

The Pentecostal Herald

THE WHOLE GOSPEL TO THE WHOLE WORLD

OFFICIAL ORGAN ··· UNITED PENTECOSTAL CHURCH

Price 10 cents

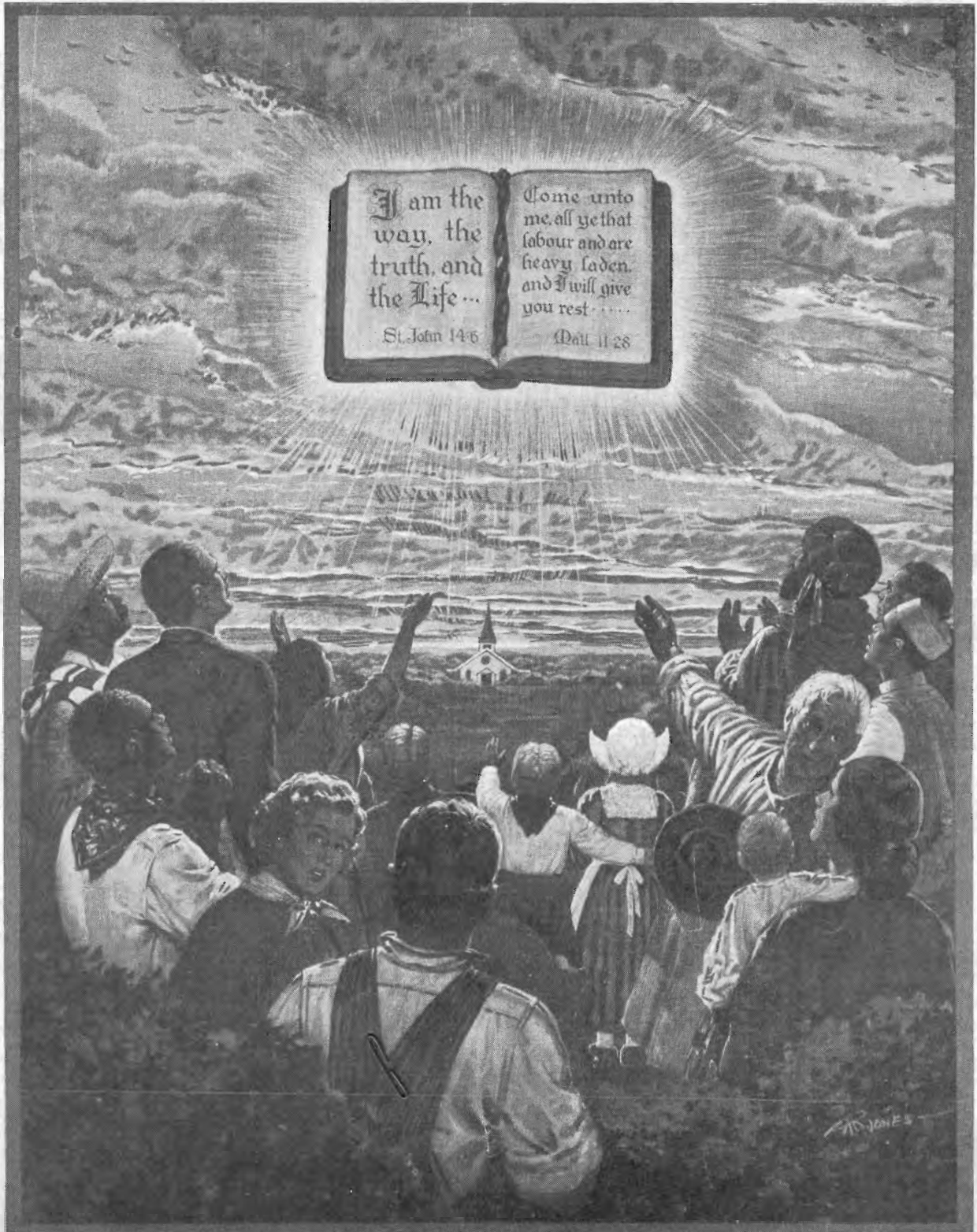
ST. LOUIS, MO.

FEBRUARY, 1952



Vol. 27 — No. 2

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Editorial...

by LESTER THOMPSON

IT IS WITH PLEASURE that we dedicate this issue of the Pentecostal Herald to the cause of World Wide Missions. This issue concerns the happenings and events that are taking place on foreign soil, and we pray that the following articles, letters, and other miscellaneous missionary news will be of utmost interest to you.

As you read the following pages, you will obviously detect the great urgency that is placed before us. It is likely that there will spring up within you a fervent desire to be more missionary-minded and more zealous for the propagation of the Gospel to the heathen beyond. I believe we will all agree that "preaching the Gospel to every creature" is not left to one individual, but it takes the multitude of workers to reach and teach the multitudes that fill every nook and corner of the globe. The "Go Ye" command given by Jesus to His disciples in the beginning, was not to be fulfilled in them alone, but their posterity was to pick up the mantle where their forefathers had lain it down and continue

to carry the message forth until the gospel should be preached in all the world. Seeing, then, our responsibility in this, the final wind-up of the Gospel age, we ought to spend our lives, use our talents, and unreservedly extend ourselves to the limit, that this Gospel will not die, but live in the hearts of all that will call on His Name.

A THOUSAND MILLION SOULS ARE DYING

Is this an exaggerated statement? Is it superfluous for us to think in terms of Millions of souls yet unborn into the glorious experience of the Kingdom of Heaven? If there are souls in the world that have never been reached, and taught the way of Salvation, there comes upon the shoulders of every saint of God an obligation that should be treated with respect and deep consideration. We have the message for our day! And the Message we have is the message the entire world needs.

Paul, in his writing to the church of Rome, made this statement: "For we know that the whole creation groaneth and travaileth in pain together until now." This statement is not to enlighten us concerning the materialistic poverty that might exist in the world, neither to bring to our minds that peo-

ple and nations are in distress because of famines, pestilences, earthquakes and such like. These "groanings and travailings" are bound up in the deep recesses of the souls of men. A deep yearning is there. That yearning is not satisfied through meats and drinks, but can only be satisfied through the salvation of their souls. That yearning will drive men to some kind of worship, whether it be to the true God or the "gods many" that is spoken of by the Apostle Paul. The whole creation groans, not to be rich, not to be fed, not to be clothed, not to be sheltered, but to be filled with the Spirit.

Yes, a Thousand Million Souls are Dying for the want of what you and I have in our hearts. Yes, men are groaning for it, and their groaning has turned to pain. Let's take the part of the Good Samaritan, and begin to pour in the wine and oil. Let's supply the need wherever and whenever we can. Then, and only then, can we rejoice knowing that we have not only saved ourselves through obedience to God's word, but we have also assisted in saving others. There is no end to our work on earth, and there is no discharge in this war. Let us go forward to proclaim the good news to all people everywhere.

THERE ARE SOME that boldly contend that the heathen are not lost who have never heard the gospel, and that it takes the hearing of the gospel and the rejecting of it to be lost. This is a tremendous error along with the so called "second chance doctrine" instituted by Pastor Russell. Another theory is that the Jews will preach the gospel during the tribulation to all the world, and that they will accomplish more in a few short years without the Holy Spirit, than the church has been able to do, or rather has done in the past nineteen centuries. Another doctrine is the doctrine of purgatory which makes one fit for heaven after death. These four doctrines are all very dangerous and destructive. Satan, the devil, has been the author, and now he is sitting at ease, having his work done without any effort on his part. That is the work of hindering the spread of the gospel to all the world, and of men getting saved and made whole before death. I do not believe any unholy thing will ever enter heaven. Satan does not care what he teaches, or who does it, just so he can oppose God, and be against anything God does. These are some of his cunning devices by which he deceives mankind. Many misunderstand the devil, and think he goes around roaring like a lion. The Bible does not reveal this fact, but rather that "he is going around as a roaring lion, seeking whom he may devour." You can rest assured he does not roar as a lion. We look for one with "hoofs and horns" with fire streaming from his eyes and a pitchfork in his hands—he does not come that way; but rather as "an angel of light"; very smooth and very cunning is the way he came to Mother Eve. Satan does not care which one he uses so long as he stops men from obeying the last command of Jesus and damns souls and has the church paying the bills of propagating his doctrine and doing his work.

ARE THE HEATHEN LOST?

If this is so, that the heathen are not lost without the gospel, then the gospel is **NOT GOOD NEWS**, but **BAD**

ARE THE HEATHEN LOST?

W. T. STAIRS, *Missionary Secretary*

NEWS, because all would be saved without it. And, as sure as we go preach it, **MANY** will be lost and damned. That immediately makes the gospel bad news. If the heathen are not lost, God did a terrible injustice in sending His Son into the world and the awful words should be written, "God so hated the world, that he sent his only begotten Son to damn those that do not obey him," instead of, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If the heathen are not lost, then Paul did not know what he was talking about in Ephesians 2:12 when he told the Gentile: "That at that time (before the gospel came) ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having **NO HOPE** and without God in the world." If this theory is true, we preachers that are giving our lives to preach the gospel are the biggest enemies there are in the world to mankind. We are going around damning souls instead of saving them; and that in every sermon we damn more than we save, because there are always more that reject the gospel than accept it. And, we on the missionary board, and those that give, and those that go, are manifold enemies of both God and man. If I could believe this were true for even one split second, I would get down on my knees and repent in bitter tears for ever going out to preach the gospel; and I would repent the rest of my days for serving the past eighteen

years on a foreign missionary board. Then the proper thing to do, would be to advise that the brethren withdraw every missionary we have sent out, and cut off all support to every native, and as quickly as possible stop the native from spreading this gospel any more.

But, my friends, that is not the case. Men were **LOST** before the gospel came. "The Son of man is come, to seek and save that which was lost." They were lost before He ever came, and before the gospel was ever heard, and Jesus came to seek and save them, **HALLELUJAH! JESUS ALONE SAVES!** I hear Saint Paul saying in I Corinthians 9:22, "I am made all things to all men, that I might **BY ALL MEANS SAVE SOME.**" They were all lost, and he hoped by all means that he might save some. That very hope that we might save some keeps the weary missionary pressing on in the face of inconveniences, loneliness, the lack of proper education for their children (I think our policy should be revised and provision made for the education of our Missionaries' children), unfriendly surroundings, no fellowship, filth, disease, danger and even death. Yet they press on, "For the love of Christ constrains them," hoping that by all means they may save some.

We need three outstanding things: Men, Money and Prayers. Men that are young and strong, with an unbreakable determination to do the will of God, men that are strong physically, spiritually and mentally. Money, that we at home could get along without, not merely a tenth, but much more that we waste and lavish on ourselves. Our money is really God's money, and we are only His stewards; we must give an account as stewards. Prayers: I left this to the last, but it is by no means the least. All true missionaries appeal more for prayers than for money; prevailing prayers such as Jacob prayed that night he was along with God, such as Jesus prayed in John 17 in the garden, and when He prayed all night earlier in His ministry. Yes, "let us pray."

Why Should Anyone Hear The Gospel Twice Before Everyone Has Heard It Once?

OSWALD J. SMITH, Toronto, Ontario, Canada

LET US TURN to the Gospel according to Matthew, chapter nine, verses thirty-five to thirty-eight: "And Jesus went about all the cities and villages . . ." Note, if you will, that He went about all the cities and villages. He did not settle down in any one community. Jesus never became a pastor. He was continually on the go. "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"But—when He saw the multitudes, He was moved with compassion . . ." What about us? What happens to us when we see the multitudes? Are we, too, moved with compassion? "He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd."

"Then saith He unto His disciples, the harvest truly is plenteous, but the laborers are few." This, then, is the problem. And the problem of His day is the problem of our day—a plenteous harvest, few laborers. More heathen babies are being born than ever before. Now for the solution to the problem: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

COULD I STAY IN CANADA?

Years ago I went through the Bible to see if I could stay in Canada and still obey God. Would it be possible, I asked myself, for me to enjoy a comfortable pastorate; never cross the boundaries of my country and still carry out my Lord's commands? Would God be satisfied?

And as I studied the Bible I found such expressions as these: "All nations; all the world; every creature; every kindred, and tongue, and people, and nation; the uttermost part of the earth." In other words, the Gospel, I discovered, was to be given to the entire world. Every nation, kindred, tongue, and people must hear it.

When I saw that, this then was the question I asked: Do all nations live in Canada? If they do, and if there are no nations living beyond the boundaries of the Dominion, then I can stay in my own country, preach the Gospel here and never once cross the borders; but—if one nation lives beyond the boundaries of Canada, then I am in duty bound to leave my country, cross the boundaries and go to that nation. And if I cannot, then I must find substitutes and send them as my representatives. And if I do neither, I will be a missing Christian in the day of rewards.

My friend, what about you? You know that the Gospel must be given to all nations, to all the world, to every kindred and tongue and people, to the uttermost part of the earth. What are you doing about it? What are you going to do? Either you must go yourself or else you must send someone in your place, and woe-betide you if you do nothing. God's orders must be obeyed, His commands carried out, and there is no way to evade the issue.

I TRIED TO GO

When I was eighteen years of age I went to the Indians of British Columbia. I lived in a little shack on an Indian Reserve all alone, up near Alaska, between three and four thousand miles from home. I stayed away for over a year; then realizing that I needed more education, I returned at last to civilization and settled down to a six years' course of theology, finally graduating and being ordained to the Gospel ministry.

I then applied to the Presbyterian Board of Foreign Missions for work in India. My case was considered very carefully. I appeared personally before the Board and at last a decision was reached. I was rejected. The Board felt that I would not be suitable for missionary work, and so I was turned down.

I turned to work at home—became pastor of Dale Presbyterian Church, Toronto, and later of the Alliance Tabernacle; but I was not satisfied. I knew that I had to do something. I had seen the vision. Finally, I struck out on my own, going to the Russian Mission Fields of Europe and preaching to vast multitudes all over Latvia, Esthonia and Poland, winning many souls for Christ. Finally, one day, after having preached till I was worn out, I fainted dead away and returned home.

All over the United States and Canada I traveled, holding evangelistic campaigns. Finally I felt the urge again and this time I went to Spain, but again I became ill and had to come back.

Then I took over The Peoples Church in Toronto. That was in the year 1930. Two years after, the urge came upon me once more and I left for Africa. By horseback I penetrated back into the interior, in the company of Dr. Thomas Lambie, riding some thirty miles a day, finally collapsing in the long grass of Africa; and after a very serious illness that lasted for six weeks, I was brought back once again to civilization.

By this time I was beginning to feel that the Board had been right after all and that I was not fitted for missionary work. However, I had seen the vision, I knew that other nations had to hear the Gospel, and in 1938 I went once again, determined to do my part, if at all possible, to help evangelize the world. This time I left for the far Pacific, and after traveling by steamer for thirty-one days, day and night, I found myself preaching to the cannibals, the savages and the Christians of the Solomon Islands. At length, however, I contracted malaria fever, which lasted for three years, and again and again, month after month, laid me low. Finally, one day, Dr. Northcote Deck and the other missionaries put me on a steamer and sent me back to my work in Toronto.

I had tried to go and had visited altogether more than forty countries; but I had discovered that it would be most difficult for me to live in a tropical climate.

In the early days of my ministry, realizing that I could not go myself, I

turned to substitutes. One day I approached Rev. J. H. W. Cook, the leader of the Evangelical Union of South America.

"You want to send out some new missionaries?" I said.

"Yes," he replied. "We have five ready to go."

"Why don't you send them?" I inquired.

"We do not have the money," was his reply.

"If I can succeed in raising the funds for their transportation, will you allow me to support them?" I asked him.

His face lit up as he responded in the affirmative.

Never will I forget the day I placed those five missionaries on the platform of The Peoples Church and challenged the congregation to send them out. They did so. Then the five became ten; the ten, twenty; the twenty, forty; the forty, one hundred; the one hundred, two hundred; the two hundred, two hundred and forty. And now we have an army of laborers serving as our substitutes on some thirty different foreign fields, under more than thirty Faith Missionary Societies, and we provide their personal support.

But . . . I am not satisfied. I am praying constantly and this is my prayer: "Lord, let me live, if it be Thy will, until we have five hundred missionaries on the foreign fields of earth." I feel that that is the number that The Peoples Church should support and I will never be satisfied until we have at least that many missionaries in the Regions Beyond.

This is what I am living for. This is what I exist for. I am a pastor second; I am a missionary first. I am an author second; I am a missionary first. I tried to go myself; as a matter of fact, I went, but each time it seemed that I had to come back. I knew then that there was only one thing left to do; namely to send others. That is why I travel all over the United States of America, the Dominion of Canada, Australia, New Zealand and Great Britain. I go in order to hold Missionary Conventions and to challenge young people. I must do all I can to find and send substitutes.

THE NEXT TOWNS

A little while ago, I read in your hearing the story of how Jesus went to all the cities and villages. Do you remember the time He disappeared, after having ministered in a certain town; and do you recall how the disciples went in search of Him, in the early hours of the morning, and how at last they found Him on the top of a mountain engaged in prayer?

"Master," they cried, "the people are waiting for you. There are many more sick to be healed. Come back and finish your work. There are still others in the town in which you ministered yesterday, who want to hear you."

Yes, and I can imagine the Master replying, as with a far-away look in His eyes He gazed out over the valleys and

(continued on page 10)

NEW PUBLISHING HOUSE MANAGER



J. O. Wallace

Brother T. R. Dungan, who for the past six years has managed the Pentecostal Publishing House, has recently resigned that position and has accepted the pastorate of the First Apostolic Church of Mattoon, Illinois, formerly pastored by the late Brother Mark Borrer.

Brother Dungan was appointed Manager of the Pentecostal Publishing House in 1945 at the merger of the two former organizations and has served in that capacity until his recent resignation. Even though his task has been made difficult by the lack of proper working facilities at the Publishing House, Brother Dungan has labored faithfully throughout the years. He is to be commended for the untiring efforts which he has put forth for the promotion of the work of the Publishing House.



T. R. Dungan

To take the place of Brother Dungan as Manager of the Pentecostal Publishing House is Brother J. O. Wallace, who comes to the Headquarters office from Nashville, Tennessee. Brother Wallace has been active in district work in the Tennessee District during recent years and at the time of his appointment as Manager was District Secretary-Treasurer of that district. Because of his business education and experience, he is well qualified to assume the im-

portant and responsible duties which are required of the Manager of our growing Publishing House.

We extend our best wishes to Brother Dungan and our prayers that God will bless him with a rich ministry in his new field of endeavor. To Brother Wallace we pledge our support and prayers that he will be a great success as the new Manager of our Publishing House and that the work of that department will reach new heights in the time that lies ahead.

MISSIONARY OFFERINGS

December, 1951

Friends	\$108.00
Alabama —	
Crichton Station, Mrs. Ruth Fulgham.....	3.75
Florence, First Pentecostal Tabernacle.....	67.00
Arizona —	
Tucson, United Pentecostal Church.....	8.49
Yuma, United Pentecostal Church.....	20.00
Arkansas —	
Camden, Pete Crockett	25.00
Fayetteville, United Pentecostal Church.....	5.00
Harrison, United Pentecostal Church.....	10.00
Little Rock, First Pentecostal Church.....	11.50
Mena, United Pentecostal Church.....	20.00
North Little Rock, Mrs. Irene Ball.....	20.00
Prescott, H. G. Wicker.....	16.70
California —	
Bakersfield, First Pentecostal Church.....	120.00
Baldwin Park, United Pentecostal Church.....	32.00
Carmichael, First Pentecostal Church.....	50.00

Dinuba, United Pentecostal Church.....	36.00
Exeter, First Pentecostal Church.....	20.40
Galt, United Pentecostal Church.....	9.55
Gardena, Bonnie Lance	3.35
Grover City, Pentecostal Church	20.00
Herlong, Bird & Aiene Schilling.....	10.00
Highway City, Pentecostal Church.....	7.26
Lancaster, Jesus Name Pentecostal Church.....	4.40
Lodi, First Pentecostal Church.....	32.35
Long Beach, United Pentecostal Church.....	20.05
Loomis, United Pentecostal Church.....	7.97
Los Angeles, Apostolic Temple.....	177.00
Los Angeles, House of Light.....	9.00
Los Angeles, Violet McGee.....	5.00
Manteca, Pentecostal Church of Manteca.....	20.00
Modesto, Pentecostal Church.....	35.45
Modesto, Pentecostal Church—Missionary Circle	25.00
North Hollywood, United Pentecostal Church	17.86
Oakland, Louise Olson	100.00
Oakland, United Pentecostal Church.....	13.28

Richmond, United Pentecostal Church.....	103.18
Riverbank, United Pentecostal Church.....	8.25
Turlock, Full Gospel Tabernacle.....	211.00
Vallejo, Charlie Miller.....	5.00
Visalia, First Pentecostal Church.....	99.71
Watsonville, United Pentecostal Church.....	18.08
CANADA—British Columbia —	
New Westminster, Emmanuel Pentecostal Church	200.00
Manitoba —	
St. Quens, Pentecostal Church.....	126.55
Winnipeg, Bethel Pentecostal Church.....	210.00
New Brunswick —	
Back Bay, Sea View Assembly.....	79.00
Bath, Living Way Temple.....	27.00
Bayside Pentecostal Tabernacle.....	12.32
Black's Harbour	35.00
California Settlement	59.00
Canterbury, United Pentecostal Church.....	2.19
Chatham, United Pentecostal Church.....	10.00
Chipman, Gospel Tabernacle	42.00
A. W. Clark	20.00
Coldstream, United Pentecostal Church.....	3.11
Peter L. Cosman	10.00
Doaktown, United Pentecostal Church.....	24.90
Fredericton, Full Gospel Assembly.....	50.00
Geary, United Pentecostal Church.....	20.00
Grand Manan, United Pentecostal Church.....	9.63
Grey Rapids & Upper Blackville, United Pentecostal Church	30.00
Mrs. Hanford Hatheway.....	60.00
Mrs. Retta Hallet	4.25
Hatfield Point, Pentecostal Church.....	50.00
Hillsborough, Pentecostal Church	2.00
Holtville, Pentecostal Church	10.59
Juniper, United Pentecostal Church.....	60.00
Manson Kirkpatrick	50.00
Lawfield, United Pentecostal Church.....	11.35
McAdam, United Pentecostal Church.....	82.46
John McArthur	14.66
McNamee & Priceville, United Pentecostal Church	11.30
Middlesex, United Pentecostal Church.....	23.50
Mill Cove & Coles Island, Full Gospel Church	88.00
Millville, Pentecostal Assembly	20.00
Newcastle Bridge, Full Gospel Church.....	43.00
North Road, Campobello	7.00

AVERAGE SUNDAY SCHOOL ATTENDANCE FOR DECEMBER 1951

City and State	Church	Pastor	Attendance
Indianapolis, Ind.....	Calvary Tabernacle	Nathaniel Urshan	400
Shreveport, La.....	Life Tabernacle	Jack Moore.....	323
St. Louis, Mo.....	Apostolic Pentecostal	Harry Branding.....	313
Memphis, Tenn.....	First Pentecostal Church.....	E. E. McNatt	255
Prichard, Ala.....	United Pentecostal Church.....	D. J. Whitten.....	237
Houston, Texas.....	Irvington Pentecostal	T. M. Bowen.....	235
Jonesboro, Ark.....	Bible Hour Tabernacle.....	T. Richard Reed	215
Minden, La.....	First Pentecostal Church.....	T. W. Barnes.....	205
DeRidder, La.....	First Pentecostal Church.....	G. L. Glass.....	202
Indianapolis, Ind.....	The Bible Church.....	James E. Petty.....	185
Starks, La.....	United Pentecostal Church.....	H. B. Morgan.....	181
Flint, Mich.....	South Flint Tabernacle	Albert Abbey	180
Baton Rouge, La.....	First Pentecostal Church.....	C. G. Weeks.....	178
Bossier City, La.....	United Pentecostal Church.....	L. J. McDaniel	175
Sherman, Texas.....	Pentecostal Church.....	J. E. Lamb.....	165
Alexandria, La.....	First Pentecostal Church.....	G. A. Mangun	160
Bakersfield, Calif.....	United Pentecostal Church.....	J. H. Terry.....	156
Boyalusa, La.....	First Pentecostal Church.....	J. W. Magee	156
Anacoco, La.....	United Pentecostal Church.....	James Hennigan	151
Phoenix, Ariz.....	Pentecostal Church.....	Cleo Outlaw	148
Shreveport, La.....	United Pentecostal Church.....	J. Roy Weidner	147
Gary, Ind.....	Gary Apostolic Church.....	G. M. Boque	140
Vidor, Texas.....	N. End Pentecostal Church.....	J. L. Sylvester	126
Cotton Valley, La.....	United Pentecostal Church.....	S. B. Roscoe	123
Goodlettsville, Tenn.....	Pentecostal Church.....	W. T. Scott.....	121
Beaumont, Texas.....	Lamar Pentecostal Church.....	Wm. King	114
Ft. Smith, Ark.....	N. Side Pentecostal Church	E. M. Lowrey	113
McLeod, Texas.....	United Pentecostal Church.....	H. L. Hatten.....	110
Springhill, La.....	United Pentecostal Church.....	J. C. Jacobs.....	106
Ridgely, Tenn.....	First Pentecostal Church.....	O. W. Williams	105
Provençal, La.....	United Pentecostal Church.....	Henry Ivie	105
Leesville, La.....	Mt. Zion Pentecostal Church.....	Fannie Gilcrease.....	104
Visalia, Calif.....	First Pentecostal Church.....	Vernon Nepstad	104
Weed Patch, Calif.....	Pentecostal Church	Jimmy Davis	100
McClure, Ill.....	Pentecostal Church.....	Ray Morrison	98
Henderson, Tenn.....	First Pentecostal Church.....	J. O. Moore.....	88
Benton Harbor, Mich.....	Apostolic Tabernacle	C. Deckard	88
Rosepine, La.....	Pentecostal Church.....	W. H. Owens	86
Haynesville, La.....	United Pentecostal Church.....	E. I. Deluish	83
Monroe, La.....	United Pentecostal Church.....	E. W. Caughron	82
Hornersville, Mo.....	Pentecostal Church.....	Roy E. Carlton	74
Jackson, Tenn.....	First Pentecostal Church.....	J. E. Ross.....	73
Vivian, La.....	First Pentecostal Church.....	Marvin Geuin	72
Denison, Texas.....	United Pentecostal Church.....	Warren Emberlin	71
Oil City, La.....	United Pentecostal Church.....	Harold Parrott	68
Natchitoches, La.....	United Pentecostal Church.....	David L. Ates	63
Pt. Neches, Texas.....	United Pentecostal Church.....	Mrs. L. Williams.....	62
Parsons, Tenn.....	Pentecostal Church.....	A. N. Graves	57
Mansfield, La.....	United Pentecostal Church.....	J. A. Clement	54
Carmichael, Calif.....	United Pentecostal Church.....	Jesse L. Francis	52
Monticello, Ark.....	Pentecostal Church.....	C. G. Ward	52
New Liberty, Texas.....	United Pentecostal Church.....	C. L. Williams.....	43
Deadwood, Texas.....	United Pentecostal Church.....	Mrs. A. D. Beene.....	42
Bethel, La.....	United Pentecostal Church.....	F. L. Diven	42
Huntingdon, Tenn.....	First Pentecostal Church.....	J. L. Fortner	39

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National Sunday School Convention April 22-25, 1952

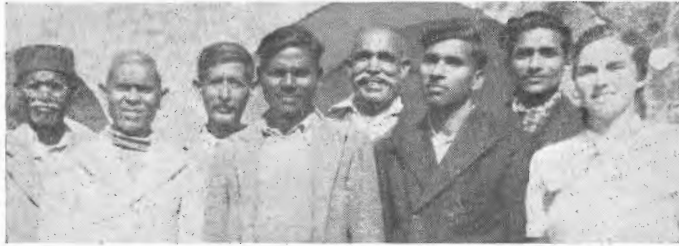
The United Pentecostal Sunday School Convention will convene at the Calvary Tabernacle in Indianapolis, Indiana, where Nathaniel Urshan is pastor. The proposed dates for the convention are from April 22 to April 25th, 1952. Watch for further announcements in the Pentecostal Herald, and plan now to attend this important convention.

E. E. McNatt, International Sunday School Superintendent

The Mission Field at a Glance

We know you are all anxious to know just how the missionaries are getting along, and what they are doing in their far off fields. We know that you all pray daily for them, and if you did not, perhaps they would all fail. Or, I am sure they would not do as much as they are doing for the spread of the Good News around the world. Our Missionaries are the very best, and are doing a wonderful job. I honestly do not believe there are any 52 missionaries in any other Mission Society in the world that are doing as much and as well as ours. I say this, because I have been in contact with other Mission Societies and have read about their progress for years. We are trying to maintain a high standard of efficiency, by faith, prayers, finance and preaching the best message in the world. We will start by giving you this little glance into our mission fields over in India.

INDIA



Some North Indian workers together with Sister Telie Dover.



Brother Scism's Jeep in South India.

India is a vast field. We only have Brother and Sister Ellis Scism, Telie Dover and Brother Buck there. There is a good work in Assam and Travancore. The government of India is restricting mission work, and does not want any one there for just evangelism alone; they say their own people can evangelize their own. I know they are right if their people had the right gospel—the gospel of the Lord Jesus Christ. But Hinduism can never do them any good, or save their souls. The government asks and demands that the missionaries do something else besides evangelize, such as medical work, or school work. This is making it hard for us that believe there is only one thing worth leaving home and comforts for—the preaching of the gospel—and all else is vain. But, we must meet the challenge, and press on. So far, our missionaries have not had to do these things; pray for them. India is one of the most needy countries on earth that I have seen. And, if I was young, and God would accept me, I would volunteer my life to Him for India. Brother and Sister Scism are laboring hard, and doing well under difficulties. Pray that God will give a revival in India such as they had in Assam, East Africa and Ethiopia.

ENGLAND

We are happy to tell you there is a church in London, England, that are baptizing their people in Jesus Name. While this church does not belong to our organization, we found sweet fellowship there. The pastor got the revelation of this truth straight from God, and we are thankful to know this Apostolic Gospel message is in England. We hope it will catch in many more cities in the British Isles and all Europe.

IRAQ



A group attending services in Iraq. Picture taken by Brother Stairs. Brother Youkhanan is in the extreme right rear. His wife is directly in front of him.

Brother Howell Youkhanan, a native of that country, is carrying on well. We had the privilege of being with him three days in April, 1951, and found a fine group of people in that ancient country that loved the Lord Jesus Christ. We only regret we could not have stayed longer. We believe a great work can and will be done there as we hold on in prayer for Brother and Sister Youkhanan.

CENTRAL AMERICA



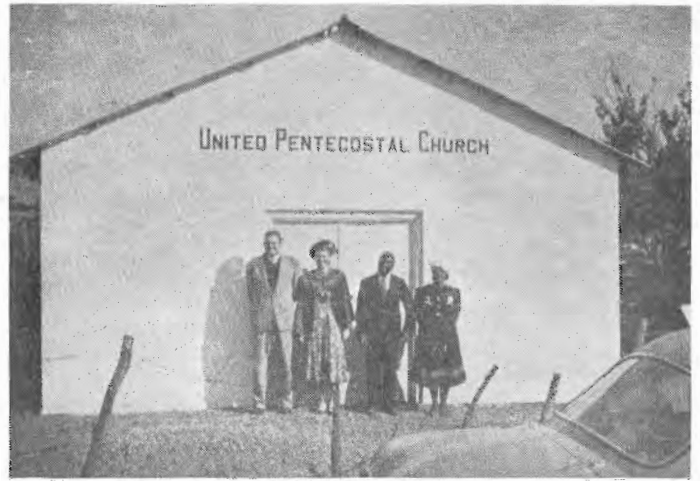
A picture taken by Brother Stairs of some folks attending the convention in Central America. Left to right: Brother and Sister Daniel Moralis, Brother Antonio Navia, Superintendent of the Mexican work in the U. S. A. Sister Margaret Morlas, Brother Philip Rivas, Superintendent of the work in Mexico. Brother M. Gaxiola, Missionary Secretary and Principal of the Bible School in Mexico City. Brother Leonard Supulvda, Missionary from the Mexican church to Central America.

There is just one continent where our message is not being preached, that is Australia; we hope soon it will reach there. Let us labor for the Master before the sun sets, and the night comes when no man can work.
W.T.S.

SOUTH AFRICA



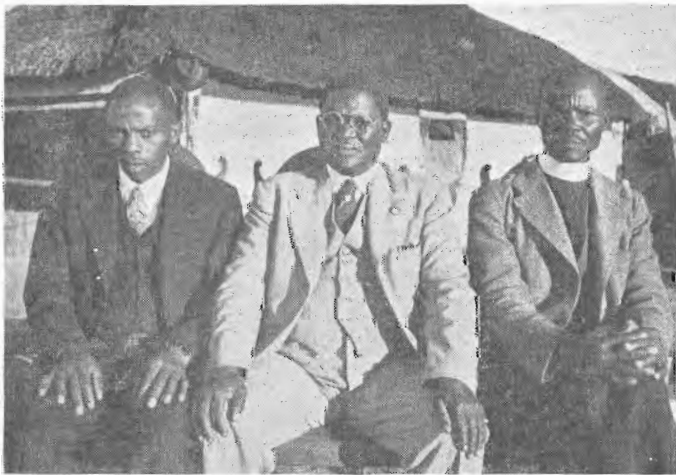
First Native Convention in South Africa, 1951.



United Pentecostal Church in Sabi, South Africa. Brother and Sister Freeman together with the pastor and his wife.



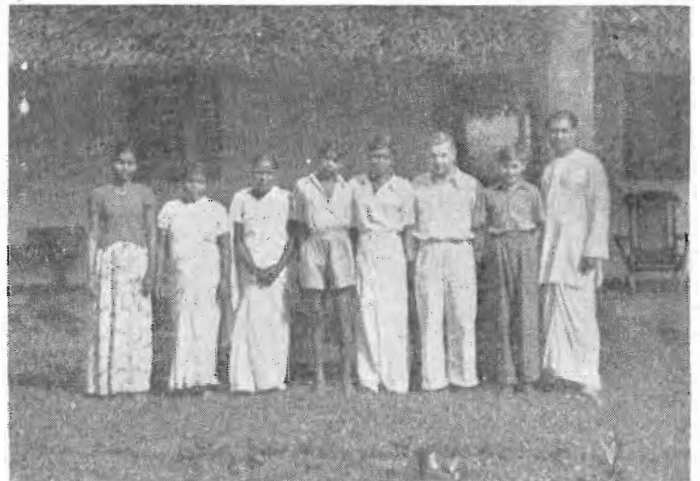
Brother Stairs in Africa standing by a "bug-a-bug" hill.



Three of our native preachers.

The work under Brother and Sister E. L. Freeman has moved along in a marked way, with many new congregations and people being added to our church. Surely, they are anointed of God to do the job. South Africa, like many other countries, has a strong national spirit, and they do not want any more missionaries there. Brother Freeman got in before this change in government attitude. Pray that God will rule and over rule. There are many British countries such as Nigeria, Rhodesia, Tanganyika that are still open. Right now we have purchased a nice big lot in Lady Selbourne; this is a native location outside Pretoria where nearly 40,000 natives live; we are hoping to build a nice big native headquarters church there. This will be a blessings to all South Africa, and natives will come from many parts to attend the annual conventions, where all night services will be held. Also this church will serve the local congregation.

CEYLON



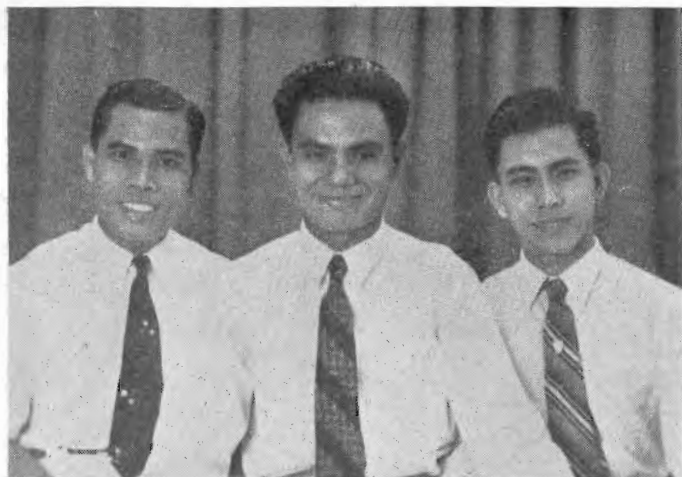
Group of believers in Ceylon. Brother Burns is third from right, and his son Bobby is second from right.



A cow dying on the street in Ceylon. Their religious convictions will not allow them to put it to death.

Brother and Sister James Burns have labored here since 1949. This is a new field for us, and God is beginning to move and give Brother Burns some fruit. Brother and Sister Mowatt just arrived there Christmas day, 1951, and will be a great help among the 8,000,000 inhabitants of that island. Ceylon is over 90% Buddhists, and it is by no means easy to work there. It will take the Power of God to break through. After all, our responsibility is to "witness to all nations."

INDONESIA



These three young men are preachers in Indonesia. From left to right: Willie Sitompoel, Brother Siahaan, and Kang Boen Bing.



Group baptized in Jesus Name in Indonesia in one baptismal service.



Brother and Sister Turkington and family. Sister Edith Berthoux, and Brother and Sister Pardue and family.

God has given us a grand witness in Java where Brother and Sister White have been used of God to establish a good work. We have a large headquarters building, with an auditorium seating a thousand people. The Indonesians are hungry for God; communism is interfering, but God is still on the throne. We have seven missionaries there. Brother and Sister White (Sister White sailed from N. Y. Jan. 19th), Brother and Sister Pardue, Brother and Sister Turkington and Sister Edith Berthoux. There are 76,000,000 people in the Islands of Indonesia.

CHINA



Brother and Sister Sheets and Sister Holmes and Zola in front of the missionary rest home located in Bath, Canada.

China is closed to missionaries now. Reports come from the work in North China of the work going on and is being blessed of God; the churches are on a self-supporting basis and grounded in the gospel, and we are sure communism cannot drown that out. In South China the work is not so well, but they are still struggling in some places. Please pray for China, and we trust it will again be opened to the gospel. Or, have we missed our chance? We appreciate all that has been done, but we fear we have done little.



JAPAN

Brother Nukida with two Japanese brothers in Hokkaido, Japan.



Kathryn Hendricks riding a rickshaw.

We have only three missionaries there, Brother and Sister W. J. Nukida and Sister Kathryn Hendricks. This field is ripe and open for the gospel. Brother and Sister Nukida are moving to the Island of Hokkaido soon; this is the northern part of Japan, and an open field indeed. We solicit much prayer for Japan that God will help us, and that we will find His will.

COLOMBIA



Church at Barranquilla.



J. E. Ball performing a marriage in our church at Bucaramanga, Colombia.



Bill Drost and his Sunday School in front of the house where he lives and holds services.

The work in Colombia is prospering. Our work began there when Brother and Sister A. Verner Larsen went in 1937. Brother and Sister Elmer Ball went in 1941. Since then the following have been added to our forces. Sallie Lemons, Brother and Sister W. F. Drost, Brother and Sister Sanford Johnston (Brother Johnston died in 1949), Brother and Sister W. J. Thompson. We are laboring in four major cities, and have fine church buildings in two of them. Around these cities there are many branch works. Several hundred have been baptized in Jesus Name and filled with the Holy Ghost. We now have our own national conventions there, and the work is moving on while the persecution against Protestants is the worst there of any known country in the world. Please pray. We believe God wants us to reach every republic in Latin America with the gospel. So far, Colombia is the only one where we have an established work.

LIBERIA



Our workers in native village in Liberia. Sister Regenhardt on left. Brother and Sister Petty on right.



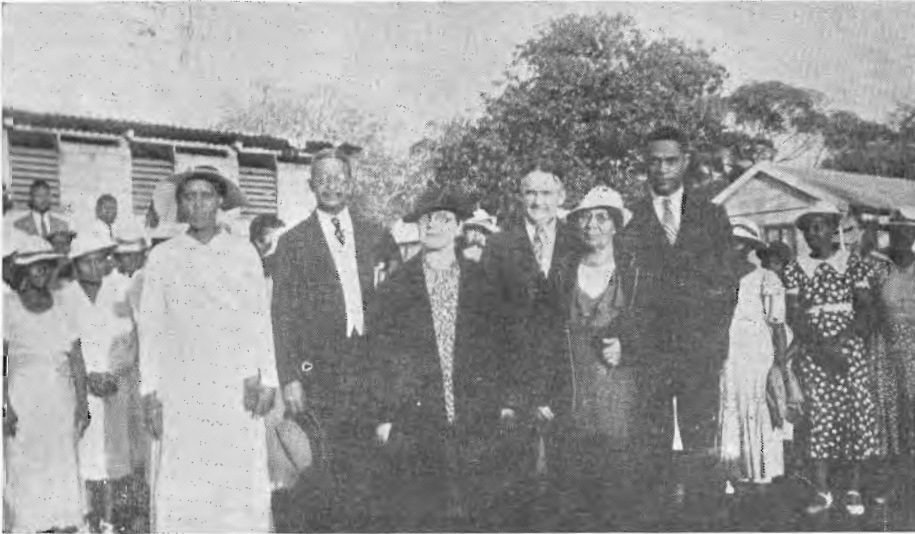
Mission home of Brother and Sister Holmes at Zordee Mission.



This man lives in Bougbai and supposedly communes with the dead. He attends our services.

We have the following missionaries on the field: Brother and Sister Petty, Sister Pauline Gruse, Sister Georgia Regenhardt and Brother Holmes. Sister Holmes and Sister Robinson are on furlough; Sister Geneva Bailey will be going back with Sister Robinson in February this year. The work has moved along slowly, but we are expecting a revival like in many other African countries. We need new and permanent buildings at Bomi Hills. This is one of the best opportunities in all that country to reach the heathen. The new mines bring people from every tribe in Liberia to Bomi Hills.

JAMAICA



Brother W. T. Witherspoon in Jamaica, 1940. (Left to right in Front) Sister Keane, Brother J. C. Russell, Sister Witherspoon, Brother Witherspoon, Sister J. C. Russell and Brother Stewart.

Jamaica is in the heart of the Caribbean Sea, and is only about 150 miles long and about 50 miles in width, with a population of nearly one and one-half millions. We have about twenty churches and preaching places there. Brother and Sister J. C. Russell were the founders of that work. Brother Russell passed away in 1946, and Brother and Sister Reynolds from Canada went there in February, 1947, and have carried on very efficiently ever since. Jamaica is not a heathen island, and there are many mission societies working there. God poured out of His Spirit there in a remarkable way, and many were swept into the kingdom of God. Our late Brother W. T. Witherspoon of Columbus, Ohio, made three missionary trips there, and much of the success and blessing can be attributed to these trips of Brother Witherspoon. The work is moving on, not without problems and trials, but victory is sure in the Name of the Lord.



Watch night service in the new tabernacle in Jamaica.

PALESTINE

There is a very good little work in Ramallah where Brother Paul Bayne labored and did a good work. Some have fled from the Israel section from Sister Dickson's work, until there is a good assembly in Ramallah. We believe much work could be done among the Arabs in that country; but it would take hard work and prayer like all mission fields.

URUGUAY

This is the next republic we are hoping to invade with the gospel. Brother and Sister Philip Tolstad are making preparations to sail for Uruguay this year. There is a large deposit required by the government to gain a permanent entrance, but this is all refunded in three years' time. We do not have the money for this, but we are trusting. There are a few Jesus Name believers in Uruguay now, as a result of the labors of Brother and Sister Siv. We expect Brother and Sister Tolstad to be a great help to them.

FOUR MILLION DOLLARS

That sounds like a lot of money, but here is how we get it. We have approximately 1000 missions and churches in the United Pentecostal Church in the U.S.A. and Canada. If it cost an average of only \$4000.00 per year to operate each of these; that is, pay the pastor, build, repair, pay evangelists and all expenses connected with the church, that would mean, to operate only 25 churches in the homeland would equal \$100,000, which is approximately what is spent in the foreign work each year. Then, to operate these 1000 churches at the estimated cost of \$4,000 each, would equal \$4,000,000 spent in the United States and Canada for the spread of the gospel and only \$100,000 in all the rest of the world.

Statistics show there are more ordained Protestant ministers in the State of Iowa than there are in Mexico, Central and South America combined, and that there is one ordained Protestant minister and about one dozen Christian workers in America to each 700 people. In India, there is one ordained minister and a very small handful of Christian workers to every 400,000 people, or nearly 600 times as much provision made for the people of America than for India, Japan, China (before the red invasion) and Africa compare about the same. Be sure to read the powerful message in this issue by O. J. Smith, "Why should any man hear the gospel twice until every man has heard it once?"

ALASKA



Brother and Sister K. W. French and two Eskimo boys in Alaska.

Brother and Sister Kenneth French have labored up there for years as the result of a direct call to that country. They met many difficulties at first, even from some so-called workers; but the last few years the work has smoothed out, and is going forward in a wonderful way. Sister Grace Yadon (now Sister Weins) and her brother Charlie joined Brother French a few years ago, and opened a new work in Hoonah. This work has prospered and now Charlie and his wife are stationed there; we own a nice property in the name of the United Pentecostal Church, St. Louis, Mo. Brother French is anxious to have someone come and take his place at Sitka, so he can do evangelistic work in other parts of Alaska. He is hoping to go to Anchorage soon to open a new work. Will you PRAY for him? We bought a boat a few years ago to be used along the shore line and among the Islands of Southern Alaska, and it has proved a great blessing, as there is no way to get around in that section, except via air or water. Now, we must leave Alaska and we will take you down to the beautiful little island of Hawaii.

HAWAII

For many years we have had only one Missionary here, Brother C. D. Stiles. Now Sister Janet Ely and Sakie Oka have stopped there temporarily on their way to Japan. Sister Sakie is Japanese born in Hawaii and speaks the language; her burden is first her own people in Hawaii, then to Japan itself. Sister Helen Bradley has now joined us and is in Hawaii. The work is going forward and is blessed of God.

Hilo, Hawaii,
Helen Bradley,
Janet Ely,
William Stiles,
Sakie Oka,
C. D. Stiles, and
Grace Stiles.

YUGOSLAVIA

Brother Paul Mayton of Akron, Ohio, returned to his own land of Yugoslavia in 1928 with this message. Now there are fifty churches there that baptize in the name of Jesus for the remission of sins. We support this work to the extent of \$60 each month, and God is blessing. The last reports are that the government has given them religious liberty such as they have not had before. Brother Mayton may visit them again in the near future; we pray that he will go and "strengthen the brethren." John Balco is also laboring in this country at the present time.



John Balco

WHY SHOULD ANYONE HEAR THE GOSPEL TWICE BEFORE EVERYONE HAS HEARD IT ONCE?

(continued from page 3)

the mountains in the distance, in these words: "I must preach in the next towns for therefore am I sent." He was thinking, as He always did, of the next towns, and the next, and the next. He was thinking of those towns in which He had never yet ministered; and He wanted to get to them that they, too, might hear the Gospel. He was ever mindful of "the other sheep."

Paul had the same vision. He talked about "the regions beyond," the unoccupied areas. He said he wanted to go to Spain and to Rome. He, too, realized that the Gospel had to be taken to "all the world."

Do you know that the whole of North Africa was at one time evangelized and that hundreds of Christian churches dotted the landscape? Do you realize that some of our theologians came from North Africa in the early centuries of the Christian era? But what happened? North Africa became Mohammedan and for hundreds of years there was not even a trace of Christianity left. The candles burned lower and lower until at last they burned out and the light that had shone so brightly was extinguished. How explain it? Let me tell you.

The religious leaders and theologians in North Africa got into controversy one with another and instead of preaching the Gospel and evangelizing, they started theological discussions and argued with each other over Christian doctrine. What should they have done? They should have gone to the next towns south and then the next towns south of those. And what would have happened? Within a very short time they would have reached Capetown, and the whole of Africa would have been evangelized hundreds of years ago. Africa might have been sending missionaries to Europe and even to America.

That, my brethren, may happen here. Yea, it is happening here. There are churches today in the United States and Canada as well as in Great Britain, Australia and New Zealand—hundreds of them — that have become mere social clubs, and if the Church of Jesus Christ does not awaken and give the Gospel to the whole world, what happened to Africa will happen here. "The light that

shines farthest, shines brightest nearest home."

"THE FIELD IS THE WORLD"

"But," you ask, "why go before all have been saved here? There is so much to be done at home. Why not complete the work in the homeland before going to the foreign field?" Everywhere I go that question is asked. Let me answer it by asking three or four others: **FIRST** — Why did David Livingstone leave Scotland and go to Africa before everyone in Scotland had become a Christian? Why? There are still thousands in Scotland who have not even yet decided for Christ. And yet, years ago, Livingstone left his own land and went to dark, benighted Africa. I ask you — why?

SECOND — Why did William Carey leave England and go to India before everyone in England had been Christianized? Why? There are still some in England who have not been won to Christ.

THIRD — Why did Judson leave America and go to Burma before everyone in America had been brought to Christ? Why? There are still a few in the States who have not been Christianized.

LASTLY—Why did the Apostle Paul leave Europe even before Palestine had heard the Gospel? Why? Paul, you remember, deliberately turned from his own country and went to our forefathers in Europe in order to evangelize them. Why, I ask, did he do it? Ought he not to have stayed in Palestine, at least until they had heard the message?

My friends, there is only one answer and I give it in the words of the Bible: "The field is the world." The United States of America is not the world. Great Britain is not the world. The field is the whole world. You never in your life heard of a farmer working in one little corner of his field. The farmer works the whole field. The United States is but one corner; Canada is but a little corner. The world, the whole world must be evangelized. And since "the field is the world," we have no choice but to go to every part of it. The work is one and it must be done, not corner by corner, but as a whole.

The tobacco firms have their agents

in the most distant places. Millions of cigarettes are given away to create new appetites. Do you mean to say that the reason for it is because there is no longer any demand at home? Of course not. The demand here—especially since women have stepped down from the high pedestal upon which they once stood and have taken to cigarette smoking — is greater than ever. Yet the tobacco firms are already sending their missionaries into foreign lands. They want new markets. They are wiser than we are, for that, after all, is God's plan and we would do well to emulate them. It has never been God's will that we should remain at home until the work here is finished. He wants us to go to the entire world, to work the whole field simultaneously.

Do you know what you are saying when you say you do not believe in missions? You are saying that Paul made a mistake; that he should have left your forefathers in Europe, pagans; that it would have been better if he had stayed at home in Palestine so that you might have remained in heathenism. Is that what you think? Are you sorry you are not still a heathen? You must be if you do not believe in missions.

THE BACK ROWS

Do you remember when the Lord Jesus Christ fed the five thousand? Do you recall how He had them sit down, row upon row, on the green grass? Then do you remember how He took the loaves and fishes and blessed them and then broke them and gave them to His disciples? And do you remember how the disciples started at one end of the front row and went right along that front row giving everyone a helping? Then do you recall how they turned right around and started back along that front row again, asking everyone to take a second helping? Do you remember?

No!—a thousand times—no! Had they done that, those in the back rows would have been rising up and protesting most vigorously. "Here," they would have been saying, "come back here. Give us a helping. We have not had any yet. We are starving; it isn't right; it isn't fair. Why should those people in the front rows have a second helping before we have had a first?"

I have never known a minister to have any trouble with the back rows. All his trouble comes from the front rows.

(continued on page 14)

So You Want to Be a Missionary

By NONA FREEMAN

Have you ever been in one of those sublimely, lovely services, when someone with tears and deep emotion announced their "calling" to one of the many Mission fields — South America, India, China, Africa, Japan, or one of the islands of the sea?

There is something thrilling and soul-shaking about hearing a person verbally dedicate his life to answering the Call of God, and acknowledge his willingness to go into all the world and preach the Gospel to every creature.

Perhaps, as your own tears flowed, there was just the tiniest bit of envy, or should we call it *wishful longing* that Jesus would also speak to you to forsake all and follow Him wherever He might lead.

Or, maybe, you are one of those who have a persistent feeling which refuses to fade, that one day, you may have to answer the clarion "GO YE."

Perchance, you KNOW, without a shadow of doubt, that you are called, chosen, and set apart as an ambassador of the Gospel to another land or country. Whether you know by a settled conviction that deepens and finally demands assent and action from an honest conscience; or by the more dramatic phenomenon of the supernatural — you KNOW, and you desire to obey God.

SO, you want to be a missionary!

As an amateur at it, I will declare it is a wonderful life. I would not trade jobs with anyone I have ever known. I have heard those who devoted a whole life to it, say the same things.

However, there are a few points that should be perfectly clear to you who are seriously considering missionary work as your life calling, and it is for your benefit these are set down.

The basis of the following thoughts do not come from my own brief experience, but from the tested and faithful lives of worthy pioneers from many different Mission fields. Those who have already fought a good fight, and kept the faith. Some have even finished their course and have gone to receive the promised crown.

I would only record what I have received as heart to heart from noble Soldiers of the Cross, who not only traveled in foreign lands and wrote beautiful letters home — but who also established a work for God that will bear the inspection of time and eternity.

In fairness to those who still sit in darkness and wait for the light, and to those who rightly feel it their responsibility to send that light; the romantic mist should be cleared away. The missionary and his work should be viewed in the candid light of reality—as it really is.

The Missionary Department of a Church organization is NOT a glorified travel agency. It is a group of God-fearing men and women—from the Superintendent and Board, down to the newest appointee—whose whole life is dedicated to the sacred trust found in Mark 16:15.

The whole purpose and motive of Missions and Missionaries is firstly, lastly, essentially and altogether SOUL WINNING. Care of sick bodies and orphans, and education of hungry minds is good, and often needful, but the vital work of the missionary is winning souls.

The best possible training for prospective missionaries is an intensive course in earnest soul winning and kneework (the two are inseparable) right where you are. If you fail there, it would not help any to transfer your activities to another country. And if you are successful—no one can deny the validity of a diploma consisting of converted souls and a church building or two.

An out-going missionary is surrounded by well-wishers and a haze of religious glamour. The few discouraging voices only serve to complete the picture. The majority of American people (God bless them) honor and respect the missionary. They will send you off to your chosen field with material assurances of love, and a hearty "God be with you till we meet again."

The glamorous and romantic angle, you will irretrievably lose somewhere in midocean. You will fully realize it, if you enter the land of your calling met by open contempt, frank hatred and cool suspicion. Different countries and their officials and citizens vary in their reception of missionaries. Usually, it is varying shades of mistrust.

Fortunately, missionaries are no longer sent out empty-handed to do the gigantic task that is theirs. Most of them today have a moderate array of helpful equipment. A car or truck to travel in, sometimes even a refrigerator to keep their food and provide a cold drink.

But the two most important and essential items that he MUST have, if he is to accomplish anything for God, do not possess chromium trim. They are FAITH and PERSEVERANCE.

The experiences of hundreds of missionaries confirm the fact that every emissary for the Kingdom of God, in no matter what country, will face a major crisis—physical, material, or spiritual—within a short time of arrival. It will not be an imagined terror of the emotions alone, but a real blood and fire and tears affair that will prove how much you need both faith and determination. If you don't have sufficient quantities of both, you may get *cold feet* and go home. At intervals, you will have repetitions and variations of the same thing. Later on, when you enumerate your treasures, these experiences will head the list as fine gold purged by fire, set with glorious diamonds of deliverance.

We will draw a curtain of pity of the missionary shipwrecks. They are to be found in every land, from every creed. These are the sins that do not wait for the Judgment to be revealed, but are shouted from the house tops, and every true missionary bears the reproach of all the failures. The Bible reason for shipwrecks, as given by the Apostle Paul, explains these, too—the putting away of faith and a good conscience.

The Gospel Ambassador must run the gauntlet of all that is strange, new and peculiar in the new land. The period of adjustment to living there has many pitfalls for the unwary feet — more real than may be imagined.

To be a missionary is almost to become a "man without a country." No matter how your heart may become bound-up with your converts and your work, there will still be a longing love for those at home and the homeland.

Receipts For New Headquarters Building

November and December 1951

Texas District	\$350.00
Southeastern District	300.00
Lena Spillman	100.00
Pentecostal Church, Sherman, Texas.....	75.00
Roy E. Carlton, Hornersville, Mo.....	60.00
Pentecostal Conquerors, South Flint Tabernacle, Flint, Mich.....	50.00
Rev. and Mrs. J. E. Anderson, Jayess, Miss.....	50.00
United Pentecostal Church, Rolla, Mo.....	50.00
First Pentecostal Church, New Orleans, La.....	37.50
Arkansas District, Pentecostal Conquerors.....	25.00
Western District, Pentecostal Conquerors.....	25.00
J. W. Gilstrap, Skiatook, Oklahoma.....	25.00
W. O. McCain, Foxworth, Miss.....	25.00
First Pentecostal Church, Conroe, Texas.....	25.00
Pentecostal Bible Institute, Inc.....	20.00
Midway Tabernacle, St. Paul, Minn.....	13.00
H. Earl Wilson, Benton, Ark.....	13.00
Mrs. Eihel R. White, Clawson, Michigan.....	12.50
Arthur Lutz, Duncan, Oklahoma.....	10.00
Wayne Moutrey, Decatur, Ill.....	10.00
C. A. Hatcher, Texico, New Mexico.....	10.00
Living Stone Pentecostal Assembly, Greenfield, Ind.....	5.00
Cladys E. Wade, Arkadelphia, Ark.....	5.00
Chas. H. Miller, Vallejo, California.....	5.00
E. H. Voss, Marshall, Texas.....	5.00
United Pentecostal Church, Gainesville, Texas.....	5.00
I. A. Dugan, Nashville, Tenn.....	5.00
J. D. Drain, Garland, Texas.....	3.96
The True Church of Jesus Christ, Crichton Station, Ala.....	3.00
Mrs. J. W. Petuck, Union, New Jersey.....	1.00

Total received in November and December	\$ 1,323.96
Previous Balance	18,833.26
Total Received To Date.....	\$20,157.22

When the wonderful day of furlough comes, you will leave your faithful collaborators and go with an aching heart. In the midst of joyous reunions and the fellowship you dreamed about, the ache will persist and you will suddenly find yourself with an almost unbearable longing for the familiar burdens of your adopted land. There will be so much that is strange, so many new faces, and so many changes until you will be glad to go back again to the foreign land that has become home.

I have never seen a real missionary that was forced by ill health or war to retire from their field that did not spend their waking hours and dreams yearning over their spiritual sons and daughters.

The Missionary cannot be a sissy, a weakling, a coward, a sluggard, or a slacker. He needs courage, humility, wisdom, ingenuity, and a sense of humor.

His life holds many things—the lonely night watches with sickness and death—days of peril, need, heartache and uncertainty. There is also the glory—the pay days when the results of hard toil stands clear and true—the unspeakable beauty of watching soul transformation from the kingdom of darkness to the kingdom of light.

Do you still want to be a missionary? You could not choose a higher calling. Noble predecessors have gone before you. Jesus blazed the trail when he laid aside the glorious splendors of heaven, to become a servant—the son of man. Paul caught the vision and carried the gospel to many nations to win a martyr's crown.

Then take the Gospel Torch and GO! Put your hand to the plow and never look back! And the Trail-Blazer will be with you until the sublime day when He welcomes you into His home with, "WELL DONE, THOU GOOD AND FAITHFUL SERVANT . . . ENTER THOU INTO THE JOY OF THY LORD."

SOUTH INDIA CONVENTIONS

We, here in Travancore, looked forward to the Travancore General Convention of the United Pentecostal Church, ever since the preceding one, held in Adur, during the visit of Brother Stairs and Brother Burns. We had been busy in services and other activities prior to this time. On the sixth of December we began a convention at a little place called Ouallayam, Travancore, where the Lord met with us in spirit and attendance, for which we thank Him. In all outstation meetings we must carry with us all necessities, inclusive of food, beds, chairs, etc, thus the trailer is filled with the numerous items that must be taken. This convention closed on Sunday night, the ninth, and the following day we loaded and began the journey of some sixty miles back to Adur. We reached home that evening and the next day we were busy getting ready for the time to leave for the General Convention on the 13th. Food must be prepared and packed, with meals outlined and tins of food sorted out to take with us. Bedding, camp cots, cooking utensils, lights, kerosene, chairs, song books, tracts, clothing, all must be made ready to load in the trailer. On the 12th, Harry and I drove to Kottarakara, some 12 miles away to meet Brother Burns as he was coming on the afternoon train. We were again glad to see him. This is the second time since we came to India that we have been privileged to see him, though the distance is not so far from here but there is a body of water to cross. The following morning, the 13th, we left for the General Convention which was to be held at Kanakapalam, Travancore, some sixty miles distant, by the way we had to go. The first twenty-seven miles of road was not bad, but we then left the main road and so there was a sudden change for the worse. We bounced and jumped along for many miles over holes, rocks, etc., finally, in the afternoon we came to the place where we make an extreme left turn and then took off up a river bed. The water was low, but I guess Brother Burns thought it was time to prepare to swim. We had been over the road before and so drove with confidence. From this creek or small river bed we went up a very bad road, using the fourwheel drive of the Jeep due to the loaded trailer and the rough terrain which brought us to our stopping place. We were tired, dusty, thirsty and all, but the trip had been made without difficulty to tires and vehicle, which is not always the case. A house had been made available to us to reside in the short time were there, which was deeply appreciated.

We began immediately to unload and to set-up the camp cots, make beds, put up mosquito nets, prepare a place to cook food and get all things ready for the coming service that evening. The school children and adults came by the dozen to look at us, our actions, what we had brought along and anything and everything they could see. Three of the Pastors were soon there to greet us. The translator, Brother T. M. Matthew, had been there for sometime to make arrangements for the services and so he arrived from a wedding shortly after we came. The Pandal was well constructed and quite sufficient for the services, for which we were thankful. After a time, Sister Scism was able to

prepare us some food and ere long it was time for the evening service. The service began at 7:30 and thus the convention was on. The workers had arrived in part and others came in during the service. The attendance during the convention was very good, with the night services having an attendance of around eight hundred, according to the estimates given to us. It is very difficult to make an accurate count of these crowds for they sit on the mats on the ground and close together, making it possible to crowd many people into a small space.

Brother Burns' preaching and ministry was superb and much appreciated by all. The day began with early morning prayer, followed by the ten to twelve a. m. service. Then from 2:30 till 4:30 we had the afternoon service. At four-thirty, Harry and Ferne took over the children's church, with their message and flannelgraph and music. This closed around five-thirty or five-forty-five. The evening service began at 7:30 p. m., thus the days were full of services and consultations between and after meetings. Harry and Ferne were also a blessing to the convention with their instrumental numbers, duets and preaching. We shall miss them for they will leave on the fourteenth of January to resume their classes at the School in the hills.

The services had a ring of victory right from the very beginning. Much difficulty had been found in making preparations to leave for the convention and so the feeling was as Ferne expressed, "We must be going to have a good convention or there would not be so much difficulty in having it." Thus it turned out to be, for it was according to reports the best that we have ever had. There were nine filled with the Holy Spirit, for which we thank the Lord. To locate a place to seek the Holy Spirit is often the problem in these type of meetings, for they are in an open pandal and on the land of someone who is not too appreciative of long tarrying services, with much loud praying and shouting. Our sheds, if we have them, are not usually located in a suitable place for conventions, due to not having finance to purchase lands in a proper location. In view of this, and the many other problems, we work against many odds, but are thankful for the work of the spirit none-the-less. A believer of the work in this place permitted her humble thatch-roofed and mud-walled home for tarrying purposes and so the seekers walked there after the service to seek the Holy Spirit. We all were very busy, but every service was a blessing and each message given, an inspiration to the listener.

We were privileged to have Sister Anderson, Sister Baker and Sister Swanell of the Apostolic Church of Pentecost of Canada with us for an afternoon service, which was deeply appreciated by all. The last evening of the convention, we had a shower of rain, which did not last long but was heavy enough to wet the ground, which hindered the Sunday night attendance. The people sit on mats or cocoanut leaves on the ground and so this rain made it quite inconvenient to do this, but there was a nice crowd just the same, but not so large as other nights. I had been requested to address the students at the school, but due to too many consulta-

FIRST PENTECOSTAL CHURCH, MEMPHIS, Tennessee, supports a Missionary on the Foreign field.

We felt that God had answered prayer when Brother E. E. McNatt phoned us that his church in Memphis would take on the full personal support of Sister Gladys Robinson on the field for one year (this does not include money for the work and workers). This is the second church to assume such a responsibility; we are praying that many more will do likewise. Then our work will go forward even faster than now. Thanks to Brother McNatt and the congregation in Memphis. God bless them.

Any other church, or group of churches or Young People's group wishing to take on a Missionary for one year, may write us, and we will gladly give them full information of how they can have a substitute preaching for them in the foreign field. Someone said, "Every church should support two pastors, one for the thousands at home, and one for the millions abroad."

tions, it was quite impossible, so Brother Burns, Harry and Ferne took this over with talks and music. This makes the third occasion that Harry and Ferne have spoken in the school this vacation time.

After this, we left to visit the father of T. M. Matthew, who is eight-five years of age. He is the first man in his area to accept Pentecost. He is ill in health but strong in spirit and desirous to depart this life to be with the Lord. It was a blessing to see him again and to have prayer with him. He wished to hear the voice of each one. After our brief visit there, we left for Adur, arriving home about six p. m. tired out, but thankful to the Lord for His mercy in another convention, knowing that much good had been accomplished for eternity. Praise the Lord. Brother Burns had to leave the following morning and so we took him to the train and bade him farewell, thankful for the brief visit and for his ministry while with us. We have seen him two times since we came to the field viz. April and December of this year. It would do you good to see the workers here lead the song service to the beat of the drum. They will start with one or two and work up to as many as eight leading the singing at one time. It may be that one or more will be dancing before the Lord while leading the songs. They have a wonderful time in the Lord. Pray for these workers and for their wives and children. Their lot in life is one of difficulty and hardship from day to day. We know what it is to have food enough to satisfy the hunger, but most of these do not have and they are thin and worn. Their days are full of problems of shelter, food and clothing, therefore pray for them.

God is moving by His spirit and we are grateful for the blessings that come our way. This week end we go to a new station on a rubber estate and thus it goes from week to week, much to do and not enough time and strength to take care of it all. Pray for all and above all, for the Salvation of the lost, whom are steeped in heathen darkness.

The Scisms.



20TH CENTURY APOSTASY

LOYD J. SPENCER, Oklahoma-Kansas District President



Loyd J. Spencer

Never before in the history of the church have we seen such a great falling away. People on every side are turning away from the Lord and His truth. We might begin to wonder sometimes

just how many will find the way which Jesus spoke about. But there is a church, there is a bride, there is a body which is predestined and foreordained from the beginning of the ages or foundation of the world. We are endeavoring to set forth some thoughts that will be an inspiration to someone.

Turn with me to Romans, chapter 1, verse 20, and let us read. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Verse 21—"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." Here before us, in these verses, we see the Apostle Paul writing to the church in Rome and giving to them a clear cut picture of a man or woman who has once known the truth and turned away from it. And not only to the church in Rome, but to us also in this modern day of apostasy in which we live.

First, the invisible things are clearly seen by the things which have been created, even the Godhead. To my mind, the very first step in forsaking the faith is when a man begins to entertain the idea of accepting other doctrines just because there seems to be some great outstanding so-called phenomena taking place in religious circles. When this idea is entertained, almost immediately, there is a desire to hear those ideas preached, even if it necessitates the invitation of a man of another faith into the services and behind the pulpit. When a man begins to promulgate thoughts which are contrary to the word of God, there is a curse placed on that man. II John 11. Galatians 1:8. Again I say, this is the first step into an apostate condition when men of other beliefs are asked to stand behind our pulpits and put forth damnable doctrines and heresies. Again, in the Second epistle of John and the 9th and 10th verses we read these words which are as positive as Acts 2:38. "Who soever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son." Verse 10—"If there comes any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." We fully understand what is meant by the doctrine. Paul said in Romans 6:17, "God be thanked that ye have

obeyed from the heart that form of doctrine which was first delivered you." Let's clean our pulpits and keep them clean so God can bless. Let's keep men, who do not preach this doctrine, away from our pulpits, because there is a curse on them, and after all, I wouldn't want a person with a curse from God on them to teach my people, would you?

Now step No. 2 into apostasy. Men become vain in their imaginations and their foolish hearts are darkened. When ministers and laity alike begin to imagine that their brothers and sisters do not appreciate and love them, then of a surety, the devil uses this opportunity to step into the gap and cause dissention, and eventually, separation from the church will result. We could set forth some thoughts under step No. 2 so as to see what causes people to become vain and imagine evil things.

(A) Failure to pray. Prayer is the key which opens the door of heaven. When people fail to pray, it is a certain fact the devil can and will operate through the flesh. If our present day ministry fails who is there to stand the gap. How many saints can be found that are interested in the work of God enough to lay aside selfishness and greed and support the ministry with tithes and offerings and PRAYER? If the saints will hold up the hands of the ministry, how will the battle go? Victorious, of course. We need each other and this is no time for quarreling and backbiting, but it is time to seek God.

(B) Failure in fasting—If ever we see real apostolic results then it is certain we must pay the same price as was paid by those who were the first to step into that realm of glory and bliss here on the earth. Let our Jesus Name people begin to fast and pray and crucify the flesh, then we shall see Apostolic results. But as long as people drift along in the way they are going, it will not be long until they find themselves in the same cold formal rut as modern day Christendom. Let us fast and pray and let God work. But if you fast you must pray. Fasting without prayer will only cause you to go hungry but fasting with prayer will bring Apostolic power.

(C) Lack of consecration—If we will fast and pray as before stated, I am sure that a consecrated life will follow. We must lay aside every weight and the sin that doth do easily beset us and run with patience the race that is set before us. There must be, I reiterate, must be, a daily consecration and continual dying of the flesh to have God's blessings on our lives. Romans 8:6—"To be carnally minded is death; but to be spiritually minded is life and peace." When consecration is made, the carnality will be replaced by spirituality. If these three factors, fasting, prayer and consecration are dominating your life and mine, there is certainly no room in our hearts for anything but Jesus.

Step No. 3—"In professing themselves to be wise they become fools." I Corinthians 1:19. For it is written, I will de-

stroy the wisdom of the wise and will bring to nothing the understanding of the prudent." God was not and is not in these words advocating ignorance but is revealing to us the folly of professing worldly wisdom and not possessing the wisdom of God. If a man is wise in God, he will deviate from new doctrines and adhere strictly to the doctrine of Christ. I am reminded of the scripture in Proverbs, chapter 6, verse 27, which asks us this question: "Can a man take fire in his bosom and his clothes not be burned?" Surely, young people and old alike, when we begin to look at the world we are taking fire into our bosom and certainly we will be burned.

Education is a wonderful asset in any person's life when it is kept under the blood, but if it isn't dedicated to God then surely he looks on it as foolishness. I haven't as yet been able to comprehend how it is that seemingly the wise are the ones who move into heresies, except for the scripture in Jude 4, which tells us there are certain men crept in unawares who were before of old ordained to this condemnation, turning the grace of God into lasciviousness and denying the only Lord God. It is frightening to think of these things and it puts a fear into my heart and stirs me to seek God and stay close to Him.

Hebrews 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." The very smallest particle of doubt will keep us out of God's presence, but on the other hand the smallest particle of faith will move mountains. How easy to step over from doubt to faith. If we don't possess all faith how simple it is for the devil to step in and cause us to be filled with unrighteousness, fornication (spiritual if not literal), wickedness, covetousness, maliciousness, full of envy, murder, deceit, debate, backbiters, haters of God, proud, boastful, disobedient to parents—Romans, chapter 1, verses 29, 30. Unbelief will cause you to depart from God. If you don't have faith you just can't make it in. Hebrews 6:1—"But without faith it is impossible to please him." For he that cometh to God must believe that he is and that He is a rewarder of them that diligently seek him. And again we find in Romans 14:23, For whatsoever is not of faith is sin. I John 3:8, He that committeth sin is of the devil." And all sin as we know will be cast into the lake of fire.

Let me enumerate these four points which lead into apostasy and set them before you again.

1—Deviating from the one and only true gospel or doctrine by entertaining uncleanness and ungodliness in men who do not believe our gospel.

2—Allowing imaginations to become vain by accepting gossip and idle talk which darkens our heart and causes us to lose confidence in each other which we should not do, for the writer tells us plainly to cast not away our confidence.

3—In professing wisdom they become fools because their wisdom is not hid in God.

4—An evil heart of unbelief which causes us to lose faith in God and be lost.

Let me add in conclusion that Acts 2:38 is only the door which lets us into the kingdom of God. From there we must branch out and become fruitful and grow in grace. II Pet. 3:18.

Why Should Anyone Hear The Gospel Twice Before Everyone Has Heard It Once?

(continued from page 10)

Those in the front rows are over-fed and they develop spiritual indigestion. They tell him how much to feed them; when to feed them; when to stop feeding them; how long to feed them; what kind of food to give them, etc., and if he doesn't do it, they complain and find fault. If a minister had any sense, he would leave the front rows for a while and let them get hungry for once in their lives and go to the back rows, and then when he returned they would be ready to accept his ministry and there would be no murmuring or complaining.

Dr. Alexander Duff, that great veteran missionary to India, returned to Scotland to die, and as he stood before the General Assembly of the Presbyterian Church, he made his appeal, but there was no response. In the midst of his appeal he fainted and was carried off the platform. The doctor bent over him and examined his heart. Presently he opened his eyes.

"Where am I?" he cried. "Where am I?"

"Lie still," said the doctor. "Your heart is very weak."

"But," exclaimed the old warrior, "I must finish my appeal yet."

"Lie still," said the doctor again, "you are too weak to go back."

But the aged missionary struggled to his feet, his determination overcoming his weakness; and with the doctor on one side and the moderator on the other side, the old white-haired warrior was led again to the platform and, as he mounted the pulpit steps, the entire Assembly rose to do him honor. Then he continued his appeal.

"When Queen Victoria calls for volunteers for India," he exclaimed, "hundreds of young men respond, but when Kind Jesus calls, no one goes." Then he paused. Again he spoke. "Is it true," he asked, "that Scotland has no more sons to give for India?" Again he paused. "Very well," he concluded, "if Scotland has no more young men to send to India, then, old and decrepid though I am, I will go back, and even though I cannot preach, I can lie down on the shores of the Ganges and die, in order to let the peoples of India know that there is at least one man in Scotland who cares enough for their souls to give his life for them."

In a moment young men, all over the assembly, sprang to their feet, crying out, "I'll go! I'll go!" And after the famous missionary had passed on, many of those same young men found their way to India, there to invest their lives as missionaries, as a result of the appeal God had made through Dr. Duff.

My friend, will you go? Has God spoken to you? Have you heard His Call? Will you not answer, "Lord, here am I, send me?" And if you cannot go, will you send a substitute? It is for you to decide.

Why should anyone hear the Gospel twice before everyone has heard it once?

Miscellaneous News

If any of our readers have a picture of Sister Mae Iry, will you please send it to Mrs. Clifford C. Deckard, 369 John Street, Benton Harbor, Michigan. Some of Sister Iry's friends in China wish to have it. Sister Iry is not well enough to have a picture taken. Pray for her. Thanks.

Brother George White arrived in Java four days after leaving Montreal November 24th. It was necessary that Brother White hurry back via air in order to hold his residential rights. Sister White and her father are sailing from New York January 19th, and will arrive about March 15th. Brother Hays, Sister White's father, is retired from the railroad and is going to make his home with Sister White, his only child. Sister White's mother was accidentally killed in St. Louis November, 1950. This hastened the furlough of Brother and Sister White.

Brother and Sister Worden Mowatt arrived in Ceylon on Christmas Day to join Brother and Sister Burns in the work there. They left Montreal December 20th.

The United Pentecostal Church has 34 missionaries that they did not have at the time of the merger, and also a great number of native workers. We appreciate this increase, and trust God will continue to bless us for His Name's sake. We have a total of 52 missionaries and upwards of 200 native workers in the various fields. Pray that this will soon increase to 100 missionaries and 1000 native workers. These 52 missionaries and native workers (we only support part of the native workers, and trust the time will come when all the natives will be living off their own min-

New Ministers Added to Our Fellowship

DECEMBER, 1951

Anderson, J. E. (Mrs.)	Jayess, Miss.
Baxter, Everett O.	Visalia, Calif.
Buxton, Herbert	Groves, Texas
Carroll, James W.	Skiatook, Okla.
Coulter, Gus L.	Lizella, Ga.
Davis, Henry W.	Waco, Texas
Fry, Bertha (Mrs.)	Selma, Calif.
Gibbs, Newton C.	Jacksonville, Fla.
Gibson, James H.	Bryan, Texas
Gibson, Thomas A.	Kirbyville, Texas
Green, Warren L.	Texarkana, Texas
Hamilton, Robert W.	Port Arthur, Texas
Hankins, Joseph E.	Petal, Miss.
Johnson, Grace E.	Houston, Texas
Keyes, Charlie F.	Laurel, Miss.
McEwin, Clarence L.	Wetumka, Okla.
Melvin, Jack	Three Rivers, Texas
Montgomery, Pauline (Mrs.)	Atlanta, Ga.
Morton, R. J.	Houston, Texas
Mounts, Rachel K.	Ninilchik, Alaska
Otwell, J. C.	Texarkana, Texas
Parks, John T.	Cleburne, Texas
Rolen, Charles O.	Orange, Texas
Roney, Golden W.	Riverside, Calif.
Sherrill, R. L.	Hosford, Fla.
Sistrunk, Walter C.	Union, Miss.
Thompson, Clyde	Warren, Texas
Wickline, Earl F.	Gallipolis, Ohio
Wolfe, Gloria Mae (Mrs.)	Jacksonville, Texas

DECEASED

Bradfield, Samuel M.	Quincy, Ill.
Cash, Phillip G.	Charleston, W. Va.

OUT OF FELLOWSHIP

Burk, T. W.	Odessa, Texas
Dodson, Charles J.	Charleston, W. Va.
Entsminger, B. G.	Charleston, W. Va.
Mikes, James	Charleston, W. Va.
Milstead, Carl A.	Tucumcari, New Mex.

istry among their own people; that will be missionary work indeed) require a large budget together with all the other money for fares, buildings and other needs. We are trying to economize in every way we can.

TUPELO CHILDREN'S MANSION

P. O. BOX 327

EAST TUPELO, MISS.

A PENTECOSTAL ORPHANAGE

SPONSORED BY THE UNITED PENTECOSTAL CHURCHES

APPEAL

We are now making an appeal for a good number of babies under two years of age who are homeless and without parents. We have quite a few Pentecostal homes in which we plan to place them in order that they might be raised Pentecost and we have great hopes that in 1952 one unit of a nice little Mansion will be ready to receive older homeless, unwanted jewels of God.

A beautiful piece of property has been purchased and plans are now being made for one of the most modern children's homes of any Faith. We have \$37,000.00 in cash and pledges, and feel sure the construction will soon be under way.

Our neighboring Catholic Church has used such means to enlarge their number, and outnumber us ten to one without a revival while we are never out of one.

We are so happy for the fine Christian spirit and cooperation our fellow soldiers of all ranks, officials, pastors, evangelists, and saints are showing in this great effort for the TUPELO CHILDREN'S MANSION, United Pentecostal Churches in Georgia, Florida, Mississippi and Louisiana have been contacted for its support, and we are receiving a warm welcome from other states by their officials.

T. C. Montgomery, Representing
TUPELO CHILDREN'S MANSION
P. O. Box 327, East Tupelo, Mississippi.

1952 General Conference
CONVENTION HALL
TULSA, OKLAHOMA
October 16th to 22nd incl.

Oklahoma-Kansas District Conference

The Annual District Conference of the Oklahoma-Kansas District will be held in Oklahoma City, Oklahoma, with Brother R. C. Wise and his fine assembly, March 11-14. Due to the growth of our fine District and the increase of business, our conference will last four days this year instead of the usual three days.

We are looking forward to the best conference that we have ever had, with a good number of ministers in attendance, including some of our General Officials from Headquarters Office. We are also expecting Brother E. E. McNatt of Memphis, Tennessee, the General Sunday School Superintendent, to be present with some valuable information and material on Sunday School work.

We welcome ministers outside of this District to come and be with us in this Conference. Rooms will be furnished free of charge, as far as possible. Plan now to attend these services as we are expecting His blessings in a great way. Especially, we want to urge all ministers in this District to make plans to attend.

For further information, write:

R. C. Wise, Pastor, 1245 S.W. 26th St., Oklahoma City, Okla.
C. A. Nelson, District Superintendent, Rt. 3, Claremore, Okla.
M. D. Deal, Secretary Treasurer, Box 524, Dewar, Okla.

Semi-Annual Convention of the Eastern District

The Semi-Annual convention of the Eastern District of the United Pentecostal Church will convene February 27-March 1st, inclusive, at the United Pentecostal Church, 296 West 92 Street, New York, N. Y., with Pastor Paul Box and church. The first three days will be devoted to the District Work with the last day being given over to the Pentecostal Conquerors. Sunday School work will also be a feature of the convention.

Rooms will be furnished as far as possible and meals will be served on the free-will offering plan. Come and enjoy the blessings of God with us. The churches and Pastors in this area will also be cooperating wholeheartedly with this convention.

George Stanley, District Supt.,
Paul H. Box, District Secretary
and Entertaining Pastor.

Bible Conference West Tulsa, Oklahoma FEBRUARY 11-17

Attention all ministers and saints: Prayer and Bible conference to be held in the First Apostolic Church, 21st and S. Nogales St., West Tulsa, Oklahoma, February 11-17, inclusive.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

School Phone 7-7058,
C. P. Williams, Phone 7-3562,
C. A. Nelson, Claremore, Okla.

OPEN FOR CALLS

H. F. Wilkins, Route 2, Box 421-C,
Phoenix, Arizona.

MISSIONARY OFFERINGS

(continued from page 4)

Parkers Ridge, Pentecostal Church.....	13.41
Perth, Pentecostal Assembly.....	50.80
Plaster Rock, Full Gospel Tabernacle.....	130.00
Mr. & Mrs. Hugh Price.....	20.00
Ripples, Full Gospel Assembly.....	44.03
River-de-Chute, Pentecostal Church.....	21.10
Rowena, Full Gospel Assembly.....	2.50
Sackville, Pentecostal Church.....	5.00
Springfield, Full Gospel Assembly.....	37.50
St. Stephen, Full Gospel Church.....	892.76
St. Stephen, Wynn T. Stairs Family.....	150.00
Stickney, United Pentecostal Church.....	15.00
Sussex, United Pentecostal Church.....	50.00
Tilley, Full Gospel Tabernacle.....	28.60
Waterville, Pentecostal Mission.....	13.17
Wilson's Beach, United Pentecostal Church	12.00
Ontario—	
Brockville, Brockville Tabernacle.....	11.35
Charleville, Pentecostal Church.....	43.00
Hamilton, Mt. Zion Assembly.....	32.00
Lyndhurst.....	21.00
Pictou, Missionary Convention.....	153.87
Pictou, First Pentecostal Church.....	134.80
Sand Bay.....	47.25
Toronto, First United Pentecostal Church....	85.35
Florida—	
Melbourne, Pentecostal Church.....	21.00
Pensacola, George Christoff.....	5.00
Tampa, First United Pentecostal Church....	4.00
Georgia—	
Brunswick, United Pentecostal Church.....	54.91
Idaho—	
Emmett, First Full Gospel Church.....	36.50
Jerome, United Pentecostal Church.....	15.15
Rupert, First Pentecostal Church.....	45.50
Illinois—	
Belleville, Apostolic Church.....	15.55
Benton, Matilda Kellen.....	100.00
Centralia, First Pentecostal Church.....	9.10
Decatur, J. L. Barcus.....	5.00
East St. Louis, True Gospel Tabernacle.....	21.62
Grayville, Full Gospel Church.....	6.65
Henry, Mr. & Mrs. H. Van Dusen & Jimmie	8.50
Herrin, Keith Kepler.....	101.00
Maunie, Albert Holtzclaw.....	10.00
Nameeki, Emmitt Jones.....	15.00
Neoga, Pentecostal Church.....	25.00
Oakland, Christ Temple Church.....	14.90
Palmyra, Apostolic Church.....	11.00
Patoka, Pentecostal Church.....	15.00
Sullivan, Apostolic Pentecostal Church.....	30.00
White Hall, Pentecostal Church.....	26.15
Indiana—	
Anderson, Christian Temple.....	40.00
Bloomington, Oneness Pentecostal Church..	10.00
Bloomington, 16th Street Pentecostal As-	
sembly.....	50.00
Clinton, Pentecostal Church.....	10.00
Columbus, a friend.....	20.00
Crawfordsville, Calvary Tabernacle.....	10.00
Elwood, Gospel Tabernacle.....	25.00
Frankfort, Mrs. Walter Alexander.....	20.00
Frankfort, Zion Tabernacle.....	50.00
Gary, Gary Apostolic Church.....	360.00
Indianapolis, The Bible Church—D. V. B.	
S.....	30.50
Indianapolis, Calvary Tabernacle.....	215.00
Kokomo, Zion Tabernacle.....	10.00
Madison, East Madison Tabernacle.....	10.00
Marion, First Pentecostal Church.....	17.89
Norman, South Central Indiana Conquerors	63.00
Richmond, Pentecostal Gospel Tabernacle	42.00
Terre Haute, King's Highway Tabernacle....	30.00
Iowa—	
Des Moines, Apostolic Faith Assembly.....	19.28
Newton, Apostolic Faith Church.....	10.00
Onawa, United Pentecostal Church.....	5.82
Spencer, Pentecostal Church.....	8.14
Kansas	
Chautauqua, Marie Jenkins.....	5.00
Council Grove, First Pentecostal Church....	8.67
Leavenworth, Leavenworth Memorial	
Church.....	7.44
Wichita, Jesus Name Pentecostal Church....	15.00
Kentucky—	
Morehead, Sunday School.....	7.00
Louisiana—	
Louisiana District—Conquerors Rally—Sec-	
tion 5.....	25.00
Baton Rouge, First Pentecostal Church.....	28.00
Bossier City, United Pentecostal Church....	47.44
Bossier City, United Pentecostal Church—	
Ladies.....	30.00

Chatham, Pentecostal Church.....	6.75
Clarks, Mrs. Eran Francis.....	50.00
DeQuincy, First United Pentecostal Church	30.00
DeQuincy, Perkins Street Pentecostal	
Church.....	33.00
DeRidder, First Pentecostal Church.....	289.17
Eunice, Reacha Pentecostal Church.....	5.62
Hineston, Camp 8 Pentecostal Church.....	10.00
Hodge, United Pentecostal Church.....	100.00
Jena, Shady Grove Pentecostal Church.....	49.18
Lake Charles, First Pentecostal Church.....	50.00
Lake Charles, Robert S. Vincent.....	10.00
Leesville, Mt. Zion United Pentecostal	
Church.....	21.50
Louise, Andrew Hebert.....	4.07
Minden, Pentecostal Conquerors.....	20.00
Montgomery, First Pentecostal Church.....	10.75
Natchitoches, Pentecostal Church.....	25.00
New Orleans, First Pentecostal Church.....	21.00
New Orleans, Nancy Lawson.....	10.00
Palmetto, Faulkner's Ferry Pentecostal	
Church.....	15.00
Provenal, First Pentecostal Church.....	38.20
Vivian, First Pentecostal Church.....	16.68
Maine—	
Ashland, United Pentecostal Church.....	12.00
Mrs. Ina Carr.....	5.00
Ellsworth Falls, United Pentecostal Church	19.38
Fort Fairfield, United Pentecostal Church....	15.50
Jonesport, United Pentecostal Church.....	67.20
Machias, Pentecostal Church.....	11.00
Mars Hill, Apostolic Pentecostal Mission...	15.00
North Sedgewick, Pentecostal Church.....	52.09
Pea Cove, Pentecostal Mission.....	25.00
Westfield, United Pentecostal Church.....	24.24
Winterport, Full Gospel Assembly.....	20.00
Michigan—	
Flint, South Flint Tabernacle.....	53.54
Lansing, East Side Apostolic Church.....	5.85
Niles, South Niles Pentecostal Church.....	40.00
Royal Oak, Christ Tabernacle.....	110.00
Minnesota—	
Duluth, Apostolic Gospel Church.....	9.39
Red Wing, Apostolic Gospel Church.....	19.72
Red Wing, Edward Larson.....	50.00
St. Paul, Apostolic Bible Institute.....	107.00
St. Paul, Midway Tabernacle.....	248.86
St. Paul, Midway Tabernacle—Helping	
Hands Class.....	5.00
Worthington, Full Gospel Tabernacle.....	5.00
Mississippi—	
Aberdeen, First Pentecostal Church.....	14.00
Kosciusko, United Pentecostal Church.....	46.52
Marks, Goodway Pentecostal Church.....	7.27
Missouri—	
Butterfield, United Pentecostal Church.....	20.00
Charleston, Mrs. Charlie Cates.....	10.00
Delta, Pentecostal Church.....	10.64
Eley, C. A. Ellingsworth.....	25.00
Houston, Moberly Springs Pentecostal	
Church.....	9.00
Kennett, Pentecostal Conquerors.....	5.00
Poplar Bluff, Pentecostal Church.....	8.88
Princeton, Mr. & Mrs. Ray Girdner.....	25.00
Puxico, Pentecostal Church.....	16.50
Rolla, United Pentecostal Church.....	47.46
St. Louis, First Pentecostal Church.....	50.00
Senath, Bible Grove Sunday School.....	12.10
Springfield, First United Pentecostal	
Church.....	10.00
University City, Pentecostal Church.....	17.00
New Jersey—	
Irvington, Slovak Apostolic Faith Church..	65.25
Newark, Apostolic Church.....	15.00
Pleasantville, United Pentecostal Church....	20.00
Tabor, Pentecostal Faith Gospel Church....	10.00
New Mexico—	
Albuquerque, Bethel Pentecostal Church....	200.00
Clovis, United Pentecostal Church.....	54.21
Espanola, United Pentecostal Church.....	24.00
Hobbs, United Pentecostal Church.....	6.28
Portales, United Pentecostal Church.....	6.76
New York—	
Brooklyn, Apostolic Church.....	85.00
Buffalo, United Pentecostal Church.....	30.00
New York, United Pentecostal Church.....	26.00
Yonkers, United Pentecostal Church.....	18.00
Ohio—	
Akron, Apostolic Gospel Church.....	28.55
Akron, Slovak Pentecostal Mission.....	50.00
Athens, Apostolic Gospel Church.....	15.66
Bedford, Pentecostal Tabernacle.....	38.15
Canton, Lighthouse Tabernacle.....	12.63
Cleveland, Apostolic Oneness Church.....	32.00
Columbus, Calvary Apostolic Church.....	163.57

(continued on next page)

Louisiana District Conference February 26-29

The Louisiana District Conference will be held at Minden, Louisiana, with Pastor T. W. Barnes on February 26-29. On Monday night, February 25, there will be a big State-wide meeting, then the Conference will begin on Tuesday, the 26th. Ordination service will be held on Thursday, the 28th, at 11 a. m. Any of our ministers desiring ordination should meet the District board

prior to this date. Beds will be furnished free as far as possible. We urge all of our United Pentecostal Ministers to be present at this conference. We are expecting to have our General Superintendent, A. T. Morgan, with us, so let us come and enjoy this great fellowship together. For further information please contact:

S. L. Wise, Hodge, La., Dist. Supt.
G. L. Glass, District Secretary
T. W. Barnes, Pastor.

MISSIONARY OFFERINGS

(continued from preceding page)

Dayton, United Apostolic Church.....	15.00
Enterprise, Pentecostal Church.....	10.00
Junction City, Apostolic Faith Church.....	7.00
Lancaster, Lancaster Apostolic Assembly.....	60.05
London, Apostolic Church.....	12.00
Martin's Ferry, Apostolic Faith Church.....	18.60
Newark, Christian Apostolic Church.....	30.00
Pataskala, Pentecostal Church of Colum- bia Center.....	5.00
Upper Sandusky, Calvary Bible League.....	13.69
West Jefferson, Apostolic Gospel Church.....	10.00
Oklahoma—	
Durant, Jolene Glover.....	20.00
Durham, United Pentecostal Church.....	5.00
Elmore City, Jesus Name Tabernacle.....	16.35
Gage, Mrs. Pearl Porter & Daughter.....	6.00
McAlester, United Pentecostal Church.....	11.03
Oklahoma City, United Pentecostal Church	46.16
Poteau, United Pentecostal Church.....	4.75
Tulsa, Apostolic College.....	97.50
Tulsa, First Apostolic Church.....	1,023.72
West Tulsa, Pentecostal Conquerors Rally	25.00
Oregon—	
Bend, Harriet Marling.....	35.00
Portland, Christ's Temple.....	80.07

Pennsylvania—	
Hollsopple, Apostolic Gospel Church.....	15.22
New Paris, First Pentecostal Church.....	2.86
Swissvale, Apostolic Church.....	49.00
Tennessee—	
Bethel Springs, Beauty Hill Pentecostal Church.....	\$45.00
Jackson, First Pentecostal Church—Ladies	6.00
Memphis, First Pentecostal Church—Ladies	125.00
Nashville, West Nashville Pentecostal Church.....	10.00
Texas—	
Albany, United Pentecostal Church.....	3.00
Allison, Pentecostal Church.....	21.50
Batson, Pentecostal Church—Conquerors.....	25.00
Brownfield, United Pentecostal Church.....	14.53
Chester, Pleasant Valley Pentecostal Church.....	15.00
Cleburne, First United Pentecostal Church	10.00
Cleveland, United Pentecostal Church.....	50.00
Dallas, Mrs. D. L. Blasingame.....	25.00
Dallas, Emmanuel Pentecostal Church.....	30.00
DeLeon, Pentecostal Church.....	20.00
Fort Worth, United Pentecostal Church.....	14.26
Friena, United Pentecostal Church.....	8.93
Gainesville, Emmanuel United Pentecostal Church.....	10.00
Garland, Ronald C. Joseph.....	25.00
Gladewater, First United Pentecostal Church.....	26.35
Houston, Gospel Truth Pentecostal Church	81.41
Hughes Spring, United Pentecostal Church	5.54
Humble, United Pentecostal Church.....	18.78
Kilgore, First Pentecostal Church.....	34.27
LaWard, Pentecostal Church.....	18.22
Livingston, United Emmanuel Pentecostal Church.....	9.13
Livingston, United Pentecostal Church.....	13.25

Monahans, Mrs. A. H. Browning.....	25.00
Muleshoe, Pentecostal Church.....	12.80
Odessa, United Pentecostal Church.....	42.00
Orange, Pentecostal Gospel Lighthouse.....	175.00
Pampa, United Pentecostal Church.....	7.00
Plainview, United Pentecostal Church.....	7.58
Port Arthur, Faith Tabernacle.....	1,429.50
Port Arthur, First Pentecostal Church.....	85.00
Price, Carlisle Pentecostal Church.....	25.00
Raymondville, United Pentecostal Church	9.25
Victoria, The Pentecostal Church.....	3.96
Walnut Springs, United Pentecostal Church	5.00
Virginia—	
West Hopewell, Apostolic Gospel Church.....	12.58
Washington—	
Colville, Miss Arvella Reeder.....	15.00
Seattle, Paul R. Brinkman.....	2.00
West Virginia—	
Charleston, First Pentecostal Church.....	15.00
East Rainelle, Mrs. K. E. Abshire.....	1.00
Elizabeth, Roy Owens.....	2.00
Huntington, 25th Street Pentecostal Church	25.00
Morgantown, Riverside Apostolic Church.....	31.00
Morgantown, Sabraton Pentecostal Church	65.65
Parkersburg, Missionary Convention.....	249.35
Wisconsin—	
Cochrane, Full Gospel Church.....	52.00
Eau Claire, Apostolic Faith Church.....	15.59
Kenosha, Alvis Glagec.....	50.00
Madison, Mrs. Laura Hurtel.....	11.00
Marshfield, Oneness Apostolic Church.....	11.37
Milwaukee, Elim Tabernacle.....	16.83
Racine, Bethel Tabernacle.....	132.00
River Falls, Apostolic Church.....	10.00
Wyoming—	
Superior, United Pentecostal Church.....	37.00
Total Missionary Offerings.....	\$14,724.34

THE PENTECOSTAL HERALD

Official Organ of the
UNITED PENTECOSTAL CHURCH
Incorporated
Headquarters, 3449 So. Grand Blvd.
St. Louis 18, Mo.

Entered as second-class matter at the post office at St. Louis, Mo., under the Act of March 3, 1879. Special rate of postage granted. Permit in U. S. A. Subscription rate, \$1.00 per year; Single copies 10 cents. Rolls of 10 or more 7 cents per copy.

Published Monthly.

AN INTERNATIONAL PUBLICATION

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