

ATTENTION Pastors and Workers...**TEACHER TRAINING CONFERENCE****JUNE 30 - JULY 1 and JULY 28 - 29****THE APOSTOLIC CAMPGROUND
MILLERSPORT, OHIO*****Two Outstanding Specialists***

BEGINNER SESSION — June 30 - July 1 — Conducted by MRS. J. O. WALLACE
Wife of National Sunday School Director and Principal of a Nursery Day School.

JUNIOR HIGH (Intermediate) SESSION — July 28 - 29 — Conducted by MR.
CHESTER COMBS, Principal of Calvary Christian School, Indianapolis, Indiana.

SESSIONS BEGIN at 3:00 P. M. Friday and ADJOURN at 4:00 P. M. Saturday,
giving everyone an opportunity to return home by Saturday Evening.

*There will be FOUR INTERESTING LECTURES given by our specialists to help
you better understand these age groups. These will be as follows: 3:00 - 4:00 P. M.
and 7:00 - 9:00 P. M. Friday, 10:00 - 12:00 noon and 1:00 - 2:00 P. M. Saturday.

*FINAL SESSION, 2:00 - 4:00 P. M. Saturday. A general discussion, at which time
YOU will be given an opportunity to talk over your particular problems and re-
ceive the assistance of the specialist as well as others who have found an answer
to similar problems. Also, bring your ideas along . . . if it has worked for you, it
may help someone else.

ALL OF THIS PLUS THREE MEALS . . . FOR ONLY \$5.00

EVERYONE who is interested in knowing more about these age groups is invited
to come . . . Pastors, Administrators, Teachers, Assistants, & Prospective Workers.

SIMPLY SEND A POSTCARD TO BRO. STEWART OR BRO. KINZIE TELLING US WHICH
SESSIONS YOU ARE PLANNING TO ATTEND AND HOW MANY WILL BE COMING FROM
YOUR CHURCH. YOU NEED NOT REMIT THE REGISTRATION FEE UNTIL YOU ARRIVE
FOR THE SESSIONS BUT WE DO NEED TO KNOW HOW MANY TO PLAN FOR. SO
PLEASE LET US KNOW AS SOON AS POSSIBLE.



LADIES AUXILIARY

"LIKE AS A FATHER"

By PEARL HOLLOWAY

Mary Grandon pushed a lock of graying hair out of her eyes and smiled mistily at the minister.

"I don't know how I'd get along without your visits," she declared after he had read a passage of Scripture. "Susan is so busy with her family, and Bridget never was much hand to write."

"Were the two girls your only children?" the minister asked.

For a moment Mrs. Grandon was silent. Then, "No; there was a boy, too."

"Has he - gone home?"

The mother wiped her eyes on her apron. "He might as well have. Sam says he is dead to us anyway. Ben was our baby, and Sam worshipped him. But Sam's hard as nails. He hasn't any sympathy for the fellow who makes mistakes.

"Ben was a good boy, but he wanted what other boys had, and Sam thought that was foolish. Little by little Ben began taking things. Sam punished the boy bad. Ben kept pretty straight for a long time, and even graduated from high school. Then he got a job, but the salary wasn't very big, and one night he held up a filling station. All the things he had done before were against him, and he was sentenced. Once he broke out, and - well, he's been there ever since.

"I'm praying he will learn, but what about when he comes home? Sam swears he never wants to see him again. What can I do, Brother Arnold? What can I do?"

"Trust in the Lord," the minister answered. "He will take over if you give Him a chance."

"Yes," Mrs. Grandon replied slowly, "I suppose He will. If only Sam believed! If only he cared!"

"We'll have to pray for Sam, too," replied Brother Arnold, rising. "Nothing is impossible with God."

Opening the door, the minister came face to face with Sam, his square jaw thrust forward belligerently, his eyes blazing.

"Good afternoon, Mr. Brandon," the minister said pleasantly.

"Don't know what's good about it," Sam growled.

Still smiling, the minister went down the steps without further comment. At the end of the block he paused. Skulking about in the shadows, a young man was lingering near the Grandon hedge. Brother Arnold slackened his pace, hoping he could see without being seen. If Ben had completed his sentence, he might be trying to find out how his mother was, afraid to make himself known.

During the open-air service that night, the pastor caught another glimpse of the shadowy-figure. Casual inquiries revealed more of the Grandon story. Every one of the informants told of the son's good qualities and the father's harshness. In his own mind the minister was convinced the boy was more sinned against than sinning. To his relief, the young man followed to the Hall, listened attentively to the sermon and joined in the singing. He remained when the rest had gone.

"You don't know me," he began, "but my name is Ben Grandon."

"My wife and I know your mother well. Come on up to our quarters. We often have a lunch after the evening meeting, and we enjoy company."

"You look some like your mother," Mrs. Arnold exclaimed, bustling about the kitchen.

"How is Mother?" the boy asked eagerly. "I tried to look through the window tonight, but couldn't see her."

"Then it was you I saw," the minister chuckled.

"You saw me? I wanted to go

home, but - -"

"I know. But prayer changes things, and we are praying for your father."

"How is Dad?"

"Your father doesn't encourage conversation, but I judge from the manner in which he greeted me to-night he hasn't changed much."

"Do you know the Lord, Ben?" Mrs. Arnold asked.

The dark eyes shone, and the answer came promptly. "Yes, God has forgiven me and saved me. That's why I wanted to come home. I wanted Dad to forgive me, too."

"He's not ready for that yet, I'm afraid. It's going to take a lot of praying, Son, before your father's heart changes."

Mrs. Arnold looked up suddenly, a half eaten cupcake in her hand. "I almost forgot Larkin telephoned. He wants a young fellow to help in the store."

"I knew the Lord would help us!" the minister exclaimed. "Here's a job all ready for you, Ben."

"For me? Are you sure he would take me? He - I - I took things from his store once."

"Bud Larkin is a Christian now. He knows what the Lord can do with a man once he surrenders. Shall I talk to him?"

"I certainly would appreciate it, Sir."

It was several days before the Arnolds made their way to the Grandon's farm.

"I'm glad I told you about Ben," Mary confessed when they were comfortably seated. "It makes me feel easier somehow, especially since Sam's been sick."

"We hadn't heard Mr. Grandon was ill," Mrs. Arnold said gently. "Is it anything serious?"

"I'm not sure. He won't talk, you know, but evenings he lies quietly

(Continued on page 3)

THE OHIO APOSTOLIC NEWS

VOLUME 6

JUNE, 1961

NUMBER 6

PUBLISHED MONTHLY

Second-Class mail privileges authorized at Ohio City, Ohio.

Subscription rate: \$1.25 per year; 10c per single copy.

EDITOR

George D. Thompson

ASSOCIATE EDITOR

Paul H. Cook

EDITORIAL STAFF

Sunday School Dept.	J. K. Stewart
Home Missionary Dept.	G. C. Chambers
Ladies Auxiliary Dept.	Vera Kinzie

OHIO DISTRICT OFFICIALS DISTRICT BOARD

District Superintendent	F. E. Curts
District Sec.-Treasurer	L. J. Roshon
Presbyter, Northwestern Sec.	F. E. Kinzie
Presbyter, Northeastern Sec.	R. E. Carter
Presbyter, Central Section	R. G. Cook
Presbyter, Southwestern Sec.	L. W. Ragon
Presbyter, Southeastern Sec.	R. York

HOME MISSIONARY

Secretary-Treasurer G. C. Chambers

SUNDAY SCHOOL

Director	J. K. Stewart
Secretary	F. E. Kinzie

LADIES AUXILIARY

President	Vera Kinzie
Secretary-Treasurer	Florence Thompson

PENTECOSTAL CONQUERORS

President	George D. Thompson
Secretary-Treasurer	Bernard Wendell

LIKE AS A FATHER

(Continued)

on the couch, and once he even came home early. Maybe you'll run across Ben some day, and can tell him."

Mrs. Arnold reached out to pat Mary's hand. "My husband has already seen him," she said. "He was at the meeting last night, and it wasn't the first time, either."

"Ben? At the meeting?" Mary Grandon's eyes were swimming, and her voice trembled. "Then he is -"

"He is a Christian," her friend finished.

"And he has a job," the minister added.

"He wants to see you," Mrs. Arnold said, "but we prayed about it, and all of us felt it would be better not."

An unsteady step on the porch and the sudden opening of the door interrupted them. Sam entered feebly, one hand pressed against his side.

"I'm done for, Mary," he gasped, "I -". Brother Arnold sprang to his feet, easing the sick man to the couch. "Take it easy," he advised.

"You are exhausted."

"It's happened before," Sam Grandon groaned, "but I wouldn't give up."

His tired eyes closed, then opened, fixing themselves on Mary. "I've been an onery cuss, haven't I?"

Mary groped for his hand. "You didn't mean it, Sam," she murmured. "I know you didn't mean it, and I've always loved you."

"I did too mean it!" he insisted. "I've been onery as sin, but I - I wish I hadn't been." Worn out with the effort, he closed his eyes again, but not before a tear trickled down his cheek.

Mrs. Arnold's lips moved silently. The minister bowed his head. The man on the couch moaned, his hand held close in his wife's.

"Do you want to be forgiven?" Brother Arnold asked, leaning forward.

"I've been too onery to be forgiven."

"Like as a father pitieth his children," the minister quoted, "so -"

"I didn't pity my children," Sam said chokingly. "That's how I know the Lord won't pity me."

"But He will, 'Though your sins be as scarlet, they shall be as white as snow.'"

"If I could see Ben. If we forgave each other, I might get up nerve enough to ask the Lord to forgive me."

"You really want to see Ben?"

"More'n anything in the world."

Mary's eyes met her husband's pleadingly, and Mr. Arnold left the room without another word.

"Where's he gone?" Sam agonized. "I thought he'd tell me more about this forgiving business."

"Oh, Sam, Sam," Mary was close beside him now, her arms around him. "Brother Arnold has gone after Ben."

A smile passed over the pale face, the work worn fingers caressed her cheek clumsily.

In an incredibly short time the door opened again and two men entered.

"Oh, Ben, Ben, my baby, my baby!" Mary clung to him a moment, then stepped to one side. "Your father wants to see you," she sobbed. "He's been asking for you."

Sam struggled to sit up, but couldn't manage it. "I ain't much good," he gasped. "Can't even sit up to tell you I'm sorry."

"We won't worry about that now," Ben assured him. "It's enough to know you wanted me."

"I wasn't a good father, but Mr. Arnold says the Heavenly Father will forgive me. I didn't dare ask Him till I'd asked you."

"Why of course, Dad!" Ben's strong young voice answered, and his right hand grasped his father's tightly. "The heavenly Father forgave me, and I've been waiting for a chance to ask you to forgive me, too."

Sam drew a long, shuddering sigh. "All right," he whispered hoarsely. "Pray for me, for all of us - Mary and the boy and me."

Kneeling beside the couch, the minister prayed, then Ben and Mary prayed, and Sam added, painfully but earnestly, "Forgive me, God, before it is too late."

Later as Ben and Mary sat by the bed, each holding one of Sam's hands, he whispered hoarsely, "It's great to know how a father really feels, and that the heavenly Father feels that way, too."

—From Gospel Gleaners

"LOOKING UNTO JESUS"

In the 12th chapter of the book of Hebrews beginning with the first verse we read these words. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and the finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

I wonder if we realize the power of these words, "looking unto Jesus?" The writer has told us in the eleventh chapter of Hebrews of men from the days of Cain and Able, men who lived in the shadow of the garden of Eden, and of those who lived in the time of the deluge, and of Abraham, Isaac, and Jacob. There he also tells us of Moses and of those who lived in the dispensation of the law, and when he summed up all of their testimonies, he says: "And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

After hearing all of these wonderful reports of these men of old, of their faith and patience, and then hearing Paul say that God has "provided some better thing for us", we read the admonition that we are to "look unto Jesus." We can truly sing with faith, "There is power in the blood." Even moreso when we find that these words were spoken to the Hebrews who knew the law.

From the garden of Eden until the veil was rent in twain in the temple at the death of Christ, sacrifices were offered. From the first sons of Adam, sacrifices were demanded, Abel sacrificed, Noah offered up sacrifices, Gen. 8:20, Abraham sacrificed, Gen. 15:9-10, Isaac builded an altar unto the Lord, Gen. 26:25, Jacob builded an altar unto the Lord, Gen. 35:1-3. Yes, years before Sinai man worshipped God by sacrifices on altars even as did Moses, Ex. 17:15. From the gates of Eden until the Law was given blood had flown from sacrifices offered unto God. But these sacrifices were only types, or substitutes, of what God

would do, when, as he promised man in the garden of Eden, the seed of the woman would bruise the serpents head, and it would bruise his heel, Gen. 3:15.

With every sacrifice offered in those days they were not looking unto the law which would follow in the days of Moses, but unto "Jesus". When Abraham offered up Isaac he did not even consider basing his hopes on the law which was to come 430 years afterwards, Gal. 3:16-17. He was looking unto the seed which was promised him, "looking unto Jesus". Although he knew that the law would be powerful and would be enforced much sooner than the promise of the "Seed", yet he based his hopes on the promise of God concerning the coming of Christ, Gal. 3:16.

Moses when speaking to the children of Israel in Deuteronomy chapters 10 through 20 stopped abruptly in his discourse about the law and it's ordinances and told Israel (Deut. 18:18) "I will raise up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." "All that I command him". Not all that the law says, but all that I command him, not all that God commanded Moses to speak. Here we see Moses "looking unto Jesus". And Jesus confirms the words which Moses spake while talking to the Jews, Jn. 5:45-47.

Many times the prophets of old spake of his coming, of the salvation that he should bring, and of his glory. I Pet. 1:9-12. When we read of these men looking over the mountain peaks of prophecy we can truly say that from Adam to the lowing of the last cattle, to the last bleat of the last sheep and the last mournful call of the last turtle dove which were sacrificed upon the altar, all were "looking unto Jesus", the author and finisher of our salvation. He could say of these things as he said of Moses "they wrote of me". All were types and shadows of the true Sacrifice, who filled all things when he took upon him, not the nature of angels, but the seed of Abraham, and was God manifest in the flesh.

Here in the law that was given to Moses we find God teaching man



Bro. F. E. Curts
District Superintendent

how weak that he, man, was. How far he was from being what God wanted him to be in the beginning. He knew the weakness of man who was deceived by Satan, and here we see God, after giving man the law, showing man the weakness of the flesh. He took Moses upon the Mount and for forty days he taught him how that, through the blood of beasts, he would overlook the weakness of man until his perfect plan was brought into existence.

It is of the utmost importance that we understand the true character and object of the moral law as it is set forth in the 20th chapter of Exodus. Many today confound the principles of the law and grace, and the result is confusion. We know by the words of Paul that God is not the author of confusion, and confusion is the result of man not rightly dividing the word of truth, whether it be speaking in tongues or mixing law and grace. When law and grace are confused (put together) neither can be rightly understood. When this is done, law is shorn of it's power, it's stern and unbending majesty, and grace, on the other hand is robbed of all of its divine attractions. You cannot blend law and grace. They are as distinct as any two things can be. Law sets forth what man ought to be, that which he was before sin came into his life in the garden of Eden. Grace exhibits what God is. How

(Continued on Page 5)

LOOKING UNTO JESUS

(Continued)

can man ever make these two into one system? How can a sinner be saved by a gospel that is half law and half grace? It must be either "law" or "grace". On the "thou shalt not," we find no mercy, nor grace. If we are under the law of Moses given at Sinai, then I will have to say, "God is law", but when I read that "the law was given by Moses, but grace and truth came by Jesus Christ I can then look up and say; "God is love." If I want to see what man is, I look at the law. If I want to see what God is, I look at Christ. For in him "dwelleth all the fullness of the Godhead bodily."

True, there is truth in the law, it contained the truth of what man ought to be. Like everything else coming from God, it was perfect from God's side. But it did not unfold to the sinner the nature and character of God, for there was no mercy, neither grace in it. Heb. 10:28 "He that despised Moses law died without mercy." Rom. 10:5, "The man that doeth these things shall live by them." Gal. 3:10, "Cursed is everyone that continueth not in all things that are written in the book of the law to do them." Thus, the law is not grace. Sinai was not the place to look for grace. There God revealed himself in awful majesty, amid darkness, blackness, tempest, thunderings and lightnings. These were not the attendant circumstances of an economy of grace and mercy. Here God shows man what he ought to be, and pronounces a curse on him if he is not that. When a man ~~is~~ himself in the light of the law, he finds that he is the very thing which the law condemns. Then how shall he get life by the Law? The law tells him that if he keeps the law he SHALL HAVE life, but it proves to him at the very outset that he is already in the state of death and unrighteousness. I must have at the beginning, what the law says I will gain at the very end of the law. Paul said, Rom. 7:9, "For I was alive without the law once, but when the commandment came sin revived, and I died. And the commandment which was ordained to life I found to be death."

How then am I to get life? In order to do what the law requires I MUST HAVE LIFE. And in order to be what the law requires, I MUST

HAVE RIGHTEOUSNESS. I cannot have one and not the other, else I am "cursed." When the law came to man he died, Ro. 7-6. So if I look at the law of Moses for deliverance, what shall I do? The truth is "the law entered that the offence might abound," Rom. 5:20. It came to set forth the "exceedingly sinfulness of sin" Rom. 7:13. It was as a looking glass set down from Heaven to show a man his moral condition, but the law never did remove the sin which was revealed by it, any more than a plumb line straightens up a crooked wall which it shows to be out of plumb. The plumb line reveals the crookedness of the wall but the carpenter has to remove the crooked places in it.

Even so God said, "That no flesh should be justified by the law." Gal. 3:11. The plumb line did not create the evil, neither did it remove it, neither did the law create the evil in a man's heart, neither did it remove it. Both, the plumb line and the law only revealed the condition.

Paul said, "I had not known lust, except the law had said, thou shalt not covet." Paul did not say, he would not have HAD LUST, merely that he would not have known it. When the candle of God shown into his life by the law it revealed the sin that was already there, but it offered no remedy for the condition. The law presented a curse, it made no allowance for infirmities neither imperfections, or attempts of obedience. The law was holy, it could not bend, it knew no sin, it was holy, just, and good. The law was all of this, if it was any less, IT WOULD NOT BE HOLY. And because the law was this, and no less, it was impossible for a sinner to obtain life by the law. It's perfectness was what brought the curse upon him. The absolute perfectness of the law sealed man's condemnation. "Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin." Rom. 3:20. He does not say, by the law is sin, but only the "knowledge of sin." For until the law sin was in the world: but sin is not imputed where there is no law. Rom. 5:13. Sin was there, it only needed the law to develop it in the form of a transgression. In order to have, "transgression", I must have a definite rule laid down, I have to cross a prohibited line, or a rule that is set before me.

We can readily see by these scriptures that we are not justified by the law, for that which can only curse cannot justify, and that which kills cannot bring life, the law says, "thou shalt not steal", but it does not say, "give to him that needeth." The law demanded strength from one who has none, grace gives strength to those who have none. The law cursed him if he did not produce. God blesses him when he shows that he has no strength. The law promised life as the end of obedience. Grace gives life that we might have strength to obey. If the law of Moses is to be my rule in this life, where am I to find it presented in the New Testament? The Apostle Paul had thought on this wise when he wrote the following words, "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15-16. What rule was he speaking of? The law? No, he was speaking of the new creation. And pray tell me where do we find anything about a new creation in the 20th chapter of Exodus? The law addressed itself to a man as he was. And said, "now let's see what you are able to do." If the law was a rule by which believers were to walk why does not the apostle pronounce his benediction upon him saying, "as many as walk after the ten commandments." When a man gets the blood of Jesus applied to his heart what does he need with a "thou shalt not?" It is only when he backslides that he needs the yoke upon his neck.

When the ten commandments were given even Moses could not draw nigh unto God. He said to Moses, "come thou up to the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship ye afar off." You never hear the words, "draw nigh" unto the law. The words afar off are characteristic of the law, while the words "draw nigh" bring us to the bleeding side of the Saviour who brought grace and truth.

The law was instituted calling for the blood of bulls and goats, lambs and turtle doves. Blood flowed in crimson streams when they had special worship, but Israel could not draw nigh. Just one went into the holiest of holies and stood in the
(Continued on Page 7)



PENTECOSTAL CONQUERORS



LEADERSHIP... MORE THAN A FIGUREHEAD

Oh, how we enjoy introducing our minister to our acquaintances, in the business world, to those who are sick in the hospital, to our neighbors, to our loved ones, or to any whom we may have a chance to introduce him to. We are proud of our minister because he dresses nicely, speaks well, can say the right thing at the right time, can say an impressive prayer of which we are not ashamed, and has an overwhelming personality. But!!! Obey him? Take his advice? Do what he says do? Honor and respect him? How does he know what's best for me, or my family? What right or power does he have to make decisions? Why can't we have our say? - This, my friend, is the spirit of the world.

Have you ever seen so much rebellion against authority as in the day in which we live? The world is teaching self expression and since this is a free country they apparently feel this gives them a right to speak their piece or give their "two cents worth." If there is something that does not suit or please you, get your little group together and see to it that your ideas and your feelings are expressed to the people. Now this attitude has been carried not only into the factories and the realms of business, but into our schools, our homes, and, God help us, into our churches. This is not God's will, or plan for his people.

Are we to believe all of those precious and familiar scriptures on God's plan of salvation, the Beatitudes, the Lords Prayer, the 23rd Psalm, etc., and then overlook GOD'S ADVICE to us? Hebrews 13:7 and 17 admonishes us: "Remember them which have the rule over you, who have spoken unto you the word of God; Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must



Bro. A. Durham
Southwestern Sectional
Youth Leader

give account."

From the beginning of time, and then especially when God singled out the nation of Israel and called them to be His people, from that day to this God has always had someone to be a leader in His behalf.

In Acts 8:26-31 is found the story of the Ethiopian Eunuch. A man of great authority and intelligence who had charge of the treasury of the Queen of the Ethiopians. Yet, as this man was reading the word of God, we find that God sent a man who inquired of the Eunuch, "Do you understand what you are reading?" The eunuch replying from the honesty of his heart said, "How can I except some man should guide me." In this portion of the word of God we find the need of a leader for God's people. This same feeling is expressed in the Apostle Paul's writing to the Romans in chapter 10 verses 14 and 15, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and

how shall they hear without a preacher? and how shall they preach, EXCEPT THEY BE SENT." From these portions of the Bible we can readily see God's plan for leadership. It is very possible that the Eunuch was a more intelligent man than Philip, yet we see that Philip was God's called, Spirit filled spokesman. It is one thing to be intellectual but it is another thing entirely to be Spirit filled and Spirit led.

Does this mean that our ministers are infallible? Absolutely not. God has his way of dealing with a minister that gets out of His will. In Numbers 20:7-12, God's man by the name of Moses was told by the Lord to speak to the rock, but Moses in his hastiness smote the rock. God then spoke to Moses and said, "Because you believed me not, to sanctify me in the eyes of the children of Israel, THEREFORE you shall not bring this congregation into the land which I have given them." In other words we can see that our ministers or our leaders do not have the right to say or do as he himself pleases, but must hear from God - as one who must give account. The Apostle Paul expressed this in I Cor. 9:27, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others I myself should be a cast-away."

We find the children of Israel murmuring against leadership in the second verse of the 14th chapter of the book of Numbers. In verse 3, we find them actually murmuring and accusing the Almighty God. That is where murmuring against leadership will finally carry us to. Is it any wonder they never saw the promised land?

Do you question your leaders authority? Do you wonder where he gets his power? - The Bible gives

(Continued on page 7)

LEADERSHIP - MORE THAN A FIGUREHEAD

(Continued)

us the answers, for before Philip went to the Eunuch the Bible says the angel of the Lord spake unto Philip saying, "ARISE AND GO." Again the Bible tells us in Romans 10:15, "How shall they preach, EXCEPT THEY BE SENT." For God still calls, God still chooses, God still instructs and God still speaks to the hearts of His ministers on behalf of His people, for "faith cometh by hearing and hearing by the word of God." Thus the word of God contradicts the worlds teaching on self expression or saying whatever you feel like saying.

Older saints, do you truly want to be more like Jesus? Younger saints, do you truly want to be more like Jesus? And do all of you want your church to grow and prosper in the spirit of the Lord and power of His might? Do you want a strong church, a powerful church, an influential church? Then remember - Obey them that have the rule over you for **THEY WATCH FOR YOUR SOUL.**

LOOKING UNTO JESUS

(Continued from Page 5)

presence of God, and then only on the day of atonement. But when the blood of Jesus flowed from Calvary, then the worst sinner could hear the words of Jesus saying, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you." Oh, yes, he ~~take~~ yoke but not the yoke which Israel had. Under the law the rest they received was for the flesh. But under grace it is a rest for the soul.

Isaiah, the prophet who saw Jesus as a lamb led to the slaughter, saw him as the child that was born, and as one coming with dyed garments from Bozrah, said to the Jews regarding the rest which would come, "with stammering lips and another tongue will he speak to this people. To whom he said, this is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." We find people today confirming the words of the prophet Isaiah in that they do not believe in this rest which is for the children of God. This rest was given at Pentecost

HOME MISSIONS

HOME MISSIONARY REPORT FOR APRIL, 1961

AKRON - R. E. Carter	\$ 16.90
JACKSON - Bernard Wendell	8.59
UPPER SANDUSKY - E. H. Little	7.53
CHILLICOTHE - Ernest Heskett	1.46
LONDON - Carl Cummins	10.00
TRUTH IN ACTION -	30.00
PORTSMOUTH - L. J. Roshon	11.25
NEWARK - Howard E. Dyer	10.00
CINCINNATI - F. E. Curts	20.00
COLUMBUS - M J. Whalen	6.48
STEUBENVILLE - William S. Kelley	24.38
TOLEDO - Fred Kinzie	15.55
JUNCTION CITY - Chant Dunlap	10.82
WEST JEFFERSON - C. E. Pennington	5.03
CROOKSVILLE - E. D. Howell	100.00
AKRON - Frank B. Poling	30.31
KENT - K. L. Tharp	13.38
JAMES L. PATTON - (Col's)	10.00
COLUMBUS - G. C. Chambers	94.81
CINCINNATI - F. E. Curts	17.09
LOGAN - E. E. Edwards	10.55
TOTAL	\$454.13

G. C. Chambers, Home Missionary Secretary

when "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

The experience received on the day of Pentecost, as recorded in Acts 2, is the experience God has ordained for the dispensation of grace. An experience that gives the power to subdue the sinful tendencies in man, tendencies which were brought to light by the law. "Ye

shall receive power after that the Holy Ghost is come upon you." Have you received that power? "Have ye received the Holy Ghost since ye believed?" Acts 19:2. If you haven't "look unto Jesus" for He stated "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive . . .)" — St. John 7:38,39.

PENTECOSTAL CONQUERORS CONFERENCE

Wednesday - Thursday - Friday, June 21 - 22 - 23

THE APOSTOLIC CAMPGROUNDS, MILLERSPORT, O. — ON BUCKEYE LAKE

BRING YOUR OWN LINENS MEALS PURCHASED ON GROUNDS

FIRST SERVICE... WEDNESDAY, JUNE 21 AT 8:00 P. M.

MORNING SESSIONS

JUNE 22 - 23

DEBATE

By Young People

"WHO IS THE GREATER,
PETER OR PAUL?"

The Debate Is Under The Jurisdiction Of Bro. M. Ray, Toledo, Ohio, Youth Leader For The Northwestern Section Of Our Ohio District.



W. C. PARKEY

President Pentecostal Conquerors, Oklahoma - Kansas District

Guest Speaker and Choir Director

FRIDAY NIGHT, JUNE 23 — "SHEAVES FOR CHRIST" RALLY

— ATTENTION —

STATE-WIDE FASTING AND PRAYER ON SATURDAY, JUNE 17

Among All Of Our Pentecostal Conquerors - Ask God To Bless !

FAST, PRAY AND COME BELIEVING GOD FOR A WONDERFUL CONFERENCE

G. D. THOMPSON
DISTRICT PRESIDENT

B. WENDELL
DISTRICT SEC.-TREAS.