

# The Pentecostal Herald

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## INTERCESSION

By Oscar Vouga—Associate Editor

**M**UCH IS being said today about the need of a revival, and of the possibility of having one. This is a subject that should be preached and brought to the mind of the people continuously, but one thing in this connection should not be forgotten, and that is the need of a real ministry of intercession to bring it about. The Apostle Paul in his epistle to the Roman Church said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (ver. 26, chapter 8). This brings the thought to us that we must be spiritual in order to even pray as we ought, for of ourselves we do not even know how to pray.

In studying the records of the Scriptures, and also the history of the Church, we find that no great revival ever came without a mighty spirit of prayer gripping the hearts of the people of God. We are again confronted with the need of a real Holy Ghost revival, and unless we face the need honestly we will surely be on the outside when it does come. Our earnest desire is to see every pulpit in the land become a *voice* calling the people back to prayer, to a *ministry of intercession*. The ministry is ordained of God for the *perfection of the saints and the edifying of the body of Christ*, and in order to accomplish this great task the ministry

must be nothing less than the *voice of God*; we must speak as the *oracles of God*; we must speak to the people the truth concerning the present need. Our natural tendencies are to please the people in order to hold a larger audience, but God has called us to speak to please Him. If there is to be a return to the ministry of intercession, there must be powerful preaching against sin, spiritual indifference, and such other truths as will stir the people of God to mighty travail in prayer.

We have heard many things recently that cause us to know that we need to pray through and see a moving of the Spirit again. For example, we all have found ourselves helplessly standing by while some good saint or minister is being operated on for some internal trouble, and we have followed the body to the place of burial, all this without as much as hearing from God concerning His will in the matter. We are all too complacent about our present spiritual condition and prayerless life; we need to be troubled at the lack of power that is manifested among us. Can we stand idly by and see our fellow ministers and saints go to the hospitals and to an untimely grave? We are not opposed to going to hospitals, and all men must go to the grave, but we must acknowledge that we are lacking in our communion with God when these go there be-

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## FROM THE EDITOR'S DESK

### Fanaticism and Formalism

THE PENDULUM never stops in the center, but always swings from one side to the other. In the political field, there are the left and right groups, or the radicals and the conservatives.

In the religious realm today, we are faced with two groups of extremists, the *fanatics* and the *formalists*.

#### The Fanatic

through holding extreme views on religious subjects, proceeds to practice them. This has resulted in the ridiculous, fantastic-fire-handling, sign of snake-handling and table-jumping-talk. The *mistake* is made in the failure to discern between that which is *spiritual* and that which is *spiritualism*.

Let us be careful as well as prayerful about our sign-seeking. Jesus said, "an evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas."—Matt. 16:4. We will do well to take heed, that we do not try to give a

SIGN, that Jesus said would not be given.

The sign, that is necessary and important, is the sign of the *prophet Jonas*; that is, the message that is contained in the gospel of the Lord Jesus Christ. He rose from the dead the *third day*; a victor over death, hell, and the grave. Remember the *death* and the *burial* of Jesus Christ precedes His *resurrection*. Here is the *sign* and the *seal* of our faith; "we preach Christ-Crucified, buried and risen with *POWER* to save to the uttermost.

#### The Formalist

on the other hand, shows us the extreme of ceremonialism, ritualism and legalism. There is nothing in this to excite or attract one to Jesus. The bible does not leave us in doubt as to what to do about formalism. In 2nd Timothy 3:5 we read, "Having a form of Godliness, but denying the power thereof: *from such turn away*."

As the body without the spirit is dead, it is likewise true, the formal church without the power is dead. What the world needs is JESUS; "He is the *WAY*; the *TRUTH*; and the *LIFE*." There must be a right way to present JESUS to those in need, and to lift Him up in such manner, they will be drawn unto Him.

#### The Answer

is given in the bible. Jesus told the Sa-

maritan woman, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (John 4:24)

What is the Spirit? *GOD*. (verse 24) What is Truth? *GOD'S WORD*. (John 17:17) The Spirit and The Word agree. To be *spiritual*, one must have *God*, who is a spirit with'n. To be *truthful* or right, one must live according to *God's Word*.

While *fanaticism* has caused many intelligent people to resent and resist true faith and worship of the true God, *formalism* has certainly turned many away in disgust and discouragement, as to the reality of God.

"In spirit and in truth, is the way to worship God rightly, for the father seeketh such to worship Him." (John 4:23)

#### True Worshipers

An attempt to worship God *in spirit* without the *Word* will lead to *fanaticism*, while to attempt to worship God *in truth* (the word) without the *spirit* will result in *formalism*.

Let us be zealous to heed the words of our Lord and to worship Him, both *in spirit* and *in truth*. Amen.

## HERE AND THERE with the GENERAL SUPERINTENDENT

"**M**ERCY UNTO you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

My last report to the readers of the Pentecostal Herald stopped as I was preparing to leave for the conference at San Jose, California. We arrived at Oakland on December 3rd and were met at the train by Brother Harry Morse and went to his assembly and preached Sunday afternoon and evening. On Monday, December 4th, we drove to San Jose with Brothers Paul Gregory, Edward Thornton and Brother and Sister George White where the Western District conference was to be held. Before the District conferences convene in many sections of the country there is wonderment in the minds of many as to what would happen when the election of officers took place and also other matters of grave importance but as we prayed, counselled and conferred together fears

faded away and God was glorified. At San Jose we had a real precious conference and the results were excellent. Brother A. J. Johnson was elected District Superintendent and Dale Struble, District Secretary. Brothers Roney, Clayton, Hodgson, Van Buskirk, Outlaw, Landford and Cagle were elected District Presbyters and the District Superintendent was requested to devote his entire time to the work, the same as in the Northwest District.

From the conference we took train direct to St. Louis. Three days and three nights on the train gives me a good opportunity to rest my body and mind.

We were in St. Louis for a few hours; then on to another conference of Indiana and Michigan at Indianapolis, Indiana. Brother Witherspoon and I were scheduled to preach December 10th at Brother Hoekstra's church where the conference was to be held. On December 11th the conference started. Brother Witherspoon had to leave in order to go to Nashville, Tennessee on organization business but we stayed at Indianapolis

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## HERE and THERE with the General Superintendent

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to preside at the conference there.

There was a real lively time of election, all in a good spirit, before Brother G. B. Rowe was finally selected as the District Superintendent and B. M. Bogue as Secretary-Treasurer. Brothers Bibbs of Marion, Indiana; Lower of Battle Creek, Michigan; Johnson of Detroit, Michigan; and Brothers Dyer and McFarland of Indiana were elected District Presbyters. So another good conference became history.

We journeyed back to the office for one day and then at St. Louis on December 14th the Missouri District conference was convened. Brother B. H. Hite was elected District Superintendent and Brother Harry Branding was selected as Secretary-Treasurer. Brothers Guinn, Long, Dotson, Eaton and Albert were elected as District Presbyters.

We were at Shreveport, Louisiana on December 16th where we preached for Brother Jack Moore in the morning and Brother Haymon in the evening.

On Monday, December 17th, in company with Brothers Wise, Glass and Haymon we drove to Houston, Texas, for the Texas District conference. It was good to see the Texas brethren again and we surely did have a fine conference. The election of officers resulted in Brother Hosch being chosen as District Superintendent and the brethren desired that he devote all of his time to the work of the district. Brother A. T. Morgan was elected Secretary-Treasurer. Brother Fauss, Cofty, Osborn, Rickman, Solomon, Spears and Mott were elected District Presbyters. The conference adopted the tithing system for the ministers in the district. Thank God for another good conference. Texas is the largest state in the United States and also has the largest number of ministers.

After the conference in Houston, Brothers Haymon, Wise, Dungan and I went to Kilgore, Texas, to the South Central Council Publishing House which will soon be merged with the Pentecostal Publishing House at St. Louis.

From Kilgore we went to the Pentecostal Bible Institute at Tupelo, Mississippi, and then back to St. Louis for a few days.

After a little time at Headquarters we went to Alexandria, Louisiana, where I was with Brother Clanton on Sunday, December 30th and then on Monday, the last day of 1945, we went to Lake Charles, La., and preached at Brother



Fuselier's church and then over to Brother Evans' assembly in the same city where I preached for a few minutes. Brother Fuselier came by and picked me up and we drove to Sulphur, Louisiana, where Brother Frederick is the pastor. We preached for him and then as the old year ended and the new year began we were on our knees in prayer, dedicating our life anew to God.

On January 1st we went to Orange, Texas to the dedication of a new church of which Brother Cavert is pastor. The service was begun at 10 a.m. Brother A. T. Morgan, pastor at Port Arthur, Texas was scheduled to preach the dedication message and he drafted me into a part of it. We had a real good time in the Lord.

In the afternoon we went with Brother H. L. Bennett to DeQuincy for a large fellowship meeting.

On January 2nd the Louisiana District conference convened at DeQuincy, with a large group of ministers present. It was a very busy and profitable day. The election for the office of District Superintendent was the longest contest we have ever seen in any conference. Over 50 ballots were cast and finally resulted in the selection of Brother S. L. Wise as District Superintendent. He was also voted to devote his entire time to the District work. Brother Glass was elected Secretary-Treasurer. Brothers Haymon, McDaniel, Dees, Marshall, McGee, Bennett and Evans were elected as District Presbyters. This was a wonderful conference and the blessing of the Lord was very evident. The unity of the merger was really manifested as it has been in most of the other conferences. I surely thank God for what I have seen and felt in all of them.

There are several more District Conferences to be held yet so pray with us that the Lord may give us wisdom and grace to do the proper thing at all times and under all circumstances. God bless you all.

His and yours,  
Howard A. Goss.

## INTERCESSION

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fore their time, and we hear nothing from God concerning His will in the matter.

Recently, the writer heard a good minister of the Gospel, one who has been mightily used of God, say that he walked up and down the hall while some good saint was on the operating table; all this while his soul was crying to God for the lack of power to see them healed and delivered. This is only the beginning of what we must all feel if we are to see a return of Apostolic power in the healing of the sick. And this is not all there is to the matter, for we see our own children and loved ones backslidden and living in sin, and too often we are not moved to prayer for their lost and undone condition. We are permitting ourselves to make excuses of all kinds for them and for ourselves in the matter of their salvation. These and many other things are evidences of the crying need of a real ministry of intercession, which alone will bring about the needed revival of salvation and healing.

When Jesus came into this world the first time He found people in a self-righteous, hypocritical condition (that is, they tried to appear to be something that they were not). He did not hesitate to condemn them for their hypocrisy, and at the same time show great compassion on those who were as sheep without a shepherd. He demonstrated His love and compassion by healing the sick and forgiving the sinner, but this was not the end of His ministry, for *Himself took our infirmities, and bare our sicknesses* (Matt. 8:17). The weight of these being laid upon Him for three and a half years became such a load that it drove Him to the Garden where He prayed that great prayer of travail: *And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground* (Luke 22:44). This was part of the *travail of his soul* (Isa. 53:11) that finally brought *Pentecost* to the world. This travail of soul had been going on for a long time, but it finally brought Him to Calvary, and there He agonized and bore the sins of the whole world; what a load He bore! that we through Him might have forgiveness of sin. His travail of soul, not merely the suffering of the wounds in His hands, etc., brought about our salvation. Isaiah said, *He shall see the travail of his soul, and shall be satisfied . . . he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made inter-*

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# The Fire God

By S. W. Chambers  
General Secretary-Treasurer



**"A**S A CONSUMING FIRE He shall destroy them, and He shall bring them down before thy face:" Deut. 9:3. At this particular time the Israelites were about to cross over into the promised land of Canaan but there was some reluctance on their part due to the giants that dwelt in the land. However, God promised them that they would go in and possess nations greater and mightier than themselves and that to accomplish this He would go over before them and destroy them "as a consuming fire."

It seems that most of God's people today are troubled with what appear to be giants in their life—those things which try to throw their Christian life out of harmony with God. Every evil force in the land is arrayed against the truth and its followers. Our scripture, however, pictures God as a consuming, or destroying fire; one who is able by His mighty power, to destroy every enemy of the people of God. He warned Israel at this same time that this was not because of their own righteousness, but because of the wickedness of the inhabitants of the land. When the wickedness of man has waxed great in the land, God has always come to the rescue of His own people and been unto them as He was unto Israel, "a consuming fire."

"The God that answereth by fire, Let Him be God." 1 Kings 18:24. There was a controversy in Israel at this time over who was the true God—whether it was Baal or the God of Elijah. Therefore, Elijah called the people to a point of decision by having a sacrifice prepared and letting the prophets of Baal call for fire from their God, followed by Elijah calling on his God to send fire, that the sacrifice might be consumed. Looking at this incident from the natural viewpoint we might say that Elijah was taking a big chance for he was greatly outnumbered by the followers of Baal and would certainly have been put to shame and disgrace had his test failed. However, the difference between Elijah's God and Baal was that he prayed to a real and living God, whereas Baal was merely a dead, graven image. Therefore, Elijah was not afraid to put his God to such a great and supernatural test as this.

The only failure in the land today is in that which is natural and carnal and we see much of that. Much of our great civilization and culture is being broken down by a generation that has forgotten the God of Elijah and has turned unto natural things. The words of Jesus in Matthew 6:33 will ever remain a challenge to every carnal force in the earth that forgets God—"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Here God has pictured Himself as a protecting fire about Jerusalem. As long as God's protection surrounded Jerusalem she was a flourishing and prosperous city but when the people forsook God, the glory of God and His protection lifted and she went down. The church today that is under God's protection, being surrounded by the fire of God, is the flourishing and prosperous church. However, when the church forsakes God and His statutes, His protection is lifted and the church fails, going into worldliness and idolatry.

"For He is like a refiner's fire, and like fullers' sope." Perhaps this is the most needful of all of God's attributes as a God of fire for certainly the world is in need of refining. The impurities in metal or ore are only removed when fire is applied and the element is melted down. This is called the refining process and is the process which the world and the church needs today. The impurities within the human heart and life can only be removed as the refining fire of the Holy Ghost is applied and is allowed to burn, melt and purge. This is a hard process and not always so pleasant, but it is God's way of preparing men and women for His bride. As the human heart yields itself to God, the refining work begins and as it works its way through the heart, the sin and dross is removed, and finally God has prepared for Himself one like unto His own image, portraying the glory and beauty of Jesus in all of its splendor and majesty.

May God help the church today to yield itself to the one and only true "Fire God." He will consume the giants in the land, destroy the idolatry, refine the human heart, and be a divine protection unto the church and His bride.

## NEWS and RELIGION and VIEWS

### BIBLE LANGUAGES

Some part of the Bible has been published in 1,068 languages and dialects. Six new languages appeared in print for the first time last year. Three of these are African dialects: Gio, spoken in Liberia; Holo, in the Belgian Congo, and Kim, in French Equatorial Africa. Two dialects were published for use in Assam: Sangtam Naga and Southern Rengma Naga. The other language was Guajira, for use by the Indians of Columbia, South America. The whole bible has been published in 184 languages; the whole new testament in 235 additional languages; at least a complete book of the bible in 560 additional languages; and selections of the bible in 89 more languages.—American Bible Society.

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### BIBLE PLATES PRESERVED

During the war, when the cities of Germany were under day and night bombardment, the printing plates of the German Bible Society's principal editions were stored away in deep cellars

in Stuttgart. Recently they were found in almost perfect condition. It is reported that the American authorities are encouraging the Society to publish the bible again as soon as possible.—Signs of the Times.

\* \* \*

### THE REAL NEWS NEWSREEL

Dave Boone says, "It looks as if man had better start harnessing the forces of the spirit, the powers of holy writ and the electrons of the Golden Rule and the Ten Commandments. The only 'atomic bombs' that will save mankind from now on are to be found there."

A little "splitting" of the rays of religion and a little "releasing of the energy" of the bible seems in order. If we would only spend sums like \$2,000,000,000 to harness the forces of God's teachings what a break it would be for the human race!

No uranium is needed as a medium for that. Just the medium of vital, crusading churches with the ablest, most forceful, most intelligent men in our citizen-

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# CHRISTIAN STEADFASTNESS

By Mrs. E. Rohn—Caldwell, Idaho

ONE of the greatest examples in all the Bible of Christian steadfastness we find in the life of the apostle Paul, and it was certainly not because he found the way easy, for his life was continually in danger and in the end he was called upon to give up his life for the cause of Jesus in the earth.

A good many people have the idea that as soon as they are saved their troubles will all be over, and are very much surprised when they find that just the opposite is true. As one evangelist said: "Becoming a Christian is just like enlisting in the army—your real battles just begin." And why should this be true? Simply because before you were converted you were drifting with the tide—going the way the crowd went. But when you took the narrow way you found yourself going against the current of the world. Not only that, but all the powers of darkness were arrayed against you, trying to get you to lay down the cross and take an "easier" route. But the way of the transgressor is the hardest after all, for Christ and all the host of heaven are on the side of the Christian, and we have the promise that "greater is He that is within you than He that is in the world." Although Satan is going to and fro throughout the earth seeking whom he may devour, the Holy Ghost dwelling within can make us more than conquerors over all the powers of darkness.

In Acts 20:23-24 Paul testifies, "The Holy Ghost witnesseth in every city that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself . . ." Paul had been through many severe trials, and knew that the worst of them were still awaiting him, but out of the steadfastness of his heart he declared, "None of these things move me." Paul was cruelly whipped five different times. Three times he suffered shipwreck, and once he was stoned and left for dead. Many who at one time worked by his side forsook him. He said that he suffered hunger, thirst, cold and nakedness, but in all of this he refused to be offended or to change the course over which the Lord had started him.

In the face of this uplifting testimony you would be surprised if I would tell you what trivial things have moved a good many modern Christians. I asked one man why he had not gone on with



the Lord after he had once given his heart to Jesus, and had been healed of a broken back, and found—that he had been cast into jail??—that he had been whipped or stoned??—no, that someone had made a remark that he was only a hypocrite! No wonder Paul marveled that some of the saints were so soon moved away from the gospel he had preached to them. Why, bless his heart, this man who was falsely accused, should have rejoiced that it wasn't so, and gone right on serving the Lord as though he had never heard the report. He wasn't the first Christian who ever got himself lied about. David said, "They laid to my charge things that I knew not!" A good many reports that got back to David's ears were all news to him. He had a host of enemies, and suffered a lot for the Lord, but David was the one who said, "Because he is at my right hand, I shall not be moved." Ps. 16:8.

Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62. The Lord always commands His followers to go forward, and never to retreat. When Jesus made this statement, He knew full well that each Christian would meet with opposition and disappointment, but it is very evident that He didn't consider any of these things an excuse for turning back. If being mis-

understood and ill treated would furnish grounds for a retreat. Jesus would have had ample reason to turn back long before He got to Calvary. What a tragedy this would have been! If the wrong doings of others were any reason for losing out with God, every Christian on earth would have a perfect right to backslide this very moment, for we have all seen professing Christians doing things we felt they had no business to do. But thank God there is a great company of saints in the earth who mean what they say when they sing that chorus: "I'm going through, Jesus, I'm going through; I'll pay the price, whatever others do." In spite of Satan's work in the earth, our Lord has a restraining hand upon him, and he can go no further than Jesus permits him to go.

However, we have heard remarks like these: "So-and-so wounded my feelings very deeply. Now just why does the Lord allow such things to happen?" Well, for one thing, it takes adversity to test the measure of our devotion to Christ, and to the truth He has revealed to our hearts. It determines whether we are following personality, or if we intend to support the truth God has poured into our souls. It is one of God's methods of separating the chaff from the wheat. "The ungodly . . . are like the chaff which the wind driveth away." Ps. 1:4. The chaff will stay around as long as the sun is out and the weather is lovely, but just let the storm come along, and you will find them off across the country somewhere, perhaps trying out another church where the pastor won't preach so "hard." They are not likely to stay there either, for the first gust of wind will carry them somewhere else. But after the storm clears away there is the faithful wheat, grounded and settled, going right on as if nothing had happened. Perhaps you feel that so-and-so sure is chaff alright—just look at the way he lives, and yet he goes right on testifying and making such a great profession. But, "what is the chaff to the wheat? saith the Lord." (Jer. 23:28). If you are really wheat, why should all of this worry you? You have a race to run, a goal to reach, and there is no time for turning aside to watch the other person. Never mind if those who seem so undeserving are promoted faster than yourself. When the disciples feared John was to be more highly favored than

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# A Picture and A Prophecy

## OUR PICTURE COVER: AUTOMOBILE

Courtesy Ford Motor Company

**T**IME marches on. The war has ended and even though we are in the midst of post-war reconversion with its multiplied perplexities and problems, who is there who has not taken time to look at the new model automobiles.

### 1946 Show Window

A glance just about becomes a wish, when one looks at the sleek shiny streamlined jobs which the manufacturers have presented for the public eye. The slogans used, too, have a prophetic flavor such as, "There's a Ford in your future" and "when better automobiles are built Buick will build them," the "Studebaker Champion," etc.

### The Bible, 713 B. C.

More than 2,650 years have passed since these words of Nahum the prophet were uttered, "THE CHARIOTS SHALL BE WITH FLAMING TORCHES IN THE DAY OF HIS PREPARATION, AND THE FIR TREES SHALL BE TERRIBLY SHAKEN. THE CHARIOTS SHALL RAGE IN THE STREETS, THEY SHALL JUSTLE ONE AGAINST ANOTHER IN THE BROADWAYS: THEY SHALL SEEM LIKE TORCHES, THEY SHALL RUN LIKE THE LIGHTNINGS."—Nahum 2:3, 4.

Most bible expositors emphatically interpret these scriptural statements to be a very vivid description of the modern automobile of today. The word automobile means, "a vehicle propelled by its own motor." That is to say, it derives its motor power from within itself, etc. As Brother Harry Morse has said, "Up till our days everything had to be pulled or pushed by another power outside of itself."

### Chariots

This word is defined as, "a four-wheeled pleasure carriage," "a two-wheeled vehicle used in ancient war." We are living in the age when the word of God is being fulfilled as never before. With our own eyes we see the automobile (chariot) used for pleasure, commercial service and war. Thus we see clearly the

### Prophecy and Its Parts

"The chariots shall be with flaming torches"—the burning, fiery, hot, self-combustion gasoline engines which propel themselves.

"In the day of His preparation"—In the day of the Lord's preparation or

better still, "during the time just prior to the second coming of Christ and His return to earth again." Now is the time and this is the day of His preparation; *are you prepared?*

"And the fir trees shall be terribly shaken"—Adam Clarke says, "This may be darts, arrows, javelins, etc." however, in the light of world conditions and the present-day *priorities* needed to purchase lumber, this scripture takes on new significance because of the vast and varied needs for the use of lumber material both in peace and war. Anyone in the need of a *little lumber* certainly must realize the *shortages*, even though the fir trees have been terribly shaken. Compare this scripture with Deut. 20:19, 20.

"The chariots shall rage in the streets"—these gasoline motors literally puff, snort, dash and dart in the midst of traffic according to the mood of the driver.

"They shall jostle (jostle) one against another in the broadways"—We have but to look at the dented fenders, smashed radiators, wrecked cars to understand that the prophet was telling us these chariots would *elbow and push* against each other, describing the sights we see today. Highways, boulevards, super-highways, express highways, better streets, even to the very name literally points to its fulfillment, "*broadways*."

"They shall seem like torches"—the gleaming bodies reflecting the light of the sun and the powerful headlamps. In the day and in the dark the modern cars seem like torches.

"They shall run like the lightnings"—Swiftly speeding down the highway at the rate of eighty, ninety, one hundred miles per hour, plus. Think of it! Traveling by covered wagon a one hundred mile journey would have taken a good three and a half days. Traveling by automobile, an hour and a half. Men cannot laugh this account from the record for we are literally fulfilling it—like lightning.

We ministers used to preach the "signs of the times" future. Now we preach the "*times*" for we are living in them.—M. J. W.

### SORRY

Our Pentecostal Herald has been a little behind schedule due to the consolidating of the two former publications and the necessary record changes but we are striving to have it in your hands as near the first of the month as we possibly can. We hope to "catch up" very soon.

## INTERCESSION

(continued from page 3)

*cession for the transgressors.* This implies that it was the pouring out of His soul that brought death to Him. Can we see the great agony of soul that was His as He hung upon the cross? Can we see that all the torments of hell burned in His soul? So great was His travail of soul that He was already dead long before the two thieves.

In Romans 8:26 Paul tells us that, *The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.* This then is the work of the Spirit in us, for through the Spirit we see the lost and undone condition of a world of souls who are bound for hell, and by the same Spirit the love of God comes sweeping over our souls. The result of this vision and the love of God working in us is that we travail and groan before God in prayer until the Spirit brings conviction to those for whom we are praying, also it brings faith in our hearts. Beside this the Spirit will begin to move upon the ministry in such a way that we will warn the wicked, and cry against soul damning sin and hypocrisy until sinners and backsliders will come streaming to God; not merely to the altar, or some ceremony such as water baptism and joining the church, but crying to God for mercy and pardon; forsaking sin and placing themselves absolutely in the nail scarred hands of Jesus. Then those who are baptized scripturally are truly baptized in the name of the Lord Jesus Christ for the remission of sins, and then will God truly baptize them with the Holy Ghost and with fire. These are not the only results of real soul travail, but men and women will then feel the call of God to the missionary fields, and will dedicate themselves to that work; being anointed with power, and being full of faith and of the Holy Ghost they will go forth healing the sick and working mighty signs and wonders in the name of Jesus.

Beloved, it is time to seek the Lord until He comes and rains righteousness upon us; until we ourselves are moved with fear as was Noah of old (Heb. 11:7). God had told Noah that He would destroy the world and also that He would save him if he would build an ark. He believed God and was moved with fear. Brethren, God has told us that, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). He also has told us that, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall

(continued on page 13)



# Missionary Department

## TRAVANCORE, SOUTH INDIA

By A. O. Moore—Member of Missionary Board

Much has been written about the needs and conditions among non-Christians in India, but we feel that perhaps the greatest need at the present time is among the Indian Christians, for the non-Christians can never be successfully reached except through the native Christians. If we look well to their spirituality and godly living, and will give them Bible training and capable leadership, a greater work can be done in reaching the unevangelized.

In the State of Travancore during the last year, over fifty families have become Christians after months of teaching. The greatest influence on the non-Christians are our Christian families. This, of course, is a well-known fact—that the Christian home and family is the foundation of Christianity in any country.

Jesus said the poor should have the Gospel preached to them, and our work in Travancore is principally among the poor depressed classes. There are two groups of so-called Christians in Travancore, the Syrians and the low castes. The Syrian Christians are generally more prominently recognized. They pride themselves as having come from the higher castes, and in many churches they are seated in front of the low castes, with often the Syrian Christians being given authority over the low caste Christians. But in our churches we do not show this difference, our Syrian Christians and low caste workers work side by side and are treated equal.

It is the children of these Christian families upon which we base our greater hope for the future church. They are the ones that need our help just now, if they are going to be well trained and capable workers for the leading and building of the native church in India. In Travancore the need is not so great for separate schools for Christian children, as they can go to the government schools with the non-Christians and be treated equal. The government has some fine schools and are very kind to our children. Here they can let their light shine for Jesus and be an influence on the non-Christian families that they come to know. We have had several converts in this way through the influence of Christian children.

But the government schools are not free. We must pay about one dollar a month for each child in the upper classes. As a result we have about two hundred children that are not being educated because we can not meet this need along with the demands on us of our evangelistic efforts and other Gospel work. Some children have started and

have had to stop, which we regret very much.

In some districts where the children are isolated many months during the year when the monsoons are on (Travancore has two monsoon seasons annually), we endeavor to have our own schools. One of our workers is a teacher as well as an evangelist. During the day he teaches, and preaches at night. In some districts the children are so poor and have so few clothes that they are not able to attend a government



school. This is a real challenge to us, the saints of the homeland.

In the days of the early Church the Apostle Paul gathered liberal bounties from distant churches, both Jew and Gentile, and took it to the poor saints at Jerusalem. A great work can be done now among the children of these poor saints. It was in a native school for poor children rescued from famine by Pandita Ramabai, an Indian Christian woman, that Pentecost first fell in India. Samuel Morar, and B. L. Parmar, for many years the main workers with Mother McCarty and Joe Reznicek, are some of the trophies of this school. I worked with these and a number of others that had been saved by this woman from famine and death, and who have been for many years, and still are, preaching the Pentecostal message to their own people.

If only two or three hundred of our thousands of people in the homeland would set aside as much as one dollar a month, these hundreds of children could be put in school and taught the Gospel as well.

I am personally rejoicing over the work that is being done by our native workers, and through the aid of a friendly missionary, in Travancore, a district that I have been interested in for many years, and I hope that we shall soon be able to send them the missionary help that they are so much in need of.

## MISSIONARY OFFERINGS

December 10, 1945 to January 10, 1946	
Saipan, Pacific, R. C. Allard .....	\$ 5.00
<b>Alaska—</b>	
Sitka, Pentecostal Church .....	6.00
<b>Arizona—</b>	
Phoenix, Pentecostal Church .....	45.00
Phoenix, Pentecostal Young People ....	50.00
<b>Arkansas—</b>	
Arkadelphia, Pentecostal Church .....	5.00
Clarksville, J. D. Middleton .....	7.46
Jonesboro, Bible Hour Tabernacle and Sunday School .....	50.43
Little Rock, First Pentecostal Church ..	7.00
Little Rock, South Highland Church ..	50.00
Louann, Pentecostal Church .....	12.00
Moark, Claude Johnson .....	10.50
Pine Bluff, G. C. McDaniel .....	15.00
South Fort Smith, Pentecostal Church ..	2.85
<b>California—</b>	
El Monte, Ping An Missionary Circle ..	50.00
Fresno, Pentecostal Church .....	25.00
Livingston, First Pentecostal Church ..	65.10
Long Beach, Apostolic Tabernacle ....	13.48
Los Angeles, Apostolic Temple .....	41.89
North Hollywood, Fern Smith .....	5.00
Oakland, Harry Morse .....	11.00
Ramona, Violet McGee .....	5.00
Sacramento, Emmanuel Pentecostal Church .....	32.00
San Francisco, R. D. Bullock .....	25.00
Stockton, Ardley Reynolds .....	100.00
Turlock, Full Gospel Church .....	46.50
Vallejo, Pentecostal Church .....	17.00
<b>Canada—</b>	
New Westminster, B. C., Emmanuel Pentecostal Assembly .....	22.00
<b>Colorado—</b>	
Louisville, Sunday School .....	13.00
<b>Florida—</b>	
Jacksonville, Pentecostal Church .....	22.80
Tampa, E. M. Knouse .....	19.00
<b>Idaho—</b>	
Caldwell, R. G. Hammond .....	25.00
Emmett, H. L. Androes .....	25.50
Idaho Falls, Pentecostal Church .....	34.40
Meadows, Pentecostal Church .....	8.37
Rupert, First Pentecostal Church .....	50.28
Twin Falls, First Pentecostal Church ..	21.39
Wilder, I. J. Bieber .....	15.00
<b>Illinois—</b>	
Carterville, Apostolic Sunday School ..	25.00
Cobden, George Baker .....	14.00
Glendale, Pentecostal Church .....	10.25
Granite City, Bryan Avenue Pentecostal Church .....	15.87
Henry, W. E. Long .....	14.00
Iola, Pentecostal Church .....	39.36
Mattoon, Mark Borror .....	11.30
Moline, Pentecostal Sunday School ....	3.55
Mt. Vernon, Ace Summers .....	37.00
Murdock, Pentecostal Church .....	54.86
Peoria, M. J. Wolff .....	20.00
Rock Island, Mrs. Grace Queen .....	7.00
Rockford, Apostolic Tabernacle .....	5.00
South Beloit, Pentecostal Church .....	10.00
Waynesville, Roy Simpkins .....	4.50
White Hall, Mrs. H. H. Glover .....	25.50
Vernon, Pentecostal Church .....	10.89
Zeiler, Pentecostal Church .....	10.00
<b>Indiana—</b>	
Bloomington, E. 16th St. Pentecostal Church .....	5.00
Bloomington, W. 11th St. Pentecostal Assembly .....	30.00
Bluffton, Pentecostal Church .....	6.25
Columbus, Apostolic Tabernacle .....	50.00
Crawfordsville, Lester Wright .....	5.00
Frankfort, Zion Tabernacle .....	25.00
Gary, Apostolic Church .....	28.70
Indianapolis, J. E. Petty .....	100.00
Terre Haute, Gospel Tabernacle .....	33.86
<b>Iowa—</b>	
Davenport, Pentecostal Church .....	10.23
Des Moines, Apostolic Faith Assembly ..	14.00
Dubuque, R. W. Norris .....	5.00
<b>Kansas—</b>	
Columbus, Pentecostal Sunday School ..	6.37
<b>Louisiana—</b>	
Anacoco, Pentecostal Church .....	20.00
Bogalusa, First Pentecostal Church ..	23.75
De Quincy, First Pentecostal Church ..	36.97
De Quincy, Perkins Street Pentecostal Church .....	7.00
De Quincy, Mrs. W. B. Martin .....	9.65
De Ridder, Cypress Pentecostal Church ..	6.00
De Ridder, Pentecostal Church .....	15.80
Evangeline, Pentecostal Sunday School ..	6.50
Franklinton, Mae Rushing .....	20.00
Haynesville, Pentecostal Church .....	20.00

(continued on page 12)

# GLEANNINGS FROM

**LODI, CALIF.**—A little over seventeen months ago we came to the city of Lodi. We have seen the Lord do what we thought almost the impossible. We have just closed a week's meeting with Brother S. Oliver Baker of Oregon City, Oregon. God wonderfully blessed throughout. Eight were baptized in water in the name of Jesus. One lady was a former Catholic, three former Trinitarians and four who had never been baptized. We thank God for men like Brother Baker that proclaim the truth without fear or favor.

Odell Thornton, Pastor.

**ST. PAUL, MINN.**—Midway Tabernacle.—We recently enjoyed a wonderful evangelistic meeting with Evangelist Joseph Urshan of Seattle, Washington. During the special services which lasted three weeks, the Spirit of the Lord prevailed and many surrounded the altar each night. Nine honest people obeyed God's word by being baptized in Jesus' name and two received the baptism of the Holy Spirit. These meetings served as a means of blessing and edification of all who were present.

S. G. Norris, Pastor.

**BLOOMINGTON, IND.**—We have had two revivals since the merger conference in St. Louis. Bro. Paul Creviston and wife were with us in October. There was a fine spirit in the meeting and the saints were refreshed in the Lord. We enjoyed the special songs and good preaching that was delivered nightly by Bro. Creviston. Then in November a fine young couple came to us for a meeting—Bro. and Sister L. Manuwal, together with their little girl. We enjoyed their fine spirit and sincerity. Even though we had much sickness in the church during our last meeting many heard the wonderful preaching as it came from the consecrated lips of clay. The Word of God was very timely in these last days. *We wish to add that we are happy about the merger.*

K. C. Tiller, Pastor.

**FAYETTE, IDAHO**—We are glad to report victory in Fayette. It has been a hard and very much up hill pull but God has been with us all the way and we are going ahead in Jesus' name. We had an attendance of thirty one Sunday night. Bro. Fred Hoffer of Weiser has been helping us in giving his time and preaching to us. We want to extend an invitation to any minister in good standing to visit us when passing through. We need all the help and prayers of the saints of God so remember us in prayer.

We desire to build a new church and the time and location will be announced later. Our present location is 33 South 8th Street in the Townsend Hall.

E. C. Barnett, Pastor.

**SO. BELOIT, ILL.**—Recently we of the Pentecostal Church of Jesus Christ in So. Beloit, Illinois, had a revival meeting. Evang. J. B. Marsh of St. James, Minn., held a week's meeting and then Evang. J. D. Urshan of Seattle,

Wash., was with us for two weeks. We surely enjoyed their timely messages. The Lord blessed us with seven baptized in Jesus' name and three received the Holy Ghost. We also bought a parsonage for the church at a cost of \$6,500. Pray for us.—J. T. Brooks, Pastor.

**MATTOON, ILL.**—God gave us a great revival recently. On the night of December 23rd an old time revival broke out with five at the altar and in less than two weeks thirteen were baptized and filled with God's Spirit. Elder Borror, the pastor, preached the first week, and Evang. Nelson Hidlebaugh the second week. The saints were mightily blessed of the Lord.

Mark Borror, Pastor.

## New England Three-Day Conference

Jan. 1, 2 and 3, 1946

Reported by the Serving Secretary,  
Rev. Harvey M. Howe

A three day conference and fellowship meeting was held in Brother George Cook's church at Foxboro, Mass. We arrived in Foxboro on the last day of the old year at 11 p.m. after having driven about 350 miles and found a watch night service in progress. Elder F. A. Nickerson and myself left Cherryfield, Maine and picked up several ministers on the way. A goodly number of ministers had gathered for this conference, and it was a real get together for the good of the work in New England. The first day's morning session was devoted to a discussion about the United Pentecostal Church. In the afternoon a very fine message was delivered by Brother B. A. McQuirrie from Bangor, Me. In the evening the glory of God really came down. Brother F. A. Nickerson brought us a very timely message on "The Face of God."

In the morning meeting on January 2nd a fine discussion on general subjects was held. The afternoon bible lesson was delivered by Brother Stanley from Bristol, Conn., on "Faith." The song service in the evening meeting was conducted by Brother Grover. Some very fine singing was enjoyed, especially from "Ma" Sweeny. Brother H. Howe delivered a fine message and Brother Stanley gave the altar call. It has been quite a time since we have seen a service like this—one ex-soldier was really seeking God.

The morning meeting on January 3rd was largely devoted to a general discussion on working together. In the afternoon Sis. Griffon gave us a fine chart talk on the Tabernacle. The evening song service was ably led by Brother Perry, with 16 ministers and workers present. A special song was rendered by Brother Russell from Bar Harbor with his sister assisting him. Brother H. Grover delivered a fine message. The altar service was especially blessed of the Lord and three people desired to be baptized. One fell to the floor under the power of God before she could get to the baptistry. The building resounded with the praises of God until about 1:30 a.m.

This was surely a wonderful conference and everyone was sorry to see it end.

Among those present were Brothers B. A. McQuirrie, J. J. Mitchell, C. B. Staples, Rolland Green, Ed. McGray, Howard Grover, G. W. Stanley, H. Dotson, "Dad" Burkner, "Pa" and "Ma" Sweeny, H. Reuter, Sister Griffon and other helpers and workers. The hospitality of Brother George Cook and the saints in Foxboro was very much appreciated and it was with regret that we all turned our faces homeward, bringing to a close another good conference of the New England brethren.

## NOPEMING, MINN.

Christian greetings in Jesus' name! The patients of Nopeming Sanatorium were privileged to hear a Christmas cantata rendered by the Young People's chorus from the Apostolic Gospel Tabernacle of Duluth, Minn. Pastor Benjamin D. Urshan delivered a soul searching message which stirred the heart of every patient. Brother Urshan used as his text John 10:10. This heaven-sent message encouraged everyone that heard it.

Roy H. Maki.

## ROCK SPRINGS, WYO.

—Greetings. Reliance, Wyoming, is a mining town 12 miles north of Rock Springs and had no church of any denomination. On October 28 Sister Gracie Yadon and Lorene Halman, Sister Addie Mathews and I began Sunday School and church in the community building. We had a goodly number present from the start. On November 25th we had 40 and the following week 38 in spite of a three-inch snowfall and zero weather. Great darkness has the people bound here and we need prayers of the United Church to help bring the light of this glorious gospel to them.

So far we have found no place for services in Rock Springs but have all that we can do at Reliance. We also visit Superior and Green River missions once a week when the roads permit. Sister Yadon and co-worker Lorene Halman were a blessing to all of these places. They began a revival in Superior on August 12th and labored five weeks. Many heard the gospel as we held street meetings.

We are praying the Lord of the Harvest to send forth laborers into this needy field. Stansburg is a new camp and will one day be a flourishing town. The U. P. company is building all modern homes there and we pray that someone with a vision for the lost will become burdened for it. These other places are not abandoned after a few years but remain permanent camps with schools, etc. They never had a high school at Reliance and we need churches to glean the souls that are constantly going out to meet their Maker—unprepared.

Carrie L. Eastridge and Sons.

## WANTED

Address of Pentecostal American soldier stationed in Berlin, Germany, to bring the true gospel to my near relatives there. Also wanted plan of salvation in pictures, hand-drawn. Exchange deeper experience with the Lord with others.—Wm. Andree, 650 S. Central Ave., Marshfield, Wis.





# THE HARVEST FIELD



## PRAYER REQUEST

Please pray for me that God will heal me that I may serve Him and be able to go to the house of God. I love Jesus and desire His love to help me and His healing power to give me new life and courage.

Also pray for a sister of N. Browning who is very seriously sick. The doctors have given her up to die but God is able. She has children that need her very much.

Sister A. A. Jones,  
Box 87, Call, Texas.

Please remember Brother H. C. Geiger of Miami, Florida, who is very ill. God still hears and answers prayers.

## GENERAL FUND

Abbott, Mack D., \$6.00; Allen, J. R., \$2.00; Androes, H. L., \$4.00; Armstrong, G. C., \$8.00; Austin, J. H., \$4.00; Austin, S. P., \$4.00; Barringer, Harry B., \$6.00; Bayard, N. M., \$4.00; Bolton, Laura, \$12.00; Brooks, J. T., \$12.00; Brown, Adrain, \$2.00; Browning, A. H., \$4.00; Burk, T. W., \$6.35; Burley, Tyler, \$12.00; Campbell, Roy B., \$12.00; Carpenter, Florence E., \$12.00; Clayton, J. R., \$12.00; Clayton, Wm. V., \$12.00; Clement, J. A., \$4.00; Coody, Robert W., \$12.00; Culvahouse, T. L., \$7.00; Curry, George D., \$11.00; Davis, Charles E., \$4.00; Davis, Mary Edith, \$4.00; Deal, M. D., \$1.18; Dion, C. R., \$4.00; Dykes, Roy, \$7.00; Dyson, J. H., \$7.00; Eads, G. M., \$4.00; Gibson, Joseph, \$5.00; Glasgow, Reginald E., \$3.85; Grant, S. S., \$4.00; Gray, D. F., \$12.00; Greer, Ben. W., \$3.00; Gregory, Paul A., \$12.00; Gurley, A. D., \$4.00; Hamilton, J. B., \$2.00; Hansford, M. H., \$4.00; Hawley, W. J., \$4.00; Hildreth, James D., \$6.00; Holmes, J. J., \$1.00; Houlette, E. E., \$12.00; Houlette, T. W., \$3.50; Ivy, L. J., \$1.70; Johnson, J. A., \$12.00; Jones, Mrs. Annie Mae, \$4.00; Kenner, W. J., \$12.00; Kiser, C. H., \$10.00; Klein, Sam, \$6.00; Knight, H. C., \$9.00; Knouse, E. M., \$11.00; Lancaster, W. R., \$14.00; Lindsey, C. R., \$4.00; Massey, U. A., \$12.00; McCann, K. M., \$1.00; McDaniel, G. C., \$12.00; Milstead, C. A., \$12.00; Moore, Jack, \$24.00; Morse, Harry, \$12.00; Morse, Maude, \$12.00; Nelson, C. F., \$5.50; Northwestern District, \$5.64; Parrott, S. H., \$12.00; Pietrolcola, Michele, \$12.00; Powell, B. K., \$1.00; Rolston, W. J., \$5.00; Roney, G. S., \$12.00; Ross, J. E., \$4.00; Rowe, G. B., \$12.00; Sandberg, J. A., \$6.00; Shockey, P. B., \$7.00; Smith, Edward F., \$6.28; Smith, Eugene F., \$6.00; Sojourner, Powell, \$12.00; South Central Council, \$9.26; Southeastern Council, \$11.41; Southern, M. M., \$1.00; Stella, John, \$12.00; Stewart, E. A., \$6.00; Tines, W. F., \$1.19; Tschirhart, Hettie, \$4.00; Urshan, Benjamin D., \$7.00; Wallace, J. W., \$4.00; Wallis, Clarence E., \$11.00; Warnock, J. R. Jr., \$12.00; Werner, Edward, \$12.00; White, Fleeta M., \$1.00; White, W. T., \$1.00; Whitten, D. J., \$1.18; Williams, O. W., \$4.00; Wise, R. C., \$4.00; Worley, Ernest, \$1.00. Total, \$654.04

## NOTICE

In sending remittances for payment of Heralds it would be appreciated if the name of the party receiving the papers could be given. This would help us at Headquarters to identify your accounts. The Lord bless you.

## NOTICE

We realize that our Ministers on the field are anxiously awaiting their new credentials and fellowship cards. The press of work at Headquarters has made it impossible to send these to you. However, credentials are now being issued and you will be receiving them shortly. Where the Districts are not organized as yet credentials cannot be issued until this has taken place and officers selected by said districts.

The new Discipline is in the process of being printed and we trust that it will be ready for mailing to you in the near future. We appreciate your patience and understanding of the situation.

S. W. Chambers,  
General Secretary.

## A Report from the Indiana and Michigan District



G. B. Rowe—District Superintendent

Hail to All, the now big Oneness family in Jesus Name! Also I am glad to communicate my personal greetings through the Pentecostal Herald!

On December 11-13, the majority of the brethren of both Indiana and Michigan met with our General Superintendent, Brother H. A. Goss, at Calvary Tabernacle, Indianapolis, Indiana, which is pastored by Brother R. G. Hoekstra, for the purpose of forming our district and putting it into a "going" way. A wonderful spirit prevailed as a whole, and we feel that we are off to a good start.

This district, comprised of the two states; i.e., Indiana and Michigan, is to be known hereafter as the Indiana and Michigan District. Both of these states can rightfully boast of some fine ministers, and if all will work and cooperate together as one man, I'm quite sure that the Indiana and Michigan District can go forward in unity and fellowship of the Spirit.

Having been elected as general presbyter over the above district, I am very happy for the brethren elected to serve with me in that field. This board is comprised of five; two from Michigan and three from Indiana. They are as follows: L. A. Johnson from Detroit; F. F. Lower, Battle Creek, Michigan; H. E. Dyer of Hartford City, Indiana; Lester McFarland, Lynn, Indiana, and N. J. Bibbs of Marion, Indiana. Brother B. M. Bogue of Gary, Indiana, was selected as Secretary-Treasurer.

A cooperative spirit of love, faith, and understanding, with prayer, will certainly yield results. We covet the prayers of all our brethren.

G. B. Rowe,  
R. No. 1, Mishawaka, Ind.

**CHURCH OF HERRICK, ILL.**—We are glad to report that God is moving in this field. We took over the pastorate here in June, 1945 and we have recently closed a very successful revival with the Rev. Eldon Jay of Vandalia, Illinois. We recommend Brother Jay to any church as a very fine evangelist with a desire not only for the salvation of the lost but also for the edification of the church. We ask an interest in your prayers.—Melvin D. Keppler, Pastor.

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**SAN JOSE, CALIF.**—Greetings in Jesus our Lord. All enjoyed the recent California District conference and the unity and fellowship of the brethren. The blessing and peace of our Saviour was very manifest. We are rejoicing in the unity of the two ministerial groups.

Though our group is small, Jesus meets with us. We thank God for our pastor and his untiring efforts on our behalf. Pray with us that Jesus will send some one our way to help us and that the Jesus name Christians of San Jose will take the work of the Lord on their hearts.

J. A. Sandberg, Pastor.  
Bernice Cooper, Reporter.

\* \* \*

**SARATOGA, CALIF.**—We are in the midst of a fine revival spirit. We are to baptize seven shortly in Jesus' name. We do not have an evangelist at present but God is working mightily. The altar is filled with seekers every Sunday night. While in Harrison, Arkansas, in November I held a three weeks' revival for Brother Marvin Williams. Seven prayed through, one received the Holy Ghost and one was baptized in Jesus' name.

Pentecostal Church—E. Frayer, Pastor.

\* \* \*

**PORT NICHES, TEX.**—We have started a new work in this city and the Lord is really blessing. Pray for it that it will continue on by the help of the Lord.—Leaven White, Pastor.

## THE HOUR IS LATE

By Aura Cooper—Columbus, Ohio

Why is so much crime rampant today? So many teen-agers on the broad highway,

Mothers and fathers taking the lead, For the self same goal at a breakneck speed;

Why so many hold-ups at the point of a gun,

In gambling inns when the clock strikes one?

Why are the police so baffled—the Preachers so quiet?

There's a remedy, surely, if we'd only try it.

Where are the boys and girls tonight, Fathers and mothers, where is your light To put my finger on the sore, I falter It's the lack of prayers at the family altar,

Something constructive ought to be done,

It's the tragic hour for the prodigal son, We should be on our knees when the clock strikes one.

# SUNDAY SCHOOL DEPARTMENT

## Every Sunday School Has Three Objectives

- I. The conversion of every unsaved pupil. (For the unconverted)
- II. The development of Christian character. (For the converted)
- III. Training for Christian service. (Preparedness for young and old, etc.)

How about it? Teachers, officers, workers, have you considered these objectives and are you really doing the best you can to reach them?

Here are five methods which will help us to reach the three objectives:

1. Religious instruction in general, (whole bible) to teach you the need to study and also the need to be taught.

Every young people's officer and Sunday school teacher ought to be at every service possible with their bibles.

2. Bible instruction in particular.

(Doctrinal truths for which we stand, consult your pastor, listen to him preach and others, etc.)

3. A knowledge of the pupil. (Interest in pupil in and OUT of class.) Meet them on street, in their homes, in church, everywhere, get close to them, likes, dislikes.)

4. A knowledge of right principles in teaching. (Ask, seek, knock, learn from others, teach, read helps.)

5. Proper equipment, organization, administration. (Largely up to local assembly or church). Equipment: chairs, tables, separate rooms or curtains, or turn class with backs to the other class, blackboard, helps. Organization: Officers who are interested workers who will seek to better themselves and their work; pastors are the supt., all others are really the assts.; pastors should observe, visit classes. Administration: Regular business meetings once each month for officers and teacher; discuss the needs of S. S. and changes made, receive suggestions; teachers and officers on TIME for S. S. an example, etc.; material, ideas, plans, and helps given, classes not permitted to grow too large, divide as soon as possible. Class large enough at 10; make two classes, have two teachers to work, incentive to do something.

Now the teacher? (2nd Tim. 2:15, "Study to show thyself") Someone has said the most important place in the Sunday school is the office of a teacher. Ask yourself the question, why do I teach? because I was asked? because I was voted in? because my friends wanted me to? because I wanted the name of being a S. S. teacher? All these are selfish reasons, you see.

We can be helped by listing the major objectives of Jesus as a teacher. Christ was the greatest of all teachers. We are

actually following His steps when we become a teacher of spiritual things.

1. To win His disciples to active faith in Himself as their Saviour.

2. To lead them to trust God completely and to love Him with all their hearts.

3. To teach the Christian way of life, in contrast to the merely formal religion and worldly living.

4. To prepare and train His disciples to be active workers, witnesses and leaders in spreading this faith and way of life throughout the world. (Quite a task, a lifetime job if you ask me.) To teach correctly and effectively these four things must be done:

1. The teacher must get the scholar to think for himself, use his own ideas, come to his own conclusions, and in

general learn to do his own studying. Discovering of truth literally means to "draw out," open door for scholar to enter in thought and to discover truth for himself.

2. Teacher must explain new truths by truths that the scholar already understands, the new by the old, the unknown by the

known, the difficult by the simple, the obscure by the clear (for instance, a child of five the shape of the earth. The earth is spherical in shape; explanation would require an explanation, but when I say, the earth upon which we live is a great big round thing like an orange, the child will be almost sure to grasp the idea, for we explained a truth unknown to him by something he was familiar with.)

3. He must adapt the material to the age, understanding, and condition of the pupil. No big words, big subjects to the little folks, (story telling).

4. The teacher will strive to connect one lesson with another, truth with truth, doctrine with doctrine, incident with incident, for the purpose of organizing within the scholar's mind a unified knowledge of the bible, history and doctrine over an indefinite period of time.

For the sake of convenience we'll classify the methods in which a teacher may use in teaching a class:

1. The lecture method. Much the same as a preacher delivering his sermon. Burden of the work falls upon the teacher. He does talking, class the listening, has advantages, but teacher must be interesting or scholars will go wool gathering, dream.

2. The narrative method. Lower departments, this method consists of story telling; upper departments, this can be used to make lesson interesting. Best form for teaching children. Every teacher should train and seek to be a good story teller. Be able to project yourself into the bible pages, see the scenes, walk with the people, hear their conversation,

understand their customs, then describe vividly what he sees. (Illus.: Actors act out fiction as though it is truth, Christian teachers, preachers, act like truth is fiction, bashful, backward, timid, etc.)

3. The cooperative method. Sometimes called question and answer method. Each one takes part and helps, etc.

Now for both teacher and scholar—HOW TO PREPARE a lesson. To tell the truth, many a lesson is just being prepared in class and could be taught better a week later.

1. Begin early and study daily—half hour daily—regular time if possible gives time for thorough study and meditation, lesson penetrates heart and mind, sub-conscious mind begins to work; snow ball going down hill. How often after we have taught a lesson sermon, few days later, sometimes a few minutes after the thought comes to us on very subject that would have been just the right thing on that subject. Even though we have been unaware of it our mind has been working on the lesson. We'll be able to pick up illustrations from every day life to fit the lesson. Begin early (This is the sleep-over process.)

2. Study thoroughly. Requires three things to teach at your best a lesson. Shape, edge, polish. 8 lbs. of steel will make an axe, but 8 lbs. of steel is not an axe.

3. Prepare prayerfully. Your main job is to impart spiritual truths, not intellectual. Four point plan I have found helpful:

1. Think yourself empty.
2. Read yourself full.
3. Write yourself clear.
4. Pray yourself hot, spiritual.

Now Planning An Individual Lesson: (a simple outline will do)

1. Preparation (start)
2. Presentation (progress)
3. Conclusion (finish)

### 1. Preparation

1. Get the student to thinking.

(continued on page 13)

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## TEST YOUR BIBLE KNOWLEDGE

By Paul H. Box

1. What Bible preacher "lost his head" over a dancing girl?
2. Who is the famous woman barber of the Bible?
3. What man of the Bible did Jesus compare to the lilies of the field?
4. What Old Testament queen painted her face and literally "went to the dogs"?
5. What man in the Bible worked seven years to obtain his wife and then was tricked into marrying her sister?
6. What queen of Persia proved that the way to a king's heart is through his stomach?
7. What man of the Bible struck a rock and brought forth water?
8. What woman of the Bible turned around once and never could turn again?
9. What two men in the Bible were called "the sons of thunder"?
10. Who is the busiest housekeeper in the Bible?

Answers on Page 16.

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# THE WOMEN WRITE...

## Mothers of Israel

By Eva Hunt—Pana, Ill.



EVA HUNT

Who can find a virtuous woman? For her price is far above rubies—Prov. 31-10. There is nothing this nation needs so badly as God-fearing women, who are tender and consecrated before God and know how to win souls for Christ. While the church has been fighting the battle for the great doctrinal truth of the gospel, the enemy has overcome many on the issue of personal holiness.

### Our Work

A good example of a real godly woman was Deborah, a prophetess, the wife of Lapidoth, who judged Israel—Judges 4:1 and 4. She called Barak to take 10,000 men to fight against Sisera, the captain of Jabin's army. He replied: that he would go if she would go with him. She said: "I will go, notwithstanding; the journey that thou taketh is not for thine honor, for the Lord shall sell Sisera into the hands of a woman" Judges 4:6-9. Today we have many consecrated women as was Deborah who have faith, ability and have made the consecration to work for God. The harvest is ripe, the laborers are few. Paul, speaking of the women's ministry in the early church said, "They bestowed much labor on us." There is much labor for women ministers as co-workers with their brethren. I believe the brethren should be leaders and we as co-workers with them; in what our hands find to do.

### Many Are Called, Few Are Chosen

A Christian's calling is a high calling. Paul said in 2nd Timothy 1:9 . . . "called us with an holy calling," and if God has called us to that let us walk worthy of the vocation wherewith we are called—as women-ministers, ministers' wives and saints. "Favor is deceitful and beauty is vain, but a woman that feareth the Lord shall be praised" Proverbs 31:30. In this modern cold church age, let us not forget God's call to holiness. Young women must first prove their life to God as a lay member, before God can trust them for their part in the ministry. This responsibility is mostly for older saints to teach young women. From Titus 2:3-5 comes: "The aged women, likewise that they be in behaviour as becometh holiness, not false accusers. Be sober, love their husbands and children and be good housekeepers."

### Conduct and Dress

There is a crying need of a revival of holiness. Aged women must be a good example to the younger women in talk and dress. Let your conversation be as becometh the gospel; not self-willed, nor soon angry; a lover of hospitality and sober. Yes, godliness with contentment is of great gain. Let us watch our conversation; study to be quiet.

It is possible to dress modest, yet modern in this godless world. 1 Peter 3:3 teaches modest apparel. The word modest means decent. The adornment of the hidden man of the heart with a meek and quiet spirit is greatly to be desired. In 1 Timothy 2, Paul gives advice to Timothy in teaching the early church. He exhorts them to dress modestly with shamefacedness, which comes from a humble heart and a pure mind that is stayed on Jesus. It is a shame for Holy Ghost women to appear in our sacred services with bare legs, especially those that sing and play.

### Long Hair Our Glory

1 Cor. 4:5-15—Paul teaches the women in the Corinthian church about long hair, as being a woman's glory. So many women today have cut the crown of their glory off and it is a shame in God's sight.

### Ministers' Wives

A minister's wife has a great place in the life of her husband and his ministry—Proverbs 31:2.

## Following His Leadership

By Eva Keel—Mishawaka, Ind.

Mat. 6:23. "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Every regenerated Saint of God has a definite responsibility to fulfill in their life and that is the all important task of the discovering of God's will concerning them; to obey it and to keep it unto the end. We have an obligation of love to God which must be our first responsibility. There is a goal to aim for and this goal should be the supreme purpose in the life of every faithful follower of God. It must always be placed at the head of the list of importance. To attain this goal, we must first seek His kingdom and His righteousness; for that holiness and purity of heart that He requires of us. If we are loyal to our calling and wish to better our circumstances in life, our main object always comes first, hence, our goal (which is eternal life) will be kept at first place in our minds. Col. 3:1-2. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

Jesus felt a sense of obligation to His heavenly Father. When His mother sought Him in the temple He said, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:49. He was constantly employed in performing the will of the most high. His first responsibility was to His heavenly Father. His relatives held a secondary place.

In Matt. 22:37 Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We as saints, must love nothing in comparison to God. He must be all in all to us. We must be willing (if occasion demands) to suffer persecution; the loss of all things; anything, that He may be glorified in us. The crown of life is earned by patient suffering; by enduring trial and temptation; taking it all as from the hand of God Himself even unto death if need be rather than to deny the name of Jesus. We must live for the glory of God as our supreme end, for Jesus came into the world to glorify the Father.

How sincerely do we follow Him? To follow his leadership Jesus says, "Seek ye first the kingdom of God and His righteousness." We must be crucified unto the world and the world unto us. If we become too occupied with material things, and allow the cares of this life to affect us, then it becomes a hindrance to our spiritual welfare, hence our progress is retarded. We are then in danger of losing the riches of our promised spiritual inheritance. Heb. 12:1—"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." Fleshly weights must be discarded promptly as fast as God points them out to us, lest we reach the end of the journey too late to merit the coveted prize. The Apostle Paul says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." 1 Cor. 9:24.

God has given us instructions in His Word concerning how we are to serve, how we are to run, what we are to do, and we will be rewarded if we go in accordance with the Book. Paul teaches us in his writings on how we may reach this lofty goal. In Philippians 3:13-14 he says, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." One cannot help but admire and appreciate  
(continued on page 14)

She will do him good and not evil all the days of her life, for after this manner in the old times the holy women also trusted in God. Even Sarah obeyed Abraham, calling him Lord, obeying his teaching and having confidence and faith in him at all times. If you correct his mistakes, do it privately. Just recently a fine Evangelist and his wife conducted us a meeting, working together with faith in one another. No minister can be the success he should be without the faithful help of his wife. May the Lord richly bless you.



(continued from page 7)

Leesville, E. L. Cox .....	16.00
New Orleans, Pentecostal Church .....	18.30
Rosepine, E. L. Freeman .....	12.00
Shreveport, Life Tabernacle .....	41.36
West Monroe, First Pentecostal Church .....	41.70
<b>Michigan—</b>	
Detroit, Beulah Tabernacle .....	10.00
Pontiac, L. A. Parent .....	25.61
<b>Minnesota—</b>	
Duluth, Apostolic Gospel Tabernacle ..	40.00
St. Paul, Midway Tabernacle .....	44.00
<b>Mississippi—</b>	
Corinth, Pentecostal Church .....	54.60
Laurel, First Pentecostal Church .....	12.55
<b>Missouri—</b>	
Chilhowee, Charles E. Davis .....	10.00
Hannibal, Laura Abbott .....	11.25
St. Louis, Emma Burch .....	30.00
St. Louis, Myra King .....	18.00
<b>New Jersey—</b>	
Newark, Apostolic Church .....	12.00
<b>New Mexico—</b>	
Albuquerque, Bethel Church .....	35.38
Bayard, N. P. Castillo .....	6.60
<b>New York—</b>	
Brooklyn, Apostolic Church .....	28.00
Buffalo, A Friend .....	10.00
Jerome, Gospel Tabernacle .....	18.00
<b>Ohio—</b>	
Akron, Apostolic Church of God .....	16.00
Akron, Slovak Pentecostal Assembly ..	44.00
Basil, Apostolic Assembly .....	22.50
Cincinnati, F. E. Curtis .....	55.05
Crooksville, Glen Leaman .....	37.80
Lancaster, Apostolic Church .....	6.88
Seaton, Apostolic Gospel Church .....	18.50
<b>Oklahoma—</b>	
Kansas, Holiness Church .....	13.00
Reed, L. L. Stokes .....	5.81
<b>Oregon—</b>	
Bend, Harriet Marling .....	50.00
<b>Pennsylvania—</b>	
Hollsopple, Apostolic Gospel Church ..	6.73
North Braddock, Apostolic Church .....	102.00
<b>Tennessee—</b>	
Camden, Pentecostal Church .....	40.64
Camden, Mr. & Mrs. F. Crossno .....	10.00
Memphis, First Pentecostal Church .....	52.13
<b>Texas—</b>	
Bon Wier, Pentecostal Church .....	15.00
El Paso, Gospel Tabernacle .....	61.00
El Paso, G. E. Still .....	3.00
El Paso, Mrs. Carrie Presley .....	10.00
Friona, Pentecostal Church .....	21.10
Gladeater, Faith Tabernacle .....	8.77
Houston, Bethel Gospel Tabernacle .....	57.47
Livingston, Pentecostal Church .....	8.50
McLeod, Pentecostal Church .....	10.00
Monahans, A. H. Browning .....	17.46
Odessa, Pentecostal Church .....	20.50
Orange, Gospel Lighthouse .....	59.46
Port Arthur, Faith Temple .....	68.00
San Angelo, Pentecostal Church .....	11.50
San Antonio, E. O. Allen .....	10.00
Seabrook, Pentecostal Church .....	14.13
Vidor, Sunday School .....	19.55
<b>Virginia—</b>	
Norfolk, Pentecostal Church .....	15.00
<b>Washington—</b>	
Everson, Pentecostal Assembly .....	7.14
Seattle, J. D. Urshan .....	15.00
Tieton, Pentecostal Assembly .....	25.00
<b>West Virginia—</b>	
Charleston, Pentecostal Church .....	10.00
Chesapeake, C. G. Holstein .....	5.00
<b>Wisconsin—</b>	
Cochran, Full Gospel Church .....	90.00
Hager City, Edward Larson .....	10.00
Racine, Apostolic Faith Church .....	4.90
Racine, Bethel Tabernacle .....	19.50
Rice Lake, Mrs. Walter Amundsen .....	11.15
Stanley, Faith Assembly .....	9.00
<b>Wyoming—</b>	
Green River, Pentecostal Lighthouse ..	5.00
Total .....	\$3,380.63

## UNITED YOUTH FOR CHRIST



By David F. Gray,  
Chairman National Young People's Committee

Article 3 of the District Constitution of the United Pentecostal Church states:  
Each district shall be privileged to organize their young people's work with the following officers, all of whom must hold papers with The United Pentecostal Church.

(a) *A Young People's President.* Elected either by the District Conference or chosen by the District Board for a term of one year. He shall be subject to the District Board, and his duties shall be to supervise the work of the young people in the district.

(b) *Rally Leaders.* They shall be appointed, one for each section of the district. The Young People's President and the District Presbyter in that section shall together appoint the Rally Leader, who shall be under the supervision of the District Presbyter, and is chargeable to the Young People's President. He shall be in charge of the rallies in his section, and shall endeavor to build up the young people's groups throughout their section.

This is a skeleton outline of a constructive program for Young People in the District. Thus a young people's working organization may be built up in each district. A working, prospering, fiery band of Holy Ghost-filled youth organized together for a common cause.

Often a small group of young people in a local church will feel their lack of members handicaps them. "We are so few, we can't do anything. There is no use trying." But as the District is built up and these small forces united in a system of rallies in each section of the District the small group is heartened and their courage increases and they are made to think of themselves as a part of a great unified forward movement for God throughout the District and the Nation. Let the rallies be spiritual with a minimum of formality and the young people will return to their home church fired-up and determined to work for God.

But in all cases remember, the youth movement cannot be separated from the general work, but it is an important part of the whole. From this United Youth Movement, adequately supervised, may come new leaders of spiritual greatness. And the young people through their united efforts may have a hand in sending forth these laborers into the harvest field. Let emphasis be put upon the winning of souls, and with that vision the

youth shall be powerful for God and will grow.

Some of our districts even now have made great strides in this direction. Some have supported workers on the field, have helped open new works, and enabled young ministers to launch out. Others are catching the vision; the movement is growing. Pentecostal youth adequately supervised can become one of the greatest forces for God and for the winning of souls with their consecrated zeal and a vision for the lost, all aflame with Holy Ghost fire.

All officers of the youth movement, District President and Rally Leaders, must be older young workers who have caught the vision of young people's work and who know how to cooperate together and work in harmony with the District work and District officials. All young people's work in the local churches must be under the control of the pastor. Let not youth meetings degenerate into a social gathering, rather let emphasis be put upon spiritual matters.

The way is opening now for a greatly strengthened youth movement in our ranks. A unified national youth movement composed of Districts organized and working. It must be built up from the local church youth group through the sectional rallies and organized districts into a great National Youth Movement for God. This is in the process of formation.

### IMPORTANT

All suggestions regarding a name for the youth movement, its district or its national phases may be sent to any of the following members of the National Young People's Committee:

Oleta Hillhouse  
P. O. Box 404  
West Tulsa, Oklahoma  
Aubrey W. Buie  
Alexandria, Louisiana  
Eldredge Lewis  
3508 Huron St.  
Corpus Christi, Texas  
David F. Gray  
828 26th Street  
San Diego 2, California

### SPECIAL NOTICE

At the General Conference of the former Pentecostal Church, Inc., held at Jonesboro, Arkansas, in 1944, pledges were made to help pay for the Headquarters building in St. Louis. Some of these pledges have been paid but others have not. We urge all who made these pledges to refresh your memory, your conscience and your records and see where you stand. As there is a real need at this time, we would be very glad if these pledges could be taken care of as soon as possible. Also—we would like to clear up our books on this matter—also your name.

H. A. Goss,  
General Superintendent.