

The Pentecostal Herald

THE WHOLE GOSPEL TO THE WHOLE WORLD

OFFICIAL ORGAN OF THE UNITED PENTECOSTAL CHURCH

Price: 15 cents

ST. LOUIS, MO.

OCTOBER, 1954

Vol. 29 — No. 10



Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Special rate of postage granted. Permit in U.S.A.

HEADQUARTERS OFFICE

3645 S. Grand Blvd.

St. Louis, Mo.

Published Monthly

An International Publication

L. R. Thompson

Editor

M. J. Wolff

Associate Editor

Contributing Editors

Foreign Missionary Wynn T. Stairs

Home Missionary S. R. Hanby

Conquerors Calvin L. Rigdon

Canadian Allison W. Post

General Executives

A. T. Morgan General Superintendent

Oscar Vouga Asst. Gen. Supt.

O. F. Fauss Asst. Gen. Supt.

Stanley W. Chambers, General Secretary

Wynn T. Stairs Missionary Secretary

S. R. Hanby, Home Missionary Secretary

L. R. Thompson Editor

General Presbyters

John L. Abbott

C. C. Kirby

L. H. Benson

Buford Miller

Harry Branding

C. A. Nelson

N. J. Bibbs

S. G. Norris

A. H. Browning

J. R. Outlaw

Odell Cagle

T. Richard Reed

George W. Cook

Jack Scott

R. G. Cook

W. A. Sherrill

W. M. Greer

Geo. W. Stanley

V. A. Guidroz

C. G. Weeks

Earl L. Jaques

M. J. Wolff

C. Haskel Yadon

Honorary Presbyters

H. A. Goss

S. L. Wise

Missionary Board

Wynn T. Stairs

A. D. Gurley

Paul H. Box

George L. Glass

Allison W. Post

SUBSCRIPTION PRICE

Subscriptions, \$2.00 per year; Single copies 15c. Rolls of 10 or more 12c per copy.

FUNDAMENTAL DOCTRINE

UNITED PENTECOSTAL CHURCH

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

EDITORIAL

THROUGH THE AGES GOD HAS MOVED IN MYSTERIOUS WAYS; SOME WOULD boast that they have found the depths of God and are aware of His every move, yet all such boasters are at a loss to explain many things concerning the movings of His Spirit. The Bible states that God's ways are higher than our ways, and His thoughts higher than our thoughts. To say that we know all about God is to say that he is finite instead of being infinite. It is to relegate Him to the human entirely and to strip Him of His divinity. This, of course, is utterly impossible, for God shall remain the sovereign ruler of all that He has made including man.

If we would have lived in the time of Moses and Aaron, we would have seen the Hand of God move in some mysterious ways. I am sure that if we had been an Israelite and would have experienced all that happened preparatory to crossing the Red Sea, we would have wondered at the wisdom of God. At that time the unborn nation of Israel had a population of between three and five million people. They had much cattle and a host of children. Humanly speaking, it would have been chaotic to attempt to move so many people such a long distance. The problem of feeding them would alone halt us in our attempt at such a great achievement. We would have asked, like no doubt many of them asked, "What good will come of it. We are well settled, we have our homes, our cattle and as for this new land we know nothing of it. Let us let well enough alone." Is it any wonder that many of them murmured in the wilderness, and charged God with foolishness. They accused Him of bringing them into the wilderness to die of hunger and of thirst. *But God knew what he was doing.*

God was thinking of that little strip of land called Palestine that He had prepared for this special people, the Jew. He wanted them to settle there for a specific reason. Some would ask, "Wouldn't it have been more simple just to destroy Pharaoh and His people, and let the Jews occupy that land. There is one big reason why God wanted the Jews in Canaan. That little strip of land is known as the bridge to three continents. In those days, in order for a person to go from Africa to Europe or Asia they must pass through Palestine. If going to Europe from Arabia, the people would have to pass through this land. The placing of the Jews in Palestine placed them in a wonderful spot to be witnesses to all who came by. So, through the mysterious moving of God, He had accomplished His end.

God has always been interested in boundaries and locations. Today, it seems that the movings of God are geared to shift the nations so that they might be in the proper place at the proper time. Bible prophecies are being fulfilled concerning nations and kingdoms. The Lord is at this time setting the scene for the windup of this Gospel age. He is dealing with the nations according to the prophecies of His book. If Daniel was living today, he would see the world approaching the feet and the ten kingdoms that he prophesied would rule the world in the windup of the Gentile Political power. All the earth feels the growing tension that will end in the great events . . . the rapture of the church, and the Battle of Armageddon.

Friends, our time is short. As God moved the Jew to Palestine and accomplished His purpose, let us so dedicate our lives to the leadings of God's Spirit that He might put us in our proper place, as His church, "for such a time as this."

The Hair Question!

By MURRAY E. BURR *

IN RECENT YEARS, MUCH CONTROVERSY HAS BEEN raised over the question of whether a woman should or should not cut her hair. The general consensus of opinion in the ranks of secular or modern religion, and even in some Pentecostal circles, is that it is of trivial importance, and should be left to the discretion of the individual. Those who hold such opinions are either ignorant of what the Bible actually teaches, or else because of the pressure of worldliness, deliberately and wilfully reject scriptural teachings. No-where does God leave this decision to private judgment. The scriptures expressly and emphatically teach that a woman should have long hair; *That It Is A Shame For A Woman To Cut Her Hair.*

Before we launch into the study of this question, let us fix in our minds the actual meaning of the word *Shame*: One of the alarming trends readily seen even in our own ranks, is that to many *Sin Is No Longer Sinful, And Shame Is No Longer A Reproach.* In this age of spiritual peril and moral degeneracy, we are living so near the world, that we slumber peacefully, lulled by siren song; assimilating her color, assuming her characteristics, conforming to her image.

Winston's Dictionary defines the word *Shame* as follows. "*A Painful Feeling Of Humiliation, Caused By The Consciousness Of Guilt Or Any Evil, Immodesty Or Dishonor, Ignominy, Mortification, Humiliation, Reproach, Disgrace, Abomination.*

In the light of the above definition, it does not take an overly intelligent person to clearly see how God regards a woman with bobbed hair. To Him bobbed hair is *Immodest.* Bobbed hair dishonors God. Bobbed hair is a *Reproach.* Bobbed hair is a disgrace. Bobbed hair in God's sight is an *Abomination.*

From the very beginning God has stressed the fundamental difference between man and woman. He has always demanded that men should be manly, and the woman should be womanly. It is an abomination in the eyes of God for a man to be effeminate, or for a woman to appear masculine. "*This Is The Reason That God Has Condemned Women Wearing Men's Apparel Or Of Men Wearing That Which Pertains To A Woman.*"

But it can be readily seen that in just the last thirty or forty years, or since the so-called flapper era, how that the human race has rebelled against the standards of decency and corrupted itself. For the image or ideal of woman-hood, enshrined on the pedestals of fashion and society, is not the modest, Godly, womanly woman of a meek and quiet spirit, that has created reverence and respect in the hearts of men of all ages; but rather the

opposite. "A cigarette sucking, beer guzzling, cock-tail sipping, slacks and shorts wearing siren, with painted face and frizzled hair, impudent, forward, pushing, showing, with no respect for herself and her heart full of rebellion, how can she expect men to respect her." *Thank God That The Over-Whelming Majority Of Our Pentecostal Women Are Not Of This Type.* But stop and consider that practically the only place you will find such women that still hold to standards of modesty and godliness is in the Jesus Name ranks of the Pentecostal Church. *The Great Question That Confronts Us As A Church Is, Are We Going To Be Able To Hold The Line Against The Steady Encroachment Of Worldliness.*

In the great economy of God, or order of the universe, God has established a place for every living creature, and every created thing. A place for the sea, with its bounds set. He has established the planets, some of them larger in diameter than our entire solar system, placed them in their orbit, never to vary one millionth of a second. A place for the animal Kingdom, the vegetable Kingdom, and for the angelic host of heaven. Also, he has a place for man, and a place for woman. The first sin ever to stain the purity of the universe, was the sin of *Rebellion.* Lucifer through the pride of his heart, rebelled against the position God assigned him. He did not want God's hand of authority over him. Therefore, the pivot point around which the whole hair question revolves, is the question of authority, or *Headship.* To set forth as clearly as possible just what we mean, let us examine I Cor. II, verses 3 through 5. Paul speaking and I quote; "*But I Would Have You Know That The Head Of Every Man Is Christ. And The Head Of The Woman Is The Man. And The Head Of Christ Is God.*"

"Every Man Praying Or Prophesying Having His Head Covered, Dishonoureth His Head."

"But Every Woman That Prayeth Or Prophecieth With Her Head Uncovered Dishonoureth Her Head. For That Is Even All One As If She Were Shaven."

In a brief analysis of the above passages of scripture, let us note the following.

- (1).-That the head of every man (speaking of Christians) is Christ. And man displays his submission to Christ, by his uncovered head, or as we shall see in verses 13, 14, and 15, by wearing his hair short. It is a dishonor to Christ for a man to wear his hair long.
- (2).-That the head of every woman is man. And woman displays her submission to man her head by her covering or covered head, which as we see in verse 15, is her long hair. Therefore it is a

* Pastor Faith Tabernacle, Port Arthur, Texas.

(Continued on page 16)

The Keys To The Kingdom

By A. W. BUIE, South Bend, Indiana

John 3:3 through 5. *"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God."*

Matthew 16:19. *"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."*

I would like to discuss a subject that I feel is very important and necessary. Many times I have been asked the question: Is it possible for a person to know for sure, according to the scriptures, that he is born again or in the kingdom of God? I do not wish to discuss this subject according to someone's theory or some man-made idea, but I want us to study carefully what the Bible teaches concerning the new birth.

Jesus said in John 3:3, that except a man be born again, he could not see the kingdom of God. In the 5th verse, He says except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God. This is the answer of our Lord himself to Nicodemus. He first tells him it is impossible for him to see the kingdom of God except he be born again. Next he tells him except he be born of water and of the spirit he CANNOT enter into the kingdom of God. If it be necessary to be born of water and of the Spirit then we must find out what the birth of water and spirit really mean according to the scriptures.

Jesus said in Matthew 16:19, *"Peter, unto you I give the keys to the kingdom of Heaven."* In Luke 24:46 through 48, *"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."* Notice, he said that repentance and remission of sins should be preached in his name. Jesus said that Peter had the keys to the kingdom, so in view of this fact, let us turn to the second chapter of Acts. After Peter had preached that God had made this same Jesus whom you have crucified, both Lord and Christ, they were pricked in their hearts and said unto Peter and the apostles, men and brethren, *"what shall we do."* Then Peter said unto them, *"repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins"* Luke said in the 24th chapter, the 46th verse, as he gave the the great command, repentance and remission of sins should be preached. Peter says, *"repent and be baptized*

in the name of Jesus Christ for the remission of sins." Here is your WATER. After this, he says ye shall receive the Holy Ghost. In the 8th chapter of Acts, we find after a great revival in Samaria that they had not been filled with the Holy Ghost as yet, only they were baptized in the name of the Lord Jesus. Here is your WATER. And when they laid hands upon them, they received the Holy Ghost.

In the 10th chapter, the 44th verse through the 48th, you will find as Peter preached to the house of Cornelius, while he spake the Holy Ghost fell upon them and they heard them speak with tongues and magnify God.

Peter said, *"can any man forbid WATER that these should not be baptized that have received the Holy Ghost as well as we."* He commanded them to be baptized in the name of the Lord. Here is your WATER and SPIRIT.

In the 19th chapter and the first six verses, you will find a record of Paul's visit to Ephesus where he found certain disciples who had been baptized of John. He baptized them over in the name of the Lord Jesus and laid hands upon them and they received the Holy Ghost and spake in other tongues and prophesied.

You cannot separate water by baptizing in the name of the Lord Jesus Christ, and spirit, receiving of the Holy Ghost, anywhere in the Acts of the Apostles. Peter did not ask them if they wanted to be baptized or if they cared to be baptized. You will notice he commanded them to be baptized in the name of the Lord. We who believe in the birth of the WATER and the SPIRIT are often accused of denying the blood of Christ and its Efficacy. No one familiar with the scriptures could do this. We know without the shedding of blood there is no remission but the blood is not applied literally. We can only have faith in the blood that was once shed. You cannot separate blood from the name, so the Bible teaches us that we should baptize in the name of Jesus Christ for the remission of sins.

We are often accused when we teach this of believing that water washes away sin. There is no remission in water. It is in the NAME of Jesus Christ as you are baptized in water. Water alone could have no power of remission. We are baptized in the name of the Lord Jesus Christ for the remission of sins. This is your WATER spoken of in John 3:5. The scripture certainly teaches us that we must be born of WATER and of the SPIRIT in order to enter into the kingdom of God. I realize that there are many who do not preach this but it is my firm conviction that if we ever expect to enter into the kingdom of God, we must be baptized in the name of the Lord Jesus Christ and receive the

Holy Ghost and speak in other tongues as the spirit of God gives the utterance.

In these last days in which we live, there are many who compromised this issue in order, they say, that they might reach the masses but according to the scriptures, there is no other way that we can enter into the kingdom of God. Certainly I believe in the efficacy of the blood. I believe in repentance and you get them all through the keys to the kingdom as told by Peter, Acts 2:30.

Many men are trying to use logic by saying, what about this good man or that good man. To those I have this to say—read Acts 10:44 through 48. Cornelius was a good man. His prayers went up as a memorial before God but he was commanded by the messenger of God to send for Peter, and while Peter spoke the Holy Ghost fell on him and all his house. Some would say, if he has the Holy Ghost what more does he need. But Peter **COMMANDED** him to be baptized in **WATER** in the name of the Lord. If water baptism is not essential to salvation, why did Peter command Cornelius's house to be baptized in **WATER** in the name of the Lord?

Peter said of these people in Acts 11:14, that he was sent to tell them words whereby they should be **SAVED**. According to some, it would not have been necessary seeing they had already received the Holy Ghost and spoke in tongues.

The conclusion of the whole matter is this, that

Peter had the keys to the kingdom. He used them in Acts 2:38 and in Acts 10:44 through 48. Each place you will find they were baptized in **WATER** and filled with the **HOLY GHOST**. Acts 2:38 is definitely and positively a fulfillment of John 3:5 and I say unto you, except you be born of **WATER** (baptized in the name of the Lord Jesus) and of the spirit (receiving the Holy Ghost and speaking in other tongues as the spirit gives the utterance) **YOU CANNOT ENTER INTO THE KINGDOM OF GOD**.

Let us remember that we cannot bring up a real Pentecostal Apostolic church unless we preach the apostolic doctrine. The plan of salvation and the new birth is not complete without water baptism in the name of Jesus and the Holy Ghost with the evidence of speaking in other tongues. This is what it will take to save the world.

The new birth according to the teaching of our Lord himself is this: First you must repent of your sins, then be baptized in water in the name of the Lord Jesus Christ for the **REMISSION** of sins. Through repentance, baptism in water in his name, we receive remission of sins. One certainly could not do this except he have faith in the death, burial, and resurrection of Christ. Therefore, he must have faith in the shed blood of Jesus Christ. When he has experienced this, he is, according to the scriptures, receiving the baptism of the Holy Ghost and speaking in other tongues as the Spirit gives the utterance.



The above is a picture of New Greater Bethel Tabernacle in Houston, Texas, where Oliver F. Fauss is pastor. The church was built in the early part of 1954 and its congregation had its opening service on

May 27th. Brother Fauss planned and designed the church which has a seating capacity of 400 and is completely air conditioned. The dedication is planned for January 7th, 1955.

HOME MISSIONARY PAGE



Above are pictured the five Navajo Indians which were baptized during Brother Hanby's visit to the Indian Mission work at Gallup, New Mexico. The sister on the extreme right received the baptism of the Holy Ghost the next day. She is the first witness living in Zuni Village. This is one of the largest Indian Pueblos in the United States. Brother and Sister Antone are holding services there now. Please pray for these Zuni Indians.

Below is the picture of an abandoned Indian home used by Brother and Sister Antone for church services. It is located at Newcome, about 60 miles north of Gallup on the Navajo Reservation. It is located in a virtual desert of drifting sand. God is wonderfully blessing in this area. Most of those baptized were from this section of the work. May God bless the faithful labors of our Home Missionary workers in this area.



Home Missionary Report

AUGUST 1954

| | |
|---|----------|
| ARKANSAS | |
| ARKANSAS DISTRICT | \$ 51.21 |
| CANADA | |
| Halifax, N. S., Kenneth Mac Larsen | 1.00 |
| COLORADO | |
| Fruita, Lillie Pickens | 1.00 |
| IDAHO | |
| Idaho Falls, United Pentecostal Church | 2.05 |
| ILLINOIS | |
| ILLINOIS DISTRICT | 50.00 |
| Tiskilwa, Lillian Turner | 10.00 |
| INDIANA | |
| Bloomington, Mary E. Easley | 2.00 |
| Indianapolis, Ione Blackburn | 5.00 |
| Indianapolis, Mrs. Ruth Bratton | 1.00 |
| Indianapolis, Dallas Davenport | 10.00 |
| Indianapolis, Oral T. Harper | 5.00 |
| Indianapolis, Lawrence Hull | 5.00 |
| Indianapolis, Bertha Ray | 20.00 |
| Indianapolis, Lyman L. Stewart | 10.00 |
| Indianapolis, William A. Thompson | 10.00 |
| Scottsburg, Scottsburg Apostolic Church | 2.62 |
| KENTUCKY | |
| KENTUCKY DISTRICT | 9.68 |
| LOUISIANA | |
| LOUISIANA DISTRICT, Section 2 | 35.03 |
| LOUISIANA DISTRICT, Section 4 | 33.46 |
| Evangeline, United Pentecostal Church | 16.00 |
| Provençal, First Pentecostal Church | 8.50 |
| MISSOURI | |
| MISSOURI DISTRICT | 25.00 |
| NEW MEXICO | |
| Eunice, United Pentecostal Church | 10.00 |
| NORTH CENTRAL DISTRICT | 13.99 |
| NORTHWESTERN DISTRICT | 16.01 |

OHIO

| | |
|---|-------|
| OHIO DISTRICT | 39.35 |
| Jewett, Church of Jesus Apostolic Faith | 12.00 |
| Logan, Logan Apostolic Church | 15.94 |
| Toledo, United Pentecostal Church | 15.96 |

OKLAHOMA

| | |
|-------------------------------------|-------|
| Tulsa, First Apostolic Church | 20.00 |
|-------------------------------------|-------|

SOUTH DAKOTA

| | |
|---------------------------------------|-------|
| Sioux Falls, Delbert C. Hinesly | 15.00 |
|---------------------------------------|-------|

TEXAS

| | |
|--|--------|
| TEXAS DISTRICT | 100.00 |
| Abilene, United Pentecostal Church | 50.00 |
| Brownwood, United Pentecostal Church | 5.50 |
| Victoria, The Pentecostal Church | 2.55 |
| TEXICO DISTRICT | 103.47 |

WASHINGTON

| | |
|--------------------------------|-------|
| Spokane, Harold Kirschke | 1.00 |
| WESTERN DISTRICT | 26.15 |

Total Offerings for August \$763.47



Brother Hanby can be seen baptizing one of the Navajos in the name of the Lord Jesus Christ. Sister Eastridge kneels directly beside the baptismal tank: Brother Antone stands at the right.

Foreign Missionary Offerings, August, 1954

| | |
|---|-----------|
| Friends | \$ 187.05 |
| ALASKA | |
| Fairbanks, United Pentecostal Church | 21.23 |
| ARIZONA | |
| Phoenix, Pentecostal Church in Jesus Name | 35.16 |
| Phoenix, Pentecostal Tabernacle | 22.67 |
| Tucson, United Pentecostal Church | 57.74 |
| ARKANSAS | |
| Camden, Revival Center, United Pentecostal Church | 20.20 |
| Ft. Smith, North Side United Pentecostal Church | 14.80 |
| Little Rock, F. Slater | 6.00 |
| Little Rock, First Pentecostal 5th and Victory | 34.15 |
| Mena, United Pentecostal | 21.20 |
| Okalona, Maryetta Pentecostal Church | 4.38 |
| Waldo, Laughlin Pentecostal Church | 18.30 |
| CALIFORNIA | |
| Irene Smith | 15.00 |
| Robert Verdier | 75.00 |
| Cash from Conference | 7.50 |
| Eula Mae Casey | 7.50 |
| Mrs. Orville Whitehead | 18.75 |
| Baldwin Park, United Pentecostal Church | 6.17 |
| Brentwood, United Pentecostal Church | 13.50 |
| Campbell, United Pentecostal Church | 57.50 |
| Carmichael, United Pentecostal Church | 8.47 |
| Carmichael, J. Francis | 31.50 |
| Castroville, R. Lineberry | 3.36 |
| Castroville, United Pentecostal Church | 4.71 |
| Exeter, First Pentecostal Church | 99.65 |
| Galt, United Pentecostal Church | 7.37 |
| Grayson, United Pentecostal Church | 8.70 |
| Inglewood, Pentecostal Faith Church | 10.00 |
| Long Beach, United Pentecostal Church | 29.25 |
| Loomis, United Pentecostal Church | 20.13 |
| Los Angeles, Edith Surbey | 5.00 |
| Los Angeles, Violet McGee | 5.00 |
| Los Angeles, Apostolic Temple | 260.00 |
| Modesto, First Pentecostal Church | 24.16 |
| Napa, United Pentecostal Church | 50.00 |
| Oakley, L. A. McVay | 3.75 |
| Oakdale, Full Gospel Tabernacle | 32.88 |
| Oakland, United Pentecostal Church | 110.00 |
| Pacheco, United Pentecostal Church | 43.00 |
| Palm City, Bethel Temple | 7.67 |
| Sacramento, Sam Klein | 30.00 |
| San Pablo, United Pentecostal Church | 50.00 |
| Santa Rosa, United Pentecostal Church | 10.00 |
| Stockton, Christina Kubota | 10.00 |
| Stockton, First Pentecostal Church | 94.73 |
| Stockton, United Pentecostal Church | 25.50 |
| Turlock, Full Gospel Tabernacle | 29.75 |

| | |
|--|--------|
| Vallejo, United Pentecostal Church | 47.50 |
| Van Nuys, Van Nuys Apostolic Gospel Church | 12.00 |
| Visalia, First Pentecostal Church | 71.37 |
| Willits, United Pentecostal Church | 25.00 |
| CANADA | |
| Winnipeg, Manitoba, Bethel Tabernacle | 117.64 |
| NEW BRUNSWICK | |
| Back Bay, Sea View Assembly | 25.00 |
| Blacks Harbor, United Pentecostal Church | 65.00 |
| Boiestown, Boiestown Pentecostal Church | 86.25 |
| Brookville, Pentecostal Church | 10.90 |
| Canterbury, United Pentecostal Church | 10.90 |
| Chatham, Chatham United Pentecostal Church | 12.00 |
| Chipman, Chipman Gospel Tabernacle | 35.00 |
| Coles Island, Coles Island Pentecostal Church | 17.25 |
| Doaktown, Doaktown Pentecostal Church | 8.00 |
| Fredericton, Full Gospel Pentecostal Church | 46.50 |
| Geary, Geary United Pentecostal Church | 25.00 |
| Grand Falls, Donald Leach | 10.00 |
| Grand Manan, United Pentecostal Church | 15.00 |
| Grey Rapids-Up, Blackville United Pentecostal Church | 62.00 |
| Grey Rapids-Up, Blackville United Pentecostal Church | 6.53 |
| Harcourt, Full Gospel Church, Young People's Mtgs. | 10.00 |
| Harvey Station, United Pentecostal Church | 19.50 |
| Juniper, United Pentecostal Church | 25.00 |
| McAdam, United Pentecostal Church | 63.72 |
| Millville, Pentecostal Church | 19.30 |
| Mille, Mrs. Claude Reed | 10.00 |
| New Denmark, Pentecostal Church | 20.20 |
| Perth, Gospel Tabernacle | 182.90 |
| Plaster Rock Convention | 133.77 |
| Plaster Rock, Gospel Tabernacle | 43.00 |
| Ripples, United Pentecostal Church | 14.11 |
| Rowena, Pentecostal Church | 18.00 |
| Sunday School | 12.00 |
| St. Stephen, Alice Burford | 12.00 |
| St. Stephen, United Pentecostal Church | 140.43 |
| Stickney Convention | 61.32 |
| Stickney, Blair Mean | 40.00 |
| Springfield, Pentecostal Mission | 10.50 |
| Stickney, United Pentecostal Church | 25.00 |
| Tilley, Eva Hancock | 10.00 |
| Tilley, Edward Leach | 5.00 |
| Tilley, Gospel Tabernacle | 30.00 |
| Waterville, Pentecostal Church | 18.62 |
| Wilson's Beach, United Pentecostal Church | 6.00 |
| Woodstock, United Pentecostal Church | 15.00 |
| NEWFOUNDLAND | |
| St. John's, Murah Mulvina | 25.00 |
| NOVA SCOTIA | |
| Stewiacke, United Pentecostal Church | 25.30 |

| | |
|---|-------|
| ONTARIO | |
| Friend | 70.00 |
| Beaverton, Pentecostal Church | 12.00 |
| Brantford, Pentecostal Mission | 27.00 |
| Charlottesville, Pentecostal Church | 50.00 |
| Lansdown, Robert M. Johnston | 12.45 |
| London, O. W. King | 20.00 |
| Pembroke, Pentecostal Church | 18.00 |
| PRINCE EDWARD ISLAND | |
| Charlottetown, United Pentecostal Church | 30.14 |
| CONNECTICUT | |
| Bridgeport, Apostolic Church | 30.00 |
| FLORIDA | |
| Hollywood, Pentecostal Church of Jesus Christ | 15.00 |
| Melbourne, Pentecostal Church | 18.00 |
| Pensacola, Mr. and Mrs. C. R. Harridge | 12.48 |
| Winter Beach, United Pentecostal Church | 10.00 |
| GEORGIA | |
| Brunswick, United Pentecostal Church | 18.18 |
| Columbus, United Pentecostal Church, Sunday School | 11.44 |
| TERRITORY OF HAWAII | |
| Honolulu, United Pentecostal Church | 5.87 |
| IDAHO | |
| Caldwell, Calvary Temple | 50.00 |
| Donnelly, United Pentecostal Church | 17.50 |
| Emmett, Full Gospel Church | 15.63 |
| Hansen, Mrs. Ira McClemons | 24.00 |
| Idaho Falls, United Pentecostal Church | 9.68 |
| Twin Falls, First Pentecostal Church | 30.60 |
| Lewiston, Apostolic United Pentecostal Church | 28.00 |
| Pocatello, Gospel Tabernacle | 7.79 |
| Rupert, First Pentecostal Church | 24.65 |
| ILLINOIS | |
| Carbondale, First Apostolic Church | 50.47 |
| Chicago, First United Pentecostal Church | 34.00 |
| Decatur, Bethel Temple | 3.00 |
| Granite City, Emmett Jones | 30.00 |
| Greenfield, Bethlehem Tabernacle | 29.00 |
| Harrisburg, Dave Evans | 6.00 |
| Herrin, 2nd Apostolic Church | 25.00 |
| Hillview, Apostolic Church, Sunday School | 26.08 |
| Iola, Pentecostal Church | 20.15 |
| Lincoln, Leta Brandt | 10.00 |
| McClure, Pentecostal Church | 8.59 |
| Madison, W. R. Lancaster | 10.00 |
| Mattoon, Claudia Gibbs | 25.00 |
| Mattoon, Wilma Gibbs | 29.00 |
| Montrose, Calvary Tabernacle | 14.00 |
| Murdock, Pentecostal Church | 10.21 |
| Ozark, First Pentecostal Church | 7.21 |
| Palmyra, Apostolic Church | 12.31 |
| Pickneyville, First Pentecostal Church, Sunday School | 30.00 |
| Salem, First Pentecostal Church | 17.67 |
| South Beloit, First Pentecostal Church | 27.00 |
| Taylorville, Apostolic Faith Church | 7.70 |
| Tiskilwa, Mrs. Lillian Turner | 10.00 |
| Tiskilwa, United Pentecostal Church | 25.00 |
| Vandalla, Pentecostal Church | 18.41 |
| White Hall, Pentecostal Church | 20.12 |
| Zion, Mr. and Mrs. W. O. McNabb | 15.00 |
| Zion, Lois Singletary | 17.00 |

(Continued on page 12)

From the Foreign Mission fields - -

.....

Uruguay

We are rejoicing in the blessings of the Lord that have been so prevalent among us. The convicting power of the Lord has been mighty among us and new souls were at the altar seeking the Lord last night. We have a revival spirit among us and the young converts are seeking the Lord and are hungry for the Holy Ghost. It is amazing how the Lord has been working among us, and we can hardly believe it, yet we are humbled by His presence and want to do even more for the Lord than ever before. We had five new people at the altar last night. We saw tears of joy and the presence of the Lord among us was wonderful.

We enjoyed the last issue of the Herald which was the June issue. We get the Herald late, and the news is perhaps old, but we enjoy it nevertheless. We saw the pictures of the new missionaries and was wishing we could have some one to assist us here. We could teach them the language



Philip Tolstad

and also use them at the same time. This is a good missionary training ground. I also note that in the "Grains From The Harvest" that among the churches reporting, there were 309 that had received the Holy Ghost. Of course this is just a few of the churches reporting, but it is wonderful to us to see the Lord moving among our churches. We desire the same thing here in South America.

We have the opportunity to rent a small house in La Paz for services for about \$30 a month. The house we have at present is getting too small for our crowds and we also need more services, and also more attention should be given to our children. There is no other evangelical church near to us, however, the catholics are very strong, but so is our God, and it may be time now to forge ahead in that place with this glorious Gospel. We have felt this urge for some time now, but this is the first opening we have had. Pray for us that we might make the right move in the fear of God.

Please continue to pray for us that we will experience a real genuine Pentecostal Revival. Last night I ministered concerning the difference between the chaff and the wheat. I am glad we have the wheat to give to the people who just have the chaff.

My family is well and we are all rejoicing in the goodness of God toward us. May the Lord bless all of you is our prayers.

Philip Tolstad

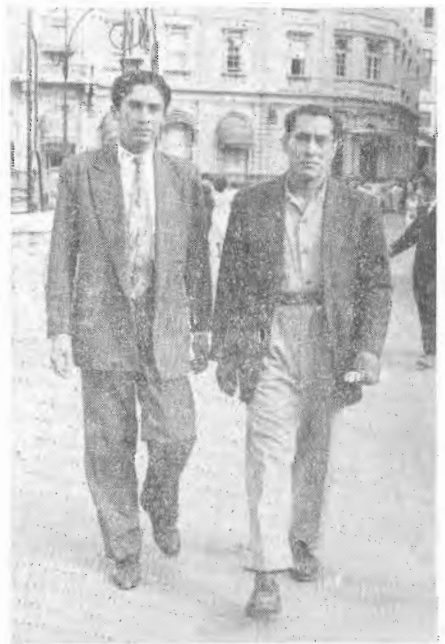


Market place in Barranquilla where A. Verner Larsen is pastor.

South America

I suppose you are aware that there are to be no elections here in Colombia. It was so arranged that President Rojas Panilla simply went through the form to retake the power of his continued rule. Of course, I feel he is the best that Colombia has to offer but it's a great pity that there is no better. In his speech last night he revealed what a deceitful man he is. I shall quote you part of this that you may see what confronts us here at present in Colombia.

(Quotation): "One of the problems that concerns the government (Colombian) and for which there is sought a successful solution is Pro-



Compo Bernal and Edward Garcia, pastors in Brother Drost's work in Colombia.

testant Propaganda. In Colombia there is liberty of religion to such an extent that one may be born, educated and die in conformity with the rights of whatever religion he may profess. This is guaranteed and respected by the government in conformity to the constitution, however, Catholic unity is unquestionably the most important base of our nationality. Protestant teachings in the Latin American countries does not lead to sincere and respectable protestants but rather produces an entire loss of religious faith and the inevitable turning to communism of all those who have received religious instructions contrary to the essential dogmas of the Catholic Church. In America, Catholics and Nationalism is one and the same. We are Catholics as some other nations are Mohammedan and Buddhists. Colombia is based solidly on Christian (Catholic) culture which is apparent in the vigor of its good neighbor policy. It sees on this campaign of (Protestant) proselyting the greatest threat to its national, and to the solidarity of America in its campaign against international communism. It has been proved that in Colombia this (campaign of Protestant proselyting) is being artfully used by the enemies of Christian civilization to bring ignorant, trusting and defenseless country people into a place where they lose their religious beliefs to expose them defenseless to the creeds of the internationals (communism)."

Now I am sure you can see what a feeling this will create in the minds of the thousands who have looked to this leader for protection. The priests will be quick to turn their fiery accusations point-blank at us. Indeed, we already feel it as we walk about the streets. Our only hope to curb this action is from the ministers from the United Pentecostal Church who can make an immediate appeal to the Secretary of State. I am pleading with all of our ministers to send a telegram to the Secretary of State indicating your protest against the actions of the President of Colombia in his accusations against the protestants of this country. They are afraid of North America and Britain, and since the president has made these charges, I believe the time is ripe to

do all we can to stop him and his followers in their scheme. Letters should go to the Rockefeller Foundation, begging them to withdraw aid to Colombia if the president does not weaken. Dr. Van Duzed of the Union Theological Seminary is director of the Foundation, and we are sure he will consider helping in the fight against this threat. The Kel-

Colombia

Roman Catholic President

In his inaugural address last week, President Gustavo Rojas Pinilla promised that his new administration will usher in the "era of the Colombian common man." To President Rojas (and according to the statistics) the common man of Colombia is Roman Catholic. With that in mind, the President sternly denounced Protestant activities in Colombia and said that he will base his political program for the next four years on Catholic social doctrine.

"Of course," said the President, "religious freedom is guaranteed by the constitution in Colombia, and it is respected by the government. But Catholic unity has undoubtedly been the most solid basis of the nation . . . We are Catholics just as other nations are Buddhist or Mohammedan. Protestant propaganda is not proper in a nation like Colombia . . . which sees in this proselytizing campaign the greatest danger to national unity and solidarity in its struggle against international Communism. As one can see, not only from the history of the Reformation but also from daily experience, Protestant propaganda in Latin American countries leads not so much to the increase in sincere and respectable Protestants as to the loss of all religious faith and to the inevitable adherence to Communism of all those who have been exposed to teachings contrary to the essential dogmas of Catholicism."

Time, Aug. 1954

logg Foundation, which at present is doing a lot in Colombia, should also be contacted. Pressure on the State Department, enforcing a de-

nial to Colombians having entrance to the U. S. A., have entered freely as well as a number of priests. These could be kept out and refused entrance until Protestant missionaries would be able to enter Colombia without being treated as criminals.

Please bear in mind, that if something isn't done soon to stop this move, Rejas Panillas plans to contact other Latin American folks, and the progress of the Gospel of the Lord Jesus Christ will surely suffer.

Recently they took some of our believers (five) to jail. Thank God, nothing was done against them, but as yet there are no steps taken to reopen the liberty of the services and we are treated as fools. On our part we care little, but there is a fear being created and we want justice for the sake of Gospel liberty.

In closing, may I ask you again to do all you can for us here that we may not be hindered in this manner, that many souls may be saved in Colombia.

Bill Drost.

To our good brethren everywhere: Greetings in the Name of the Lord! You will see by the letter from Brother Drost, and the quotation from Time August 23rd 1954 issue, that there is grave danger in Colombia, and all the rest of the world where the Catholics have any influence. They are pressing in, while so called Protestantism is asleep. Recently a converted Priest, Dr. Vinet from Winnipeg spoke in one of the protestant churches in our town. He spoke words something like this: "Many of you came here tonight to hear me ridicule the Catholic Church: I am not going to do so. I am going to ridicule you protestants for letting the catholic church put it all over you while you sleep". And he surely did just that, and told us to awake, and that they were cowards, and were bluffing us much.

I feel that after you read Brother Drost's letter, and the article from "Time" that you will want to do something. I think it would be good and right if everyone of our pastors and evangelists would write a letter

to the other societies mentioned protesting the letting of Colombian priests to freely enter the U.S. and be treated right; until, our Missionaries can enter Colombia and not be treated as criminals and branded as communists. You can easily guess the influence President Rojas Pinilla's speech will have, and what it will do to our Missionaries and Christian followers down there if this is continued. The accusation that we breed communists is false. I would ask Mr. Rojas Pinilla who made the communists of Italy? and who is to blame for the communism in France? and what made the communists in Spain a few years ago, that caused the civil war there from 1936 to 1938, when they had to enlist help from many places to win over the communist government. Protestants: it is time we rose up against this false accusation, and protested at once. Your letters should be written on your Church letter heads; and made brief, but strongly worded with wisdom. You will see by the last Herald of what has been going on in Colombia. Since then five of our believers, (not missionaries, but converts) were thrown in jail. After you have made your protest, then pray for God to help us.

W. T. S.

Bill Thompson Writes

Greetings in Jesus precious name.

We are glad to report that the battle is still raging in Bucaramanga, Colombia. My, but Satan is on the war path! He truly hates the name of Jesus. However, we can say of a truth, that the Lord our God is indeed watching over us, for many have been the attacks against the true doctrine since the conference, not only at Rome, but other groups who even today hold the teaching of three gods. Yet, we can praise His name for the truth and the mercy that work together for the salvation of the lost. Thanks for the prayers of the saints. We will also continue to remember them in prayer.

The work in Barancabermeja is still waiting on the Lord to provide

a house in which the believers can meet together. In this town, it is very difficult to obtain a home of moderate rent. We solicit your prayers on this behalf. Perhaps the Lord will lay it upon someone's heart to contribute to the support of the rental of a place where we can truly say that the Jesus name message is preached.

Greetings to all the saints in the homeland.

Bill Thompson.

Good News From Sumatra

Medan, Sumatra

Dear Brother Stairs:

Greetings.

We just heard from Louisiana by three or four persons and heard about the Camp Meeting.

I was glad to hear that you made it this year. I suppose that you are visiting some other places before returning home. So as I have need, I will write you again.

After the short term Bible School we are still packed out and plan to build a temporary place for service by the side of our house. This will be easy to do with just a little expense. We have a fine group of men and young boys; in fact, about twice as many as women. This is unusual here: the same as it is there. Several of these young people play string instruments and we are now getting a band organized. But we are having to buy several string instruments; such as a bass, etc.

We did not get off to Singapore or the lake as we planned, but instead I visited five of our churches. From Tanah Djawa (4 churches) the news is good. Also, several receiving the Holy Ghost. Also they are getting ready to build a church there. This will be the third building which we have built here; all of which are wooden structures with zinc roofs. It is a pitiful little that I have helped along these lines. I think that it is good to get them to do all they will

and can.

I am leaving this morning to visit three more of our churches, one of which is coming fifth us, and the two of whom came in about six months ago. One of these is pastored by the little fellow who seemed to be such a hard knot when we were talking with you and the other group at the hotel here. I am sure that you remember him. He told me to send "Tabe dan Salam, kepada Sdr Stairs" that is hello and greetings to you. He seems to think lots of you. I have seen him under some pressure since then, but he is altogether a different fellow from what I thought at first.

Now, a word about the other matter. I appreciate very much you stating that if I needed some extra that it could be arranged. I especially hate to ask so soon, but I will tell you just how it is. We need two bicycles of which we have not been able to buy, also the expense of the Bible School, conference last February paying two years house rent at once, (two places one for us and one for Hutabarat), the move from Java, four months in the hotel here, and to buy a little furniture has drained us. We cashed two monthly checks at the bank, but this did us no good. In fact I am a month behind now. If you can pull me out for the amount of one month, I think that I can make everything all right. That is the next term of school here which will be in February and also the little conference can be taken care of with the figures which you recently sent me. If you can do this then just put it on the same account as the last request.

As soon as I get back from this island visit, we plan to go ahead with the temporary place for worship. We have gone as far as we can with the present room, and feel that we will have an increase where it will be cooler and more roomy. Some are outside at every Sunday service. We will especially have an increase when we buy a lot here and begin to turn up a little earth for a foundation.

With greetings from all of us.

Brother Pardue

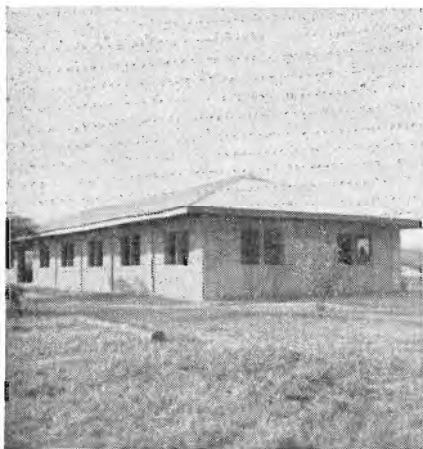
Liberian

Missions

Greetings in Jesus name.

We are glad to report Victory in the Lord Jesus Christ. This morning as we look back over the year and one half that we have spent in Liberia, we can see many victories that Jesus has won. Of course, it is not always easy, but is there ever a victory without a battle!!

We are happy to report to our friends at home that our new church and school building is almost completed and the Lord has been blessing us with His presence. Sister Pauline Gruse was with us for the past two weeks and she stirred all



United Pentecostal Church in Bomi Hill in Liberia.

our hearts with her soul warming messages. Since we have been able to hire an airplane to go up for Sis. Gruse and Sis. Bailey it has eased the load a lot, and it will mean so much to all of us on the field to have our own new airplane that is coming, for we can have fellowship one with another and help to build up each mission, as we labor together for Christ.

This year, we have the biggest school we've ever had with 136 enrollment and we thank God that we

can see a spiritual hunger taking hold of many of our students that we did not see when we first came. Just think, right in our school, we have boys and girls from almost every tribe in Liberia as well as students from the Gold Coast and Sierra Leone. We are seeking God that He will send a real revival among our school children. Most of our school children are very faithful to come to Sunday School. We have divided our classes just like Sunday School in America and each class is working to build itself up.

Another thing we can see is work being done in the villages. The village work is not always easy, especially those villages that are 2 and 3 hours walk, but it pays in dividends. A very encouraging sign to us, is that the people are willing to walk to the mission for Sunday service. One village that Sister Parks



Foundation being laid for duplex at Bomi Hill which will house some of our Missionaries.

goes to is taking hold of God and every Sunday 3 or 4 women from that village walk through mud and swamp to be in service. The thing that stirred their hearts was the healing of one woman that was seriously ill with fever. She testified Sunday that since Sister Parks had prayed



Brother and Sister Parks and children in Liberia.

for her she had not been sick one time. There's another village about 3 miles from here that we can reach in the pick-up. On our first visit there one man became stirred in his soul. The next morning he was out to Sunday School and ever since he has come faithfully, not missing any of the services, whether raining or shining. God has mightily moved upon his soul and he carries a real burden of prayer. He's the first man we've seen in this country with a real soul burden. I wish you people could hear him pray. He is a real personal worker, every Sunday morning all along the road to Sunday School he is stopping at houses asking people to come. He generally has from 8 to 10 with him. His wife was Mohamman and wouldn't come to service with him, but he kept praying for her and now she comes right along with him and testified that her husband had brought her out of



Sister Parks in the jungle village of Balmo.

the dark in to the Jesus way. We feel that Brother Albert will do a great work among his people. He doesn't know how to read, so Sister Parks has given him a Primer book and he is learning to read. We gave him a Bible last Thursday night. We feel in our souls that God will help that man to read the Bible so that he can be a Holy Ghost witness to his people.

We thank God also for the two that recently were filled with the Holy Ghost. Joseph Murphy has been with us since we first came to Liberia. He is not too old as you can see in the picture, but God is using him in a marvelous way as our interpreter. It's so good to have a Holy Ghost filled interpreter. He is not ashamed of Jesus and takes a bold stand for God. These two boys are from different tribes and speak different languages, but they know the same GOD, Hallelujah!

Bro. and Sister Parks

Note: Bomi Hill is a real "Pentecost" that is, as you will notice in Brother Parks' report that there are folk in his school and work from almost every tribe in Liberia and some from the Gold Coast and Sierra Leone. They come from all these places to work in the mines. God has surely given us a real place through our late Sister Robinson: it was her leading and vision that got us there.

I am sure all you that have contributed to the "Liberia Building fund" are happy and thankful for the nice buildings you see in this Herald. If we can keep on building for the next two or three months, until the duplex house is finished and the hanger for the plane we are working on; the work will be in fine condition to go forward in that place. We thank God that Brother and Sister Parks has kept a revival spirit even while building with some getting saved. We know there will be many precious souls saved in Liberia if we keep faithful.

The first thing we asked Brother Parks to do when he took over at Bomi Hill was to build a "prayer tower" and use it every morning by bringing in all the missionaries and natives connected with the mission

there, for at least one hour before they did any work, or even had breakfast. Next month, God willing, we will give you a picture of the "Prayer Tower," and tell of how God is meeting them.

After we get through building in Bomi Hill, we want to develop other Mission Stations in Liberia, until the country echos and re-echos with the sound of the news of the "Gospel of the Kingdom" and all hear the word of the Lord. Multitudes there have not heard it once yet. "Pray ye the Lord of the harvest, that He will send forth labourers into his harvest."

Foreign Missionary Report

(Continued from page 7)

INDIANA

| | |
|---|--------|
| Indiana District | 65.00 |
| Anderson, Christian Temple | 20.00 |
| Bloomington, E. 16th Pentecostal Church | 39.50 |
| Bourbon, Apostolic | 13.70 |
| Clinton, United Pentecostal Church | 5.00 |
| Crawfordville, Calvary Tabernacle | 10.00 |
| Evansville, Apostolic Tabernacle | 28.42 |
| Frankfort, Zion Tabernacle | 40.51 |
| Gary, Apostolic Church | 144.94 |
| Greenwood, Calvary Apostolic Church | 3.92 |
| Hartford City, Calvary Pentecostal Church | 32.95 |
| Indianapolis, Calvary Tabernacle | 770.56 |
| Indianapolis, Christian Tabernacle | 146.00 |
| Kokomo, Zion Tabernacle | 14.46 |
| Marion, First Pentecostal Church | 116.03 |
| Medora, Pentecostal Church of Medora | 19.76 |
| Michigan City, Apostolic Church | 15.25 |
| Norman, Norman Pentecostal Church | 55.00 |
| Plymouth, Old Time Religion Tabernacle | 43.00 |
| Richmond, Gospel Tabernacle | 26.25 |
| Sheridan, The Bible Church | 20.00 |
| South Bend, Christ Temple | 79.29 |
| Terre Haute, King's Highway Tabernacle | 50.00 |
| Warsaw, The Church of Pentecost | 38.00 |

IOWA

| | |
|---|-------|
| Marathon, Apostolic Faith Church | 21.40 |
| Onawa, United Pentecostal Church | 12.60 |
| Spencer, Spencer Pentecostal Church | 9.34 |

KANSAS

| | |
|--|--------|
| Chautauqua, Mrs. Marie Jenkins | 5.00 |
| Independence, Mrs. Vinnie Schertz | 5.00 |
| Leavensworth, Leavensworth Memorial Church | 10.00 |
| N. Kansas City, Mr. and Mrs. C. R. Akers | 100.00 |

KENTUCKY

| | |
|---|-------|
| Madisonville, United Pentecostal Church | 30.00 |
|---|-------|

LOUISIANA

| | |
|-------------------------------|--|
| Alexandria, First Pentecostal | |
|-------------------------------|--|

| | |
|--|--------|
| Church | 65.00 |
| Anacoco, Mrs. J. R. Murphy | 10.00 |
| Baton Rouge, First Pentecostal Church | 69.44 |
| Bossier City, United Pentecostal Church | 20.00 |
| DeQuincy, First United Pentecostal Church | 208.21 |
| DeRidder, First Pentecostal Church | 100.00 |
| DeRidder, Shady Grove Pentecostal Church | 15.88 |
| Dry Creek, Dry Creek Pentecostal Church | 10.00 |
| Eunice, First Pentecostal Church | 9.40 |
| Evangeline, Evangeline Pentecostal Church | 5.00 |
| Hodge, United Pentecostal Church | 28.89 |
| Jena, Shady Grove Pentecostal Church | 10.78 |
| LaCamp, United Pentecostal Church | 5.00 |
| Lake Charles, Mrs. F. C. Burke | 10.00 |
| Lake Charles, First Pentecostal Church | 50.00 |
| Louisa, First Pentecostal Church | 9.41 |
| Minden, First Apostolic Church, young people | 15.00 |
| Monroe, United Pentecostal Church | 17.96 |
| Oakdale, First United Pentecostal Church | 22.03 |
| Oberlin, L. J. Nickols | 50.00 |
| Palmetto, United Pentecostal Church | 25.00 |
| Provenal, First United Pentecostal Church | 19.00 |
| Provenal, United Pentecostal Church | 35.68 |
| Robeline, Mrs. Mae Flemiken | 5.00 |
| Springhill, United Pentecostal Church | 15.00 |
| West Monroe, First Pentecostal Church | 100.00 |

MAINE

| | |
|--|-------|
| Bangor, United Pentecostal Church | 20.00 |
| Brewer, Bangor Gospel Tabernacle | 23.39 |
| Carmel, Carmel Pentecostal Church | 8.80 |
| Dexter, United Pentecostal Church | 8.85 |
| Fort Fairfield, United Pentecostal Church | 29.03 |
| Machias, Mrs. Phillip Magee | 10.00 |
| Machias, United Pentecostal Church | 9.30 |
| Mars Hill, Apostolic Pentecostal Church | 20.00 |
| Westfield, United Pentecostal Church | 20.00 |
| Rockland, United Pentecostal Church | 10.00 |
| Woodland, Full Gospel Pentecostal Church | 16.04 |
| W. Jonesport, United Pentecostal Church | 28.60 |
| W. Jonesport, United Pentecostal Church, Sunday School | 7.16 |

MARYLAND

| | |
|--|-------|
| Mt. Savage, Carrigonsville United Pentecostal Church | 27.37 |
|--|-------|

MICHIGAN

| | |
|---|-------|
| Albion, Christ Apostolic Church | 10.00 |
| Benton Harbor, The Apostolic Tabernacle | 75.00 |
| Lansing, Eastside Apostolic Tabernacle | 25.28 |
| Buchanan, Bethel Temple | 40.00 |

MINNESOTA

| | |
|--|-------|
| Duluth, Apostolic Gospel Church | 15.00 |
| Redwing, Edward Larson | 35.00 |
| St. Paul, Midway Tabernacle | 35.94 |
| Worthington, United Pentecostal Church | 10.00 |

MISSISSIPPI

| | |
|---|-------|
| Greenville, Mr. and Mrs. Eugene Erwin | 10.00 |
|---|-------|

Signs of the Times

| | |
|---|----------|
| Jayess, Powells Grove Pentecostal Church | 3.47 |
| Kosciusko, United Pentecostal Church | 31.00 |
| Laurel, First Pentecostal Church | 32.62 |
| Mize, Mrs. Ethel Sullivan | 5.00 |
| Pascagoula, First Pentecostal Church | 6.54 |
| Shannon, United Pentecostal Church | 40.58 |
| MISSOURI | |
| Bolivar, Ina Johnson | 2.00 |
| Gasconade, First Pentecostal Church | 21.71 |
| Lemay, Calvary Tabernacle | 175.00 |
| Morehouse, United Pentecostal Church | 25.00 |
| St. Louis, Mr. and Mrs. S. W. Chambers | 25.00 |
| St. Louis, Apostolic Pentecostal Church | 1,631.87 |
| St. Louis, Whiteway Tabernacle | 25.00 |
| Springsfield, First United Pentecostal Church | 10.00 |
| University City, Pentecostal Church | 10.00 |
| MONTANA | |
| Billings, United Pentecostal Church | 7.28 |
| NEW JERSEY | |
| Camden, Pentecostal Church | 21.00 |
| Denville, Merrill and Agnes Laughton | 5.00 |
| Irvington, Slovak Apostolic Faith Church | 114.00 |
| Newark, Apostolic Church of Jesus Christ | 20.00 |
| Pleasantville, Somespoint, N. J. United Pentecostal Church | 57.18 |
| NEW MEXICO | |
| Carlsbad, L. M. Blages family | 300.00 |
| Carlsbad, United Pentecostal Church | 20.00 |
| Hobbs, United Pentecostal Church | 14.85 |
| Las Cruces, United Pentecostal Church, Pentecostal Conquerors | 10.00 |
| NEW YORK | |
| Brooklyn, Apostolic Church of Jesus Christ | 44.75 |
| New York, Howard Schmidt | 10.00 |
| New York, Apostolic Faith Christian Church | 103.54 |
| Yonkers, Midway Gospel Tabernacle | 24.00 |
| OHIO | |
| Akron, Hilda Rudd | 15.00 |
| Akron, Apostolic Gospel Church | 22.00 |
| Akron, Apostolic Pentecostal Church | 21.40 |
| Akron, Slovak Pentecostal Mission | 100.00 |
| Athens, Apostolic Faith Church | 5.19 |
| Bedford, Pentecostal Tabernacle | 39.50 |
| Canton, Lighthouse Tabernacle | 90.00 |
| Cincinnati, Bethlehem Tabernacle | 47.00 |
| Cleveland, Apostolic Oneness Church | 43.50 |
| Columbus, Calvary Apostolic Church | 68.00 |
| Columbus, Kirksville Apostolic Church | 15.65 |
| Columbus, United Pentecostal Chapel | 20.00 |
| Crooksville, Apostolic Gospel Church | 22.44 |
| Ironton, Apostolic Gospel Church | 54.75 |
| Lancaster, Lancaster Apostolic Assembly | 61.56 |
| Logan, Apostolic Church | 62.96 |
| London, Apostolic Gospel Church | 15.00 |
| Newark, Christian Apostolic Church | 120.00 |
| Portsmouth, New Boston Apostolic Church | 16.39 |

UNDERWATER SHRINE TO VIRGIN OFF SPAIN

SITGES, SPAIN, Sept. 5 (Reuters).—Underwater fishermen have placed a statue of the Virgin in an underwater cave on the Mediterranean coast near here.

This is believed to be the first underwater shrine in the world.

The statue, made of lead and painted in phosphorescent colors so that it will shine under the water, was carried down by the swimmers.

A priest dived into the cave to perform the ceremony of "enthroning" the statue.

The statue represents the Virgin of Montserrat, the patroness of Catalonia.

SMOKING AND THEOLOGY

(Special to the Chicago Daily News and The Des Moines Tribune.)

EVANSTON, ILL.—You can tell a man's theology by his smoking habits, according to Dr. Martin Niemoeller, German pastor here for the World Council of Churches Assembly that opens Sunday.

Lighting up a long, fat cigar, Dr. Niemoeller observed Wednesday:

"If he smokes cigarettes, he's liberal."

"If he smokes cigars, he's orthodox."

"If he smokes a pipe, he's dialectic." (Dialectics is a branch of logic based on the art of reasoning about matters of opinion.)

"If he doesn't smoke, he cannot be a theologian."

Dr. Niemoeller credited the emi-

nent Swiss theologian, Dr. Karl Barth, with devising the formula.

DETROIT NEWSPAPER SUPPRESSES PROTESTANT AD ABOUT MARY

DETROIT, Mich.—On the day the Roman Catholic "Marian Day" celebrations reached their height here a group of evangelicals sought to express the Protestant view on worship of Mary in the metropolitan press.

A full page was purchased in "The Detroit News" setting forth the biblical teaching on worship and on the character of Mary, the mother of Christ. No sooner had the first edition hit the streets than the Roman Catholic hierarchy went into action and brought pressure to bear on the newspaper to drop the advertisement. The check given in payment was returned with the apologies of the newspaper management.

N. Ivanov, who spearheaded the venture, says, "We read a great deal about what is going on in Italy, Spain, Colombia and many other countries dominated by Rome, but how long will we be able to enjoy the liberty of speech and a free press in America? It looks like we have already lost these liberties in Detroit. We have a deep concern over the great mass of people entrapped in this Marian falsehood. How long will Protestants be indifferent to the fate of those who ignorantly worship the 'Mother of God'?"

(Multilith copies of the article, "Does Our Bible Teach the Worship of Mary?" will be mailed free of charge to all those who write Mr. N. Ivanov, Box 116, North End Station, Detroit 2, Mich.)

| | | | | |
|---|-------|-------|---|--------|
| St. Clairsville, Emma Knoff Toledo, United Pentecostal Church | 10.00 | 21.22 | McAlester, United Pentecostal Church | 11.10 |
| W. Jefferson, Apostolic Gospel Church | 15.00 | | Oklahoma City, South East United Pentecostal Church | 25.00 |
| OKLAHOMA | | | | |
| Chelsea, United Pentecostal Church | 20.00 | | Oklahoma City, United Pentecostal Church | 55.00 |
| Claremore, United Pentecostal Church, Vacation Bible School | 50.00 | | Ramona, United Pentecostal Church | 15.00 |
| | | | Tulsa, First Apostolic Church | 770.00 |
| | | | Tulsa, Garden City Church | 6.75 |

(Continued on page 19)

Average Sunday School Attendance, Aug., 1954

| City and State | Pastor | Attendance | City and State | Pastor | Attendance | City and State | Pastor | Attendance |
|----------------------|------------------|------------|----------------------|-------------------|------------|----------------------|--------------------|------------|
| Shreveport, La. | Jack T. Moore | 426 | Camden, Ark. | C. Holliday | 98 | Jeanerette, La. | T. O'Neal | 56 |
| DeQuincy, La. | H. Myre | 330 | McClure, Ill. | Ray Morrison | 97 | Fields La. | W. C. Young | 56 |
| Bemis, Tenn. | W. M. Greer | 307 | Hope, Ark. | H. P. Hudspeth | 97 | Moss Bluff, La. | A. A. Haymon | 54 |
| Alexandria, La. | G. A. Mangun | 300 | New Braunfels, Texas | Amel Kinsfather | 95 | Roseland, La. | Henry Crawford | 54 |
| Columbus, Ohio | G. C. Chambers | 264 | West Hopewell, Va. | John Maglovsky | 93 | Kinder, La. | A. A. Hayman | 53 |
| Flint, Mich. | Albert Abbey | 262 | Colfax, La. | L. E. King | 93 | Bogalusa, La. | Roy Dykes | 51 |
| Pensacola, Fla. | D. L. Welch | 238 | Monroe, La. | T. F. Tenny | 92 | Louisa, La. | M. Verret | 51 |
| DeRidder La. | Roland Gardner | 238 | Milton, Fla. | S. E. Brooks | 91 | Jena La. | R. W. Coody | 50 |
| Indianapolis, Ind. | J. E. Petty | 236 | Provencal La. | Henry Ivie | 91 | Friendship, Ark. | Glady's Wade | 50 |
| Houston, Texas | Ernest J. Stone | 236 | DeRidder, La. | T. S. Cooley | 91 | Sang Run, Md. | Ralph Jacks | 50 |
| Minden, La. | T. W. Barnes | 229 | Mt. Hermon, La. | C. C. Hoyt | 90 | Mansfield, La. | F. L. Diven | 50 |
| DeQuincy, La. | H. L. Bennett | 223 | Bogalusa, La. | Martin Mizell | 89 | DeLeon, Texas | Erman Davidson | 48 |
| Baton Rouge La. | George L. Glass | 218 | Vinton, La. | J. E. Van Winkle | 89 | Shelbyville, Ill. | M. M. McKibban | 48 |
| Winnboro, La. | J. A. Hawthorne | 208 | Fort Smith, Ark. | E. M. Lowrey | 88 | Siloam Springs, Ark. | Forrest W. Hassell | 48 |
| Starks, La. | O. Brien | 205 | Livingston La. | E. J. Hudson | 86 | Dubach, La. | J. A. Clement | 47 |
| Kilgore Texas. | O. W. Williams | 204 | Mena, Ark. | C. W. Liles | 84 | Slagle La. | B. Dee's | 46 |
| Evansville, Ind. | Ray Miles | 199 | Moark, Ark. | Billy J. Snow | 83 | Clarks, La. | J. R. Franks | 45 |
| Mishawaka, Ind. | A. W. Buie | 198 | Wichita Falls, Texas | W. R. Holley | 81 | DeRidder, La. | Kermit Nelson | 45 |
| Richmond, Ind. | Robert McFarland | 197 | Haynesville, La. | E. J. Deluich | 81 | Hicks, La. | A. J. Magee | 44 |
| Port Arthur, Texas | J. T. Pugh | 197 | Joneboro, La. | Lonnie Treadway | 81 | Mittie, La. | Irving Brown | 44 |
| Bogalusa, La. | J. W. Magee | 188 | Eunice, La. | J. S. Hoyt | 80 | Teoga, La. | H. B. Frazier | 44 |
| Bakersfield Calif. | I. H. Terry | 174 | Norphlet, Ark. | E. F. Cannon | 79 | Hall Summit, La. | Lonnie C. Sanders | 43 |
| Jena, La. | A. L. Clanton | 169 | Hornbeck, La. | Elwood Airhart | 78 | Stephens Ark. | Clyde R. Hill | 40 |
| Sherman, Texas | Paul Box | 169 | Franklinton La. | A. E. Carney | 76 | Kenner, La. | T. A. Oggs | 40 |
| Rayville, La. | H. L. McGaha | 168 | Zwolle, La. | H. H. Frazier | 76 | Baton Rouge, La. | S. C. Hoyt | 40 |
| Trenton, Tenn. | S. A. Graves | 164 | Kentwood, La. | Roy Blount | 75 | Tallulah, La. | R. C. Craft | 39 |
| Odessa, Texas | W. H. Massengale | 162 | Middletown, Ohio | V. N. Hidlebaugh | 75 | Winnboro, Texas | C. F. Moss | 38 |
| Hodge, La. | Jimmie T. Miller | 154 | Palmetto, La. | C. L. Mizell | 74 | Grand Cane, La. | Don Thornton | 35 |
| Lafayette, Ind. | K. C. Tiller | 152 | Puyallup, Wash. | Edmund Werner | 74 | Hausghton, La. | A. A. Sales | 32 |
| Bourbon Ind. | H. C. Shearer | 151 | DeRidder La. | Wilbern Ashworth | 73 | Kelly, La. | Elmer Douglas | 32 |
| West Montrose, La. | A. D. Varnado | 143 | Leesville, La. | Fannie Gilcrease | 73 | Pitkin, La. | David Hill | 31 |
| Beaumont, Texas | Wm. King | 142 | Harrison, Ark. | T. E. Gale | 72 | Homar La. | V. R. Blizzard | 31 |
| Anacoco, La. | Paul Creston | 140 | Robeline, La. | J. E. Thornton | 72 | Hamburg, Ark. | Joe Hicks | 30 |
| Terra Haute, Ind. | Lloyd A. Romine | 134 | Gibsland, La. | Fred Craighead | 71 | Krotz Springs, La. | Robert Lee, Texas | 29 |
| Sulphur, La. | G. S. Frederick | 128 | Colfax, La. | Charles McKeithen | 71 | Elton, La. | J. M. Allen | 28 |
| Lake Charles La. | J. W. Evans | 127 | Evangeline La. | Norbert Benoit | 71 | Campti, La. | H. H. Phillips | 28 |
| Vidor, Texas | J. L. Sylvester | 127 | Franklinton, La. | Dexter Rushing | 70 | Houma La. | E. M. McGee | 28 |
| Kilbourne, La. | J. D. Hebert | 127 | Lena Station La. | L. G. Mabry | 69 | Crossett, Ark. | C. W. McMichael | 27 |
| Montgomery, La. | Oscar Dyess | 121 | Arkadelphia, Ark. | H. W. Halter | 69 | Pitkin, La. | G. C. Armstrong | 25 |
| Sikeston, Mo. | Billie Butler | 119 | Goodpine, La. | J. P. Cupples | 68 | Morganza, La. | James Stephenson | 25 |
| Lake Charles, La. | T. E. Ewing | 119 | Mishawaka, Ind. | N. L. Holland | 65 | LaPorte, Ind. | Mack L. Crawford | 24 |
| Hineston, La. | W. H. Owens | 116 | Coushatta, La. | D. A. Kerbow | 65 | Cottonport, La. | G. T. Grinder | 23 |
| Pinckneyville, Ill. | D. F. Lyerla | 114 | Oberlin, La. | L. J. Nichols | 65 | Bloomington, Texas | Tablert O'Neal | 18 |
| Brunswick, Ga. | C. C. Wheatly | 114 | Louisville Ky. | James S. Lucas | 64 | Tunica, La. | A. W. Phillips | 19 |
| Longville La. | A. B. Gillis | 109 | Many, La. | Lonnie E. Johnson | 64 | Port Sulphur, La. | T. A. Oggs Jr. | 12 |
| Jackson Tenn. | V. L. McElyea | 106 | Tipton, Ind. | Elmer L. Jenkins | 63 | Watson Ark. | G. R. Huckaby | 11 |
| Cleburne, Texas | Donald Berry | 103 | Vernon, Texas | Autrey Dudley | 61 | Simpson, La. | Leola Hagan | 8 |
| Crawfordsville, Ind. | Lester Wright | 101 | Eldorado, Ark. | W. P. Osborn | 61 | | | |
| Lake Charles, La. | A. Fusilier | 101 | Coushatta, La. | Clyde O. Cannon | 59 | | | |
| Vivian, La. | M. C. Geuin | 101 | Newellton, La. | Albert E. Nugent | 59 | | | |
| Benton, Ark. | James C. Verdier | 100 | Mangum, Okla. | Burl Glasgow | 58 | | | |
| Atlanta Texas | W. E. Yocum | 100 | | | | | | |

Note: We are sorry that all averages could not be published for August due to the time shortage caused by the General Conference.

HEALED



Today I have only one savior, whom I know as a comforter in time of need. I have found Jesus Christ as sweet in the valley as He is on the mountain top. My experience in the last seven months has made me appreciate even more the greatness of God.

On January 1, 1954, I entered General Hospital in Spartanburg, South Carolina. The doctors and nurses were very much puzzled about my condition as I was covered with blisters from the crown

of my head to the soles of my feet (Job 2:7). I was placed in a private room for observation and where my case could be studied.

During the third day of hospitalization I experienced a close call with death. For fifteen minutes I was unable to breathe, but God was good and allowed my breath.

to return. After medical authorities had completely studied my case they learned that I had "*Era Themiá-multi-Formia.*" My case was only the fourth in medical history since 1911.

During the first twelve days of my confinement, I was completely blind. I learned that one-third of my hair had fallen out. My teeth were at the point of falling out of my mouth and the first layer of skin came loose from my body, and my finger and toe nails were coming out. I had lost over 30 pounds due to the affliction. I was truly in need of the Great Physician.

Now, after seven months, my hair has grown out, I am weighing 147 pounds, and on July 25th, I was able to wear slippers for the first time since becoming sick. Also, after an operation, I am now restored to a portion of my eye sight.

Through all of my experience, my great happiness came through the opportunity of leading a thirteen-year-old boy to the wonderful story of Salvation (Acts 2:38) and winning him to the Lord Jesus Christ, while I was yet in the hospital. To God be all the praise and glory.

Rev. Howard Edwards
Campabello, S. C.



THE TRAGEDY OF WEAK MOMENTS

By ERNEST JOLLEY

Ark. Dist. Conquerors' President

WEAK MOMENTS! Have you ever had them? Who hasn't? I'm sure that all of us wish we could be exempted from our Weak Moments.

Let's go back to the one in the Bible, who through Weak Moments caused him to yield over to the flesh and lose his birthright. There were two brothers, one named Jacob who lived in tents and the other brother who was a mighty hunter of the field.

We see Esau who no doubt has hunted from early in the morning till late that evening. In times previous he would have had his limit of game, but this is one of those days when he hadn't killed a thing.

I see him as he heads towards home, tired, fatigued, hungry, discouraged, but then he begins to lighten up. The odor of pottage has found its way to Esau and he looks over in the direction from where it comes and spies his brother making pottage.

"Oh, how good that smells." How that mess of pottage begins to magnify in the mind of Esau as he stands desirous of some. Isn't it strange how the things of the world can appear to an individual when they are hungry for something to satisfy?

Next, we find Esau gazing at the red pottage saying, *"Jacob, sell me some as you have plenty."*

Let us look at Eve in her weak moments gazing at the Tree of Knowledge of Good and Evil. The result of Weak Moments when Satan said, *"Ye shall not surely die,"* caused you and I to live in the world filled with sin and a depraved condition before God. What caused it? — WEAK MOMENTS. She gazed and listened to Satan and then she ate.

Esau said, *"Sell me some of your pottage, Jacob."* Jacob knew Esau was hungry and he chose a hard bargain.

"How much," cried Esau. *"Your birthright,"* replied Jacob. I can hear as Esau said, *"I am at the point to die, and what profit shall the birthright do to me?"* So in his Weak Moments not counting the cost he sold his birthright. But, read on a little farther. After Esau had finished eating he rose up and he despised his birthright. The TRAGEDY OF WEAK MOMENTS caused Esau to sell his birthright.

Look at Moses in his Weak Moments as he smites the rock instead of speaking to it. God said, *"Speak to the Rock,"* Moses instead smote it. His Weak Moments caused him to be excluded from Canaan.

Let us go back to the time when King Benhadad was sick and told Hazael to go inquire of the prophet if he would recover from his illness. Hazael went and inquired of the Prophet Elisha and asked if King Benhadad would recover. Elisha told him that he would die. Then he began to weep and Hazael said, *"Why weepeth my Lord?"* Then Elisha told him that he would do evil. In his fury Hazael replied, *"Is thy servant a dog that he should do this great thing?"*

So he departed and sure enough it came to pass that on the morrow that he took a thick cloth and dipped it in water and spread it over the King's face so that he died and Hazael reigned in his stead. Again Weak Moments overtook a man.

Remember when he said, *"Is thy servant a dog that he should do this great evil?"* Paul said, *"When man thinketh he stand take heed lest he fall."*

Remember when our Lord told Peter he would deny him thrice. Peter drawing his sword said, *"Not so Lord. I'll die first."* But we see a little further down when our Lord was being led away that Peter in his Weak Moments of fear, said, *"I don't know this man,"* and before long he began to curse and swear saying, *"I know not the man."* — THE TRAGEDY OF WEAK MOMENTS.

But thank God, Peter was awakened to his Weak Moments and went out and wept bitterly. Remember, Esau despised his birthright. Look at Samson in his Weak Moments. The results were he became a slave. Look at David in his weak moments. His results were he lost his sons and was not permitted to build the Temple of the Lord.

Let us look to our Great Example our Lord Jesus Christ. When on the Mt. of Temptation, Satan knew Jesus had fasted forty days and he figured in our Lord's weak moments he would catch him off guard. But Jesus replied, *"It is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God."*

Jesus was victorious over his weak moments. As the scriptures read, *"He was in all points tempted yet without sin."* So may God help us to be established in the word that we may be on guard against our Weak Moments.

The Hair Question

(Continued from page 3)

Dishonor To Her Husband, And Hence To Her God For A Woman To Wear Her Hair Short.

THE WEARING OF A VEIL OR HAT

Let us further note that Paul is not necessarily dealing just with husband and wife; But he speaks in a broader sense of man and woman. Not only are wives to be under subjection to their husbands, but daughters to fathers. God wants a woman to fill a woman's place and for a man to fill a man's place. *Longhair Is A Sign Or Symbol Of Subjection On The Woman's Part. Bobbed Hair Is A Symbol Of Rebellion.*

In studying the eleventh chapter of I Corinthians, the question is often asked, "What About The Wearing Of A Veil Or Hat"? May we answer and say that it was the custom of Eastern women, then as well as today to wear a veil in public. Only lewd women were seen outside their homes without a veil. This was the established custom of these countries, and as we have said before, such customs continue in many places even today. *But The Covering Or Veil That God Intended Women To Wear Regardless Of Country Or Custom, Has Been Her Long Hair.*

For proof let us note I Cor. II:15. "*But If A Woman Have Long Hair, It Is A Glory To Her, For Her Hair Is Given Her For a Covering.*"

The center reference rendering in my Bible (Scofield) of the word *Covering* is *Veil*. The same is true in the Strong's Concordance, Greek Dictionary, word No. 4018. The word, "*Covering*," in the original Greek was "*Peribolaion*", which means "Something thrown around one, that is a mantle, veil, covering, vesture. Therefore, in the light of this, I Cor, II:15 could read, "*For Her Hair Is Given Her For a Veil*".

HOW LONG IS LONG HAIR?

Another question that we hear quite often is, *How Long Must Hair Be To Be Considered Long*. Invariably, and we speak frankly, and perhaps even bluntly, we have found that such questions are not asked in sincerity. But those who ask them, many times, are seeking a loop-hole or excuse to escape the responsibility of Bible teaching.

Let us answer as briefly and to the point as possible. In Paul's teachings on this subject, as found in the eleventh chapter of I Corinthians, only three lengths of hair is mentioned.

(1).- *Long Hair.*

(2).- *Hair That Has Been Shorn.*

(3).- *Hair That Has Been Completely Shaven.*

To clarify all doubt, let us turn to the Dictionary and define the lengths of hair given here. *First* . . . let us look at the word *Shorn*. Which according to Winston, is the past participle of the verb *Shear*. Which means to *Cut*

Or Clip Something From. To Use Cutting Or Clipping Scissors, Shears Or The Like.

The definition of the word *Shaven* means *To Cut Closely, To Skim Along Near The Surface.*

Therefore long hair, as God intends the word to mean, "*Is Hair That Has Never Been Cut, Clipped, Burned, Broken Or Touched By Scissors, Shears Or The Like, Completely Natural, Untouched By Any Instrument.*" For in the light of this, what is the difference whether a person cuts an inch, or a foot or two feet from their hair. It is still considered shorn.

Perhaps this may be a hard statement, but I speak in the fear of God and out of love for God and his cause. *Let's Not Play The Part Of A Hypocrite.* I know that it is possible to thin out part of your hair, to cut off some, and still have enough to do up, and give the appearance of long hair. You may fool your pastor, and you may fool the church, *But, Sister, God Is Not Fooled.* If you are going to live for God, why not be all out for him. *Why Try To Hold To The God Of Fashion And Society And The God Of Heaven At The Same Time.* Don't you know that you will lose the respect of both, and in the end lose your soul?

A touching illustration in connection with this thought, is regarding the woman in Luke 7:37-38, who washed the feet of Jesus with the tears from her eyes and dried his feet with the hair of her head. She could never have rendered such a beautiful mark of utter surrender, of love and devotion, had she been a modern woman with short hair.

Furthermore, if the painting we see today of Christ and his disciples accurately portray the fashions and customs of their day, then the male disciples of our Lord wore their hair a lot longer than some Pentecostal women today. They were men and were required to wear their hair short. The same could be said of Paul. His hair would be much longer than the majority of women's hair today. Yet, it was this same Paul that declared that it was a dishonor to God for men to wear their hair long. Therefore, if in New Testament times hair for men that reached down to the shoulders was considered short, then long hair for the women must have been hair that had never been cut. A study of contemporary history readily shows us that the artists who painted these pictures were acquainted with fashions and customs of those times.

BECAUSE OF THE ANGELS

Let us study this question from another angle. Note I Cor. 11:10—Quote: "*For this cause ought the woman to have power on her head because of the angels.*"

Let us note the center reference for the word "*power*." The Scofield Bible renders the word, "*Authority*." Or the sign of the husband's authority.

To further clarify this passage let us quote from the Weymouth Translation. "*That is why a woman ought to have on her head a symbol of subjection.*"

The Moffatt Translation of the Bible renders it somewhat the same, "*Therefore in view of the angels, woman has to wear a symbol of subjection.*"

Therefore, in the light of this, a woman's long hair is a sign or symbol of not only her subjection to her husband, but also to her God.

But what of the Angels, and why does Paul say, *because of the angels*? Let us remember that many of the angels of God fell. Lucifer, now known as Satan, which was one of the brightest angels in heaven fell. They did not commit adultery. In view of the glory and riches of heaven they did not steal. The two sins that caused the Angels to fall were *pride* and *rebellion*. Read Isaiah 14:12-17. Stubborn self-will is the cause of rebellion. Seemingly of all the sins that man commits, God deals more harshly with the sin of rebellion than all the others combined. Samuel in speaking to Saul, reminded him *that rebellion was as the sin of witch-craft*. We know that God in dealing with witches, refused to allow them to live in the land, but gave express orders to destroy all such. May we say as soberly as we possibly can, *that after a woman has come into the knowledge of the above truth, and then out of stubborn self-will refuses to comply, she is guilty of the same two sins that caused the angels to fall. Pride . . . and . . . rebellion.*

Pride, lest the world laugh and call her queer. *Rebellion*, not only against man, but against the will of Almighty God. If God spared not the angels that sinned, take heed lest he spare not thee. Mark this word: You might as well say good-bye to the favor of God and spirituality.

But returning to the thought of the angels; surely they are constant spectators of our lives. Some Bible authorities hold that when a woman with bobbed hair, kneels to pray in open defiance and rebellion against the constituted authority of God, refusing to occupy the place God has assigned her, that the Angels are tempted to rebel against authority also.

PAUL'S APPEAL TO LOGIC

In his discussion of this question, one will note that first, Paul spoke of the subjection of a wife to her husband, and hence to her God. But he goes further. He appeals not only to the fact of God's attitude, but he appeals to one's common sense and better judgment, and also to nature itself. He says in verses 13, 14, 15, "Judge in yourselves, is it comely that a woman pray unto God uncovered."

Doth not even nature itself teach you, that if a man have long hair it is a shame unto him.

But if a woman have long hair, it is a glory to her. For her hair is given her for a covering.

If a man, regardless of who he is, preacher, laity, deacon, would come into the pulpit with his hat on, we would raise our hands in holy horror. Our conscience, our sense of decency and propriety, our reverence and respect to God and his house, teaches us that for a man to preach, or pray, or even to come into the house of God with unbarred head, would be the height of disrespect toward God. That such a deed would dishonor God.

Can we not plainly see in the light of scriptural teachings, that it is just as disrespectful, disgraceful, and

dishonors God and man for a woman to pray, to prophesy, or even stand up in church and sing with short hair; she has no covering!

Note again carefully the basis of Paul's reasonings. (1).-God tells us that it is not proper. (2).-Our better judgment tells us. Paul says, *judge in your selves, is it comely*. (3).-And finally nature itself tells us. A threefold voice, God, conscience and Nature, teaching us the shame of the matter.

But some one will say, *what does nature teach*? The answer is simple. Man's hair by nature, is short and coarse; whereas a woman's hair is thick and fine and extremely abundant. A great many men lose their hair, many of them in their youth. *But how many bald-headed women have you ever seen*? Is this not proof that nature has made a difference between man and woman.

BOBBED HAIR AND THE LORD'S SUPPER

I fear that the average reader of the eleventh chapter of I Corinthians misses the full import of Paul's teachings. Let us note that this entire chapter is dealing primarily with *Christian Order and the Lord's Supper*. Doubtless, one of the most sobering instances in a Christian's life, or at least it should be so, is when he or she raises the cup of communion to their lips, realizing that this cup signifies the broken body and blood of our Lord Jesus Christ. It is time for heart searching. A time when motives and thoughts and the secrets of one's heart and life should be weighed and weighed carefully. You are standing on holy ground, a place of blessing if you are worthy, a place of cursing if you are unworthy. Paul says in verse 27 of this same chapter, "*Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*"

Then in verse 29, "*He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*"

Then in verse 30, Paul says, "*For this cause many are weak and sickly, among you, and many sleep.*"

You ladies that insist on cutting your hair, think seriously for just a moment. Remember Paul mentions three voices that are speaking to you, warning you that cutting your hair is wrong.

- (1).-The voice of God tells you.
- (2).-Your own conscience and better judgment tells you.
- (3).-Even nature itself teaches you.

And again remember that even the angelic host of heaven are affected. Because it was through this same sin of *rebellion* that many of their number fell.

Dear Sister, in all humility let me ask you, *how can you approach the cup of communion, the body and blood of our Lord Jesus Christ, and in such a condition of open defiance and rebellion, not eat and drink damnation to your own soul*? And furthermore, if you are unworthy to take communion, do you think for a moment that you would be worthy to go up in the rapture if Jesus should

come. This is a matter of life or of death, of eternal salvation or eternal damnation.

IF ANY MAN SEEM TO BE CONTENTIOUS

And so we come to Paul's final statement on this question. And I quote verse 16. "*But if any man seem to be contentious, we have no such custom, neither the churches of God.*"

To the carnally minded, seeking a loop-hole, this verse of scripture has become a snare. They wrest or twist it to their own destruction. Their argument runs somewhat as follows: "Oh well even Paul said, we have no custom to compel a woman to wear her hair long. It's merely a matter of individual interpretation or taste.

How absurd. Again we say if we seek hard enough it is not too difficult to find a loop-hole, where-by we might escape the responsibility of Bible teaching.

Let us quote again Paul's statement and note what he actually said. "*But if any man seem to be contentious, we have no such custom, neither the churches of God.*"

No custom of what? What was the custom for women's hair in early New Testament Churches. The answer can be plainly seen. *The custom for women's hair in the early New Testament church was for them to wear it long, not to cut their hair.* Bobbed hair as far as the world and fashion is concerned is very new. Having become universally accepted only in the last thirty or forty years. No custom of short hair was allowed for women in New Testament churches. Such custom was never recognized. Short hair is unscriptural and an utter reproach to New Testament Christianity.

But to refute any ground for argument, let us examine this 16th verse of I Corinthians as given by the Moffat Translation of the Bible. (Quote) *If anyone presumes to raise objection on this point. Well, I acknowledge no other mode of worship, and neither do the churches of God.*

And last of all, do you think for a moment that Paul would write fifteen verses of scriptures, condemning the cutting of women's hair, telling of the shame and reproach of such a condition, and then end his discussion by denying the whole matter. *Such an interpretation is doing violence to God's word.* Wresting scriptures from their context and setting, and seeking to make them mean something altogether different from what the Apostle intended them to mean, is worthy of judgment.

THE REASONS WHY

GODLY WOMEN SHOULD HAVE LONG HAIR

- (1).-The first reason is, *that long hair is a woman's glory.* Note I Cor. 11:15. The word *glory* . . . as given in the original Greek means *dignity, honor, praise, worship.*
- (2).-It marks her as a woman of a meek and quiet spirit. Showing her subjection to recognized authority. That she knows her place as a Godly woman.
- (3).-Because it is a dishonor to her husband, her father and her God to pray with uncovered head. (Note her hair is her covering.)
- (4).-Because it was the recognized custom of the New

Testament Church in Paul's day, and of our United Pentecostal Church today. Surely any thoughtful Christian wants to walk in harmony with the church.

- (5).-Because it is a shame for a woman to have short hair.
- (6).-Because of the Angels. Some of them fell through the sins of *pride* and *rebellion*. They refused to occupy the place God ordained for them. Think of the Holy Angels of God who are constant spectators of our lives.
- (7).-Because God tells a woman that it is wrong to cut her hair.
- (8).-Because a woman's conscience and better judgment tells her it is wrong to cut her hair.
- (9).-Because even nature teaches that it is a shame for a woman to have short hair.
- (10).-Because the Bible teaches us not to conform to the image of this world, but to be transformed. Surely every Godly woman knows what the world considers the image or ideal of womanhood today. Their ideal has frizzled hair and painted face. They have traded virtue for sophistication, honor and self-respect for popularity. *Jesus said, if you are ashamed of me and my words, in this sinful and adulterous generation, I'll be ashamed of you before my father and his holy angels.*

Ladies are you ashamed of your mark of virtue, your dignity, your praise, your honor, your long natural hair?

- (11).-Because it is a stumbling block to others for a Christian woman to cut her hair. The world knows our Pentecostal standards, and when sinners come into our services and see those taking part who are not measuring to these standards, it causes them to lose confidence in the church.
- (12).-Because of one's spirituality. I do not believe a woman can know these facts and be spiritual if she cuts her hair. *Mark these words, never will you find a really spiritual woman with short hair.*
- (13).-Because of your personal prayer life. It is a shame for a woman to pray with short hair. You may not need God now; but one day you will need him more than any thing else in the world. Perhaps in sickness, your baby, your husband, yourself. In death, in distress, *how will you be able to kneel before him in sincerity with your short hair, a very banner of rebellion, mocking Him even as you try to lay hold of him in prayer.*

You have defied the teachings of the Pastor, the church, the Bible, your own conscience, of Nature itself, the angelic host of heaven, and finally God himself, to maintain your way.

- (14).-Because of the sacrament. Approaching the cup of communion in such a condition. Anything that would separate us from the cup of commun-

ion, making us unworthy, separates us from God and His care. *What does the favor of God mean to you? Does it mean more than the world? Remember this, Once you have become a member of the Pentecostal Church, you are forever spoiled as far as the world is concerned.*

(15).-And last, in this day of spiritual peril, of lukewarmness, when many are succumbing to the wiles of the world. When it seems that atomic destruction will be the earth's sad lot. When Jesus may appear in the clouds of glory at any moment. *How can you afford to take chances?*

God's humble people do not have to be hounded to be made to live Holy. They are glad to be obedient to His word. They love God.

QUESTIONS THAT ARE OFTEN ASKED

(1).-*What about my little girl, should I cut her hair?*

Answer: Little girls soon grow up to be young women. The training that you give your child now will determine, in a great measure, the kind of woman she will be. Whether she will grow up to be a Christian, or a modern twentieth-century creature doomed to despair. You are the mother. That character will be molded by you. Your example and teaching will determine in a great measure the outcome of your child's life. *Mother, you will be responsible before God. For the child's sake, her future and eternal welfare, don't cut that child's hair.*

(2).-*Does God have a double standard? One for the young and one for the old?*

Answer: Surely no one should have to ask such a question. Common sense teaches us that God's standard is the same to all. Young and old, rich and poor. *Don't let the devil deceive you into believing that just because you are young, that God has, or will judge you by a different standard. Only a slight knowledge of the word of God teaches us the foolishness of such a contention.*

(3).-*How shall I fix my hair?*

Answer: The Bible does not give specific instructions on how to fix or do up your hair. But it does tell you not to cut your hair. My answer would be that a woman's hair looks a lot better done up. And if allowed to grow to its full length, it will have to be done up. But let it be decent, sensible, modest, as becometh a sincere Christian, professing holiness.

(4).-*Is it wrong to thin my hair?*

Answer: Long hair is hair that has never been touched by any instrument. What is the difference between cutting or thinning or shaving or shearing or burning or breaking or what ever method women use. *You are cutting your hair are you not? Why seek a loop-hole? Why invite trouble? Why live so near the edge? Make the consecration and God will bless you.*

Foreign Missionary Report

(Continued from page 13)

OREGON

| | |
|--|-------|
| Bend, Harriet Marling | 35.00 |
| Portland, United Pentecostal Church | 62.13 |
| Springfield, United Pentecostal Church | 10.00 |

PENNSYLVANIA

| | |
|--|-------|
| Sunbury, Calvary Tabernacle | 52.30 |
| New Paris, First Pentecostal Church | 6.85 |
| Hollisopple, Apostolic Gospel Church | 12.42 |
| Swissvale, Calvary Apostolic Church | 75.50 |

TENNESSEE

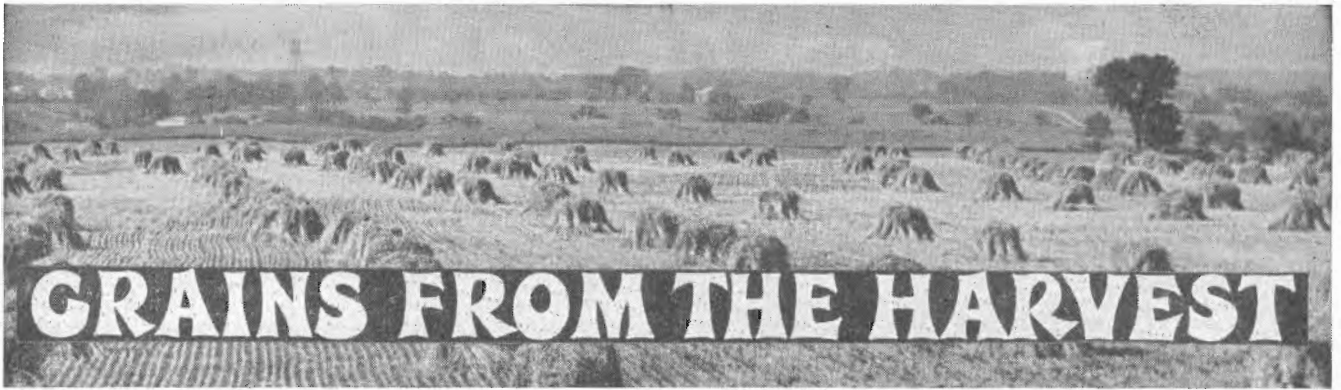
| | |
|---|--------|
| Bemis, Bemis Pentecostal Church | 180.00 |
| Camden, Bethel Pentecostal Church | 7.20 |
| Howenwald, First Pentecostal Church | 100.00 |

TEXAS

| | |
|--|--------|
| Texas District | 300.00 |
| Batson, Pentecostal Church | 20.00 |
| Allison, United Pentecostal Church | 6.06 |
| Alto, Mrs. J. E. Collier | 10.00 |
| Alto, United Pentecostal Church | 14.80 |
| Baytown, Peace Tabernacle | 119.23 |
| Beaumont, The Glory Tabernacle | 100.07 |
| Bolling, United Pentecostal Church | 99.22 |

| | | | |
|--|--------|---|--------|
| Bon Wier, United Pentecostal Church | 10.00 | United Pentecostal Churches Liberty, North Heights Tabernacle | 7.56 |
| Borger, United Pentecostal Church | 12.50 | Lubbock, United Pentecostal Church, Ladies Aux. | 11.35 |
| Brownwood, United Pentecostal Church | 2.00 | McCamey, Mrs. Hugh Hall | 12.50 |
| Bryan, United Pentecostal Church | 16.31 | Marshall, First Pentecostal Church | 30.30 |
| Cleburne, First Pentecostal Church | 18.31 | Memphis, United Pentecostal Church | 15.00 |
| Cleveland, Shady Grove Pentecostal Church | 10.00 | Monahans, United Pentecostal Church | 2.50 |
| Clute City, United Pentecostal Church | 25.00 | New Braunfels, United Pentecostal Church | 19.67 |
| Council Grove, United Pentecostal Church | 17.86 | Newton, Rev. and Mrs. E. F. Martinez | 25.00 |
| Dalhart, United Pentecostal Church | 7.20 | Odessa, United Pentecostal Church | 5.00 |
| Dallas, Emmanuel Pentecostal Church | 25.00 | Orange, Pentecostal Gospel Lighthouse United Pentecostal Church | 22.00 |
| Deadwood, United Pentecostal Church | 30.00 | Orange, Pentecostal Gospel Lighthouse United Pentecostal Church, Ladies Aux. | 23.79 |
| Denison, W. D. Emberlin | 13.33 | Ore City, Pentecostal Church | 100.00 |
| Diboll, United Pentecostal Church | 25.00 | Pampa, W. H. Butcher | 31.00 |
| Dumas, United Pentecostal Church, Ladies Aux. | 20.00 | Pampa, United Pentecostal Church | 5.00 |
| El Paso, The Valley United Pentecostal Church | 12.50 | Pasadena, Pentecostal Assembly in Christ | 12.50 |
| El Paso, Gospel Tabernacle | 47.17 | Port Arthur, Faith Tabernacle, Ladies Miss. Circle | 41.15 |
| Fort Worth, First United Pentecostal Church | 30.88 | Port Arthur, First Pentecostal Church | 273.00 |
| Garland, United Pentecostal Church | 24.26 | Ranger, United Pentecostal Church | 76.60 |
| Grand Prairie, N. J. Bagwell | 27.81 | Rising Star, Mt. Top Church | 10.47 |
| Gretna Bayou, United Pentecostal Church | 5.00 | Rosenberg, United Pentecostal Church | 5.00 |
| Hawley, United Pentecostal Church | 27.17 | Rye, First United Pentecostal Church | 10.11 |
| Houston, Gospel Truth Pentecostal Church | 3.29 | Sherman, First Pentecostal Church | 2.70 |
| Houston, East Pentecostal Church | 129.13 | Sherman, First Pentecostal Church, Eagle Bible Class | 80.00 |
| Humble, United Pentecostal Church | 26.00 | | 15.00 |
| Lamesa, Chester L. Abbott | 44.00 | | |
| Lamesa, United Pentecostal Church, Junior Department | 20.00 | | |
| Liberty, Hardin & Moss Hill | 5.00 | | |

(Continued on page 23)



Charleston, S. C.—We are glad to report that a new church of our faith has been established in this city. The Lord is blessing and we invite those in or around Charleston to worship with us. If you have friends or relatives in this vicinity please have them referred to us that we may contact them. The church is located on Graham street.

George Morrow
Rt. 7 Box 850
Charleston Hts., S. C.

Ripley, Mississippi—We have just closed a very successful revival near this city and the Lord blessed in a wonderful way. Sixteen were baptized and eight received the Holy Ghost. This is a new work and we had forty-seven in Sunday School on the second Sunday. We desire the prayers of the Herald readers that we might be able to secure a building in Ripley to care for our people.

Thomas J. Flake, *pastor*

Bogalusa, Louisiana—We are glad to report the good results we had in a recent revival at the Berry's Creek Church. God moved in a wonderful way all through the revival with eighteen receiving the Holy Ghost and many being baptized in Jesus' name. Fred E. Barney and wife from South Bend, Ind. were the evangelists. Sister Barney and Aubrey Staton presented special singing each night and were a blessing. We can highly recommend these evangelists to any church.

Martin Mizell, *pastor*
Genelda Broch, *reporter*

Paris, Illinois—We have just closed a two weeks revival with Brother and Sister Bobbie Koonce of Neoga, Ill. Three were baptized and five were filled with the Holy Ghost. This revival has made a great change in our church.

Robert Ingram, *pastor*

Vincent, Alabama—We would like to report that God has been blessing us here at Revival Tabernacle. We just closed six weeks of special services in which five were baptized and one was reclaimed. G. P. Richard was the evangelist who was assisted by Annie Mae Jones and Husband. We have no pastor at the present time so

we desire the prayers of God's people that He will help us as we try to do our best for Him, until we have some one to lead us as our shepherd.

Mrs. W. A. Taylor, *reporter*

Morehouse, Missouri—We recently closed a successful revival with Brother and Sister Broadhead of Jackson, Mississippi. Sixteen were filled with the Holy Ghost and one was baptized. We can highly recommend these evangelists.

E. J. Kerr, *pastor*

Royal Oak, Michigan—On July 5th we were privileged to have an all-day service at Christ Church "Apostolic" in which the presence of God was manifest and where many people enjoyed a precious time of fellowship. Space will not permit to relate all the good things that happened throughout the day, but since it was devoted to the Conquerors we can say that it was certainly blessed of the Lord. Brother Bill Starr, Michigan District Conquerors President spoke in the morning service and brought a timely message, after which dinner was served in the church dining hall. Brother Calvin Rigdon, General Conquerors President, spoke in the evening service and brought a wonderful message. It was a wonderful conclusion to a wonderful day in which many songs were rendered and many instrumental numbers were played. We will long remember the blessings of the Lord that fell upon us this day.

C. C. Kirby, *pastor*
Marilyn Gazowsky, *reporter*

Little Rock, Arkansas—After seven years on the Evangelistic field we have taken over the pastorate of the South Highland Pentecostal Church, 27th and Lewis streets, in Little Rock, Arkansas. God is blessing in our regular services for which we are very thankful. We wish to extend to all of our friends throughout the United States an invitation to visit with us when passing through Little Rock. It is with a great deal of joy that we announce the blessings of God upon the radio ministry here. Twice on Sunday we are broadcasting this glorious Pentecostal Truth. The time is 7:15 a.m. and 10:30 p.m. The station is KGHI, 125 kc, Little Rock. We sincerely ask that all of God's people remember us in prayer as we labor for God in this part of His vineyard. The fellowship of the brethren of our United Pentecostal Church has been a great encouragement to us throughout the years and we are believing God for a great revival in this section of the nation. Please pray for us.

Marvin A. Hicks, *pastor*
Charles Greene, *sec'y-treas.*

Iola, Illinois—The Lord has just blessed us with a fine revival meeting with Evangelist and Mrs. Edward J. Kelley, of Jonesboro, Arkansas, in which four people were filled with the Holy Ghost, for which we are humbly grateful. We were also blessed in a Sunday School drive. We reached our goal and set a new record attendance of 241. This good success encourages us to set new goals and march on in the work of our Master.

Hira Byers, *pastor*

CHRISTMAS CHEER FOR THE MISSIONARIES

Christmas will soon be here, and we are sure you all want to try and share our joys with those that will be far away from home when Christmas day arrives. For the past few years we have been able to send approximately thirty dollars to each of our Missionaries extra, and especially for Christmas. Will you please send your offering for this purpose to either of our officers, designated for the CHRISTMAS FUND. It is not necessary to designate it to any missionary, but just to the "Christmas Fund," and we divide it equally between all. Each share alike. I am sure you want to help in this. Remember, it must reach our office by November 30th, in order to be sent out in time for Christmas. If it comes later, it will be used as regular support. Thanks and God bless you all.



Information Please . . .

R. V. Reynolds Winnipeg, Canada



(Continued from September issue)

11. QUESTION: *Please explain 2 Thess. 2:3. If anti-Christ is first to be revealed are we not to be looking for anti-Christ first before we can look for the rapture? How could the rapture take place now?*

ANSWER: The order of events that will take place can easily be understood if we read carefully verses 7 and 8. Here we see that Antichrist will not be revealed as long as the mystery of iniquity is being held in check by a restraining force. That restraining force is the Holy Spirit in the church. Therefore the Holy Spirit must first be withdrawn and the church raptured before Antichrist can be revealed.

"That day" in verse three, is not the rapture of the church but the revelation of Christ. Read the preceding chapter, verse 7 to 10. This is what is referred to in the third verse of the second chapter.

The order of events is clear: first, Christ comes to rapture His saints; secondly, Antichrist is revealed; thirdly, the revelation of Christ when He comes and destroys Antichrist.

12. QUESTION: *Is it necessary that a person being baptized according to Matt. 28:19 be baptized over in the name of Jesus?*

ANSWER: Most certainly. Let me draw your attention to the fact that you are not baptized according to Matt. 28:19 until you have been immersed in the Name of Jesus. It is one thing to repeat what Jesus said and an entirely different thing to obey what Jesus told them to do. Jesus said to baptize in the "Name" not "Names." What is that Name? In Eph. 3:15 we read that the whole family bear the Name of Jesus. The apostles always baptized in the Name of Jesus. They obeyed the Lord; they were not mistaken! Remember you are not baptized until you are baptized Scripturally.

13. QUESTION: *What are the correct words to use when baptizing? Since Jesus is His name, should we not leave out all titles, and baptize in the name "Jesus" only?*

ANSWER: Let us answer the latter part of the above question first. This can be easily answered from the Scripture. Did the apostles use any titles with His Name "JESUS" in baptizing? It is quite evident that they did. In Acts 2:38 they baptized in the

name "JESUS CHRIST." In Acts 8:16 they baptized in the name of "LORD JESUS." Also see Acts 10:48 and Acts 19:5. It is also evident that they used only two titles with His Name: "LORD" and "CHRIST."

Of course the all important thing is that they are baptized in the name Jesus. No other way of baptizing is correct, scriptural, and acceptable in His sight. Jesus is His saving Name — His only Name. There is no other name given under heaven among men whereby we must be saved.

The use of the titles is quite optional and it does not affect the baptism whether they are used or not. However, when we understand the meaning behind the two titles used by the apostles we will be inclined to use them also. The title "Lord" in the original means Jehovah and reveals His Deity; the title "Christ" stands for Messiah and reveals His Humanity. Therefore in the use of these two titles we bring out the thought that He is both God and man.

The following words may be recommended for use in baptizing: "Upon the profession of your faith and in obedience to the Word of God, I baptize you in the Name of the Lord Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

14. QUESTION: *We know that we are very close to the coming of Jesus. Who will go up in the rapture? What are the necessary qualifications to make us ready?*

ANSWER: This is an extremely important question and one which affects us all. The only way it can be answered is to allow the Scriptures to do it. Please look up and read carefully each reference.

1. Ephesians 5:27—In this Scripture we read that it will be a glorious church without spot or wrinkle that will be raptured.

2. I Thessalonians 4:16—Those who are "in Christ" will be raised.

3. I Corinthians 12:13—It is the Holy Ghost which places us in the body which is His church. This places us "in Christ."

4. Romans 8:11—In this Scripture we read that it is the Holy Ghost who will quicken our mortal bodies. Without the Spirit then we cannot have hope of the rapture. Also see the parable of the Ten Virgins in

the 25th chapter of St. Matthew's Gospel.

5. Acts 15:14—Jesus is taking a Gentile bride for His Name. What is His Name? Jesus. This means then that we must have His Name as the whole family has that name. See Ephesians 3:15. This means that we must be baptized in Jesus name.

6. Hebrews 12:14—We must be holy. Read also Matthew 5:8.

7. Hebrews 9:28—We must be looking for Him.

8. Genesis 5:24—Enoch a type of the church walked with God. This tells that we must also walk with God.

If you can meet the above qualifications you are ready for the rapture. If you cannot, you had better start to get ready now.

15. QUESTION: *Please explain I John 5:16. What is the sin unto death?*

ANSWERS Without a doubt this sin is the same sin as in Mark 3:28-30 and Hebrews 6:4-6. It is the unpardonable sin which is blasphemy against the Holy Ghost.

It may come about by the rejection of the Spirit until He speaks no more or it may be a definite act of blasphemy, or attributing to the Devil the workings of the Spirit.

Actually it is more a state of heart than a single act. The individual who has committed this sin has no longer any desire for spiritual things nor is concerned regarding his soul. If one is convicted or concerned then it is a sure sign that he has not committed this sin.

The reason for not praying for such a one is simple. Salvation from beginning to end is the working of the Spirit in the heart. When the Spirit no longer is working with the heart of a man it is utterly useless and hopeless to pray for him. It is impossible to pray in the Spirit under a burden for him. If we are able to pray in the Spirit under a burden for him it is a good sign that he has not committed this sin.

NOTICE

"All men stationed at Harlingen Air Force Base, Harlingen, Texas, are cordially invited to services at the Faith Tabernacle Pentecostal Church, La Feria, Texas." —Rev. Tommie Stevens, Pastor, Phone 5554 La Feria, Texas.

NOTICE

Send all Foreign Missionary offerings, to either of our offices, payable to Wynn T. Stairs, or the Foreign Missionary Department. If you live in the United States, send it to 3645 South Grand Blvd., St. Louis 18, Mo. If you live in Canada, send it to Saint Stephen, N. B. Canada.

FIVE CHURCH and RADIO FAVORITES

(Piano-Voice Arrangements)

— by —

ENOCH M. THATCHER

Modern Gospel Song Writer

* * * * *

IF THE TRUMPET BLOWS TODAY
I'LL WALK ARM-IN-ARM WITH JESUS
THE WORLD DOESN'T HAVE A SINGLE
THING FOR ME

JESUS IS THE SAME TODAY

THEN JESUS WILL DRY AWAY YOUR TEARS

* * * * *

Each song a separate folder—Each song a special number
25c each — Five for \$1.00 — Postage Prepaid

— Publishers —

GOSPEL SONGS OF THE AIR

424 Book Building

Detroit 26, Michigan

FOR SALE

New four room cottage on the beautiful Tennessee District Camp Ground at Perryville, Tennessee. This cottage is completely furnished with electric heat, cooking facilities, refrigeration, etc. Priced at only \$1500. If interested in buying write:

Rev. M. B. Ellis,
27122 Dartmouth
Royal Oak, Michigan.

Some call the Christian's morals a severity,
While some call old notions "fudge";
But God's Book sounds forth with clarity
And His standards will not budge.

—Richard M. Canfield

NOTICE

Janet Ely is no longer connected with the Foreign Missionary Department in any way.

FOREIGN MISSIONARY REPORT

(Continued from page 19)

| | |
|---|-------|
| Texarkana, First Pentecostal Church | 47.47 |
| Tyler, First Pentecostal Church | 23.35 |
| Vernon, United Pentecostal Church | 19.84 |
| Victoria, The Pentecostal Church | 7.60 |
| Vider, North End Pentecostal Church | 17.70 |
| Waco, Mr. and Mrs. W. D. Blackstock | 5.00 |
| Waco, First Pentecostal Church | 25.00 |
| Walnut Springs, United Pentecostal Church | 21.02 |
| Winnsboro, United Pentecostal Church | 7.99 |
| Yorktown, Kenedy Church | 15.00 |

VIRGINIA

| | |
|---|-------|
| Huntington, Twenty-Fifth Street Pentecostal Church .. | 41.42 |
| W. Hopewell, Apostolic Gospel Church | 28.39 |

WASHINGTON

| | |
|---|-------|
| Puyallup, Jesus Name Pentecostal Tabernacle | 15.30 |
| Seattle, Robert Brinkman | 2.00 |

WEST VIRGINIA

| | |
|--|-------|
| Charleston, First Pentecostal Church | 17.00 |
| Chesapeake, Chesapeake Apostolic Sunday School | 25.00 |
| Harrisville, Apostolic Church | 20.00 |
| Morgantown, Riverside Apostolic Church | 50.16 |
| Morgantown, Sabraton Apostolic Faith Church | 17.00 |
| Plaestine Wirt Co., Roy Owens | 4.00 |
| Parkersburg, Apostolic United Pentecostal Church | 40.00 |

WISCONSIN

| | |
|--|-------|
| Ashland, Calvary Tabernacle | 20.00 |
| Cochrane, Full Gospel Assembly | 41.72 |
| LaCrosse, Apostolic Tabernacle | 9.24 |
| Marshfield, Apostolic Church | 20.00 |
| Milwaukee, Elim Tabernacle | 50.00 |
| Oshkosh, Apostolic Gospel Church | 10.00 |
| Racine, Bethel Tabernacle | 16.15 |
| River Falls, Apostolic Church | 10.00 |

WYOMING

| | |
|---|--------------------|
| Superior, United Pentecostal Church | 13.79 |
| Total Missionary Offerings | \$15,821.06 |
| Cash received for U.P.C. Missionaries | 12,282.61 |
| Given directly to U.P.C. Missionaries | 3,437.26 |
| Designated to NON-U.P.C. Missionaries | 101.19 |
| TOTAL | \$15,821.06 |

**MEXICO GENERAL CONFERENCE TO BE HELD
IN OCTOBER**

The Mexico 20th General Conference will be held in the city of Torreon from October 24th through October 31st. This conference will also mark the fortieth anniversary of the outpouring of the Holy Ghost in Old Mexico. Among many other activities of the conference there will be special lecturing to the ministry and also the laity concerning the Holy Spirit. Many visitors from the states and from the country of Mexico are expected. We extend a hearty welcome to all those of like precious faith.

Jose Ortega A. General, Sec'y.
Felipe Rivas H. General, Supt.

NEW DEADLINE

NEW DEADLINE FOR ALL HERALD MATERIAL

Due to the enlargement of the Pentecostal Herald and more time needed for publishing, it has become necessary for us to ask all those contributing material to have all such material in our hands no later than the 8th of each month. We will appreciate the cooperation of all those who are responsible for the Sunday School averages, Field Reports, etc., in their local church.

The editor.

**SISTER MARIE PESSING REPORTS
GOOD RESULTS FROM HOME
MISSIONARY EFFORTS**

I am very proud of what God has done through our personal work in local churches. We feel that we are fulfilling the 14th chapter of Luke. God leads me to organize missionary groups among the sisters. We teach them for two weeks each afternoon, and sometimes in the evening services. It has resulted in a new consecration and revivals in many churches. Brother South, the pastor of the church in Durant, Oklahoma, reports that they have 17 sisters going from house to house from Monday to Saturday each week. They have already distributed thousands of tracts and have placed tract racks in public places.

Sisters' personal workers groups have also been organized in Claremore, Oklahoma, and in several churches in Arkansas and Texas and are reporting good results. Personal work is the key to reaching many lost souls in America in this day, and hour.

Note: I can certainly verify the good results from such personal work. We suggest that the pastors organize such groups in their church and see for themselves the blessing of God upon these efforts. —S. R. Hanby

**Start Giving Regularly
for Home Missions
Tomorrow May Be Too
Late To Save Your
Perishing Neighbor**

A BOOK YOU NEED!

**THE RESURRECTION AND
NEW BIRTH**

By I. W. Erwin

APOSTOLIC DOCTRINE

"Give One To A Friend"

35c each; 3 for \$1.00

PENTECOSTAL PUBLISHING HOUSE

3645 So. Grand Blvd., St. Louis 18, Mo.

Selling the 1955 Christian Home Calendar

Each year more people experience the pleasure and satisfaction of selling and distributing this lovely calendar in their community. And it sells easily! A quick examination of the calendar convinces a person that it is something needed in the home, and most people buy additional copies for Christmas gifts at the suggestion.

MANY OUTSTANDING FEATURES

FRONT COVER — Beautiful full-color reproduction of Coleman's famous painting, "Christ with Mary and Martha."

FAMOUS RELIGIOUS PICTURES — Twelve lovely lithographed pictures in color — one on each month. Suitable for framing.

STORIES OF THE PICTURES — Each concise and complete. Adds much to the educational value of the calendar.

SCRIPTURE VERSE — Carefully selected to endow each day with a helpful, inspiring thought.

MOON PHASES of each month.

CALENDAR PADS in easily read numerals; also preceding and succeeding month pads for quick reference.

BIBLE READING FEATURE — On each month is presented a Scripture reading feature, "How to Read the Bible Through in a Year," with references to read each day.

FOREIGN LANGUAGE EDITIONS — This calendar is also printed in Swedish, German, Norwegian, and Spanish, and is the only calendar published in foreign languages.



QUANTITY PRICES

English Editions

Single copy, 35c; 3, \$1; 12, \$3.50; 25, \$7; 50, \$12.50

Foreign Language Editions

Single Copy, 40c; 3, \$1.10; 12, \$4; 25, \$7.50; 50, \$13.75

| | Cost | Sell For | Profit | Cost |
|---------------|---------|----------|---------|---------|
| 100 Calendars | \$22.50 | \$ 35.00 | \$12.50 | \$25.00 |
| 200 Calendars | 43.00 | 70.00 | 27.00 | 48.00 |
| 300 Calendars | 61.50 | 105.00 | 43.50 | 69.00 |

All prices slightly higher in Canada.

TERMS: Cash with orders to individuals.

Plus Postage

MAKE MONEY SELLING CHRISTMAS CARDS!

Twenty-one cards with scripture-text. Every design different. A deluxe assortment in every sense of the word. Envelopes furnished. Quality at a low price. National Brands. Regular Price \$1.00.

| | |
|-------------------|------|
| 5 to 9 Boxes | .75c |
| 10 to 19 Boxes | .65c |
| 20 to 49 Boxes | .60c |
| 50 to 99 Boxes | .55c |
| 100 or more Boxes | .50c |

Plus Postage

USE COUPON — ORDER TODAY!

Gentlemen:
Kindly ship at once _____ Messenger Christian Home Calendars for 1955. Enclosed please find remittance

in the sum of _____

Ship to _____

Address _____

City _____ State _____

Pastor's Signature _____

Church Officers' _____

Signatures _____

ORDER FORM

Please Ship _____ boxes Regular \$1.00 Christmas Cards. Enclosed is remittance of \$ _____

Ship to _____

Address _____

City _____ State _____

Pastor or _____

Church Officer _____

PENTECOSTAL PUBLISHING HOUSE

3645 So. Grand Boulevard

St. Louis 18, Missouri