

"THE LORD GAVE THE WORD: GREAT WAS THE COMPANY OF
THOSE WHO PUBLISHED IT"

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THE CONFERENCE NEEDS EVERY MINISTER

By M. J. WOLFF, Associate Editor

CHRISTIAN AND DIVINE FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them." Matthew 18:20.

The assembling together of the people of God is according to His word (Hebrews 10:25). It is the Will of God that we do thus. These two facts are established and reaffirmed each time the children of God are gathered together.

First of all, it brings about *CHRISTIAN FELLOWSHIP* (where two or three are gathered together in MY name).

Secondly, it brings about *DIVINE FELLOWSHIP* (there AM I in the midst of them).

If for no other purpose or no other good, *CONVENTIONS* are necessary for these TWO reasons just stated.

Every pastor, evangelist, missionary *needs* to take part in the work of the General Conference, for *everyone* is responsible for and affected by the decisions which are made there. The General Conference is the Final Voice of Authority of the United Pentecostal Church. Each minister, therefore, becomes a vital part of such an assembly. The message we preach and the experience we possess UNITES us all into one big family to such an extent that *every minister should DESIRE* to attend the General Conference and *every church should WANT* to help their minister to be present at this important meeting.

THE CHURCH SHOULD HELP THEIR MINISTER

The church, the pastor, and our work in general will be blessed when the pastor attends the General Conference of the United Pentecostal Church and takes part in its proceedings. Missionary zeal, enthusiasm for every phase of our work grows, understanding for each activity is strengthened and spread when the minister knows what the convention is doing.

Many churches are making provision to help their pastor financially so that he may attend the conference. Many churches have followed this practice for years—sending their pastor to the conference free of all financial worry. God bless the thoughtful congregations.

THERE IS STILL TIME

The blessings received by the pastor are also enjoyed by the congregation upon his return, in his inspiration and information about the work in general.

All it takes is someone in the home church to take the initiative in the matter, make the suggestion, and to take an offering for this purpose. This is a good work! A little thoughtful interest on the part of a few members can make it possible to send both the pastor and his wife to the convention. The pastor's wife is his companion and help meet and the General Conference is a good opportunity for her to have a

short vacation from the home life and the hundred and one duties involved. Both need a rest, and the change is bound to do them both good.

But someone may object to the vacation idea saying as I heard another, "We don't need a vacation — the devil never takes a vacation." One minister replied, "that he was not in the habit of taking the devil for an example."

Be that as it may, the truth is, Jesus said to His disciples, "Come ye yourselves apart, and rest a while." Mark 6:31.

God will certainly bless any church or group that will help at least in part to relieve their minister of the financial strain while he is away from home attending conference. Some may be able to do more than others in this respect . . . but each should do their part. The dignity and respectability of the church demands that the amount of money given for this purpose be the best reasonable effort possible.

THE BLESSINGS OF GOD MAKETH RICH

Attending the conference is a part of the minister's duty, as well as visiting and other duties he may be called upon to perform. Since the United Pentecostal Church Fellowship is based upon our pledged effort to help one another spread the gospel and open new works and establish churches where our message may be preached, it then becomes a responsibility that each one do their best to help reach these goals, etc.

In addition, it is the only time in the year when each minister can meet and have fellowship with and see hundreds of other Jesus Name Pentecostal pastors, evangelists, missionaries and Pentecostal leaders from other states and countries. Praise God! What a fellowship! What a blessedness!

It is also an opportunity to study and worship with others, and to hear other men preach. This is often refreshing both to the minister and to the church.

Nor is the conference for ministers alone. These blessings hold true for the laity as well, but it is not always possible for the laity to attend, therefore, it is all the more reason the minister be present to represent them, and to shoulder responsibility for the times in which we live.

WILL YOUR MINISTER BE AMONG THOSE WHO HAVE BEEN SENT TO THE CONFERENCE BY THE CONGREGATION????

AN IMPORTANT COUNCIL

Many important councils have been held at various times and places. But the General Conference of the United Pentecostal Church, which will be held in Little Rock, Arkansas, this coming October 23-26, holds forth a challenge for every Jesus Name Pentecostal person, both saint and minister. Will we humbly seek God and faithfully obey His word as we take our place in the world for such a time as this??? "The LIGHT of the world," and "the SALT of the earth," it is our PRIVILEGE to be. MAY GOD HELP US ALL.

If sectarianism consists of a firm adherence to certain basic principles of revealed Biblical truth, relevant, especially to the fundamentals of salvation, we are compelled to plead guilty to the charge. For near and dear to the heart of every Spirit Baptized believer, are those concepts of Christianity that make us what we are. Tear those from the heart, and you leave a soulless disillusioned wanderer, in the wastelands of idle theological speculation, driven by every perverse and evil spirit.

The move afoot today, is to tar with the brush of sectarianism any individual or organization with the courage to declare themselves in favor of an established code of doctrine.

This incessant clamor for unity, at the expense of doctrine, is not peculiarly characteristic of the Pentecostal movement, as some would have us believe; The Holy Ghost does not seek to achieve unity by a denial of the faith. These mis-guided Pentecostals (so-called) who are using their pulpits as a sounding board for this popular heresy, should awake to the fact that other and strange voices are raised in a similar cry. Is it not striking, that recently from the Vatican the plea was issued, **FOR ALL CHRISTIANS TO UNITE UNDER THE COMMON BANNER OF THE MOTHER CHURCH (ROMAN CATHOLIC)?** Further, that practically every major Protestant Denomination, almost without exception, **IS UNITED IN SOME NATIONAL OR INTERNATIONAL CHURCH COUNCIL, WHOSE PURPOSE IS TO ACHIEVE UNITY, WITH MANY OUTSTANDING PROTESTANT LEADERS OPENLY ADVOCATING MERGER?** Is it not thought provoking, especially in the light of the teaching, **"THAT IT DOESN'T MATTER WHAT ONE BELIEVES, DOCTRINE IS NOT ESSENTIAL, THAT** the Bible has practically been eliminated as a cause of division, among a large segment of Protestantism today. It is a conceded fact that in the largest single Protestant Church body in America, that well **OVER FIFTY PER CENT OF THEIR MINISTERS ARE MODERNIST, WHO DO NOT BELIEVE THE BIBLE TO BE INSPIRED OF GOD.** How could the interpretation of the scriptures ever become a bone of contention among such a ministerial constituency?

From the standpoint of religion, this cry for unity is only one facet of a global design. The crux of the whole matter lying in a spirit or perhaps in more of an ideology that is sweeping the world; which many columnists are referring to as **THE IDEA OF THE ONE WORLD.** Appearing in the Pentecostal ranks, the vine may look different, but the fruit is the same. The shoot may be tiny, but underneath and out of sight is that deadly poisonous root-mass, whose apostate fruit, when matured, brings spiritual death.

LET US BEWARE LEST THESE GARMENTS OF RELIGIOUS BABYLON BE TAILORED TO PENTECOSTAL MEASUREMENTS, AND WITHIN OUR TENTS GOD SHALL DISCOVER A GOLDEN WEDGE OF DECEIT.

Man's Dream of One World

The idea of **ONE WORLD** is not new. The roots of this scheme can be traced back to the tower of Babel. in **MAN'S FIRST ATTEMPT AT RE-**

LIGIOUS, POLITICAL, AND ECONOMIC UNITY, INDEPENDENT FROM GOD. Nebuchadnezzar, Darius, and later Alexander the Great, succeeded in a great measure. Finally, under the Caesars, the Roman Eagle was planted over a major portion of the civilized world. Then when Papacy usurped the civil powers of Rome, supposedly crowning the Pope with a triple crown, and taking over the reigns of government, history records the darkest period of human existence on the face of the earth. All these events setting a pattern for the end-times.

Whether there shall be a revival of the old Holy Roman Empire remains yet to be seen; but, today, like the tentacles of a horrible cancer, this vicious philosophy is eating its way into the very vitals of not only the religious, but the economic and political worlds as well. The old League of Nations, the United Nations, the North Atlantic Pact, the Point Four Programs, the various Councils of churches, national, federal

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By MURRAY E. BURR

and international, pink tinged, socialistic schemes, spawned in the pits of Hell, whose purpose is to level all social and religious walls, bankrupting the world morally, spiritually and economically, thus paving the way for the Anti-Christ to ride into power.

A Modernistic Doctrine

Religiously, the doctrine of **ONE WORLD**, is based on the modernistic theory of the **UNIVERSAL FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.** The teaching that every man, regardless of **RACE, RELIGION, EXPERIENCE OR NATIONALITY, HAS WITHIN HIMSELF, A UNIQUE, INHERENT SPARK OF DIVINITY.** Therefore God is the father of all and all are brothers. Emanating from this supreme being, they say, are rays of truth. The Mohammedan, prostrate in the burning sands of an eastern desert, his face toward Mecca, has discovered one of those rays. The Christian at his altar, the Jew in his synagogue, the Buddhist, in silent meditation before the shrine of Gautama, have each discovered a ray of truth. Manifested differently perhaps; Couched in a different language, and adjusted to different social customs no doubt; but nevertheless truth, sublime truth. Like the spokes of a wheel they say, all these various religions lead to a central hub, and that hub is God. Therefore being brothers, we are not to criticize or set at naught each other; but in the spirit of brotherhood and

mutual understanding, let us be covered by a single broad canopy, a canopy of love. **HOW LIKE SOME OF THE TEACHING WE HAVE BEEN SUBJECTED TO RECENTLY.**

To the dreamy-eyed idealist, void of any profound doctrinal conviction, and lacing realism, this is the religious Utopia for which he has been seeking. And as strange as it may seem, **APOSTATE PROTESTANTISM MUST BEAR THE GREATER RESPONSIBILITY IN FATHERING SUCH A THEORY.**

The devilish results of such a theology can be readily seen. The need of a savior or for atonement is altogether repudiated. Hence man's fall in the garden is denied and the New Birth is unnecessary. The infallibility of the word of God, relative to the virgin birth is challenged, and Jesus Christ, stripped of His divinity, is relegated to the degraded position of an illegitimate son of an indiscreet Judean peasant woman. The blood loses its virtue and power to cleanse from sin. The powerful vital message of Christianity is held up as an object of ridicule and mockery; and in its place a social gospel is substituted. Small wonder that over some nationwide religious radio broadcasts, more is heard on how to overcome nervousness than on how to overcome sin.

True, this is one of the poles or extremes of modernistic thought, there being many shades and variations, of which the present day concepts of inter and undenominational religions are only watered down versions. For, regardless of the shade or intensity, the spirit is the same. **THE SAME SPIRIT THAT WOULD CAUSE A PERSON TO DENY BAPTISM IN THE NAME OF JESUS, AND JESUS CHRIST AS THE ONE TRUE GOD, IF GIVEN PROPER LATITUDE IN ONE'S MIND AND HEART, WOULD CAUSE HIM TO DENY THE VIRGIN BIRTH.** Hinging on this crucial point, is the proof of His divinity.

THE SAME SPIRIT THAT WOULD CAUSE A PERSON TO DENY THE ESSENTIALITY OF THE APOSTLE'S DOCTRINE, WOULD LIKEWISE CAUSE HIM TO DENY THE INSPIRATION OF THE BIBLE. In the eyes of God, which is the greater sin, "To set at naught part of the Holy Scriptures, or to set at naught the whole Bible"?

And last, **THE SAME SPIRIT THAT WOULD MOVE A MINISTER TO PREACH THE UNITING OF ALL RELIGIONS, REGARDLESS OF CREED OR DOCTRINE, ON THE BASIS OF LOVE ALONE, WOULD LIKEWISE IF PURSUED, FURTHER ADVOCATE INCLUDING THE MOSLEMS, JEWS AND THE BUDDHIST.** Regardless of the approach, the objectives are the same.

People Are Losing Their Religious Identity

If we were asked to bring from the Bible, an untouched photograph of religious conditions, as they exist today, without hesitation we would turn to the 11th chapter of Numbers. One will note that the thing which characterized these people in this chapter was their lusting, murmuring, clamoring spirit. **A MASS REJECTION OF THE MANNA PROVIDED BY GOD,** typical of the anointed word of truth, **AND A UNIVERSAL**

(continued on page 11)

The Pharisee and the Publican

by Sam Klein

I wish to call your attention to the subject of "The Pharisee and the Publican" or "Divine Mercy in Contrast with Man's Exalted Self-righteousness."

My text is taken from St. Luke 18:9-14. "AND HE SPAKE THIS PARABLE UNTO CERTAIN WHICH TRUSTED IN THEMSELVES THAT THEY WERE RIGHTEOUS, AND DESPISED OTHERS: TWO MEN WENT UP INTO THE TEMPLE TO PRAY: THE ONE A PHARISEE, AND THE OTHER A PUBLICAN, THE PHARISEE STOOD AND PRAYED THUS WITH HIMSELF, GOD, I THANK THEE, THAT I AM NOT AS OTHER MEN ARE, EXTORTIONERS, UNJUST, ADULTERERS, OR EVEN AS THIS PUBLICAN. I FAST TWICE IN THE WEEK, I GIVE TITHES OF ALL THAT I POSSESS. AND THE PUBLICAN, STANDING AFAR OFF, WOULD NOT LIFT UP SO MUCH AS HIS EYES UNTO HEAVEN, BUT SMOTE UPON HIS BREAST SAYING, GOD BE MERCIFUL TO ME A SINNER. I TELL YOU, THIS MAN WENT DOWN TO HIS HOUSE JUSTIFIED RATHER THAN THE OTHER: FOR EVERY ONE THAT EXALTETH HIMSELF SHALL BE ABASED: AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED."

Here we have the very highest sample of mere human goodness in the self-exalted Pharisee standing in the temple with his head uplifted, heart puffed up, talking to himself and about himself and his so-called virtues, calling it prayer. What a mockery! So full of self conceit that he soon forgets all about God. After the first breath, in which he mentions God's Name, he then leaves God completely out of his pretentious prayer.

The Pharisee becomes a hero to himself as he boasts of his own virtues and false spiritual pride. Listen to him as he draws a circle around his self-centered personality, now he in the circle and he is the circle. Five times he uses the personal pronoun "I." He struts himself before the Lord with a spirit of superiority. "A holier than thou" attitude. This kind of a spirit is a parasite of the soul. It's like an eating cancer; it's a slow death, but sure. This capital "I" spirit belongs to the RELIGION OF SATAN. It's a RELIGION OF SELF ELEVATION, a gospel of good ethics and works, a social gospel of human reformation. That kind of a gospel does not change the heart of man or his nature. We are not saved by our human goodness or works of man-made righteousness.

EPH. 2:8,9 reads: "FOR BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD. NOT OF WORKS, LEST ANY MAN SHOULD BOAST." Thank God for His wondrous grace.

Listen, as Jesus describes the incident: Two men went up to the temple to pray. Thank God for the House of God. It's a place of refuge and comfort; a place where you can find a LOVING, COMPASSIONATE GOD. For one to step over the threshold is to stand in the holy presence of God Almighty. The altar of mercy was there and the blood of atonement was shed for the forgiveness of repentant and confessing sinners.

The Pharisee begins to pray, but he prays to himself. He is in his own little selfconscious circle. What a spirit of flattery and boastings! No wonder he prayed with himself. I assure God does not hear that kind of prayer. That kind of praying does not rise ANY HIGHER THAN THE CEILING. God closed His ears and would not hear. Our souls revolt at that kind of praying. No humility or sincerity in his soul. Let me say right here: WORDS ARE NOT ALWAYS PRAYERS. True prayers come from the heart and not from the head. IF YOU WANT GOD TO HEAR YOUR PRAYER, THEN YOU MUST HAVE A HEART THAT IS OF A BROKEN AND CONTRITE SPIRIT.

Look at the other man as Jesus continues to tell the story of the publican as he stands afar off; alone, forsaken, an outcast, deprived of social and religious privileges. He walked and lived alone, but he craved fellowship and friendship. He knew where to find the very thing his soul longed for. He went to the temple to pray. He knew that a price must be paid. That price was to brave the glaring eyes of the Pharisee who had despised him, insulted and treated him with contempt.

Listen to the Pharisee, pretending he is praying. He scowls as he sees the Publican standing alone. Notice the harsh and condemning attitude of the Pharisee when he says, "I'M NOT LIKE OTHER MEN OR EVEN AS THIS PUBLICAN."

There comes a time when you don't care what people say about you. When you begin to realize your soul is lost, it's not self-consciousness that worries you but God consciousness, because of your guilty, convicted soul. Then it is that the convicted sinner wants God. I'VE SEEN SINNERS AND BACKSLIDERS LEAVE THEIR SEATS AND COME RUNNING TO THE ALTAR. WHY? BECAUSE THEIR SOULS WERE AFIRE WITH CONVICTION. God was their only hope. They did not care what others said about them. Let people scoff and mock and criticize you. The lost man has but one thought in his heart and that is to get to the Savior at any cost.

The Publican came to the House of God because God's presence was there. The altar of mercy was there. It was the only place to go and find a refuge for his soul. Sinner, backslider, come boldly to the throne of grace that you may obtain mercy and find grace to help in the time of need.

As the Publican stands alone, he does not lift up so much as his eyes unto heaven. Listen to an humble, confessing soul describe himself to his God. He is honest with himself. The sword of the Spirit has pierced his soul and he calls himself a sinner and admits his lost condition. The moment he took the sinner's place, thank God, he claimed the SINNER'S SAVIOR. He came to the throne of mercy. He did not ask for JUSTICE BECAUSE HE WAS A GUILTY SINNER, BUT HE ASKED FOR MERCY. He knew God, alone, could forgive his sins, remove the guilt from his soul and conscience. Before, he prayed and beat his breast, "GOD BE MERCIFUL TO ME A SINNER." He threw himself into the infinite love and compassion of God. It's the only way a sinner can be saved from his sins.

ABERDEEN, MISS. We just closed a four weeks revival with Brother Ernie Jolley from Jonesboro, Ark., as our evangelist. He was assisted by Brother Jimmie Jones, also from Jonesboro, and Brother Glen David Craine of Tupelo, Miss., who were a real blessing along the musical line. We had Youth Services each evening before the night services and the young people were blessed in a wonderful way. Eight received the Baptism of the Holy Spirit, seven were baptized in Jesus' Name. Several sinners and backsliders came to the Lord and are earnestly seeking to be filled with the Holy Ghost. We truly had a marvelous visitation of the Spirit of God. The saints were revived and we are all rejoicing in our souls. We can highly recommend these young men as consecrated, earnest men of God, who will be a blessing to any church or pastor, as they work and cooperate with the pastor in every part of the work. We are looking forward to having Brother Jolley with us next year for another meeting. E. J. McClintock, Pastor.

SIMMON'S MILL, LA. We are happy to report a wonderful soul stirring revival which was conducted for two weeks by Brother and Sister Hugh McDonald of McAlester, Okla. The whole church was stirred and many came to hear Brother McDonald preach the true Gospel as it has never been preached here before. The saints were greatly blessed by his preaching and the wonderful songs which he and Sister McDonald sang each evening. We highly recommend Brother and Sister McDonald to any church desiring good Holy Ghost filled evangelists. C. F. Hout, Pastor.

JEROME, IDAHO. We just closed a two weeks revival with Brother and Sister Jackie Truehitt of Texas and Brother Bobbie Wisinger of Louisiana. The Lord's blessings were upon the services and new ones were brought into the church. Brother Truehitt is an able minister and we recommend him to any church needing an evangelist. W. R. Wilsie, Pastor.

ABILENE, TEXAS. We have just closed a two weeks revival with Brother J. E. Osborne and wife from Glen Rose, Texas, as our evangelists. They were a real blessing to the church and we were happy to have had them with us. Four were baptized in Jesus' Name and new Conquerors have been added to our church. J. J. Kinsfather, Pastor, Elinora Pape, Reporter.

CUNNINGHAM, TEXAS. The United Pentecostal Church of Cunningham is happy to report the blessings of God in a recent revival with Brother Jimmy Shoemake and Brother Albert Dillon. This revival was blessed of God for the entire 3½ weeks. Twenty precious souls received the baptism of the Holy Ghost and ten were baptized in the Name of Jesus. Many souls were stirred during the revival and are still seeking God. We are truly thankful to God for the work of His Spirit. Brother Shoemake and Brother Dillon are both young men who have consecrated their lives to the Lord. We can recommend them to any assembly and we are sure they will be a blessing to you. Remain in prayer. M. A. Malone, Pastor, Marie Oglesby, Reporter.

OAKLAND, CALIF. The United Pentecostal Church of Oakland, which is now over 1½ years old, is moving forward for God. Just recently the Lord made it possible for us to purchase a nice church building on a good corner lot in East Oakland. In addition to the auditorium the building has five Sunday School rooms plus an office and kitchen. There is also room on the lot to enlarge as soon as possible. A real spirit of unity and cooperation is being manifested by the fine congregation and the Lord is blessing in the services in a glorious way. Recent visiting ministers in the assembly included Brother A. T. Morgan, General Superintendent, and Brother M. J. Wolff, District Superintendent of the Illinois District. These as well as other visiting brethren were a real blessing to the church. We are interested in contacting any service-men which may be stationed at the Parks Air Force Base or the Alameda Naval Base. Address your letters to the United Pentecostal Church, 1649 - 96th Ave., Oakland, Calif. J. E. Kelmin, Pastor.

HAMLIN, TEXAS. We have just closed a twelve days revival with Brother Thomas Mahan from West Columbia, Texas, as our evangelist. We praise the Lord for His wonderful blessings to us. We baptized six in the Name of Jesus and five were filled with the Holy Ghost and spoke in other tongues as the Spirit gave utterance. The saints were all revived and inspired to do more for the Lord. Pray for the work here that the Lord will continue to bless us. James M. Allen, Pastor, Mrs. James Allen, Reporter.

ARTHURDALE, W. VA. We recently opened a new work in Arthurdale. Brother H. I. Goodin preached the first sermon on July 27th. Then Brother Loyd Eby and wife were with us for one week followed by Brother Marcus Goodin for another week. Several have prayed through to victory and we have baptized three in Jesus' Name with many at the altar each night seeking the Lord. God is blessing and much interest is being shown. We are thankful for the visiting friends and ministers who have helped us so much. Pray for us that the Lord will continue to bless our efforts here in this new place as we try to build a work for His Name. Eula Hinish, Pastor.

MONTESANO, WASH. The saints of the Emmanuel Pentecostal Church are enjoying the blessings of God. Brother E. E. McNatt, our General Sunday School Superintendent, from Memphis, Tenn., was with us on July 7th and 8th and brought us soul stirring messages on Sunday School work. Many came from surrounding churches to hear Brother McNatt. Following this, Sister Becky Chrisley, of Caldwell, Idaho, preached a three weeks revival with nine being baptized in Jesus' Name and five receiving the Holy Ghost. Our Sunday School attendance went up to 66 for which we are glad and we are giving God all the glory. We can certainly recommend Sister Chrisley to any church desiring a good evangelist. J. L. Chandler, Pastor, Barbara Abercrombie, Reporter.

WEST MONROE, LA. We thank God for our new church that has been completed and dedicated to the service of the Lord. Brother A. T. Morgan, our General Superintendent, preached the dedication sermon and Brother S. L. Wise, our District Superintendent, prayed the dedicatory prayer. Seven local ministers were present and two out-of-town ministers, Brother Buie of Kilgore, Texas, and Brother Doyle Spears from Indiana. We are now in a revival with Brother J. C. Winstead from Florence, Miss. Many souls are seeking the Lord. Pray for us that new ones will be added to the church. J. Z. Spears, Pastor, Lottie Fisher, Reporter.

PIONEER, LA. The Lord is still blessing at the Richland Pentecostal Church. We are in our sixth week of revival with Brother and Sister Elzine Strong as our evangelists. Brother Strong has preached some of the most heart-stirring messages we have ever heard. We also enjoyed their beautiful singing very much. Fourteen have prayed through to victory and nine have been baptized in Jesus' Name with many others seeking the Lord. The Lord has been very good to us and we give Him all the Glory. H. L. McGaha, Pastor.

RIDGELY, TENN. The First Pentecostal Church of Ridgely, Tenn., has just closed a two weeks revival with Brother and Sister W. E. Williams of Shreveport, La. Twenty-five were baptized in Jesus Name and eighteen were filled with the Holy Ghost. Many were healed and the saints were blessed and stirred. We can highly recommend Brother and Sister Williams as consecrated young evangelists and we feel they will be a blessing to any church who might be desirous of an evangelist. Roger Ogden, Pastor, Juanita Ogden, Reporter.

SUTTON, W. VA. We thank God for a very successful revival with Brother Walter Combs, boy evangelist from Indianapolis, Ind. This is the third successive year that Brother Walter has ministered to us. In this revival two repented, four were baptized in Jesus' Name and two received the Holy Ghost. Brother Walter has been a blessing to the church and God has received his ministry by saving the lost and healing the sick. Wilford Blake, Pastor.

WINNSBORO, LA. We have just closed a wonderful revival which lasted 4½ weeks with Brother and Sister Avery Jones of Diboll, Texas, as our evangelists. Twenty-nine received the baptism of the Holy Ghost and nine were baptized in the wonderful Name of Jesus. Brother and Sister Jones will be open for calls in the near future. You can reach them at Box 191, Diboll, Tex. Doyle L. Aaron, Pastor.

Field News

In the fourth century of the Church there developed two prevalent views on the relationship of the Father and the Son. If the Church would study closely the arguments of history on this subject, we might save ourselves many disputes and divisions in the church today.

These two views we wish to mention were developed mostly from two schools of thought regarding the Greek word Logos. John the apostle begins his gospel, "In the beginning was the word (logos), and the logos was with God and the logos was God." He further states that the logos became flesh and dwelt among us, John 1:12. That He, the logos, was in the world and the world was made by him. John 1:10.

The Jews at the time of John's writing believed logos to represent an attribute of deity. It allegorically personified Deity. Logos is a term used by John signifying God Himself, for he says that the Logos was God.

The school at Alexandria taught Logos to mean, a distinct being or creature of God. In order for us to properly interpret the true meaning of Logos we are more likely to be correct if we follow its meaning in the light as used by the Jews when John wrote.

Arianism

Arius, in the fourth century, being of the school of Alexandria, started a division in the church which finally led to the adoption of the doctrine of the Trinity. His views may be summed up as follows:

The Son was created out of nothing, hence he is different in essence from the Father. He said, "There was a time when he was not and that the Son is a finite being. That he pre-existed with the Father and was created before everything else and that through him as creature, the universe was created and is administered." He states, "We are persecuted because we say that the Son has a beginning, but God himself is without beginning.

He held that although the incarnate Logos is finite and hence not God, He is to be worshipped as a being exalted above other creatures as the immediate Creator and Governor of the universe and the Redeemer of man. He also stated that the Son does not know the Father perfectly.

Arius soon had many followers and a general schism in the church developed. In the markets, bakeries and shops were disputes. One tried to prove how Christ was the same in Substance (homoousios) with the Father. Others said he was simply like the Father (homoiousios). As the quarrel grew, bitterness developed with some bloodshed.

Athanasius, a young deacon, became interested in the dispute and as a general council had been called at Nicea he joined the controversy and withstood Arius. He insisted that if the Son does not know the Father perfectly, then Christianity is not an absolute religion. But Christianity is an absolute religion, therefore the Son must have a perfect revelation of the Father and must be absolutely divine. He emphasized that the Arian view denies the Deity of Christ and destroys the possibility of

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By E. G. MOYER

the union of God and man. That if Christ is a creature of God and not God Himself, there is no true redemption of man.

Athanasius allowed the Son a separate personality from the Father as Son. He says, "The Son is not a mere attribute or mode of manifestation of the Father, but an independent personal subsistence." He held the Father and Son to be co-equal in substance and existence except in manifestation.

The outcome of the struggle was the church adopting the views of Athanasius. Although Athanasius did not originate the doctrine of the Trinity he advanced its cause. As for Arius, he was banished from the church and sent into exile. His views gradually died out but have re-appeared occasionally in the history of the church.

The Truth of the Matter

The scripture referred to in John I teaches us that Jesus, as the Logos, was with God in the beginning. If we are to interpret it in the light of John's evident meaning, it means, an expression of the thought or mind of God. My Word is a representative of me. It expresses my person, my mind. Jesus then is the Logos of God in flesh. He is the revelation of the mind and character of God. He is the "Begotten" of God. Begotten means brought forth, not created. Creature implies the element of time. Jesus is eternal in respect to His Deity and only related to time in respect to His appearance upon earth as the Son. He could not be Creator if He was first a Creature. This work was performed by Elohim Himself. Gen. 1:1. The New Testament plainly tells us that Jesus did the creating.

In Isaiah, chapter forty, is given a description of God in His creation. That God will come with a strong hand and His arm shall rule for Him. Isaiah 53 begins with, "Who hath believed our report and to whom is the Arm of the Lord revealed." The remainder of the chapter describes who the arm is. It proves to be none other than Jesus the Logos. No wonder Jesus could say in Luke 11:20, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

Arius taught that Jesus was with God as a creature before the world was. The Old Testament declares in many places that God is one, that there was no God or Savior beside Him neither would

there be any after Him. Some have tried to make a plurality of the Old Testament names of God, but in every instance singular pronouns have been used with God's names whereas plural pronouns have been used in connection with the names of the heathen Gods.

Lev. 26:11,12 states that God was going to put His tabernacle among men and dwell with men. John 1:14 states that the Word was made flesh and tabernacled or dwelt among us. Jesus said in John 2:19, "Destroy this temple and in three days I will raise it up." Jesus knew He was the temple of God in redemption. He knew He was in God's plans throughout all ages. He was a Lamb slain from the foundation of the world in the mind of God. When He prayed He asked God to restore His glory, not Himself, for He knew He existed in the plan of God's glory. Jesus was no subordinate being, no second person to the Most High, but the eternal supreme Jehovah revealed. Modernism would make Christ an inferior being or person separate from God.

Prayer

Jesus taught us to pray, Our Father. Father is a term used in the New Testament denoting God's new relationship to His people, through the Son. Read II Cor. 6:18. He also claimed that the Father dwelt in Him and to make it still more emphatic that He was the Father. If Jesus is the door into the sheepfold is there any other approach to God than through Christ? Stephen prayed to Jesus. Acts 7:59. Paul prayed to Christ. Acts 9:17,41, Acts 22:19, II Cor. 12:8. The Apostles prayed to Christ, "Acts 1:24, Acts 4:24. Romans 10:13,14 says, "That whosoever shall call upon the name of the Lord shall be saved." Jesus was both God and man, born of woman, but begotten of God. We recognize both the human and divine nature of the Son. Much more could be added, but in tracing back over the history of the church, studying the mystery of the Godhead, most controversy has developed by either over-emphasizing the office of the Sonship of Christ by advocating that when He died, God or the Father died, etc., or by under-emphasizing the Deity of Christ, for example the Ebionites who held the Son to be a mere man endued with Divine Power.

Cover Page Photo

The cover page photo is that of the church building and the educational department of the First Pentecostal Church in Laurel, Mississippi. Construction on the original church auditorium began on Christmas day of 1940 and was dedicated on May 11, 1941. Dedication services for the newly constructed \$26,000 educational department was dedicated on August 24, 1952.

The new unit includes twelve Sunday School rooms, a kitchen, the pastor's office and study, a small auditorium, and the church's baptistry. The church has been on the forward move under the faithful leadership of M. H. Hansford, the pastor of the church, since 1943.

GENERAL SUPERINTENDENT'S REPORT

For the past eight months I have endeavored to serve the United Pentecostal Church in the capacity of General Superintendent, as faithfully as I know how. The work has been strenuous at times, but the work has been most enjoyable when I consider that it is a service to the Lord and His great cause. God has been extremely good to the United Pentecostal Church this year, adding many new ministers to our fellowship. Thank God for everyone of them!

I regret that I was unable to get my report in the September issue of the Herald. Please accept my apology.

April 1st, I arrived in Dyersburg, Tenn., to enjoy a wonderful conference with the Tennessee District. We heartily appreciated the fellowship with Brother J. H. Austin, Host Pastor; Brother W. M. Greer, District Superintendent, and all the brethren of the district.

From Dyersburg, we journeyed to Modesto, California. The Western District Conference was held in the beautiful church pastored by Brother Rode. Brother Cagle is the District Superintendent of this district, and we enjoyed the blessings of the Lord as He came down in the conference in a great way. Praise the Lord!

The next conference was scheduled in the Ontario-Quebec District at Brockville in the church pastored by Brother Cross. Brother Pair is the District Superintendent and real progress is being made in Ontario. Brother Howard Goss, the former Superintendent, was present in this conference being a minister of the district. It was a pleasure to have him in the conference with us. The week-end was spent in Napanee with Bro. and Sis. Rabbin ministering to the fine congregation of their church. I was then privileged to be with Brother Ellis on his broadcast from Belleville. They are in a building program and the work is moving forward nicely.

The following week we were in Indianapolis, Indiana, at Calvary Tabernacle, pastored by Nathaniel Urshan, for a great General Sunday School Convention under the capable leadership of Brother E. E. McNatt, General Sunday School Superintendent. Much interest is being displayed in the Sunday School work among our people, and this convention proved to be a real uplift to the cause of the Sunday Schools. The Missouri District Conference convened April 28th at Sikeston, Mo., where Brother Billie Butler is the pastor. Brother Harry Branding is the District Superintendent of this District. There was a very good spirit manifested in this good conference and we appreciated the fellowship of the brethren. The Illinois Conference was held in Decatur, Ill., with Brother H. E. White and saints. Brother Chambers, Brother Bouge and myself motored to this conference, which was presided over by the District Superintendent, M. J. Wolff. After this conference we came back to St. Louis where we spent a few hours at headquarters, and then left to be with Brother G. C. Chambers and his fine church at Columbus, Ohio. After spending the week-end with Brother and Sister Chambers, we motored to Iron-

ton, Ohio, for the Ohio District Conference, which was presided over by Brother R. G. Cook, the District Superintendent. The Conference was held in the church pastored by Brother York. After having a good conference with the Ohio brethren, Brother J. C. Cole and I drove to Charleston, W. Va., where I was privileged to visit with Brother and Sister H. C. Torrence. We then journeyed to Huntington, W. Va., where we ministered in the church of which Brother Durst is the pastor. On Sunday we had the privilege of ministering to the saints at the church in Parkersburg, W. Va., where Brother J. C. Cole is doing a fine work. Brother and Sister Cole and myself then went to Pittsburgh, Pa., for the East Central District Conference which was being held in Brother A. Huba's church under the leadership of Brother Jack Scott, the District Superintendent. Brother S. W. Chambers was also with us in this conference.

The kind invitation of Brother S. G. Norris to attend the closing exercises of the A. B. I. and deliver the Baccalaureate sermon was accepted. We spent three pleasant days with the school and we saw a fine group of young men and women graduate from the school. From St. Paul we came back to St. Louis for a few days at Headquarters to care for the correspondence and other work.

On June 1st, I was privileged to be with Brother McNatt and his fine congregation for an annual service. On June 2nd, Brother Chambers and I visited Tulsa, Oklahoma, in interest of the coming General Conference only to find out that we could not depend on using the auditorium because of repairs that was being done to the building. From Tulsa, Brother and Sister Nelson and myself motored to Borger, Texas, for the Texico District Conference. Brother Aaron Thames was the Host Pastor and Brother Mack Abbott is the District Superintendent. Sunday, June 8th, we were in services with Brother D. L. Welch in Pensacola, Fla., enroute to Ocala, Florida, for the Southeastern District Conference. This meeting was held on their new camp ground and the services were well attended. Brother W. A. Sherrill, the District Superintendent, is working hard and the results are in evidence.

I was in Lufkin on the last day of the Texas camp meeting, and it certainly was a pleasure to greet old friends that I had labored with since the merger.

A few days were spent at headquarters before leaving for the Northwestern District Conference that was held at the camp ground in Bend, Oregon. Brother Yadin is the District Superintendent. Sister Morgan and my grandson, Billy Buie, accompanied me on the trip to Oregon and we certainly did enjoy the cool Northwest.

On our return trip home we were in services with Brother Johnny Klemin in Oakland, California; Brother Rode in Modesto, California, and Brother Nestad in Visalia. Brother Cagle, the District Superintendent, was present in the Visalia meeting. A great number of ministers were in these services and we had a great time of fellowship.

We would like to conclude this re-

LONGPORT, COLORADO. We are starting a new work for the Lord here in Longport and if you are passing through or live in the neighborhood, we would be more than happy to have you visit us in our services. We are starting out here alone and trusting God to bless and give us many souls for our labors. We are located in Donovan Hall on the corner of Main St. and 3rd Ave. Any evangelist with a burden to help start a new work and not expecting too much financially could write us and we would appreciate hearing from you. We desire the prayers of all of God's people that souls will be saved here as we feel that God has laid this place upon our hearts.
Brother and Sister Ernest Benton.

BOURBON, IND. Again this year many of the saints and ministers of many churches gathered together with us at Bourbon for our Labor Day services. The elderly people were honored in the morning service and we enjoyed a wonderful praise and worship service. Special singing, musical numbers and Bible teaching by Nathan Urshan were enjoyed in the afternoon. We were blessed with more of the good spiritual food in the evening as Brother Urshan again brought us the Word of God. The Lord met with us in a mighty way and we praise Him for His goodness and mercy.
H. C. Shearer, Pastor,
Alice Schaetzle, Reporter.

DELAND, MISS. This is just a little report to say that the Lord is blessing us in our church. Several have prayed through and have been baptized in Jesus' Name with fifteen receiving the Holy Ghost. Pray for us and for the work here.
Hildery Richardson, Pastor.

Plaster Rock Convention Report

Record crowds enjoyed the fine messages so ably delivered by Brother Roosevelt York of Ironton, Ohio, and Brother Forrest Nickerson of Morris Plains, New Jersey. Other ministers also brought inspiring messages. We are indeed grateful to the York Sisters and Sister McClung for their generous contribution in singing and music. May God bless all these fine workers. Missionary day, as usual, was really blessed of God. We were happy to have Sister Telie Dover, missionary from India, with us. Offerings in the amount of \$150.00 were received for foreign missions. Twenty were baptized in the Name of Jesus for the remission of sins and a number came forward seeking the Lord for salvation. We had a fine convention and to God be all the Glory.
Brother and Sister Rolston.

port stating that the presence of the Lord was in evidence in all the conferences and a wonderful spirit of unity prevailed. Lack of space will prevent us from mentioning so many things that need to be mentioned, but nevertheless, we would like to express our appreciation for the kindness, the fellowship, and the cooperation that we have received throughout all of our visits from North to South and from East to West. I thank God for everyone of you, and it is a pleasure to serve you.

Your humble servant,
A. T. Morgan, General Superintendent.

Invading the Hinterland with the True Gospel

As I wrote you before, we expected to leave Bomi Hills on this trek, July 17, but Kenny and Moses did not return from Monrovia until late in the evening of the 16th, therefore we missed a fine day to start out on. It was a rainy day on the 18th, when we left the mission. It rained very hard on us the whole day. We left the mission (eleven in our party) and crossed the Maheh River into Kpelle Country, reaching Vomah.



Pauline Gruse



Geneva Bailey

Due to heavy rains, cold weather, and being weary we spent the night here. Everything was wet and our light weight suitcases started going to pieces. Sister Bailey was already developing blisters. My cot and bedding were soaked, but after having some food and holding service with the people, we went to bed. We left Vomah the next morning. It had stopped raining, but the streams and swamps were full and we waded them to the waist. With the rubbing of wet shoes we both developed blisters on heels and toes. Since Sister Bailey had a head start, her feet were worse and her walking slowed considerably. After a while she said she could go no farther, so we rested for the night, Saturday, July 19th. It looked like we might have to go hungry, but the Lord undertook for us and we purchased some rice. One hunter finally let us have a small piece of meat. Due to the food problem we felt we must reach the next village, Twalata. So on Sunday morning we reached this village and here we found a large town, good conditions and very friendly people. I enjoyed being here, though we were requested to stay inside at night, society business I guess. Sister Bailey rested here and on Monday morning I started out alone, leaving her in this village with two boys and a girl. We reached the District Commissioner's office about 2 o'clock that afternoon, going on to the Boparo Bible Mission, where Rev. and Mrs. Waite and Miss Thompson are stationed. We rested and after awhile, despite my sore feet I walked back to the Commissioner's office to talk with him concerning our trip. As you know we started out for Tawlata in Kpelle Tribe, but after telling the Commissioner our destination he advised against it, mostly from the standpoint of cooperation from the people, which he said in time we would not receive. He advised us that if we wanted to do real missionary work and make a name, as he put it, we should go to Belle. The people up there have been wanting a missionary. In Belle there has never been a missionary nor have they ever heard the Gospel. Since the missionaries at Boparo were evangelizing Tawlata, and workers were there at present, I hated to go in there. Also, I had heard

of the Commissioner's advice I felt to come on up here which meant two more days of travel. I think my group were a bit put out to think I was going farther on. They were tired, so was I, but here I am. The Commissioner sent carriers back for Sister Bailey and she arrived at Boparo before I left still with sore feet and a cold, but game and no desire to turn back. I felt I should leave her there until I came on to see what could be done. The Commissioner suggested I travel in his company as he was leaving for a council at Gambeta on Thursday, 24th, and was to meet the Paramount Chief of Belle enroute. I was glad as I wished to talk with him in the Commissioner's presence, so he supplied me with men, supplies and a hammock. Brother Stairs, this is very beautiful country up in this section. We are in a range of mountains of which Bomi Hills is a part. Great virgin forests and very rich soil are here. The Commissioner tells me that Belle is the richest soil in Liberia. From all the rumors it looks like this country will open up big in the near future.

We met up with the Paramount Chief and many of the town Chiefs of Belle in Belle Parmu. After the Commissioner told them of my mission they all smiled and clapped their hands, saying they were very happy over the good news he brought them. We proceeded on to Gambeta, sleeping in a very fine village. My carriers were changed and we proceeded on to Belle Yelle. The road was very bad and we ate very little. We stopped at Boparo, and as they left my water jar behind, we had no water or food for two days, then it was necessary to bail some. We reached Belle Yelle on Friday, July 25th. Here the barracks are located, and the village seemed to be a mixture and not enticing at all. Sin flowed like water. They found us a house and the chief sent back a Police Chief to accompany us. When the acting Chief was told of our mission a big smile broke out on his face and he said, "Shake my hand; we are so happy; we suffer here." They gave us hamper of rice and chicken and bananas. That is what we lived on from morning until night. The best part of Belle and most of the people are behind the mountain, so I felt that we should go behind the

mountain. This was quite a climb as the mountain is very steep, this side being 5000 ft. and sloping down, down to the jungle valley of huge ferns, palms and swamp creeks. It is 4 hours travel from here. We will leave in the morning, Tuesday, July 29th, for Fassama behind the mountain. Fassama is the largest village in Belle with better than 167 houses. The Commissioner said when he was there his heart was much grieved over the great number of children going to waste because of no help. So I am sure we can have a good school as there are other villages close by. We sent for Sister Bailey and the Commissioner said he would see that she had plenty of carriers. It has been raining every day. I am hoping to meet Sister Bailey soon, then she will remain here while I return to Monrovia for money and supplies, and then back.

Tuesday, the 29th, we left for Fassama, over the mountain. The day was fine, road was good, but the trip was very tiring. We reached Fassama, which is a very nice village with 167 huts. The people gave us a small house for the time being. They came the next morning with their welcome of a cane jar of rice, bottle oil and bananas. They also brought some eggs (some not good). They seemed to be very friendly and glad that we were there. The children came up to the door and the older ones in back of them to see us. I hope to find someone to pass the word to them. We are looking for Sister Bailey any time now and I do pray that she will have a safe trip as this mountain climbing is a new experience for her too. The Commissioner has been very kind to us. Pray for us. Pray earnestly for us and the reception of this glorious Gospel by the people here.

I just came from the place the people pointed out to us for the work. The chief, an old man and elders accompanied us. It is a very fine location and with a little work I think it will be just right. They are so anxious and just say "you let us know you mean business and we will do." The location is less than three minutes walk from the village and is near water. It is ideal in every way. I would like to have \$1,000 to open up here. It is going to mean something to move our things up here



Scene in the jungles of Liberia village life.

and I know the Commissioner will see about laborers for the job. There are plenty of people here and I feel it is an opportunity if we will take it now and work.

Also I hope and pray you will send us some other missionaries. I think a married couple would be fine to evangelize, for this is untouched territory. Of course, Mohammedans are everywhere. Rush them out to us; we need strong hearts and willing workers.

Kenney will be doing the building and you have seen his work and know his ability. I trust that by next February a teacher can be hired for the school. There are many young men here who want a little more schooling and are so eager on hearing of our coming. My, Brother Stairs, they are promising gospel workers. I have talked to them and they are so glad the mission has come and expressed their willingness to do what they can to help. God is able to save and use them. Of course we know there will be trials, etc.

I am continuing this letter after Sister Bailey arrived. She arrived safely but her feet are still sore, and she was a little hungry as dry rice just doesn't satisfy all the time. We were hungry for some form of bread.

So here we are far up in the Hinterland in the Belle tribe, the village of Fassama, where there has never been a missionary, a school or the Gospel. We are the first. **WHAT ARE WE GOING TO DO WITH THIS OPPORTUNITY?**

Letter continued on August 13th. I returned to Bomi Hills, one week on the road. Drenching rains, flooded swamps and rivers was what confronted us. The last day was a perilous time for me, hanging onto rafts in a surging flooded stream while Kenney swam to direct the raft. I clung to the raft saying, "Hold your peace, just hold your peace." I was wondering if my time had come. Yet, I was surprised at my own calmness. After we were safe on the other shore we decided to wait until the waters went down. So we were stranded between the flood waters with water all around us. We were standing there shivering in the rain when Kenney finally said we must make a path through the bush to get above the water. After much seeking we finally came out at the back of a village. We rested and then the next day we walked for 12 hours.

Pray for us both and the salvation of the people in Fassama. Sister Bailey and three of our group remained in Fassama awaiting my return. The Commissioner will be visiting us in December. Sister Gruse.

I am sure this letter of Sister Gruse will be interesting, and should make us feel like helping: When we think of two women wading swollen streams, eating native food and sleeping in native villages far in the interior of Africa, we should PRAY as never before. This is real Missionary work—God bless them. You will note the need of \$1,000.00 to open this new work and to give the gospel to this tribe. We have been able to wire them \$300.00—\$700.00 more is needed. Also we have great needs for our building project in Bomi Hills (our headquarters in Liberia). We need your help much; when you send your offering for this need, if you will just say it is for Liberia, we will use it for both of these big projects. Thanks and God bless you. W. T. Stairs.

Nearly 400 Baptized in Jesus Name in Less Than One Year

Dear Saints of God:

At the present time I am here in the city of Cali, while Sister Larsen is back in Baranquilla caring for the church. Last night we closed a six days' convention in this city. It is the greatest convention that we have ever witnessed in Colombia. The church building was crowded each day and evening. At night every inch of standing room was taken, and every bench was packed. Some of the benches that normally held six people held ten people. Every day and night souls came through to the baptism of the Holy Ghost, and last Saturday Brother Drost baptized twenty-five in the precious name of Jesus. In less than one year Brother Drost has had the privilege of baptizing nearly 400 people. All this has not come without a battle. A short time ago Brother Drost was mobbed by about 400 people in one of the mountain towns. It was only by the grace of God that he was delivered and was saved for future service in this country. Brother and Sister Drost are very thin and run down in body. They have been working day and night representing God's great church in the homeland.

It was very inspiring to minister to the people here, who manifested such a lovely spirit of worship, and were so receptive to the work of GOD. Most all the people are very poor and very humble. All of them sacrificed to get here, and many or most of them have suffered greatly for the Name of JESUS. No wonder the power and GLORY OF GOD came down again and again. Don Pedro was here. He is the one we told you about who had been stabbed in the

chest a few months ago. He was standing peacefully dismissing a meeting in prayer when the enemies rushed in and drove a knife in his chest just above his heart. They aimed at his heart with the purpose of killing him, but the LORD did not allow them to finish him off. He was rejoicing in the LORD, and I am sure that there is a great ministry ahead of him here for the Glory of God.

Colombia is in a bad condition right now. Violence and bloodshed are on every side. No less than four protestants have been killed since the beginning of the year. Many others have been mistreated. They have been horse-whipped, kicked, stabbed, shot and tortured in many ways. Protestant women have been insulted and mistreated, and even the protestant children have had to suffer along with the rest. The old church of Rome has declared war on all protestant effort in this country; there is a campaign of extermination going on; the aim is to stop all Gospel preaching. In the midst of it all, we are looking to the LORD. He told us to come here, and we know that HE is well able to respond for the consequences, praise HIS NAME! We rejoice because we know that you are with us day by day in prayer. It takes the whole church to do the job, and we are here representing you. May God bless you for your offerings and sacrifices. It is worth so much more than the number of dollars it represents, because we know that it is backed up by your daily intercessory prayer.

Yours sincerely in Christ Jesus the Lord.
Bro. and Sis. Larsen.

NEWS FROM OUR MISSIONARY REPRESENTATIVE IN JAPAN

Dear Brother Stairs:

We wish to thank you for the letter of July 15, and for the draft of \$250.00. The tent we are purchasing cost us \$376.00 in American money and 135,000 Yen in Japanese exchange. We expect to clear the debt on the tent by next month.

I am glad to hear that you are making preparations to visit our Island soon. We will be praying that God will make this possible. God is blessing Brother Murai's ministry with signs following. He is being used especially in preaching the Holy Ghost message and praying people through to the Holy Ghost experience. He believes whole-heartedly in the doctrine of the new birth of water and the Spirit as found in John 3:5 and Acts 2:38.

With the help of two Bible School students, we held an eight week revival meeting in the church. There were ten filled with the Holy Ghost in these services and four children received the Holy Ghost in the children's meetings. Six were baptized in Jesus Name. We have finished a week's special meeting in the Northern part of the city. The people were stirred because of the vast difference between our Christianity and that which they had observed and heard of. In these services there were seven filled with the Holy Ghost, and in another baptismal service four were bap-



Six persons that were baptized in Japan in Jesus name recently. (Front row).

tized in Jesus Name. We are now planning to conduct another tent meeting in the Eastern part of the city.

After one of our street meetings, Brother Kishino, one of our Bible school students, was beaten by one of the drunkards. He was beaten in the face and knocked down and kicked while down. His face was badly swollen from the severe beating, but God undertook and healed him quicker than we expected. Brother Kishino, who offered no resistance, said he had never had such joy as while he was being beaten. The incident was widely publicized in the city paper. Please continue to pray for us as we labor for souls.

Brother and Sister Nukida,



"Forbidden Fruit? Why?"

By Evangelist NORMAN R. PASLAY



Norman R. Paslay

When we turn the pages of our Bible to the opening statement of the first book we are confronted with a stupendous reality that staggers the human imagination. "In the beginning God created!" With these words we are introduced to the beginning of all existence in the

heavens above and the earth beneath.

The creation declares the existence of God. Romans 1:19,20, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. 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." Upon observing one of the slightest pieces of God's handiwork the brilliant poet exclaimed, "Poems are made by fools like me, but only God can make a tree!" Mere casual observance is enough to convince any sane thinking individual of the existence of God.

The creation declares the power of God. We are told that if one could take an augur and bore a hole in the sun and pour into it 1,200,000 earths like ours he would still have room for 4,900,000 moons. And, to stagger our comprehension even more we are reminded of the fact that there are untold millions of heavenly bodies as large and larger than the sun—not to mention the innumerable stars and planets that are as plentiful in God's heaven as the grains of sand on the combined sea shores of the earth, and the nearest one to us is something like 25 billion miles away! Surely the universe declares the power of God.

The creation declares the desire of God for fellowship and companionship. It reveals the desire of God to realize true glory and praise and worship. After five tremendous days of creation God was still longing for glory and fellowship that He could not find in all that He had fashioned. Though night and day were in effect, and the firmament established; though the earth revealed its face at God's request and seas gurgled glory to His name, and trees waved leafy arms of praise and flowers of rare colors and beauty sent up fragrant incense to glorify Him, God still desired a special kind of praise that He was not receiving. On the fourth day of creation He turned to fill the firmament with heavenly luminaries that make one feel like shouting His praise every time you think upon them. The fifth day brought delight and gratification to God also, for on this day He filled the air with winged beauty and song, and the waters with countless shoals of small fish and huge sea monsters. On

the sixth day the Lord continued His work and brought upon the land animals—animals with a completed form with no suggestion of a process of evolution—but rather a finished creation. They were wondrous to behold and God was pleased.

The work of God was genuinely colossal! Could God possibly make anything more to add to the wonderment of it all?

BEHOLD THE HAND OF GOD! From the dust of the earth God has designed the crown of all he had made. The captain that would rule over every other living thing—a creature made in the image that He would one day use to reveal Himself to the world. ("Christ, who is the image of God," II Cor. 4:4—Christ, "Who is the image of the invisible God," Col. 1:15.)

This masterpiece whom God called Man—one instant non-existent, the next being alive and gazing into the face of his Master—received his ability to move and breathe as the result of God's breath in his nostrils. By this act of God man became a living soul.

The gregarious nature of God was transmitted to Adam, therefore God gave him the companionship he needed. From Adam's own side, God formed Eve.

Eden had been landscaped. The heavens were declaring the glory of God. Flowers were blooming and birds were singing. But, all this was mere mechanical praise and worship. God rejoiced in the beauty of the flowers and shrubs and was delighted with the songs of the birds, but they were only doing what He had fashioned them to do. **THERE WAS NO POWER IN THEM TO DO OTHERWISE.** When God created man he stood supremely different from all that He had formed. He was in God's image, he was a living soul, he was the governor and master of all the Lord had previously created, and he was endowed with an unusual power that God gave to no other living creature . . . **THE POWER OF CHOICE.**

God desired a kind of worship and praise that would come from a heart of love. To accomplish this the power of choice was a necessity. Without this the fellowship and worship of man would have meant no more to God than that which He was already receiving from the creation about Him. Man was, therefore, permitted to **CHOOSE HIS WAY IN THE WORLD.**

This being true, the possibility of temptation was inevitable. How could the power of choice be effective if there was nothing to choose between. God was compelled to place in Eden the possibility of wrong doing, and thus he planted a tree in the midst of the garden bearing a special fruit—"A FORBIDDEN FRUIT"—and called it the tree of the knowledge of good and evil. Following its planting He gave His commandment, "Thou shalt not eat of it," and told them the penalty they could expect for disobedience to His command.

The question is often asked, "Why was the tree bearing 'FORBIDDEN FRUIT' planted in Eden?" The answer I have already given, and shall repeat. It was planted there in order to provide a test whereby man could serve God and so develop himself as a true worshipper of God. Without free will, man would have been a mere puppet and only a mechanical tool.

Paul in writing to the Church at Rome declared, "Be not overcome of evil, but overcome evil with good," Romans 12:21. "If ye shall follow good and reject evil ye shall have life"—and this is the way of life throughout the Word of God.

Our decisions for God are always tested and until they are, they amount to very little. One has written, "Innocence does not become virtue until it has resisted temptation." Our pledge of obedience to God does not mean much until we have proven our integrity by overcoming the tempter. In every Christian's path there must be a tree bearing "FORBIDDEN FRUIT" for him to resist. The "modernist" would do away with all the "SHALL NOTS" of God's Word. They would lead us to believe that we can be a Child of God and live just any way we please. This cannot be true. Someone has asked the question, "Why the presence of evil influence today—Why does God tolerate it?" The answer is simple. It is existing in God's permissive will to prove the faith and decisions of His people.

Still another would ask, "Why the dance halls and movie houses and other worldly amusements if God didn't intend for us to enjoy them?" My friend, they are trees bearing "FORBIDDEN FRUIT" growing in our generation, and, we cannot participate in them and keep the favor of God. In the day we eat thereof we die spiritually!

In Deut. 11:26-28 we read, "Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day; And a curse, if ye will not obey the commandments of the Lord your God." The same message comes from God today. Joshua beckoned Israel to a decision by saying, "Choose you this day whom ye will serve" and God calls us to the same decision.

When we choose to serve the Lord, our choice is made effective through trials and tests. Isn't it only normal and natural that Satan would contest our decisions for right? He wouldn't be much of a Devil if he didn't. And, should we think it strange or unusual for God to permit trials to prove our love for Him? Peter, in I Peter 4:12, wrote, "Beloved, think it not strange concerning the fiery trial WHICH IS TO TRY YOU, as though some strange thing happened unto you." James wrote in James 1:2 and 12, "My brethren, count it all joy when ye fall into divers temptations; Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Oh, the satisfaction of realizing the reasons for temptation!

May God help us to purpose in our heart to overcome evil with good. The tree bearing "FORBIDDEN FRUITS" continues to grow and shall always remain alive in the earth until the final victory has been won and Satan is crushed, bound and destroyed.

The Lord has promised us overcom-

ing Grace. Jesus said in John 17:33, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In the hour of our testing may we ever remember the words of I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

I read of a godly minister, sorely pressed by multiplied trials, who fell on his knees in despair to cry to God: "When am I going to get out of all these trials?" By a slip of the tongue (and no doubt by the direction of the Spirit) he prayed: "WHAT am I going to get out of all these trials?" Glorious joy and victory swept his soul as he remembered all that he would get out of his trials. He was reminded of all God's purpose in making trials produce precious fruit in his life, and also of the eternal prize awaiting those who overcome evil with good. The Lord hath declared in Revelation 2:7, "To him that OVERCOMETH will I give to eat of the tree of life, which is in the midst of the paradise of God." Because of man's failure to resist the "FORBIDDEN FRUIT" he was driven from the Paradise of Eden and kept away from the Tree of Life. How blessed to know that by OVERCOMING the evil set before us today we shall enter into the Eternal Paradise of God and shall freely eat of the Tree of Life. The promise is to him that OVERCOMETH—to him that resisteth the "FORBIDDEN FRUIT."

Conquerors' Fast Day

We have contacted the District Presidents of each district and have called upon them to join with us in a day of fasting and prayer for the General Conference of the United Pentecostal Church. We know that God honors the concern of His people. It is known by all that the greatest need of this day, as of every day, is that we may contact the Almighty God, and get His blessings upon the work. Anyone, and especially the Pentecostal Conquerors everywhere, are urged to join your district and general officers in a day of fasting and prayer Wednesday, October 15, 1952. Let us pray for a real move of God among us in our conference in Little Rock, Arkansas.

The First day of the National Conference this year will be a great PENTECOSTAL CONQUERORS' NATION-WIDE RALLY. Rev. J. T. Pugh, Port Arthur, Texas, will speak at 10 a. m. Sis. Ruby Keyes, General Secretary of the Pentecostal Conquerors, will speak at 2 p. m. Rev. Nathaniel A. Urshan, pastor of Calvary Tabernacle, Indianapolis, Indiana, will be the evening speaker. We hope that you are planning to be with us.

We are planning to meet with the District Presidents at Robinson Memorial Auditorium one day before conference begins. We shall meet at 2 p. m., October 22.

It is to be hoped that by the time this October Herald is off the press, we shall have made and surpassed our goal for the Bill Drost Truck Fund. Remember the project will end at Conference time. Anyone may give to this good cause up until that time.

Calvin L. Ridgon, General President,
Ruby Keyes, General Secretary.

This Question of Unity

(continued from page 3)

CRY FOR THE FLESH POTS OF EGYPT.

In an analysis of verse 4, three distinct classes of people can be identified. First, *THE MIXED MULTITUDE, OR A PEOPLE WHO HAVE LOST THEIR IDENTITY*. They could not be classed as Israelites. Neither were they altogether Egyptians. They were a nameless, nondescript, restless, purposeless group, without experience, without conviction, a veritable seething pot for heresy and rebellion. One of the greatest menaces confronting the church, is that ever increasing multitude, without name, without doctrine, loyal to no sect, creed or principle, despising any form of restraint or government, blindly running after heresies, false doctrines, sensationalism and personality. *THE TWENTIETH CENTURY COUNTERPART OF THE MIXED MULTITUDE*.

Perhaps they could best be described by a recently revived religious term, *LATITUDINARIAN* — or in brief, "One who cares little about forms, creeds, doctrines or church government. Perhaps as an afterthought we could add, *ONE WHO CARES LITTLE ABOUT THE RESPONSIBILITY THAT GOES WITH CHURCH MEMBERSHIP*."

A second class of people seen in verse 4, *ARE ISRAELITES WHO WERE EASILY INFLUENCED BY THE MULTITUDE*. In a lukewarm, unspiritual condition, it is easy to fall victim to the heretical doctrines of which the mails, the air-waves and a multitude of pulpits are abounding. *IN TIMES OF SPIRITUAL DROUGHT IN THE HOME CHURCH, LET US BEWARE OF LEAVING CAANAN, JUST BECAUSE WE HEAR THERE IS CORN IN EGYPT*.

And the third class *ARE THE FAITHFUL PEOPLE*, loyal to their leader, the law and their God. Of whom Caleb and Joshua are examples. Men with another spirit with them.

The climax of the matter comes when God, weary of their murmuring, sends them quail, conveniently flying only a few feet high, where they could easily be beaten to the earth. After that the truth and the spiritual provision of God has been deliberately and wilfully rejected, how convenient and how easily obtained, that which is cursed becomes. But notice the remarkable thing, *THE QUAIL FELL OUTSIDE THE CAMP, THEREFORE IN LEAVING THE CAMP TO PARTAKE OF THE CURSED MEAT, THEY FORSOOK GOD'S ONLY PLAN ON EARTH FOR MAN IN THAT DAY*: The Tabernacle, the Ark of the Covenant, and the One True Altar of Sacrifice. *LET US BEWARE OF ANY SPIRIT, DOCTRINE OR MANIFESTATION, FOR WHICH TO OBTAIN, WE MUST FORSAKE THE CHURCH AND THE BODY OF REVEALED TRUTH*.

OPEN FOR CALLS

Edward W. Williams and wife are open for calls to any part of the U. S. Please write to: Edward W. Williams, 316 Empress Street, North Sacramento, California.

FOR SALE

Marimba, \$200.00; Vibraharp, \$600.00. If interested, please write to: Mrs. S. Martz, 229 Paris St., South Bend, Ind.

Truth for Youth

1. A Persian Proverb.
He who knows not,
And knows not that he knows not,
Is a fool—Shun him.
He who knows not,
And knows that he knows not,
Is a child—teach him.
He who knows,
And knows not that he knows,
Is asleep—awake him.
He who knows,
And knows that he knows,
Is wise—follow him.
2. TWO ALTERNATIVES. We shall meanly lose or nobly save the last hope on earth.—Abraham Lincoln.
3. The HARVEST. Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.
4. WHO LIVES MOST. We live in deeds, not years; in thoughts, not breaths, in feelings, not in figures on a dial. We should count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best.—Bailey.
5. WHICH ARE YOU?
An attender or an absenter?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A goer or a gadder?
A doer or a deadhead?
A booter or a bucker?
A supporter or a sponger?
A worker or a worrier?
A friend or a fault-finder?
A helper or a hinderer?
A soldier or a sorehead?
A campaigner or a camper?
—The Baptist.

HARRY BRANDING IN GERMANY

For some time, Brother Branding has felt the burden to take the Gospel to his native country of Germany. Brother Branding is one of our faithful, Godly pastors in St. Louis, where he has a thriving, prosperous church. He has made several contacts by mail, and by the time you read this, he will be in Germany sowing the good seed of God's word. Pray for him that he will be a blessing, and that the truth of the one God, baptism in Jesus Name for the remission of sin will be spread abroad in that land.

The church, of which he is pastor, is sponsoring the trip. This is, indeed, a great missionary move; we pray that more churches and pastors will be able to do likewise if the Lord tarries. Brother Branding desires your prayers both for himself and for his church in his absence.
W. T. Stairs.

NOTICE

If you are a minister or a subscriber to the Pentecostal Herald, we would appreciate it if when you change your address that you notify the Pentecostal Herald, giving your old address and the new, so that we can keep our mailing list up to date and that you can be sure of receiving your copy each month.

FAITH . . . A Twentieth Century Power

By DOYLE L. SPEARS

"Now faith is . . . the evidence of things not seen." Faith is not speculation! Nor is faith wonderings, imaginations, or tricks of the mind. But faith, pure faith, is factual evidence—evidence upon which Heaven reaches a verdict and the almighty God renders a decision.

Looking in retrospect to the power-laden ministries of the past, the human mind under the pressure of present-day living, wonders if the signs, wonders, and miracles of the Apostolic days can be repeated and duplicated in the twentieth century. This writer feels with growing intensity that the God who rewarded the faith of Peter and John at the Beautiful Gate, will yet today reward the life of faith with whatever it desires. But the faith of the Beautiful Gate experience was **ACTIVATED** faith. It was not deluded with doubt, fear or unbelief. When Peter became aware of the fact that the faith in his heart had not reached the heart of the lame man by his vocal command, he made a physical contact as he took the lame man by the hand and raised him up. By the touch of the man possessed with faith, a mighty surge of faith and its power swept over the lame man's body. His bones strengthened—his body vibrating with the Holy power of faith sent him into the temple leaping and shouting and praising God. This was, indeed, a beautiful imputation of faith and its power.

The critics stand by to say that we should not expect supernatural demonstrations of the power of God today, not even in the convicting of sinners, the exposure of sin and the mighty transformation of a child of the devil to a child of the eternal God. They say that faith is unreal. No, brother, faith is not unreal. Only the position of faith is unreal. Surely, when Joshua stood in the face of a skeptical world and declared that the sun would stand still at his command, he assumed an unreal position. Who can imagine such a thing—the sun standing still at the command of a man. "It can't be done," they said. How foolish was the critics reply. It was unusual. It was extraordinary! But faith always assumes an unreal position. For faith, being invisible, is readily accepted as evidence. Did not the blasphemers cease? Did not the unbelievers become converted? Were not the critics silenced? Yes, a blazing light in the midst of a dark night of despair in this old world is the truth that faith in God is a power to be reckoned with.

The position of the faith of Moses caused speculation. But Moses had implicit faith in the promise of his God. Many are the promises of God to His people today—and just that many must be obtained by faith. The Red Sea was no small challenge to the faith of Moses. But Moses reached out through what seemed to be apparent defeat to lay hold of the promise of the Lord. Moses claimed God's promise to go with him and with the children of Israel, to deliver them. In the heart of Moses, hidden from natural view, was the evidence that although at the moment the picture was very dark, the God who had prom-

ised was in His faithfulness about to fulfill His promise. Moving at the command of the Lord, Moses moved forward with the children of Israel and the waters of the Red Sea rolled back like a scroll and permitted the Israelites a passage to the other side. Invisible, though it may have been, Moses had the evidence of the working of God in his heart . . . by faith.

While pondering over these miracles of the past, our minds are clouded with the ever-present question of can it be done today? Can the Red Sea be divided today? Can our lions' dens become stepping stones to power and authority? Can our fiery furnaces become praise perfectors? Can our Isles of Patmos become paradises in the which we rendezvous with our Lord? Can our Philippian jails become established beachheads for our great Jesus Name Message? In unquestionable answer to these and similar questions, I refer you to that great old battle-scarred hero of the faith, the Apostle Paul. Tempted, tested, beaten, shipwrecked, disowned, and imprisoned he comes forth to explode in mighty terror on the skeptics of today and all times to come by saying, "Jesus Christ the same yesterday, today and forever more." The God of the past is the God of the present and shall be the God of the future was what he was saying. All about God is miraculous. His existence, birth, life, death, resurrection, ascension; His church, bride and body. His people are miraculous in that they are in the world but not of the world. So then, why should we not expect the same miracle working God who saved and delivered us from the bondage of sin, do so in this present hour.

Abraham and all his attributes steps into the picture. When he was nigh unto a hundred years old, the Lord promised him a son. The news spread—Abraham and Sarah are to have a son. Not only did God promise them a son, but that through this son all the nations of the earth should be blessed. Unreal? Sure, but faith again assumes another unreal position. Some dared to believe it. Others thought it was impossible. Some laughed and were greatly amused by Abraham's claim. Never mind the doubting! Never mind the skepticism! Never mind the unbelief! In God's good time the promise will be fulfilled and Abraham and Sarah will have their son. For twenty-five long years they waited with hearts abounding with faith for God to fulfill His promise to them. They waited through many disappointments and discouragements. But, thank God, they had the evidence. They had faith! They believed God—they held to His promise. Finally the golden day broke—the hoped-for hour arrived. Isaac was born and God made good His word. If God can find someone who has faith, He will put all the unbelievers to shame. The tragedy of this age is that the people have failed to believe. "He did not many mighty miracles there because of their unbelief."

As children of Abraham we have a legitimate claim on the invisible store

house—the stockpile of faith. One glorious aspect of this wonderful subject never fails to thrill me. **FAITH IS NEVER OUT OF SEASON!** Day or night; winter or summer; spring or fall; North or South; East or West; sitting or standing; kneeling or bowing. Nothing changes the fact that you may apply faith to your life and experience any time or anywhere. When you have need of God, use your faith without fear. For faith is the evidence. If it's for salvation or healing; courage or strength—faith is your evidence. Faith is God's answer to the hurt of sin and this present evil world.

Laws of nature, governmental bounds, customs and precedents govern our natural life. If we have need of those things that are natural there is a law or precedent as to how to obtain them. For any and all things that are natural and physical there is one medium of exchange for them—Money. Whatever you may desire naturally, money is the medium of exchange. So then, as money is the medium of exchange of those things which are natural, so also is faith the medium of exchange for those things which are spiritual. If you want power, you must have faith. If you want salvation, you must have faith. If you want strength, you must have faith. If you want healing, you must have faith. In fact, if you want to unlock the door of God's storehouse, faith is the key. "For he that cometh to God must believe that He is and that He is a rewarder of those who diligently seek Him."

The word of God still declares, "Ask and it shall be given; seek and ye shall find; knock and it shall be opened." God's power is for us today who will believe and obey. "All things are possible—only believe."

PRAY

- Pray in the early morning
For grace all through the day;
You know not what temptations
And trials may come your way.
- Pray in the pleasant noontime,
When the day is at its best;
Pray when the night time cometh
To Him who giveth rest.
- Pray in the silent midnight
If wakeful hours be thine;
Pray for a heart of kindness
For yours as well as mine.
- Pray in the hour of sorrow
Pray in the hour of grief;
In coming to thy Father,
Thy soul shall find relief.
- Pray when the sun shines brightest
Your path with roses a strewn;
Pray that thy heart be ever
With Jesus' kept in tune.
- Pray for the Father's guidance
In all thy work and ways,
So shall thy days be happy
Thy life be full of praise.

By Sis. Lucille Jones,
Pentecostal Church,
New Braunfels, Texas.

"The Little Preacher with a Point"

Before you continue to read this little sermon we want you to go to your Mother's pin cushion and get a straight shiny pin that is sharp and usable. Hold the pin in your hand and use your imagination. Listen carefully now and this tiny pin will preach to you a sermon that we hope you will never forget. Perhaps you didn't know before, but this little fellow is a **PREACHER WITH A POINT**. The aim (or point) of its sermon, is to help us be better boys and girls for Jesus.

This little "Pin preacher" reminds us to **BE SHARP**. Who wants a dull pin? When pins are dull and without a point they are of no value to us and we throw them away. This reminds us to be sharp or alert and wise spiritually. In the Gospel of I John 3:7 we read, "Little children, let no man deceive you," and again we read in Matthew 10:16 "Be ye therefore wise as serpents, and harmless as doves." The word of the Lord has warned us to be wise concerning the tricks of the devil lest he deceive us and destroy us. The devil has a lot of traps set for boys and girls and if we aren't wise spiritually he will destroy us. Some of his devices are Cigarettes, the Movie Houses, lies, hatred, disobedience and oh, so many other things. The little pin tells us to watch continually lest we be deceived by the enemy of our soul.

We are also reminded by this tiny preacher to **BE HELPFUL**. A pin is made to help us, and so many times we use them. And we too are to be helpful. In Galatians, chapter 6 and verse 2, we read, "Bear ye one another's burdens, and so fulfill the law of Christ." We should strive to help others every day of our life. God made us to help one another and He is disappointed when we fail to do so. Boys and girls can do so much to help their Mother and Dad, the teacher at school, their classmates and most of all **HELP THE LORD** by living a good Christian life for Him.

As the little preacher continues, hear him as he says, **BE SHINY!** When pins are rusty, nobody wants them because they are worthless. When we get "rusty" we aren't much good to anyone either. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We must be bright and shiny if we please the Lord. We shine for Jesus when we do His commandments, and keep the "rust off" our spiritual lives by praying, reading our Bible, attending

the House of God and telling others about His great love for them. We don't want to "rust out" do we?

And now we can imagine the little pin to say, **BE CAREFUL**. And, if we aren't careful while handling the pin we will get stuck. Did you ever have a pin to stick you? Sometimes it hurts bad and the blood even comes. This is a very important part of this sermon. Boys and girls we need to be very careful today lest we neglect to do the things that will save us and take us to heaven. The Bible tells us to repent of our sins, to be baptized in the Name of the Lord Jesus and to be filled with the Holy Ghost. Every boy and girl should memorize Acts 2:38 and remember it always. This is a very important verse of scripture and we are living in a day when few people know about it and only a few obey it. We need to be very careful about knowing the Truth of God's Word. There are something like 3000 false doctrines in the world and we must be careful lest we believe a lie and not get to heaven. The Bible says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Boys and girls should be very careful to listen to their Sunday School teachers and the preacher and not only listen to them, but read and memorize the precious verses in the Bible that tells us how to get to heaven and how to be saved. We notice the little pin has a head on it to keep it from hurting us when we use it. We need to use "our head" too lest some false doctrine hurt us.

Isn't it disappointing to go to the pin cushion in a hurry for a pin and pull out a crooked one that can't be used. We throw crooked pins away, too. Therefore the little pin reminds us to **BE STRAIGHT**. God will never bless a crooked person who tells untruths and who is dishonest and unfair. God wants us to be straight that He might bless and approve our lives and the things we do.

And to conclude the message, we can imagine the "tiny preacher" to say, **HOLD FAST**. After all that is what a pin is used for—to hold things fast together. In I Thess. 5:21 we read the words, "Hold fast that which is good." The folks that will go to meet Jesus in peace when He comes are those who have "Held Fast" to those things which are good. We must endure faithfully to the end. It isn't enough to be good for a week or a month or a year. We must be good to the end of our life. We read in Matt. 24:13, "But he that shall endure unto the end, the same shall be saved. So, boys and girls, remember to love and serve the Lord faithfully to the end and He will give you a crown of life.

WHAT JESUS IS

- To the artist He is the one altogether lovely—Song of Sol. 5:15
- To the architect He is the chief corner stone—I Peter 2:6
- To the astronomer He is the sun of righteousness—Malachi 4:2
- To the baker He is the bread of life—John 6:35
- To the banker He is the hidden treasure—Matthew 13:44
- To the builder He is the sure foundation—Isaiah 28:16
- To the carpenter He is the door—John 10:7
- To the doctor He is the great physician—Jeremiah 8:22
- To the educator He is the great teacher—John 3:2
- To the engineer He is the new and living way—Hebrews 10:20
- To the farmer He is the sower and Lord of harvest—Luke 10:2
- To the florist He is the rose of Sharon—Song of Solomon 2:1
- To the geologist He is the rock of ages—I Cor. 10:4
- To the horticulturist He is the true vine—John 15:1
- To the judge He is the only righteous judge of man—II Tim. 4:8
- To the juror He is the faithful and true witness—Rev. 3:14
- To the jeweler He is the pearl of great price—Matthew 13:46
- To the lawyer He is counsellor, lawgiver, and true advocate—Isaiah 9:6
- To the newspaper man He is tidings of great joy—Luke 2:10
- To the oculist He is the light of the eyes—Proverbs 29:13
- To the philanthropist He is the unspeakable gift—II Cor. 9:15
- To the philosopher He is the Wisdom of God—I Cor. 1:24
- To the preacher He is the Word of God—Revelation 19:13
- To the sculptor He is the living stone—I Peter 2:4
- To the servant He is the good Master—Matthew 23:8-10
- To the statesman He is the desire of all nations—Haggai 2:7
- To the student He is the incarnate truth—I John 5:6
- To the theologian He is the author and finisher of our faith—Hebrews 12:2
- To the toiler He is the giver of rest—Matthew 11:28
- To the sinner He is the Lamb of God who takes the sin away—John 1:29
- TO THE CHRISTIAN HE IS THE SON OF THE LIVING GOD, THE SAVIOUR, THE REDEEMER, AND THE LOVING LORD.**

MY FACE

*The false, the deceit that I bear in my heart
Will not stay inside, where it first got a start
For sinew and blood are a veil thin as lace
What I hold in my heart is seen in my face
If my life is unselfish, if for others I live
For not what I get, but how much I give
If I live close to God in His infinite grace
Before I can tell it, it shows in my face.*

—Author Unknown.

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MISSIONARY OFFERINGS

AVERAGE SUNDAY SCHOOL ATTENDANCE FOR AUGUST, 1952

AUGUST 1952

City and State	Name of Church	Pastor	Attendance
Friends			\$233.00
Arizona			
Sunnyslope, United Pentecostal Church.....			50.00
Tucson, United Pentecostal Church.....			30.00
Yuma, United Pentecostal Church.....			23.32
Arkansas			
Camden, United Pentecostal Church.....			45.00
Fayetteville, United Pentecostal Church.....			10.00
Harrison, United Pentecostal Church.....			12.00
Laneburg, First Pentecostal Church.....			8.94
Little Rock, First Pentecostal Church.....			33.50
Mena, United Pentecostal Church.....			23.46
Pine Bluff, First Pentecostal Church.....			15.00
California			
Baldwin Park, United Pentecostal Church.....			17.00
Brawley, Roy Shanks.....			39.60
Brentwood, United Pentecostal Church.....			30.50
Carmichael, United Pentecostal Church.....			11.88
El Paso Heights, M. C. Dutton.....			25.00
Exeter, First Pentecostal Church.....			18.93
Galt, United Pentecostal Church.....			25.00
Hi-Way City, United Pentecostal Church.....			11.85
Lodi, Melba Peace.....			5.00
Long Beach, United Pentecostal Church.....			13.40
Loomis, United Pentecostal Church.....			8.51
Los Angeles, Apostolic Temple.....			257.91
Los Angeles, House of Light.....			6.00
Los Angeles, Violet McGee.....			5.00
Mill Valley, Mrs. Ira LeBouhe.....			10.00
Modesto, First Pentecostal Church, Young People.....			49.00
Modesto, First Pentecostal Church.....			47.09
North Hollywood, United Pentecostal Church.....			32.54
Oakland, Forget-Me-Not-Circle.....			60.00
Riverbank, United Pentecostal Church.....			25.00
Turlock, Full Gospel Tabernacle.....			56.00
CANADA—British Columbia			
Albion, O. R. Rogers.....			10.00
Manitoba			
Winnipeg, Bethel Pentecostal Tabernacle.....			160.00
New Brunswick			
Andersonville, United Pentecostal Church.....			10.00
Back Bay, Sea View Assembly.....			30.00
Bath, Living Way Temple.....			14.15
Black's Harbour, United Pentecostal Church.....			35.00
Everett Brown.....			50.00
Canterbury, United Pentecostal Church.....			6.27
Chatham, United Pentecostal Church.....			5.00
Chipman, Full Gospel Assembly.....			42.43
Coldstream, United Pentecostal Church.....			11.50
Cole's Island, United Pentecostal Church.....			10.86
Cosman, Peter L., Newcastle Bridge.....			5.00
Darragh, John.....			25.00
Doaktown, United Pentecostal Church.....			30.00
Fredericton, Full Gospel Assembly.....			112.00
Geary, United Pentecostal Church.....			20.00
Grange Manor, United Pentecostal Church.....			18.25
Grey Rapids, Upper Blackville United Pen- tecostal Church.....			40.00
Harvey Station, United Pentecostal Church.....			17.00
Hatfield Point, Pentecostal Church.....			33.00
Ora Hatheway.....			8.00
Mrs. Hanford Hatheway.....			28.00
Hopewell Hill, Full Gospel Assembly.....			7.00
Hoyt Station, Full Gospel Assembly.....			25.00
J. J.....			5.00
Juniper, Full Gospel Assembly.....			14.25
Lawfield, Pentecostal Church.....			11.00
McAdam, United Pentecostal Church.....			41.89
Middlesex, United Pentecostal Church.....			19.00
Mill Cove, Full Gospel Church.....			50.00
Moncton, Full Gospel Assembly.....			45.00
New Zion, Full Gospel Church.....			8.04
North Road Campobello Pentecostal Church.....			7.00
Parkers Ridge & Holtville, Pentecostal Church.....			26.00
Perth, Pentecostal Assembly.....			36.30
Plaster Rock, Full Gospel Tabernacle.....			485.00
Ripples, Full Gospel Assembly.....			13.82
River-de-Chute, Pentecostal Church.....			20.00
Rowena, Full Gospel Assembly.....			3.00
Charlotte and Nila Rutledge.....			85.00
Sackville, Full Gospel Pentecostal Church.....			5.00
St. Andrew, United Pentecostal Church.....			14.06
St. Stephen, Full Gospel Church.....			787.05
Springfield, Full Gospel Assembly.....			15.00
Stickney, United Pentecostal Church.....			25.00
Sussex, Full Gospel Church.....			86.00
Tilley, Full Gospel Tabernacle.....			36.50
Tracy Station, Pentecostal Church.....			21.38
Weldon Stevens.....			20.00
Wilson's Beach, United Pentecostal Church.....			2.00
Ontario—Brantford			17.50
Mavis Kelsey.....			10.00
Lynhurst, Pentecostal Church.....			32.87
Pictou, First Pentecostal Church.....			180.00
Nova Scotia—Gordon Blackmore, Turro.			15.00
Stewjacks, United Pentecostal Church.....			20.77
Colorado			
Colorado Springs, First United Pentecostal Church.....			10.00
Connecticut			
Bristol, Calvary Gospel Temple.....			35.00
Florida			
Hollywood, Pentecostal Church of Jesus Christ.....			6.25
Jacksonville, Pentecostal Apostolic Church.....			26.50
Melbourne, Pentecostal Church.....			30.15
Pensacola, George Christoff.....			3.00
Tampa, B. Zylstra.....			25.00
Tampa, First United Pentecostal Church.....			5.00
Wabasco, Mrs. David Pierce.....			10.00
Georgia			
Brunswick, United Pentecostal Church.....			32.80
Indianapolis, Ind.....	Calvary Tabernacle.....	Nathaniel Urshan.....	401
Shreveport, La.....	Life Tabernacle.....	Jack Moore.....	345
Pensacola, Florida.....	First Pentecostal Church.....	D. L. Welch.....	341
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Idaho			
Donnelly, United Pentecostal Church.....			25.00
Idaho Falls, Gladstone Gospel Tabernacle.....			17.90
Jerome, United Pentecostal Church.....			20.36
Rupert, First Pentecostal Church.....			23.90
Twin Falls, First Pentecostal Church.....			117.08
Illinois—Bellefonte, Apostolic Church.....			59.82
Bellefonte, Bethel Tabernacle.....			20.00
Carbondale, First Apostolic Church.....			60.00
Granite City, Apostolic Church of Jesus Christ.....			67.42
Grayville, Full Gospel Church.....			5.58
McClure, Pentecostal Church.....			26.63
Madison, Mrs. Claude Echols.....			31.75
Marion, First Apostolic Church.....			60.00
Mattoon, First Apostolic Church.....			25.00
Murdock, United Pentecostal Church.....			10.16
Nameoki, Emmit Jones.....			15.00
Oakland, Ill., Christ Temple Church.....			10.23
Ozark, First Pentecostal Church.....			15.00
Pamona, Hickory Ridge Pentecostal Church.....			25.00
Palmyra, Apostolic Church.....			9.95
Pinckneyville, First Pentecostal Church, Sunday School.....			13.46
Salem, First Pentecostal Church.....			14.35
South Beloit, First Pentecostal Church.....			60.00
Toledo, Calvary Tabernacle.....			30.00
Urbana, United Pentecostal Church.....			21.00
White Hall, Pentecostal Church.....			38.55
Indiana—Anderson, Christian Temple.....			25.00
Bloomington, James L. Lawrence.....			45.00
Bloomington, E. 16th Pentecostal Assembly.....			25.00
Bourbon, Apostolic Faith Assembly.....			16.70
Clinton, United Pentecostal Church.....			6.00
Crawfordsville, Calvary Tabernacle.....			20.00
Frankfort, Zion Tabernacle.....			31.65
Gary, Gary Apostolic Church.....			138.84
Indianapolis, Conqueror's Rally.....			14.82
Indianapolis, The Bible Church.....			8.00
Indianapolis, Calvary Tabernacle.....			425.39
Kokomo, Zion Tabernacle.....			10.25
Marion, First Pentecostal Church.....			26.54
Michigan City, Apostolic Church.....			28.59
Norman, Norman Pentecostal Church.....			19.90
Norman, South Central Indiana Conquerors.....			87.05
Plymouth, Old Time Religion Tabernacle.....			100.00
Sheridan, The Bible Church.....			10.00
South Bend, Christ Temple.....			25.00
Iowa—Des Moines			40.88
Newton, Apostolic Faith Church.....			20.00
Onawa, United Pentecostal Church.....			10.00
Spencer, Pentecostal Church.....			18.42
Kansas			
Chanute, United Pentecostal Church.....			6.00
Council Grove, United Pentecostal Church.....			18.22
Trecee, United Pentecostal Church.....			13.95
Wichita, Christ's Temple.....			25.00
Kentucky—Madisonville, Herbert J. Sweat			189.00
Somersett, Apostolic Church.....			5.00
Louisiana—Alexandria, Gerald Mangun			43.60
Anacoco, United Pentecostal Church.....			25.00
Baton Rouge, First Pentecostal Church.....			37.05
Bossier City, Mrs. John R. Dusey.....			200.00
Bossier City, United Pentecostal Church, Ladies.....			10.00
Colfax, Fairfield, United Pentecostal Church.....			10.10
DeQuincy, First United Pentecostal Church.....			133.80
DeQuincy, Perkins St. Pentecostal Church.....			42.00
DeRidder, First Pentecostal Church.....			146.50
Enice, Reacha Pentecostal Church.....			9.40
Hodge, United Pentecostal Church.....			24.63
Jena, Shady Grove Pentecostal Church.....			18.38
Lake Charles, Hodges Street Pentecostal Church.....			35.00
Lake Charles, Robert S. Vincent.....			5.00
Leesville, Mt. Zion Pentecostal Church.....			61.66
Lea Station, Sharp Pentecostal Church.....			5.00
Many, Lonnie Johnson.....			24.37
Monroe, United Pentecostal Church.....			17.00
Montgomery, First Pentecostal Church.....			8.25
Morgan City, Full Gospel Tabernacle.....			28.54
Oakdale, First United Pentecostal Church.....			15.34
Oil City, United Pentecostal Church.....			18.43
Provenal, Mr. & Mrs. Morris Arnold.....			1.00
Provenal, United Pentecostal Church.....			66.73
Provenal, First Pentecostal Church.....			52.53
Rosedale, James H. Pogue.....			5.00
Slagle, Walnut Hill United Pentecostal Church.....			38.50
Vivian, First Pentecostal Church.....			13.60
West Monroe, First Pentecostal Church.....			26.00
Maine—Ashland, C. H. Nason			10.00
Brewer, Banqor Gospel Tabernacle.....			15.00
Mrs. Ina Carr.....			5.00
Carmel, Pentecostal Church.....			8.50
Fort Fairfield, United Pentecostal Church.....			12.50

Haynesville, La.	United Pentecostal Church	E. J. DeLuish	79
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Jena, La.	First Pentecostal Church	R. W. Coody	70
Montgomery, La.	First Pentecostal Church	Oscar Dyess	70
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Eunice, La.	Rechia Pentecostal Church	J. S. Hoyt	58
De Ridder, La.	United Grabow Church	Rosie Hickman	58
Zwolle, La.	United Pentecostal Church	J. H. Frazier	55
Ball, La.	Ball Pentecostal Church	Louis Dunn	55
Hornbeck, La.	United Pentecostal Church	Chas. Weeks	55
Clarks, La.	United Pentecostal Church	J. R. Franks	54
Mittle, La.	Twin Oak Pentecostal Church	Irving Brown	54
Bethel, La.	United Pentecostal Church	F. L. Divens	53
Hall Summit, La.	United Pentecostal Church	L. C. Sanders	53
Palmetto, La.	First Pentecostal Church	L. A. Vining	53
Eros, La.	Eros Pentecostal Church	Ardell Kerbow	53
Pineville, La.	Wardville Pentecostal Church	Jet Willey	51
Dubach, La.	United Pentecostal Church	H. L. Hatten	48
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Tallulah, La.	First Pentecostal Church	James Hammett	41
Springfield, La.	Pentecostal Church	I. J. Melilli	40
Kenner, La.	Kenner Pentecostal Church	T. A. Oags	40
Jennings, La.	Jennings Pentecostal Church	W. E. Lormand	40
West Hopewell, Va.	Apostolic Gospel Church	John Maglovsky	40
Mt. Hermon, La.	Midway Pentecostal Church	D. J. Lack	40
Campit, La.	United Pentecostal Church	E. L. McGee	40
Georgetown, La.	First Pentecostal Church		40
Kelly, La.	United Pentecostal Church	Elmer Douglas	35
Pitkin, La.	Six Mile Pentecostal Church		35
Snyder, Texas	United Pentecostal Church	L. W. Shaw	35
Louisia, La.	First Pentecostal Church	Mitless Verret	34
Michigan City, Ind.	Apostolic Church	Joe B. Brooks	33
Elton, La.	First United Pentecostal Church	H. H. Phillips	31
Jeanerette, La.	Pentecostal Church	T. P. O'Neal	31
Krotz Springs, La.	First Pentecostal Church	S. F. Self	30
Morganza, La.	Morganza Pentecostal Church	Mack L. Crawford	28
Kinder, La.	King's Farm Pentecostal Church	W. E. Lormand	26
Homer, La.	United Pentecostal Church	V. R. Blizzard	24
Morganza, La.	First Pentecostal Church	F. E. Majors	24
Charleston, Texas	Charleston Pentecostal Church	J. D. Watson	22
Houma, La.	First Pentecostal Church	C. W. McMichael	20

Jonesport, United Pentecostal Church	50.80
Lincoln, Mrs. Minnie Taylor	2.00
Mars Hill, Apostolic Pentecostal Mission	30.00
North Sedgewick, Pentecostal Church	20.46
Pea Cove, Pentecostal Mission	31.25
Rockland, United Pentecostal Church, Sunday School	22.00
Westfield, United Pentecostal Church	23.94
Woodland, Full Gospel Pentecostal Church	26.25
Maryland	
Frederick, Sadie R. Thomas	100.00
Massachusetts	
Springfield, James E. Young	53.50
Michigan	
Detroit, Sabatino Capaldi	25.00
Lansing, East Side Apostolic Church	12.00
Niles, South Niles Pentecostal Church	40.00
Riverview, Full Gospel Mission	57.40
Minnesota	
Duluth, Apostolic Gospel Church	17.86
Red Wing, Apostolic Gospel Church	23.00
St. James, Apostolic Faith Church	10.00
St. James, Mrs. Geo. Tharp	5.00
Worthington, Full Gospel Tabernacle	5.78
Mississippi	
Florence, United Pentecostal Church	10.00
Kosciusko, Mrs. Nelba Hines	200.00
Kosciusko, United Pentecostal Church	13.75
Missouri	
Cape Girardeau, First Pentecostal Church	31.11
Hannibal, First Pentecostal Church	100.00
Jerome, Pentecostal Church	21.00
Joplin, United Pentecostal Church	36.00
Kennett, Apostolic Assembly of Jesus Christ	5.00
Kennett, Pentecostal Conquerors	5.00
Marshfield, United Pentecostal Church	14.00
Portageville, First Pentecostal Church	9.67
St. Louis, Marcia Crowder	12.00
St. Louis, Myra I. King	15.00
St. Louis, Apostolic Pentecostal Church	165.00
Montana —Livingston, Albert Kluth	310.00
New Jersey	
Tabor, Full Gospel Sunday School	10.00
Irvington, Slovak Apostolic Faith Church	80.00
Newark, Apostolic Church	15.00
Pleasantville, United Pentecostal Church	23.10

New Mexico	
Carlsbad, United Pentecostal Church	20.00
Gallup, Carrie Eastridge	20.00
Harqman, United Pentecostal Church	6.00
Lovington, United Pentecostal Church	15.00
Roswell, United Pentecostal Church	40.00
Truxo, Chester Hatcher and Church	64.00
Truth or Consequences, United Pentecostal Church	5.00
New York —Brooklyn, Apostolic Church	25.00
Yonkers, United Pentecostal Church	10.00
Ohio	
Bedford, Pentecostal Tabernacle	35.20
Canton, Lighthouse Tabernacle	11.64
Carroll, J. W. Zaayer	5.00
Cincinnati, Bethlehem Church	69.45
Cleveland, Apostolic Oneness Church	12.00
Columbus, Calvary Apostolic Church	63.50
Crooksville, Apostolic Gospel Church	31.79
Dayton, United Apostolic Church	20.00
Gallipolis, Apostolic Church	21.00
Lancaster, Lancaster Apostolic Assembly	54.09
London, Apostolic Church	15.00
Newark, Christian Apostolic Church	42.00
St. Clairsville, Emma Knapp	31.50
Toledo, United Pentecostal Church	11.71
Upper Sandusky, Apostolic Gospel Church	6.65
W. Jefferson, Apostolic Gospel Church	15.00
Oklahoma	
Dewar, Dewar Pentecostal Church	20.00
Duncan, United Pentecostal Church	17.97
Durant, Jolene Glover	30.00
Durham, United Pentecostal Church	10.00
Kansas, Holiness Church	16.00
Morris, United Pentecostal Church	5.00
Oklahoma-Kansas District (Camp Meeting)	127.55
Tulsa, First Apostolic Church	130.00
Oregon —Bend, Harriet Marling	35.00
Central Point, Conquerors, Mrs. E. S. Hatton	10.00
Portland, Christ's Temple	50.57
Pennsylvania	
Hollsopple, Apostolic Gospel Church	8.91
New Paris, First Pentecostal Church	5.86
Northumberland, Calvary Tabernacle	50.93
Swissvale, Apostolic Church	49.00
Tennessee	
Bemis, The Pentecostal Church	50.00

HEADQUARTERS BUILDING FUND

Maritime District	\$335.00
Pentecostal Conquerors, Western District	175.00
A Friend	100.00
Pentecostal Church, Sherman, Texas	75.00
Bethel Tabernacle, Winnipeg, Manitoba, Canada	60.00
Pentecostal Conquerors	55.00
United Pentecostal Church, Zwolle, La.	50.00
C. M. Autrey, Newton, Texas	50.00
C. B. Swank, Dinuba, Calif.	25.00
Clarence Riddlesperger, Galt, Calif.	25.00
Frank's Auto Sales, St. Louis, Mo.	25.00
First Pentecostal Church, Upland, Calif.	25.00
Roosevelt York, Ironton, Ohio	25.00
Earl Calvert, Kansas City, Mo.	13.00
Daniel J. Lyons, Cleveland, Ohio	12.50
Mrs. Herman Troxell, Prairie View, Ill.	10.60
Illinois District, Section No. 4	10.00
F. F. Schuckhise, Clarksville, Ark.	10.00
C. H. Miller, Vallejo, Calif.	5.00
Mrs. J. W. Petuck, Union, N. J.	4.00
Walter L. Cook, Hartford City, Ind.	1.00
Total	\$1,336.10
Previous Balance	21,413.41
Total Received	\$22,749.51

Camden, Bethel Pentecostal Church, Conquerors	7.25
Memphis, First Pentecostal Church	100.00
Nashville, West Nashville Pentecostal Church, Conquerors	20.00
Texas—Albany, United Pentecostal Church	3.00
Allison, Texas, Pentecostal Church	8.01
Alo, First Pentecostal Church	10.45
Amarillo, United Pentecostal Church	39.48
Baytown, Peace Tabernacle	49.54
Borger, Mrs. G. L. Roper	50.00
Brownfield, United Pentecostal Church	77.00
Buna, Twin City Pentecostal Church	22.28
Charleston, Pentecostal Church	3.58
Chester, Pleasant Valley Church	5.00
Cleburne, First United Pentecostal Church	10.00
Clute City, United Pentecostal Church	152.00
Comanche, Pentecostal Church	20.33
Cunningham, United Pentecostal Church	5.00
Dallas, Emmanuel Pentecostal Church	30.00
Dallas, Mrs. A. H. Towles	10.00
DeLeon, Pentecostal Church	21.60
Dublin, J. E. Nolan	26.40
Dumas, H. E. Wilburn and Church	27.00
Fort Worth, First Pentecostal Church	11.73
Humble, United Pentecostal Church	5.00
Jefferson, Shady Grove Church	5.00
Kilgore, First Pentecostal Church	26.05
Liberty, Mars Hill District	15.15
Lubbock, Texas, United Pentecostal Church	18.34
Marshall, First Pentecostal Church	25.00
Monahans, United Pentecostal Church	46.75
Orange, Henry Stevens and Church	22.50
Port Arthur, Faith Tabernacle	399.71
Port Arthur, First Pentecostal Church	15.00
Pt. Neches, United Pentecostal Church	30.00
Sherman, Jessie Corbett	10.00
Sherman, Pentecostal Church	37.44
Sherman, Pentecostal Church, Eagle Bible Class	15.00
Texarkana, First Pentecostal Church	92.94
Victoria, The Pentecostal Church	8.88
Walnut Springs, United Pentecostal Church	6.00
Virginia	
West Hopewell, Apostolic Gospel Church	13.34
Washington	
Nooksack, United Pentecostal Church	12.50
Puyallup, Jesus Name Pentecostal Church	20.00
Seattle, Paul R. Brinkman	2.00
West Virginia	
Charleston, First Pentecostal Church	15.00
Elizabeth, Roy Owens	2.00
Harrisville, Apostolic Church	48.74
Huntington, 3rd St. Apostolic Gospel Church	17.50
Morgantown, Riverside Apostolic Church	19.20
Morgantown, Sabaton Pentecostal Church	19.50
Parkersburg, Apostolic Gospel Church	79.00
Wisconsin —Birchwood, Louise Stock	5.00
Clintonville, Clintonville Tabernacle	15.00
Cochrane, Full Gospel Church	29.50
Eau Claire, Apostolic Faith Church	13.43
Kenosha, Apostolic Faith Church	12.61
Milwaukee, Elm Tabernacle	24.00
Oshkosh, Apostolic Gospel Church	35.00
Platteville, Mr. & Mrs. Harry Dailey	5.00
Racine, Bethel Tabernacle	22.00
River Falls, Apostolic Church	10.00
Stanley, Apostolic Faith Assembly, Pleasant Valley Church	25.00
Total Missionary Offerings	\$12,576.69
Cash Received for U. P. C. Missionaries	10,826.77
Given Directly to U. P. C. Missionaries (credit given)	923.74
Designated to Non-U. P. C. Missionaries	166.00
For Home Missionary Work (25% of Undesignated Funds)	660.18
Total Missionary Offerings	\$12,576.69

Correction Please: Listed in the July issue of the Herald—Champaign, Illinois, Pentecostal Church—\$15.00. This should have been Champaign, Illinois, Mr. and Mrs. Earl Carl—\$15.00.

THE PENTECOSTAL HERALD

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