	12.50
Amelia, First Pentecostal	18.50
Bay City, First Pentecostal	75.00
Baytown, Anniedeen Bateman	20.00
Baytown, Villa Bateman	10.00
Beaumont, Calvary Tabernacle	15.66
Beaumont, Rev. and Mrs. Allen Doyle	10.00
Beaumont, Mrs. Zula Mott	10.00
Big Spring, United Pentecostal	4.45
Blum, United Pentecostal	3.17
Bon Wier, United Pentecostal	11.20
Borger, United Pentecostal	12.50
Bryan, Mrs. Odis Mosley	6.00
Center, United Pentecostal	10.90
Charleston, Charleston Pentecostal	6.00
Chester, Pleasant Valley Pentecostal	5.00
Cleburne, La Joyce Berry	10.00
Cleveland, First Pentecostal	155.00
Corsicana, United Pentecostal	7.70
Daisetta, Pentecostal Church	50.00
Dalhart, United Pentecostal Ladies Aux.	25.00
Dallas, Emmanuel Pentecostal	30.00
Dallas, West Dallas United Pentecostal	16.00
Diboll, United Pentecostal	50.00
Doucette, United Pentecostal	18.00
Dumas, United Pentecostal	12.50
Edinburg, Helen Melchier	10.00

Forth Worth, Mrs. Rieka Nelson	50.00
Fort Worth, First United Pentecostal	138.34
Fort Worth, White settlement United Pentecostal	11.00
Grand Prairie, United Pentecostal	35.77
Houston, Bethel Gospel Tabernacle	62.17
Hull, Batson Prairie United Pentecostal	7.85
Iowa Park, United Pentecostal	13.04
Kermit, United Pentecostal	20.00
Kilgore, First Pentecostal	304.07
Lamesa, United Pentecostal	91.14
Liberty, United Pentecostal	5.18
Louise, First Pentecostal	26.15
Lubbock, United Pentecostal and Ladies Aux.	45.77
McCamey, Mrs. H. D. Hall	40.00
McLead, United Pentecostal	12.30
Marshall, United Pentecostal	24.16
Monahans, United Pentecostal	48.47
Nacogdoches, South Street Pentecostal	33.66
Odessa, United Pentecostal	78.00
Orange, United Pentecostal	31.34
Ore City, United Pentecostal	20.00
Pampa, W. H. Butcher	25.00
Pampa, United Pentecostal	45.00
Paris, United Pentecostal	50.00
Port Arthur, Faith Tabernacle	46.50
Port Arthur, First Pentecostal	127.12
Port Neches, United Pentecostal	30.00
Post, United Pentecostal	2.85
Price, Mrs. L. D. Lampkin	5.00
Rising Star, Mountain Top Pentecostal	2.23
Seabrook, United Pentecostal	34.70
Shepherd, Charles E. Richmond	5.00
Sherman, First Pentecostal Church Ladies Aux.	60.00
Sherman, Jessie Corbett	10.00
Sherman, Rev. Frank Slater	6.00
Silsbee, First Pentecostal	150.00
Tahoka, United Pentecostal	15.40
Texarkana, First Pentecostal	192.08
Vernon, United Pentecostal	15.18
Vider, North End United Pentecostal	17.96
Waco, First Pentecostal	22.37
Wichita Falls, United Pentecostal	26.53
Wylie, Mr. and Mrs. Robert L. Blakey	30.00

VIRGINIA

Hopewell, Apostolic Gospel	27.46
Hopewell, Mr. and Mrs. W. H. Lafoon	10.00
Norfolk, Bethel Temple	8.00

WASHINGTON

Aberdeen, Pentecostal Church	12.66
Lewisston, United Pentecostal	8.46
McCleary, United Pentecostal	28.13
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Puyallup, Jesus Name Pentecostal Tabernacle	81.06
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Tacoma, United Pentecostal	10.45
Vancouver, United Pentecostal	7.35

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Milwaukee, Elim Tabernacle	40.25
Racine, Bethel Tabernacle	11.00
River Falls, Apostolic Church	20.00

WYOMING

Superior, United Pentecostal	15.22
Total for November	\$20,839.19
« « «	
Cash received for United Pentecostal Church Missionaries	\$17,300.77
Given to United Pentecostal Church Missionaries on furlough and preparing for the Missionary Field	3,538.42
Grand total for November	\$20,839.19

WHO IS JESUS CHRIST?

(Continued from page 4)

farther and farther away from the revelation of God in Christ, the church and the secular world plunged into the awful dark ages. The church had exchanged the divine leadership of the Holy Ghost for the imperial edicts of Rome. Only here and there among the scattered sects could one find a few holding to the truth.

About the close of the fourteenth, and beginning of the fifteenth century, God began a great restoration revival. The trend of denial of the absolute deity of Christ was reversed. The first great step in this direction was that Christ had no Vicar, or substitute head of the church. Justification was by faith, and not by a penal sentence imposed by a blasphemous imposter, supposedly ruling upon the throne of the chief of the apostles.

This revival brought to light great truths that had been hidden from the eyes of mankind. As each truth was discovered it brought a greater measure of freedom and liberty to the spirit and souls of men. This in turn produced a revolution in the civil life of man. More liberal forms of government

(Continued on next page)

sprang up. Man began to progress under his new-found liberty. The chains of darkness and ignorance began to snap and break. The soul had discovered it was made in the image of God.

This revival has of course met opposition. The blood of martyrs has flowed in great streams. Organized religion, steeped in ritual and ceremony, saw in it a threat to its existence. Every means at its disposal was used to crush it. When ridicule and excommunication failed, organized religion joined hands and forces with bloody tyrants seated upon shaky thrones, to force it out of existence by imprisonment, fire, torture, sword and nearly every brutal means known. Yet this revival continued to triumph. Empires fell and tyrants were unseated. Even the organized religions were forced to abandon their cruel measures, and were left to whine over a disappearing glory and wealth.

Now, as the church nears its great hour of triumph by being raptured or caught up to meet her descending Lord Jesus Christ, Satan is marshalling his forces against this great foundation truth. Religious leaders are fighting the revelation of God in Christ. Jesus Christ is being relegated to a secondary position of worship.

What is the result? Again the forces of organized religion are finding themselves in the embarrassing position of becoming powerless. They are seeking to hide their shame behind great and complicated rituals and ceremonies. The working and manifestation of the Holy Ghost is ruled out as emotionalism or fanaticism. Problems are being worked out on the basis of the decisions of church councils and official edicts, rather than the ministering of grace to the hearts of men by the gospel of the Lord Jesus Christ.

The person of Jesus Christ is left obscured by vague definitions. Some have gone so far as to wholly deny the deity of Christ by rejecting the virgin birth and the efficacy of His shed blood.

They further deny His resurrection and second coming. The tragedy of it all is that they still claim to be Christian!

Contrast this present condition with the doctrine of the person of Jesus Christ, as preached by the great Apostle Paul, who wrote, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Timothy 3:16.

Note these mountain peaks of revelation in the first chapter of John's Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Verses 1, 10-12, 14. These statements, in the light of many others found in both the Old and New Testaments, make Jesus Christ to be God the Creator.

In confirmation of this great revelation, God is again restoring to the believers the authority that was exercised by the church of the apostolic era. Again believers are able to say to the crippled, "Arise and walk in the name of Jesus Christ," and see them rise and go with healed bodies. Again believers are able to lay hands on the sick and see them recover through the virtue of Jesus' name. Many other miracles and wonders are being performed in His name, as the healing light of truth shines upon the minds of men. Again sins are being remitted as men accept the name of Jesus in baptism as preached by the apostle Peter on the day of Pentecost. This should make us fall at the feet of Jesus and exclaim, with Thomas, "My Lord and my God!"

A BRIEF SURVEY OF HOME MISSIONS*

By Harold K. Sheets

America is fast becoming one of the great mission fields of the world. A careful appraisal of the missionary challenge in America is therefore very timely and urgent.

Consider the *American Indian*, four hundred thousand strong, divided into 282 tribes and living on 161 reservations. Of the estimated eighty thousand in the Navajo tribe, the largest, half of school age children are said to be receiving no education at all. This tribe has only a small portion of the New Testament available now in their language. Paganism, ignorance and superstition suggested by frenzied dances and other ritual reveal the Indian's desperate need of the gospel. In some instances these Indian tribes are only a stone's throw from highways which crisscross our land. A mission field indeed!

Consider the *migrants*, the uprooted Americans. Two million of them shift about in the nation. Up from Florida, down from New York, into Georgia for the peach yield, over to Alabama for cotton, into the Midwest for the small grain harvests, Montana for sugar-beets, Michigan for onions or fruit picking seasons. People welcome the migrant only when they need him urgently for harvest. After that, few care where he goes. Migratory work camps may be near your home. Uprooted and constantly moving these people are peculiarly susceptible to love, friendship and the winning approach of the gospel.

The field is white unto harvest! Has the church assumed rightful responsibility in these areas? Christ places great emphasis upon humble deeds of mercy and acts of kindness as suggested by the needs of all of these groups. Leading them to Christ irresistibly follows.

*From *Evangelical Outreach*

THE QUESTION BOX

Questions on this page are answered by the Question Box Committee. Everyone is invited to send in questions. The Committee reserves the right to answer only those questions which it considers edifying.

Please explain when Luke 21:24 will be fulfilled.

Luke 21:24 reads as follows: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The first part of this verse refers to the destruction of Jerusalem by the Romans in 70 A. D. Hundreds of thousands of Jews were killed; other thousands were scattered among all nations. All of us have witness of this prophecy's being fulfilled every time we see a Jew in our country, for they are everywhere, as the result of their rejecting Jesus as their Messiah and Saviour. They have suffered untold misery through the centuries, simply because the wrath of God is upon them.

In our generation we are witnessing the restoration of Israel as a nation. Today Israel is recognized as one of the nations of the world. In spite of this, the old city of Jerusalem is still in the hands of the Gentiles, trodden down by them. This shall continue until the times of the Gentiles be fulfilled, or come to an end.

We are told that there is now nothing but barbed wire entanglements between the Jewish armies and the old city of Jerusalem. But

God still stands there, and the Jews must await His bidding, before they can again possess their city.

When the fulness of the Gentiles is come in (Romans 11:25-27), the church will be translated, then God will turn again to the Jews. They will then accept God in Christ as their Messiah—Jehovah-Saviour. They will call upon the name of the Lord Jesus, and be saved (Acts 2:20, 21).

Most of Luke 21:24 has already been fulfilled; the final fulfillment is at hand.

What did Paul mean when he told Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities"? 1 Timothy 5:23.

To begin with, this does not authorize the use of wine as a beverage. We must realize that the apostles and early Christians were human, just as we are. It is easy to see by this verse that Timothy was beset by some physical ailment, which recurred frequently.

Paul told Timothy to drink no longer water. Water was often polluted in those days. Such water could do serious harm, even to one who was well. We can therefore imagine its effects upon one who was afflicted with a stomach ailment. Paul therefore instructed Timothy to refrain from drinking water, and to use a little wine for his stomach's sake.

This verse of Scripture has been greatly abused by those who would indulge in drinking wine as a beverage, and simply for pleasure. Timothy was to use a little wine, for the sake of his health. In fact, one cannot even prove that the wine mentioned here was *intoxicating* wine. The word is translated from "oinos," which, according to Young's Analytical Concordance, can mean either wine, or *grape juice*.

In Revelation 5:7, who is the One on the throne, and who is the One that took the book?

John saw only One sitting on the throne of God in heaven (Revelation 4:2). Verse 11 plainly states that this One is the Lord. Paul makes it clear, in Ephesians 4:5, that there is only one Lord. According to Acts 9:5, this one Lord is Jesus. Therefore, the One on the throne must be Jesus.

It is easily apparent that this verse cannot be taken literally in every detail. The pronoun "he" in the verse denotes the lamb mentioned in verse 6. If we take the verse literally, then we would have to believe that a literal lamb came up and took the book from the One on the throne. Bible students know that the lamb is here used symbolically of Jesus in His sacrificial role. He was the Lamb of God. He will be recognized as the Lamb of God until the dispensation of mercy closes; then He will become the Lion of the tribe of Judah.

The book which was taken contained the judgments of God, to be poured out in the great day of His wrath. A just God could not pour out His wrath upon men until He had provided a way of deliverance for those who would avail themselves of it. Jesus' sacrificial death made this possible.

Because Jesus, the Lamb of God, died to take away the sins of the world, He was worthy to bring judgment upon the world that has rejected His love and mercy (Revelation 5:1, 5). To sum it all up—the One on the throne is the real, literal Lord of glory; the Lamb is a symbol, and is not to be taken literally.

OPEN FOR CALLS

Brother Ray G. Jones has resigned the pastorate of Christ Temple Church in South Bend, Indiana, and is open for calls, either evangelistic or pastoral. His eastern address is 1213 North Freemont St., South Bend, Indiana. His western address is 4010 Third Avenue, Los Angeles, California.

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S. G. Norris, President

AUTOMATION VERSUS WORK

By JACK A. TANNER

Today much is said about automation. Any idea that eliminates physical or mental work is heralded as an advancement. Decisions are left to the specialists, who are push-button addicts, trained to prescribe the standard remedy. In a legal matter the individual automatically confers with his attorney. If the car refuses to operate efficiently, it is rushed to the mechanic. The electrician, plumber, butcher, baker and "candle-stick maker" have a functional part in our everyday life. Even thinking has largely become an art employed only by the philosopher.

What has happened to the old-fashioned part of the gospel known as *work*? Today we are told an individual is saved by merely believing or accepting. These are overworked words or excuses for doing nothing. Genuine believing is an actual experience that leads to a greater faith and understanding of God. But the test of believing is the work it produces. Yes, work is old-fashioned—just as old-fashioned as God.

Some who quote Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and forever," do not believe that we can receive the ex-

perience that He gave the apostles. God is not inconsistent; why should we be? If He gave the Holy Ghost experience to the apostles and to the early church, why should men today accept anything less? This experience was not given theoretically, or accepted by faith; the profound evidence—the evidence of speaking in other tongues as the Spirit of God gave the utterance was witnessed, and noised abroad.

This experience is not given to the slothful. The apostles tarried ten days to receive the Holy Ghost. Ten days of praying and crying out to God. They were not afraid to work.

The standard remedy given to the sin-sick heart is to "believe on the Lord Jesus Christ, and accept Him as your personal Saviour." But how to accomplish this goal is the question which has been answered in a hundred different ways. Some tell us we are saved by our faith; others say it is our works that save us.

To accept Christ we must accept His Word. He did not come to this earth to set forth an indefinite plan, having a hundred interpretations. He did not discard a factual law which said, "Thou shalt," and "Thou shalt not," the actual requirement of an individual, without giving something better, and even more definite. The door was not opened, only to be closed by confusion, which is the result of patented, push-button Gnosticism.

Peter declared, in no uncertain terms, the requirements of salvation, when the question was asked, "Men and brethren, what shall we do?" They were convicted of their sins, and wanted to know the remedy. Peter told them, step by step, what they must do, in Acts 2:38: "Then Peter said unto them, (1) Repent, (2) and be baptized every one of you in the name of Jesus Christ for the remission of sins, (3) and ye shall receive the gift of the Holy Ghost."

Peter presented a SIMPLE plan. Simple, first of all, because it did not contain vague phrases, but rather an outlined, definite plan of salvation. The veil of the Temple had been rent in twain; signifying that no more was God or His plan to be hidden in deep mysteries. Secondly, it was simple because it contained actual experiences. Nor was the High Priest the only one who could feel the Shekinah presence of God.

Let us analyze each step to show the actual experience involved:

Repentance—Repentance is not a ritual. It is a heart-felt cleansing, or emptying out process. This experience is so prominent that many have thought it to be all that God has for us.

Water Baptism—To fully accept Christ, one must be baptized in His name. This is an experience for believers only, administered by immersion in water. Romans 6:4 says, "Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should

walk in newness of life." But unless repentance has preceded baptism, it becomes merely an ordinance rather than an experience. In Romans 6:4 this experience is compared with the death and resurrection of our Lord. If we die out to the sin and lusts of the world, we then become victors, walking in newness of life, having our sins forgiven.

The Baptism of the Holy Ghost—This is an infilling experience. Christ did not leave the earth without promising the Holy Ghost. Acts 1:4, 5 states, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Let us see what happened at Jerusalem. Acts 2:4 declares, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." They did not merely believe that they had received the Holy Ghost, but they had the definite experience,

evidenced by their speaking in other tongues.

We must accept all of His Word, or none. To accept repentance and reject water baptism would not remove the sin in our lives. Or to be baptized before we have repented would be useless. John the Baptist preached that it took both to cleanse from sin. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4.

To accept both water baptism and repentance, and refuse the Holy Ghost experience, would make the other two steps ineffective. The purpose of repentance and baptism was to lead to the infilling of the Holy Ghost. John merely prepared the way of the Lord. John stated, in Mark 1:8, "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

To receive the Holy Ghost, with the evidence of speaking in other tongues, requires genuine effort. But the price you pay is cheap, compared to the wonderful experience you receive. Don't be satisfied with anything less than the best that God has for you.

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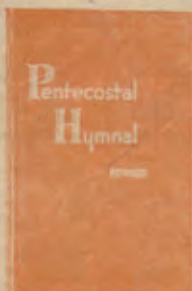
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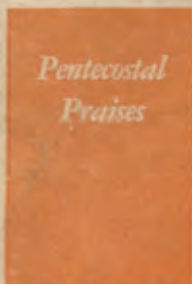


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