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NOT BY OUR OWN POWER.

And when Peter saw it he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness, we had made this man to walk? (Acts 3:12).

As soon as the impotent man had been healed at the gate of the temple, through Peter and John, the people ran together unto them. Peter seeing this miracle was attributed to their power and holiness, loses no time in setting them right by telling them that all the glory of this miracle belongs to Jesus, and that it is He in whom we must believe.

Peter and John were undoubtedly full of faith and of holiness; perhaps even they may have been the most holy and zealous servants of God in their time, otherwise God might not have chosen them as instruments in this case of healing. But they knew that their holiness of life was not of themselves, that it was of God through the Holy Spirit. They think so little of themselves that they ignore their own holiness and know only one thing, that all power belongs to their Master. They hasten, then, to declare that in this thing they count for nothing, that it is the work of the Lord alone. This is the object of divine healing; to be a proof of the power of Jesus, a witness in the eyes of men of what He is, proclaiming His divine intervention, and attracting hearts to Him. "Not by our own power or holiness." Thus it becomes those to speak whom the Lord is pleased to use in helping others by their faith.

It is necessary to insist on this because of the tendency of believers to think the contrary. Those who have recovered their health in answer to "the prayer of faith," "the supplication of a righteous man availeth much in its working" (James 5:16, R. V.), are in danger of being too much occupied with the human instrument which God is pleased to employ, and to think that the power lies in man's plety.

Doubtless the prayer of faith is the

Did I not die for thee?

Do not I live for thee?

Leave tomorrow to Me.

result of real godliness, but those who possess it will be the first to acknowledge that it does not come from themselves, nor from any effort of their own. They fear to rob the Lord of the least particle of the glory which belongs to Him, and they know that if they do so, they will compel Him to withdraw His grace from them. It is their great desire to see the souls which God has blest through them enter into a direct and increasingly intimate communion with the Lord Jesus Christ Himself, since that is the result which their healing should produce. Thus they insist that it is not caused by their own power or holiness.

Such testimony on their part is necessary to reply to the erroneous accusations of unbelievers. The Church of Christ needs to hear clearly announced that it is on account of her worldliness and unbelief that she has lost these spiritual gifts of healing (1 Cor. 12:9) and that the Lord restores to those who, with faith and obedience, have consecrated their lives to Him. This grace can not reappear without being preceded by a renewal of faith and of holiness. But then, says the world, and with it a large number of Christians, "You are laying claim to the possession of a higher order of faith and holiness, you consider yourselves holier than others." To such accusations this word of Peter is the only reply before God and before man, confirmed by a life of deep and real humility, "Not by our own power or holiness." "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake" (Psa. 115:1).

Such a testimony is also necessary in view of our own heart and of the wiles of Satan. As long as, through the Church's unfaithfulness, the gifts of healing are but rarely given, those children of God who have received these gifts are in danger of priding themselves upon them, and of imagining that they have in themselves something exceptionally meritorious. The enemy does not forget to persecute them by such insinuations, and woe unto them if they listen to him. They are not ignorant of his devices, therefore they need to pray continually to the Lord to keep them in humility, the true means of obtaining continually more grace. If they persevere in humility, they will recognize that the more God makes use of them, the more also will they be penetrated with the conviction that it is God alone who works by them, and that all the glory belongs to Him. "Not I, but the grace of God which is with me" (1 Cor. 15:10). Such is their watchword.

Finally, this testimony is useful for the feeble ones who long for salvation, and who desire to receive Christ as their Healer. They hear of full consecration and entire obedience, but they form a false idea of it. They think they must in themselves attain to a high degree of knowledge and of perfection, and they fall a prey to discouragement. No, no; it is not by our own power or holiness that we obtain these graces, but by a faith quite simple, a childlike faith, which knows that it has no power nor holiness of its own, and which commits itself completely to Him who is faithful, and whose almightiness can fulfil His promise. Oh, let us not seek to do or to be anything of ourselves! It is only as we feel our own powerlessness, and expect all from God and from His Word that we realize the glorious way in which the Lord heals sickness "by faith in His name."—Andrew Murray.

The Rapture--Who Will Be Taken Up?

Message Given by Elder John Coxé at General Council Meeting.

I will read from Ex. 24th chapter, beginning at the twelfth verse. Dr. Henry W. Frost of the China Inland Mission says, "God gave Moses an invitation to an 'at home'; a little party arrangement where there was no interference, where none dare enter during that little party arrangement but Moses and God."

I want you to notice He says, "Come up to Me into the mount, and be there." God is giving men everywhere personal invitations to come up on higher plains than they are occupying. If I see the field aright God is saying to men and women, "Come up. Why will ye stay down there on the low, level plain of the life you have lived? Come up to Me and I will give you"—Beloved, when we come up and He begins to give us,

That Is the Time That He Unfolds to us the unsearchable riches of Christ, but when we remain down on the plane of insignificant things, or arguments and renewing of doctrines, there is nothing there for us but the old system and the old life. As soon as we begin to climb to the heights of the Mount, it is there He reveals Jesus Christ.

So He is sending through His servant a personal invitation to come on to a higher plane to take possession of a great fat and flowing land, and I believe in my very heart that the time has come when we as a representative body of Pentecostal people should take a higher, nobler, more blessed place with God where we can hold daily and hourly intercourse with Him. Some are constantly bemoaning the fact that Pentecost is not what it was. I believe that in many ways it has gone

Leagues Beyond What It Was, and Pentecost never was as near to the approach of Jesus Christ as it is today, so beloved, we are pressing on to the valleys of grapes and up the mountains of delight where we can see God face to face and hold converse with Him.

Now beloved, this was a personal matter between God and Moses, and the thought we are bringing this afternoon is a personal matter. I read sometime ago in an eastern paper that a person in New England had gotten married to a young person over in France. The one in France had gone to a judge and gone through some formula and the one on this side had gone through a formula and they had gotten married by proxy. I prefer having it a little nearer. Three thousand miles of ocean between a marriage ceremony would not do for me. If there is a marriage ceremony to be performed and

I Am One of the Parties, I want to be there. Beloved, you can see the force of the argument, in that which we are setting before you this afternoon. It is God and you; not God and the church, not God and your par-

ticular cause, or your associates, but God and you, and God and me.

God said to Moses, "Come up to Me." Jesus said to Peter, James and John one day, "Come up." They followed Him and entered into the "cloud." I question whether it was not the same cloud that enveloped Moses. I do not believe that God used the temporary clouds that floated over the heavens. I believe it was "the cloud" of glory. It says when the apostles "entered into the cloud" they were afraid, but after they got into the cloud Peter said, "Let us make three tabernacles, one for Thee, one for Moses and one for Elias." Beloved, you and I may be a little scared as we enter into the intenser glory, but when we get inside and

Become Enwrapped in the Glory, we will be wanting to build three hundred tabernacles.

Moses went up and went into the cloud. There is no proxy in this meeting with the Lord. I do not mean by that, that there will not be any one else there but you and Jesus; I mean that you of necessity, in your own individuality must be there or you will never enter. If you miss that one sovereign and only invitation, you will never get in. We used to recite a verse that was much on the lips of our co-laborers in the Alliance, which ran like this:

"God has the best things for the few,
Who dare to stand the test,
He has His second best for those,
Who will not have His best."

I quoted it as glibly as anyone else, but I have discovered that God has no second best. We may choose a lower place, but God has no second choice. So I say to you,

**Stretch Out Your Hand and Take
The Best.**

And if you miss the best there is no second that can replace it. So beloved, be ready as men and women to insist on your birthright. You have a right to all that is purchased for you by the shed blood of Jesus.

I have heard scores, perhaps hundreds say, "Well I want the Baptism if God has it for me." Isn't that staggering? God purchased by the shed blood of Jesus Christ all the inheritance, and you and I can not enter into all the inheritance unless we have the Baptism of the Holy Ghost and fire, and God withholdeth not from any. I hear some one say, "Well I will be all right if I get to heaven any way." Listen a moment: I am a citizen of the United States. As far as I know I have never broken any of the laws, but I do not belong to the President's Cabinet; I am not a member of his immediate family, and he would not know me if he met me on

the street. I would have to be introduced to him by some one nearer than I. I expect by the grace of God,

To Belong to the Cabinet of My Lord, to be a member of His immediate household. I do not expect to have need to call on Gabriel or Michael or one of the angels for an introduction. I believe He will know me when I get there.

The Rapture, according to the International Dictionary, is a sudden snatching, or catching away, and I have put a little to it, which I have a right from the Word, a "sudden snatching or catching away by violence" if need be. The element is here. Jesus Christ was risen from the dead and caught up to glory from the Mount of Olives. The power of the Holy Ghost worked in risen life, and I declare unto you, the power that raised Jesus from the dead is manifest. I used to say when I was preaching on the coming of the Lord, all the Lord needed to do was to put out His hand and just disturb the atmosphere a little bit and up you go. That was an old thought of mine. I have a few new thoughts today: All He has to do is to step off the battlements of heaven on His way down, and as soon as He does that, those who are ready will

Step off the Highlands of the Earth on the way up. And the element that is to do that is right here in Pentecost.

Do you not feel its lifting power? Haven't you seen it over your assembly at different times? Oh that God in this Council Meeting would by the mighty operation of the Holy Ghost give us a lift toward the rapture! I believe it is a sudden, violent if need be, catching away. When will be the rapture? When the body is complete. It is evident that God did not take the rib out of Adam in order that He might form Eve until the body was gathered from the dust, formed into the fashion and form of a man, and life and energy breathed into it. And so will God do with the Bride of Christ. When the body is complete in all its parts, filled with the Spirit of life in Christ Jesus, then and then

Only That Part That Is Perfect, He will take and present to Himself all glorious and beautiful. A complete body! I have no idea that He will take it by fragments or sections or divisions, but complete as that beautiful illustration of Adam and Eve.

Dear old Adam lay down there a perfectly formed man with all his faculties perfected, everyone of them in perfect operation, with life throbbing in every nerve and vein in his body, with a heart keeping time with God's clock, it was then in that perfect state that Jehovah reached down and took out of the side of man, near the heart, that portion which would make for him a wife; and when the church of Jesus Christ is complete in her furnishings, He who said, "I go to prepare a place for you," will come again. I am not talking about the great thing the people call the church, but

the Called Out Ones. I sometimes ask, What, as far as you

know by the Scriptures, is the occupation of our Lord Jesus Christ from the time that He ascended? While it is true, as very God He may be creating worlds and systems, I do not know a thing about that, yet there are only two statements in the Book. One is that He lives to make intercession for us, and the other that He has gone to prepare a place for us.

I remember helping to build a house. I tinkered on it myself with another man and got it up. After it was furnished and decorated a bit I thought it was fine, ever so much better than if I had let it out by contract. Our precious Bridegroom has been preparing, building and decorating a home for His bride for nineteen hundred years, and when the home is ready and the bride is ready.

He Is Coming for His Bride.

The Holy Ghost has been working down here preparing the bride while He is working up there preparing her home. It was after Rebecca had put on the robe and after she was decorated with the jewels Abraham and Isaac had provided through Eliezer that she looked around and heard the arguments of the family like you and I are hearing today persuading us not to go this way. After she had listened to all the persuasion she said to Eliezer, "I will go." Do you know if she had not said "yes" and some other damsel had taken her place, Rebecca would have been eliminated forever from being the foreparent of the long line of kings and priests and prophets God brought into existence, and ultimately of the Lord Jesus Christ? Where would she have gotten her "second best"?

But she first said "No." You say "no" to the world, to the baser elements, to the attractions, to the old societies in which you have moved in bygone days, and then facing around,

Say an Everlasting "Yes" to God.

That is why we are striving together, believing in the faith once for all delivered to the saints.

By and by this messenger literally takes the place of the Holy Ghost or becomes the Paracletos of Rebecca. She knew not the way. Do you? She knew not where she was to land. Do you? Eliezer became the friend, the guide in all the journey, and, blessed be God forever, the Holy Spirit has come to you and to me as One that stands by our side. Does He stand there today and desert us in the battle tomorrow? Did He stand there yesterday and when we call on him this afternoon, and say, "Lord, anoint us for this service," does He go out the back door? Nay, verily, He is here. I would not so insult God as to kneel before Him and ask His presence and then believe that He was not around.

I want to cite another instance in that relation. It was after all the virgins had been gathered from all over the dominions of the Medo-Persian Empire that Esther was

Chosen to Be the Bride of the King.

The full number had been gathered and

examined, and she was taken out, and she literally fulfilled the Forty-fifth Psalm, that tells us we are to forget our kindred and forsake our father's house. Are you Pentecostal people ready for that? Forget your kindred and forsake your father's house in order that you may be in the Bride? That is what you must do. All Esther needed was supplied by the king himself, and he loved her more than all the others. He put the royal crown upon her head and said, in answer to her petition, "What is thy request? for I will give it to thee unto the half of my kingdom." We are "heirs of God and joint heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." To have not only union in the bonds and bans of matrimony, but to have the joint heirship of the universe—not just a little plot of land around Jerusalem, but

Joint Heirs of the Universe of God, jointship in reign, jointship in rule, jointship in everything He has purchased for us, that is our privilege.

I want to interject just a word here: Are you ready for the Rapture?

Now I come to the third thought, Who shall be taken up? The ready ones, the overcomers, the selected ones. Is God a respecter of persons? No. All believers are elected to be saved, and the church is a body of blood-washed believers taken out from the world and elected to be saved. But as the body of believers is taken out of the world, so also according to my humble conviction, is the bride selected out from the body of believers. So we have the selection from the election. It is not all right for you to get to heaven. It is right for Jesus Christ

To Open the Door of the Marriage. banqueting house and let you in. I believe I can say that since 1874, on the 16th of December, when God saved me, I have been sure of heaven. Some one will say, "Have you remained saved?" Well I have never had any other intention, and I do not purpose to backslide. This pasture is so good I am delighted to walk in it and feed on it; the longer we are in it the sweeter it becomes. And so far as heaven is concerned, I did not need to become a preacher to get to heaven. Heaven was secured when I was saved. There are thousands of things that men of God have passed through that they didn't need to, to get to heaven. Salvation made us secure for glory, but God has multiplied His grace and gifts to fit us for higher altitude and special places, and

A Glorious Inheritance in the Kingdom of our Lord Jesus Christ. I read somewhere the other day that so complicated was this theme that no man ever knew his position in relation to it, and I said, "My God, can that be so?"

There is not a father or mother here who would give to their boy or girl an understanding that by fulfilling certain conditions he should inherit certain pieces of property and then put the conditions in the safe and lock them up and not let them see them. You can not

find a man or woman so foolish as that, and yet people charge God with such foolishness. I declare to you that every position He names in glory and that the Holy Ghost incites you to go after, God has laid down in the plan and the purpose, and He has given you a plain chart by which you may reach the place. If He didn't He would be more unkind than my mother and more unkind than you can be.

Now I do not know where there is but one place in the New Testament where a single, separate company is declared to be

Ready to Go into the Marriage.

Many have said that company are Israelites, that company are bridesmaids, that company are attendants, that company are anything but what God said they are. God sets them forth before us as the only company that was ready to go into the marriage. You can not find another company in the New Testament, then why say they are Israelites? why say they are attendants from the Old Testament? why say they are anything other than what God has said? He sets them before us and we see, five wise and five foolish standing at the door of the marriage chamber awaiting the jubilee, every instrument strung, every voice in accord, they waited a moment and inside the door stood the Lord Himself waiting. They came to the door and they knocked, and they that were ready went in to the marriage.

Beloved, I declare to you that the only little group we have in the New Testament as being ready were the five wise virgins, and they

Were Admitted to the Marriage.

Jesus Christ the Bridegroom admitted them. And God shows us that the vessel filled with oil is the Baptism of the Holy Ghost and the lamp burning with the fire of God is the sign of admittance to the marriage. Why do you not believe it?

Now if you can find any other company in the New Testament, please let me know, but if you can not find any other company, seek to be filled with the Holy Ghost, and have your lamp trimmed and burning. Are you ready? Is your vessel filled? Have you taken that higher place with God where you can look Him in the face and say (after you have said "No" to everything back here), "Yes, my Lord." Who shall go? They that are ready, ready according to God's standard, of which He has given us a full live portrait of only one group in the New Testament.

"Pray for your minister. You may often get a marked change in your ministry without changing your minister."

Paul told us to "fight a good fight," not "sleep a good sleep."—W. T. Gaston.

Read Isa. 53:6, and then beware of committing the greatest of all sacrileges—that of taking down your sins from where the Lord has laid them.

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PRAY FOR REVIVAL.
Local, National, and World-Wide.

Just prior to the Founder's Week Conference in the Moody Bible Institute one year ago, a considerable number of able evangelical leaders throughout the country were asked to indicate briefly why God's people should pray for revival in the body of Christ. Their replies were read at the Conference, and some were published afterwards in The Sunday School Times of Philadelphia. The following unpublished reply was one of the strongest received (written by Superintendent T. C. Horton of the Bible Institute of Los Angeles):

"The condition among young people in the church—of which I have made a careful study for years—is appalling. There is a form of godliness, but a recklessness concerning spiritual life. The inroads of the moving picture; the superficiality of many of the preachers and leaders in church life, and the violation of their church vows; the appalling conditions existing among young people in our public schools and colleges,—is enough to break one's heart."

The foregoing description—how strangely similar to the description of the period that immediately preceded the great revival of 1800 (as told by C. L. Thompson in "Times of Refreshing"): "Death in the churches, rottenness in public morals, infidelity coming in like a flood upon the schools and the thinkers of the young republic." And also of the period immediately preceding the sweeping revival of 1857 and '58: "It was a time of reckless expenditures, of unparalleled fever for riches without consideration of how they were obtained, of apathetic conscience and wakeful selfishness, of coldness and deadness in the Church and alarming godlessness outside of it. The nation seemed drifting in the same direction in which it had gone before the great revival of 1800. Skepticism, both speculative and practical, pervaded all ranks of society. We were becoming a people without God in the world."

And then, in both cases, not through evangelistic appeal, but through prayer, came the same kind of mighty awakenings that ere long, if it so please God, we are once more to see throughout the length and breadth of America, and

this time of the world. And again it will be as it was then: "Everywhere men began to pray. They had no words for each other. They had reached the ultimate of human resources. Almost unconsciously they began to cry unto God, unknown to each other, without concert of effort or thought. East and West, North and South, the people thronged the churches and halls," not for preaching, but "for prayer;" and tens of thousands were swept as it were by the breath of God into the kingdom.

Are YOU longing for revival? Are YOU praying for it? Are YOU believing God for it? Are YOU asking others to join you? Or are YOU indifferent? Do YOU want to see in this paper appeals like this from time to time? Write to the editor and tell him so. DO IT TODAY! But above all—

KEEP PRAYING FOR REVIVAL;
GOD WILL ANSWER.
According to the Church's Faith, so
Shall It Be.

THE WORLD'S ONLY HOPE.

As I travel up and down the country I can not but observe thousands are out of work, and see under the surface a subtle, demoniacal, anti-christian spirit endeavoring to persuade the unemployed that the present religious system and the government system is responsible. Men are saying, "We've got to organize, we've got to hate the President and the capitalists, the churches and the preachers." One leader, who was formerly an unsaved bishop in the Methodist Church, full of Satanic ideas, is propagating the slogan, "Banish capitalists from the earth and gods from the sky." Does the Bible say that we are to get mad with conditions we see today and to do the other fellow worse than he is doing us? No, it tells us, "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." That is the hope of the world.

Don't you let any one persuade you to take up politics as the hope of the world. No political party is going to bring righteousness to this world. That prerogative belongs to the Lord Jesus Christ.

Men can live for God under any circumstances. The more you are pressed the better you live. Folks do not go wrong because of poverty. Never! It is sin that makes people go wrong.

Be patient, brethren, the coming of the Lord draweth nigh, and then you will be rich in every sense of the word.—W. T. Gaston.

SALVATION.
W. McCall Barbour.
GOD - - - Thought It
JESUS - - - Bought It
THE BIBLE - - - Taught it
FAITH - - - Brought It
THE HOLY SPIRIT Wrought It
THE DEVIL - - - Fought it
BUT I GOT IT.
GLORY!

"HIGHLY EXPLOSIVE — DANGEROUS."

I had just got seated in the best place of their house—the floor!—when my "weather eye" caught sight of a plain 3 by 2 wooden box, which my Japanese friends had on one of their shelves, and on the side of the box in large prominent letters were the words, "Highly Explosive—Dangerous." Just how that wooden box on a wooden shelf in a wooden house came to be there, I do not know; but I do know that like many other things that I have seen from time to time, such as advertisements in trains, cars, and streets, I was there and then furnished with food for thought. For instance, an advertisement, "Black and White" reminded me of "great and exceeding precious promises," which today can be read in 570 languages and dialects in "Black and White." Another, the "Red Seal," spoke to me of the "Blood of the Everlasting Covenant," and revealed to my vision, "The moon shall be turned into blood"—God's final "Red Seal" to all nations.

But what about this "Highly Explosive—Dangerous Box"? Well! upon my mental screen that day were flashed many "moving pictures." The first, myself. Yes! my very own self, for have I not been many times—Highly Explosive—Dangerous? And you? The reason why Saul threw javelins at David was because he was Highly Explosive—Dangerous. All javelin throwers are, among whom there are many experts even today, it would seem. "But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now."

It was a javelin thrower that Paul had in mind when he said: "Alexander the coppersmith did me much evil." Why? Highly Explosive—Dangerous. "Prating against us with malicious words," said he of another when speaking of a member of the "Asp" family. The reason? Highly Explosive—Dangerous, hence were it otherwise Acts 14:2, where it tells us of good folk being stirred up and their minds being made evil affected, would not have been written.

"But were you not afraid to sit so near that Highly Explosive—Dangerous Box?" Not in the least. "I sat under its shadow with great delight." Why? Because the box was—EMPTY.

Yours not wanting to be
Highly Explosive—Dangerous,
Wm. J. Taylor.

Kobe, Japan.

FANATICISM.

Fanaticism begins in spiritual pride. The soul is tempted to place too high an estimate on its spiritual condition, then imagines it is greatly inspired and taught of God, and steps out feeling divinely commissioned, when in truth it has simply abandoned itself to the dictates of its own fancies, and you will hear it say, "The Lord told me," "The Lord showed me." "The Lord revealed to me such and such," and speak far more confidently than the real, humble, holy, inspired saint of God.—Sel.

QUESTIONS AND ANSWERS

Conducted by E. N. BELL.

1142. What does 1 Cor. 15:29 mean —“baptized for the dead”?

The Mormons teach that this refers to the practice of the living being baptized in behalf of their unbelieving friends who have died in their sins. Of course Mormons believe that water baptism is necessary to the new birth, and it logically follows that the one in whose name they are baptized would have his sins washed away. But Christ taught no such practice, neither is there a hint that any of the apostles taught any such practice. Indeed, it is directly contrary to the most emphatic commands of both Christ and the apostles that each individual person must repent and believe for himself, or be lost. The most that this passage could mean on that line is that there had grown up among some Christians in the apostle's day such a practice, and one that was not taught by either Christ or the apostles, and that the apostle merely used the custom as an illustration, that such custom would mean nothing apart from the hope of the resurrection. Even if it means this, the passage does not put Paul's stamp of approval upon it. But it seems best on the whole to regard this passage in keeping with other passages on the subject. All believers are regarded as having died in the death of Christ, by faith in Him. Faith having identified them with Him in His death, they are all dead. When they are baptized they are baptized as those who are dead in Christ. When they are raised up out of the water, this symbolizes a spiritual quickening and implies that they are also made alive in the resurrection of Christ from the dead. "He was delivered for our offenses, and raised again for our justification." He died for us, and was raised for us. By faith we die in Him, and are baptized for the dead, and by faith we live in Him, and are raised up as those that are alive.

1143. In paying tithes, are we to pay the tenth of all the money taken in, regardless of what it costs to make it, or are the tithes the tenth of the net increase?

The tithe is to be taken out of the net increase. The cost in money invested is to come out first. The cost of hired labor and rent and all bills that are directly chargeable to the business and to the running of the business are to be taken out first. This has to be done to show what the real net increase has been. But our own labor should not be charged to the business, only the cost of hired labor.

But, the cost of our own upkeep, the feeding of our family, the clothing of our family, rent for a house to live in, etc., is not the cost of a business, and should not be deducted before paying

tithes. These costs are to be met out of our own nine-tenths. If we are spending more on ourselves than the nine-tenths, we should cut down our standard of living so as to bring it inside of the nine-tenths. Neither is our own labor the cost of running a business. God gives us our strength, and the total income from labor is a net income, and tithes should be paid on the total of our wages. We brethren here do this all the time. If a person is running no business, the matter is very simple. His total income from labor is net, and is to be tithed, or have a tenth taken out of it before spending any of it on ourselves. But if one is running a boarding house and living in the boarding house, or running a grocery store and living out of the grocery store, then the situation is more complicated. In the case of running the boarding house, for instance, the number of rooms which we occupy by our family should be deducted from the rent chargeable to the business, and be paid for out of our

YOU CAN PRAY.

J. Narver Gortner.

If you can not preach a sermon,

You can pray!

Anglo-Saxon, French or German,

You can pray!

Men of every tribe and nation

Are in need in all creation;

'Tis no time for self inflation—

You can pray!

If you can not be a teacher,

You can pray!

You can stand behind your preacher,

You can pray!

You can bear him up each hour

At the throne of grace and power;

You can keep from getting sour,—

You can pray!

If you can not cross the ocean,

You can pray!

You can show your heart's devotion,

You can pray!

Multitudes for Christ are crying,

Myriads of hearts are sighing,

And the heathen world is dying,—

You can pray!

If you can not die for Jesus,

You can pray!

From our sins His power frees us;

You can pray!

God designs that His salvation,

Good for men of every station,

Shall be preached to tribe and nation;—

You can pray!

If you can not give like others,

You can pray!

You can love your needy brothers,

You can pray!

If you pray you'll give! I'm laying

Down a plan that leads to paying!

If you pray you'll give, I'm saying—

Let us pray!

own nine-tenths after the part justly chargeable as rent to the business has been paid for out of the gross income. If our family eat at the same table, a certain part of the groceries is chargeable to our family expense and is to be paid for out of our own nine-tenths of the net income, while the rest of the groceries properly chargeable to boarding others is to be paid for out of the gross income from the boarders before any tenth is taken out for the Lord.

A good way to do would be to open up two accounts; charge all the rent, all the groceries, all the light bills, all the water bills, fuel, etc., to the business. Then open up another account and charge yourselves with what you believe to be a fair share of each of these items, that is, what you would have to pay for rent, for groceries, for lights, for water, and for fuel, etc., for your family anyhow. Add this up. Then deduct the amount chargeable to yourself from the whole charged to the business. What is left of these bills chargeable to the business should then be paid for out of the gross or total income. What is left after this should have a tenth taken out of it for the Lord. Then you should take the nine-tenths left and pay that part of the bills which you had charged to yourself.

Unless you have been buying clothes and things which belong to your own family expenses out of the money as you have gone along and as it has come in, then there will nearly always be sufficient to pay these bills that are chargeable to yourself and something left over for clothes. If there is not, the business is a losing business, and should be abandoned at once. In such a case you are making no wages whatever; and you should quit the business and hire out for wages. Now in case you have bought clothes, or anything for the individual expenses of your family, these items should be charged to your own account, and all of this deducted from the business account before paying the business bills of the gross income.

Such a system of accounts would be a great blessing to thousands of people whose business is running in the hole. It would show them where the leaks are. In many cases the family is taking out entirely too much money for personal expenses, for clothes, for luxuries and such like. Such an account would show the amount that is being spent by the family in all ways, and if this amount is unreasonable, and more than other persons of the same standing are able to spend on themselves, and that the business is being ruined by the extravagance of the family. The business itself may be a good paying business, but too much of the income is going to family expenses. This would make it seem to be a failure when it really is not. If such is found to be the case, then the remedy is not to quit the business, but to limit the amount which is being expended by the family. These same principles apply to running other stores.

CASTING DOWN IMAGINATIONS.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Every thought brought into obedience. The incontrollable controlled. It is only in the realm of grace that human thoughts can be brought into subjection. Man is pretty clever. He has bodily training and training of the mind, but thoughts are elusive from the gymnastic instructor and the philosopher. They outrun both. But there is a provision in grace for the control, regulation and right use of thoughts.

No weapons that are carnal are sufficient to bring down these mighty strongholds about which the apostle writes in verse four. Recognize the fact. Recognize that they are **strong holds**. Look to your weapons that they are in right condition, and then it is God who directs the use of them. And you yourself must be submitted to God in order to wage war or fight against these strongholds.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God. There must be active opposition. There are damnable spiritual standards held up against God! Here are some. "Where is the promise of His coming? Is God able? Did God say? Thou shalt not die." High things against God. Then you want a godly instrument, godly power, godly weapons, to meet these ungodly assaults.

The high imaginations are not confined to evil ones. They have been thrown on the screen, and men have seen them and embraced them

Imaginations! "Come, let us build us a city and make us a great name." You can sum it up in a word, **To replace heaven by making earth a heaven**. Imaginations are seen in all the cults, socialism, communism and anarchy. Moses had the pattern of the things appertaining to the tabernacle of God from heaven. The only things that were of heavenly origin. It is therefore altogether presumptuous of man to turn earth into heaven. It is impossible, because he has never had the heavenly pattern.

Then when they have established what they think is heaven down here, they will be independent of God. The imaginations of men's hearts in the time of Noah were only evil continually. So it is today. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives. The imaginations running after the material instead of the spiritual. Abraham was content with tent life; the antediluvians were building, planting, and feasting, and not one redeeming thing is told of them. But one man found grace.

Bringing into captivity every thought to the obedience of Christ. How? First, there must be relationship to Christ, surrender to Christ, and submission to Christ. Christ must be the Alpha and Omega. If He is this, the Alpha and the Omega, the beginning and the ending, then every thought intervening will be eliminated. Christ is the commencement of your life and the end of your life, and as you yield to Him He will meet, drive out, eliminate, and subdue every thought.

From the two points of an electric battery electricity flashes out, and a spark connects the two. There is contact, closing up of the breach, and there is a flash of light. So Christ wants to be the Alpha and Omega, the extreme points of our life, the so-called religious and the so-called secular. And so our two parts are so charged with Him that there will be no vacuum, no room for thoughts contrary to Him.

If you had given a willing and a decisive surrender, yielding, handing over the will to Him, He will see to the fact that every thought can and shall be under His dominion. And He will deliver you from slavish bondage on the one hand and legalism on the other.

Stand fast in the liberty wherewith Christ has set you free, and be not entangled again with the yoke of bondage.

"I WILL TAKE SICKNESS AWAY FROM THE MIDST OF THEE"

A lady came to my Faith House in Buffalo when I was a girl. She had terrible trouble with her stomach, and could not digest anything, so that she was nearly starved. She had been in a sanitarium, and had brought with her graham gems, health foods, etc., but they did not seem to do her any good. I watched her and finally said, "Does that food help you?" She said, "No, I can retain nothing on my stomach." Then I read this text in Exodus 23:25 and said, "Will you take this verse and stand on it in faith as we stand with you? Will you come to the table and eat some of all the food that is provided? He says that He will bless your bread and your water and will take sickness away from the midst of thee." She came to the table, and true to her promise, she ate by faith some of this and some of that. When she came to the dessert, to her dismay there was brought in a fine lemon pie, with a beautiful meringue on top. She gasped. But I did not dare let her off from the lemon pie. I said, "You promised God. We will stand with you and it will not hurt you. You could not have eaten the other things only by faith." Well, we encouraged her, and prayed for her, and she ate the lemon pie; and she was healed. She had no more trouble with indigestion. Many years afterwards I was telling this story in a little Mission Hall in San Francisco and a lady rose and said, "I want to verify this story. That was my own sister." There is nothing the Lord will not do for us, if we will only trust Him.—Carrie Judd Montgomery, in *Triumphs of Faith*

PURE MOTIVES.

Notice a blind girl arranging strings across a sheet of paper. She wishes to write to her father. By means of the strings she feels the way, to keep the lines as straight as possible. When the father receives that letter, is he angry because here and there a blot appears or a crooked line? Of course not. He prizes that marred, defective writing of his blind child more than the most clerk-like communication of the week. God looks at the motive, not at results. A child puts his or her mother's shoes into the oven to warm, so that she will be comfortable when going out in the cold. The shoes are entirely spoiled. But who could blame when the intentions were so good? And this is how God weighs our labors of love for Him. The world often blames His people when He does not; the world sees **what** we do, He sees **why** we do it. What a mercy it is that He did not command us to walk before the world and be perfect. "Walk before **Me**," is the command. All who love Him with a perfect heart are accepted of Him as fulfilling the law, **Hallelujah!**—Mrs. E. C. Bowie in *Full Gospel Missionary Herald*.

A SPIRITIST'S METHODS.

An old friend of the family spent two weeks in my home recently. He has become a radical Spiritualist, and brought with him fifteen copies of a Spiritualist paper. He began by saying to me, "Now I don't want you to be so narrow you won't read any of these articles."

"I shall read them," I answered, "for I have learned that these cults usually give themselves away in their literature by the time one reads to the tenth line, if the one who reads is awake."

The very first first article I read was by a minister of a Spiritualist church, who said he used to enjoy standing on the platform of the Spiritualist church and plainly ridiculing the Bible and its foolish dogmatic teachings, for this always caused a smile of delight to come on the faces of the Spiritualists or atheists who were present; but he had learned that if any Christians had by chance wandered into the meeting, a hurt look would come over their faces, and they were liable never to come again. So now he was changing his tactics, and usually preached from a Bible text as though he believed it; then, if a Christian was present, that one was sure Spiritualism was orthodox, and would keep coming until "we land them,"—this was his very expression.

I read the article aloud to my friend, then looked up and said, "Just how far would you trust that man?" And my friend replied, "I guess you had better not read the rest of the papers. I certainly never saw that article."

Said I, "I don't believe you ever did, for I don't think the devil intended you should; but if you were a consecrated Christian the Holy Spirit would protect you by opening your eyes to how the devil is working."—*S. S. Times*.

"THE," "A," OR "AN"—WHICH?
Elder D. W. Kerr.

We all love to do a little thinking now and then. Most of us have some leisure time to engage in this luxury; but many of us are too busy to be taken up with so strenuous a task. Let us, however, just for a change from the ordinary routine of mental activities, spend a few moments in "digging for hid treasures."

"The," "a," or "an," parts of speech called "articles," are like pivots on which great ideas are made to turn. We use the articles "a" or "an" when we refer to any object in a group of the same kind. "The" is used when we wish for certain reasons to call special attention to a particular object in a group of the same kind.

Jesus, in speaking of "signs," says, "These signs shall follow them that believe." He enumerates five signs of the same kind. The signs are "physical," because they take place within the physical realm, or on the physical side of things. In this group of signs "new tongues" is listed as one. There is no reason why "new tongues," as a sign in the group, should be singled out and called "the sign," as long as it stands on a par with the other signs. But if, for certain reasons, "tongues" should be singled out and given a place and prominence under circumstances peculiarly striking above others of the same kind, then we might speak of tongues as "the sign" without making ourselves liable to the charge of "exaggerating," or putting "undue emphasis" on tongues.

"Wherefore," says Paul, "tongues are for a sign." He says not, "Tongues are the sign," for he was dealing with the question of tongues from the viewpoint of the "exaggeration" and "undue emphasis" which some of the Corinthian believers had placed on them. However, Paul is careful not to lower the "sign of tongues" by giving it a place inferior to that which God from the beginning had given it by His own emphasis. If, therefore, it should appear in our digging process that for some reason "tongues," as "a" sign, had become dissociated from the "group," and elevated to a plane altogether unique, and appointed to an office by itself, giving it a service which none of its kindred signs would be capable of, we would be altogether in accord with the laws of human speech and modes of expression if we spake of tongues as "the sign." It may appear in our discussion that we can consistently say that "tongues are not the only sign of the baptism," and yet be just as consistent in saying that "tongues are the sign of the baptism." Hence the question, "Which?"

Let us begin by standing a little at a distance from the point. John says, "Many other signs truly did Jesus which are not written in this book. (And I suppose if all were written which He did, the world itself could not contain

the books which should be written.) But these are written that ye might believe that Jesus Christ is the Son of God, and that believing ye might have life eternal." Here, then, we have a clear statement that here was a mass of material from which John made his selection, all of which was just as valuable as evidence of the Sonship of Jesus Christ as the "signs" which he did select. This establishes the fact that in matters of Scriptural historic record, the writers of the Holy Bible selected just such facts from the great mass of available material as served their purpose, and no more. It is evident, therefore, that John selected those "signs" from among the "mass of material" at his command as would serve as evidence in proving the eternal Sonship of Jesus Christ, and that what was left after his selection was just as valuable as evidence on the same point as that which he wove into the biography of our adorable Lord. These "selected signs," being dissociated from the mass of signs, were given an unusual emphasis, an emphasis which is commensurate with the importance of the subject of John's gospel. They are given a peculiar office and function above all the "many other signs which Jesus did," and in this sense they might be called "the signs." For by them John would silence all controversy as to the Person of our Lord, and forever settle believers in "the faith once for all delivered to the saints." "These signs," then, have a most unique and marvelous service to perform above those of the "many other signs." This principle of "selection" from a mass of equally authoritative signs, being established, as we suppose, let us see how it works in other portions of Scriptures where historic facts are involved.

No one will for a moment question the assertion that in the book of Acts there is a selection of signs made by the historian. No one would for a moment hesitate to say that from Pentecost to Caesarea there came into manifestation by the power of the Holy Ghost a mass of "signs and wonders and divers miracles and gifts of the Holy Ghost," which are not written in this particular book. Luke selects from this great mass of material just such facts as serve his purpose in proving that God raised His Son Jesus from the dead, exalted Him at His right hand, and gave to Him the promise of the Spirit to pour forth upon all flesh, the signs; of which facts are here brought together and given this unique place above all the other unrecorded signs. Those signs, then, which are recorded, are elevated to this peculiarly striking office, and are given this peculiar function so that Theophilus, friend of the historian, "might know the certainty of those things which are most surely believed among us," not only of "all things which Jesus began both to do and to teach," but also of those things which He has been doing since His exaltation.

The Pentecostal signs may be classified as "spiritual" and "physical." We

confine ourselves in our "digging" to the physical signs, and more specifically to the record of "the manifestations of the Spirit," as given in Acts 10:44-48. Here we see tongues as "a sign" dissociated from all the other signs of Pentecostal power and life. They are given a place and prominence which is altogether unaccounted for except on the ground that they are in their very nature different from all other spiritual and physical signs. In this particular instance, as also in other instances of record, tongues are given an office and function which no other sign was capable of filling or performing. They are dissociated from the group of physical signs and made to perform what neither of the others could perform; that is, "they (the believers) spake in tongues and magnified God." The peculiarly striking character and office of tongues is at once recognized by "those of the circumcision" and Peter. For they at once received this "sign" as conclusive evidence of the "like gift" of the Spirit having been given to the "uncircumcision" as to the "circumcision." This recognition is given with such promptness and credence, and with such artlessness and simplicity that one can scarcely escape the conclusion that at this period in the history of the Pentecostal movement of the New Testament, tongues as "a sign" had been accepted without controversy as "the (silencing) sign" of all disputes touching the promise, "I will pour out of My Spirit upon all flesh." From an historical viewpoint,—that is, viewed in the light of the peculiar office which tongues is given in connection with at least three similar cases of record in the book of Acts,—we may with propriety, and without "exaggeration" or "undue emphasis" being placed on tongues, say that it is "the sign" which God has selected from the whole body of "signs and wonders and divers miracles, and gifts of the Holy Ghost according to His will," as evidencing the Pentecostal fulness of the Spirit (Acts 2:1-4). Or, as we say, tongues is "the initial physical sign" of the Pentecostal fulness of the gift of the Holy Spirit.

Therefore, when speaking of tongues as "a" sign,—that is, one of the many signs which should follow believers,—we should bear in mind that in this respect tongues is viewed as one of many, and not "the only sign," in the group. But when speaking of tongues as "the initial physical sign," we should bear in mind that God has dissociated it from all other signs whether spiritual or physical, and has given to it its own peculiar office and function, of which it alone is capable. See Acts 10: 46; 1 Cor. 14:2, 4, 28. For, it is fitting that God should have the "firstfruits of our lips, giving thanks to Him through Jesus Christ." Other signs have their place as such, and serve their purpose as evidence, but none of them has been elevated by the historians through the Holy Spirit to such a position in its "group" in connection with the bestowment of the "promise of the Father," as the sign of "new tongues."

He Sent His Word and Healed Them.

The Word of God is precious to a believer at all times, but never more so than when he or she finds his or her portrait in it. It was so to me eleven years ago when lying on a death-bed, given up by doctors and specialists; when all that could be done from an earthly source had failed.

In giving a testimony to God's healing power, I feel so unable to put into words all that I have proved Him to be.

Truly the half can not be told. I had been very ill for twelve months, when it was discovered I was suffering from an incurable disease of the bowels, I was allowed no food of any kind and had to be kept alive on brandy and water. The pain was dreadful, and although the doctors and nurses who attended me were all so kind and would have done anything to relieve me, they could not. As a last resort I was put under morphia for twelve hours of each day, during which time I was unconscious to pain or anything else, but, oh, to come back to conscious suffering was terrible. I knew I was dying, but just to make sure I asked the doctor, and he told me nothing more could be done for me. I was most unwilling to submit to God's will in this because of my broken-hearted husband and two little girls, who I knew needed me sorely. I cried to the Lord to spare me for their sakes. I could not see beyond their need at this time, but the Lord had more to show me. I ought to say here I had been converted for eighteen years but oh, how little I knew of my Lord. I could only see His hard dealings with me and mine. I thought much of Job, and decided that his affliction was not to be compared with mine. The Lord had brought us through one trial after another, and now this was the climax. I lay there on an air-bed with no flesh on my bones, not able to lift one hand from my side, and suffering intense agony. The disease had not only eaten every bit of flesh off my body, but all my hair dropped from my head, leaving head and forehead all one. I was a sad sight. My elder girl, Violet, then thirteen years old, has told me she often looked at a photograph of me, seeking to trace some likeness to her mother in the one she now saw lying there, but found none.

Few, if any, visitors were allowed into my room, and those who came once had no desire to return, preferring to think of me as they knew me in health. In this condition the Lord met me, and heard me, after a personal interview with Himself Bless His Holy Name for ever. One evening, after I had been under the morphia for two hours, I was awakened out of the stupor, and in place of the semi-darkened room (there only being a night light in it), there was light and glory beyond the noon-day sun. It seemed to be the glory that aroused me. I was alone in the room, as nurse usually kept me quiet whilst I was under morphia. I received the morphia about eight o'clock every night and as I looked at the clock facing my bed in the glory light I noticed it was ten minutes to ten. I was conscious of a Presence at my bedside, and He shone with a whiteness beyond the glory in the room. I recognized it was Jesus, but oh, I shall never forget how sad His face was. I know now that my

unbelief and my earth-boundness, caused that sadness. I had only thought of my husband and children up till now, and all my cry was for their sakes, never a thought for the glory of God. As my Saviour stood there looking down on me with such sadness, I could only cry: "Oh, Jesus, I am sinful." He spoke, and said: "Oh, My child, you can not trust Me with your husband and children when I take you home." He was sad because I could not trust Him. I shall never forget the agony of those moments, as in the light of His holy presence, my own corruption appeared, and I cried: "Oh, Lord, I am not worthy, do not call me your child; can You forgive me? I shall trust You. I'll come home." He did not answer me, but smiled and left. I knew I was forgiven, and now longed to go home. In less time than it takes me to tell it, I was again under the morphia, but before this my room I knew was back to normal. Next day the vision was vivid before me, and I was a changed woman. A sight of Jesus did it, Hallelujah! I had heard people speak of dying grace. Surely it was given me. I had not one thought of earth or loved ones. I only knew I was going home to be with Jesus, and He was to be trusted with my loved ones. Next day I asked nurse if I could be allowed to speak for a few minutes with Violet alone. She reluctantly sent her to me, saying I was unable to speak with anyone, and, moreover, I had no voice to be heard. I knew the Lord would enable me to leave the last few words of counsel. This He did. It was a sad interview as I commissioned my daughter to tell her father certain things, but not until I had gone. I told her Jesus would take care of them and that I should meet them all in a little while in the Home beyond the shadows. She was overcome by grief, and said: "Oh, Mammy, don't go." I was able to look calmly on her grief now. I knew Jesus as I had not hitherto done. For two days I lay, my pain no easier and longing for Home. Each time when I came from under the morphia I looked round my room, sad to find I was still on earth.

On the third evening, and at the same hour, a second vision came. The same brightness in my room, and there again stood my Lord, but this time, no sadness. I cried out, "Oh, dear Lord, have you come to take me home? I always thought You sent Angels!" He smiled and said: "My child, I am the Lord that healeth thee." I seemed to understand all He wished to convey to me, i. e., that He wanted to heal me, and raise me up as a witness for Him. I said: "Then Lord, if You mean to heal me, let it be for Thy glory, and send me out to tell others what You are to those who know You." He answered: "I will, you trust Me," and was gone. Next morning, after nurse had washed me, and put my room in order, I asked if I might have my Bible. She smiled, and said I could not hold it; and neither could I, but she propped it up among the bed clothes, and with my poor emaciated fingers I turned over its pages. The Spirit led the finger I know and guided me to Psalm 107. I read it down, pointing with the finger, but it seemed held at verses 17 to 21. Oh, I shall not forget how those words shone out, and in them my portrait. "Fools because of their transgressions and because of their iniquities

"are afflicted. Their soul abhorreth all manner of meat; and they drew near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His Word and healed them, and delivered them out of their distress. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." I could read no further. It seemed as if I were in a new world, with a new Bible, and a new Lord. I said: "Now I understand. He sent His word and healed them. Lord Jesus, it was Your word then, and I will trust You now." How I longed for someone to whom I could speak, and whom I thought could understand me. The Lord brought to my mind a testimony I had read, which was handed me more than a year before. I thought little of it at the time, but the Lord knew the important part this little booklet was to play in my life. "God's Triumphs," by M. McPherson, Edinburgh. I remembered this was a testimony to God's healing and I asked one of my nurses if she had ever heard of such a person. Imagine my delight when told she knew where to find this lady. I then asked if she could be brought to see me. This was done. Much more, I am sure, than I can tell, could be added by Mrs. McPherson, of the condition she found me in and the fight the Lord enabled her to wage against the powers of darkness in that room. I told her nothing of my visions, but simply asked if she believed the Lord could heal me. Her answer was that, but for her own experience, she dare not believe for such as I was. Praise God for His deliverance of her so many years before, and the faith which He imparted to believe for me. Not on her first, nor second visit, did the healing come. The Lord tested my faith in the word given by Himself at that personal interview. Fully two weeks after, on the third visit of Mrs. McPherson, and while she prayed, the new life of the Lord Jesus rushed through my body, and I knew I was healed. The doctor called only half-an-hour later, and I told him I was healed, but would be glad for him to examine me, which he did, and his words were: "Well, truly the day of miracles has not passed." Yes, I was healed. Now came the question of getting flesh on my bones. The Lord gave me the promise, Isaiah 1:19, and in faith I stepped out.

My first meal after all these months was a chop. I shall never forget how I asked the blessing, and trusted the Lord with every bite, to nourish the body. He did, and to His glory I say it, I did not take invalid food, but the food of the land, as promised, and never one bite of food from that day, eleven years ago, has disagreed with me. I soon got strong, and the flesh came rapidly.

Now came the call to go and tell out the Message as He had taught me, but how could I without any hair? And so I took that to the Lord, and He who healed the body gave back the hair in abundance, and as dark as ever. The wig I wore was soon discarded, and the new hair with the renewed body was a testimony to the power of God. There is so much more to tell of His wonderful goodness to me and mine, during those eleven years, but space prevents. He has been our household Physician and mighty Provider. We prove daily that in Him all fullness dwells. Hallelujah! Just two hours after the healing and after the doctor came I was still lying in bed, but full of joy in the Lord, and my husband

had come home from the office. I asked if they would all have tea and come to my room for a praise meeting. This was the first meeting I ever took a leading part in, and an hour or two before I could not be heard even in a whisper, and never was long enough free from pain to concentrate my thoughts on any one.

The two nurses, my husband, and two girls came and knelt in my room, and we began singing choruses of "The Blood has never lost its power," and "There's power in Jesus' blood," over and over I don't know how many times until the room rang with the praises of Him Who had done for us great things. The fire fell on me, and I lay there for hours praising and glorifying Jesus in a new tongue. My husband says he was even then a bit scared because he saw my face shining like an angel's and did not understand what I was saying. Both nurses took part, and so did my husband. The fire caught all who were in the room, and the two girls prayed in language which was certainly not theirs. The younger of the two, then only six years old, prayed and praised Jesus for giving back her mother, like a grown-up person who had been well accustomed to public praying. Oh it was all so wonderful! I live it again as I write. Glory to Jesus! I think this was all so wonderful, for I knew nothing of Pentecost, and had never been to any meetings.

The miracle of my healing was marvelous, but to me the opening of my mouth to speak for Him was as wonderful. I had never even prayed aloud previous to this. When Jesus came into my life it truly meant conversion. The healing of my body and the reception of the Baptism meant all to me. I never knew what fear of man was after that. I had seen the Lord, and all was changed. Hallelujah!—Mrs. L. S. Halley, Edinburgh, in Things New and Old.

FROM BAPTIST PASTOR TO PENTECOSTAL PREACHER.

How great the harvest, how few the real laborers! My mind goes back to one year ago when I heard the voice of Jesus saying, "Will you go?" and I looked around my pretty library, my eyes resting lovingly upon my books and pictures, and said, "Lord, this is a lovely spot; why can't I stay and spend the rest of my days with this people who love me, and to whom I have become so attached?" Again that Voice whispered, "But I have other sheep, them also I must bring; will you help Me?"

After that, I could hear the cry of lost souls ringing in my ears. The big Western country, over whose plains I had never traveled, was spread out before me in vision. Northern California, with its thousands of unchurched, unsaved souls, flashed before my eyes, and with the burden of those sinners on my heart, I said good-bye to Echo Lake Baptist Church, of which I was pastor, and with a small black bag, containing a few clothes, and just enough money to take me to my next appointment, I closed the front door of my cottage, opened it again to take a last lingering peep, and started on my journey like Abraham, not knowing, but assured that He was leading, and that I was in His will. With the joy of Pentecost in my soul, a Pentecostal vision of souls, and a message that I knew was from God, I went forth at His command.

Just once I was afraid. Waiting for a train at a little out of the way station in Minnesota, I looked over those vast, rolling plains and I felt as if I had gotten to the end of the earth and would never see my loved ones again. Just then

Jesus slipped His hand into mine and said, "Fear not, I am with thee, be not dismayed, I am thy God." I dried my eyes and lifted my heart to Him in praise and all loneliness disappeared at once.

The Lord blessedly supplied my needs all the way, and used me for the salvation of souls, others received the baptism, and a number were healed of their diseases. The Lord let me have just one financial test. It was in Montana where I had gone to work with the churches in a little city. I was met at the depot and taken to a comfortable hotel, which was to be my headquarters. When I got to my room, I opened my pocket book and found just fourteen cents, a ten-cent piece and four pennies, every cent I had in all the world, alone in a strange, wild country, full of gamblers, bootleggers and rough-looking cowboys. Yet they were to compose my audience and to them God had sent me to give this glorious gospel message.

Was I scared, panic stricken? No, I laid that 14 cents on the dresser, threw myself on the bed and laughed! The next morning, when I awoke, looked from my window at the towering mountains, breathed the wonderful air from that altitude of nearly 6,000 feet above sea level, until my whole being tingled with life and abounding health, I praised Jesus and thanked Him for every step of the way.

O the needs of Northern California! At Chico, a thriving northern city, we opened up a tent meeting, with Bro. Peter Birchall helping in song. We had a battle. False doctrines had split the Pentecostal work to pieces, but God was able to meet the situation, and He did, saving and baptizing in the Holy Ghost and marvelously healing the sick.

There are cities and towns, north, south, east and west without a worker. We were told not to attempt anything in a certain town. All Pentecostal workers had been starved out who ventured there, but, praise God, He abundantly met our every need. He can spread a table in the wilderness and is still able to rain bread from heaven.

We found an assembly at Live Oak. The pastor who started the work was saved from a wicked life at Bro. Craig's mission. He gave up his business and put every cent he had into the Lord's work, built a chapel and is reaching out into other places where Pentecost is not known.

We are back again at Chico, strengthening the little flock and conducting meetings every night. God marvelously baptized a good Baptist brother with the Holy Ghost at the close of our tent meeting here, and he has bought a place for us to conduct our meetings.

A brother drove up to our place Saturday and said, "Come quickly, Mrs. M. is dying." We rushed to that home, and there, lying on a bed, was this dear mother of seven children, who had been very ill for over a week. They had sent a hurried call for the doctor, but he had not yet arrived. She was actually dying. I have nursed so many that I knew. She had what we call in the hospital "the death pulse," her eyes were set, and there was a cold clammy sweat all over her body. I said to those present, "What is the use? The woman is almost gone."

Then the Lord spoke to me, "Pray, and I will raise her up." I called on God and before the prayer was over she opened her eyes and said, "Where am I?" The power instantly fell on her, she began to praise God and talk in tongues. "I want my clothes," she said. She got up and dressed, praising God and talking in tongues. She got supper for the family and the next morning got breakfast, and is perfectly

sound, strong and well. I was nearly scared to death. The doctor said that it was prayer that saved her, remarking, "Why didn't you send for her before?"

Another woman, bedridden for four years, got up at once and walked, and is doing all her own work now.

A crippled man, who, when he got down, had to be lifted from his knees, who walked, or rather crawled, with two canes, was instantly healed and is walking all over town as if nothing had ever been the matter with him.

People from the churches whose hearts are hungry for more of God are coming to the services. We praise God and give Him all the glory.—Mae Eleanor Fry.

HEALED OF TYPHOID.

I praise God for His wonderful healing power. He saved and healed my body at the same time. I was suffering with typhoid fever and was having hemorrhages of the nose. The doctor said that if I had another hemorrhage I would probably die. But, praise God, His will was different. A telegram was sent to Bro. and Sister Mallory of Purcell. They anointed me with oil, and the Lord took away all my sickness and fever. The next morning I got up and ate my breakfast like anyone else. The doctor told me not to get on my feet for at least three weeks, but, praise God, the Lord is my Physician now, and He is giving me more strength every day.—Raymond Reynolds, Verona, Mo.

AN APPRECIATED GIFT.

"Dear Brethren:—Enclosed you will find \$30.00; \$5.00 of this is for Bro. Bell, and \$5.00 is for Bro. Welch, and \$2.50 each for Bro. Flower and Bro. Frodsham, and the rest at the rate of \$1.00 each to all the other members of the Publishing House staff. Sister C. and I have so often thought of the sacrifices and labor of love which each one in the Evangel Family is bestowing upon us who are on the field, and we are sending this as a token of our appreciation.—W. R. C.

The above tells the story of one of the greenest little spots in our recent experiences. While we do not like to be regarded as making any greater sacrifices than our dear brethren on the field, for we do not believe that we are, yet we are still human enough to appreciate such a kind remembrance, and especially when it comes with such a good spirit behind it. Some inquiry has reached us from time to time as to whether little offerings or gifts from the garden, the farm, or the orchard would be acceptable. In answer would say that we do not believe that we should parade our needs before the public, or that we should be seekers after gifts. We believe that the ministry ought to be free from hints for gifts. But since the inquiry has come in, this leaves us free to answer that anything the brethren voluntarily feel led to send will be very much appreciated. Potatoes, apples, oranges, lemons, peanuts, prunes, nuts, syrup dried figs, dates, or anything along this line can always be used to the glory of the Lord in the Evangel Family. Perhaps it is not generally known that there are over twenty workers at work every day at Headquarters, and the families of these workers can always use anything that any other family can use. A few such things have been sent from time to time, for which we desire to thank the brethren most heartily.—E. N. B.

SPECIAL REQUEST.

Pray for Sister Lucia Stroh who not only has lost her husband but also her child of infantile paralysis.

SOUTHERN CALIFORNIA BIBLE SCHOOL FIRST MISSIONARY CONVENTION.

Kling-a-ling-a-ling! Chairs are pushed back—tables cleared—the students off to their morning duties—quietly but quickly, for to day is the day of the First Annual Missionary Convention of the Southern California Bible School! The sweet presence and hush of God pervades the atmosphere as we realize the sacredness of the trust committed unto the church, when Jesus said, "Go ye!"

One feels the very presence of the living Christ in the corridors, in the rooms, until his heart is quieted. The vision of the lost world grips us anew, as we respond to the bell that calls us together for a day with the missionaries, to learn and hear afresh the needs of the field and the voice of the Saviour, as we cry, "Lord what wilt thou have me to do?"

Several missionary songs sung by the students ring out with a note of victory, and we realize it means Victory from start to finish! Brother Kerr arises, and reads from John the story of "The woman at the Well" What else could one be but "missionary" where Brother Kerr, whom all the missionaries love and regard as their 'Missionary Father,' has anything to say? Why, even a match must be a 'missionary match' when he is around!

After an exhortation to "lift up our eyes and behold," the spirit of prayer grips our hearts, and as the 'sound of many waters,' ascend the petitions and praises to the Throne of God.

Surely it was not by chance that dear Miss Luce of San Francisco should be here at this time. We realize God has given her a message just for us, as she speaks with all the freshness and glow of the Spirit, leaving in our hearts five words, so expressive of our comprehension of the command, "Go ye!"—"Impossible—Improbable—Incapable—Indispensable—Inevitable!" Our hearts are encouraged as we listen to her report of the Mexican work in which so many of the students are interested.

Yes—"They come from the East and West. They come from the lands afar." And now God has put on the heart of one of the students, born in the country of Brazil, to speak of his own native land. As Brother Kolenda graphically pictures the darkness of that land and the very few missionaries—in fact only 20 missionaries carrying the Full Gospel into that dark country of 25 million inhabitants—our hearts cry, "Lord, thrust forth laborers!"

The missionary spirit is rising higher and higher, and we scarcely notice dinner hour drawing near.

But now Brother Turnbull is telling us of their labors in India. What a privilege it is to be able to listen to missionaries, so tested, tried and proven as dear Brother and Sister Turnbull who have just returned after twenty years service in India, to assist Brother Eldridge in the work at Bethel Temple.

Dinner bell sounds through the house! Tables are put in place and chairs arranged. We have learned to accommodate ourselves to the small space we have to move in. But then—we must remember that our little Bible School is only a baby, two years old, and of course, being a normal baby, it has grown—but—its clothes haven't grown with it!

Just one hour, and again we hasten to assemble, for the morning has been so precious, we must lose no time.

"Let us sing 'Speed the Light,'" suggests one of the students, and the chorus rings out through the air, causing even the passers by to stop and listen, for there is an ardor—a fervor a glow that ordinary singing does not possess. "Speed the Light!"—God grant that we may answer that cry ourselves!

But what queer, unintelligible sounds are these? Surely we recognize the tune—but—Oh!—sure enough!—it is our little student, Ruth Johnson returned from Japan singing the native songs of the land

of her adoption! In her own sweet, simple way, she tells us of the work there, and especially of the children, and well we realize, as she concludes her talk,

"Beautiful Japan, Beautiful Japan,
Only Christ can save you,
Beautiful Japan."

"Our lives as an investment," is the keynote of the message by Brother Needham. Our hearts are open to the searching of the Holy Spirit as he speaks so plainly on our investing our all for the glory of God—knowing God's plan for our lives, and yielding to Him for its accomplishment.

Who ever heard of milking a cow to the tune of "There is honey in the rock, my brother?" Yet the rhythm seems to fit perfectly in the experience of Mrs. Turnbull as she relates some of the sacred instances in her life, especially of the real training before going forth to India, which was not acquired in a Bible School, but over the kitchen stove—over the milk pail,—and at the butter churn—practical experience that makes us to know it isn't all 'head-larnin' that's necessary, but a course in 'hard knocks college' as well.

How we realize, as our Sister speaks of the Marriage Feast, and of the guests that are bidden, our own lack of going forth more quickly with the blessed invitation!

As Brother Peirce sings, "Stir me, Oh! Stir me!"—the Spirit melts and breaks us and a burden of intercession rolls over us. We seem to see ourselves gathered at the Marriage Feast of the Lamb, but passing by the doors are the multitudes—their faces in despair, looking at us so pleadingly, until we can almost feel the accusation of their voices as they cry, "Oh, why did you not tell me?"—"Why was not I bidden also?"

Oh, how our hearts are broken, and as Mrs. Peirce exhorts us to yield ourselves as never before for the manifestation of the resurrection power of Jesus Christ through us for the Pentecostal ministry—for a ministry where signs and wonders shall follow the preaching of the Word, not satisfied with the standard of others, but striving for the Bible standard of Pentecost, we realize that this is what God means, when He says, He will do a quick work—He will cut it short in righteousness.

How our faith is quickened—but "faith without works is dead!" Surely a Missionary Day would not be complete without a sacrifice of our means as well as our lives.

"Wonder how much it will be?" "I'll say Five Hundred, what do you say?"—can be heard whispered over the room.

The pledge cards are distributed Brother Kerr prays for God's guidance for each one as he realizes that in the natural, for the dear students and teachers just living from day to day, it would be impossible only by the spirit of faith could we venture forth at all.

But now they are gathering up the cards! Breathless suspense, as we sit waiting for the amounts to be read!

"Fifty Dollars" —"Twenty Dollars" —"Five Dollars" —"It's rolling in, it's rolling in" chimes in dear Mother Kerr.

"One Hundred Dollars" —"Ten Dollars" —"Three percent of all my earnings" —"And the end is not yet, praise the Lord" rings forth from our hearts and lips.

"The cards are all in! The amounts are enumerated and as Father Kerr reads the total with controlled emotions, we realize it is only God who could enable such a little handful of students—just a family of sixty—to offer unto Him our First Missionary Offering of Eleven Hundred and One Dollars (\$1,101.00)!

As waves of praise roll over our souls we can truly say, "Praise God from whom all blessings flow."

Praise Him for the Southern California Bible School!

Praise Him for one hundred souls brought to the feet of the Saviour during the first term, working here in our Jeru-

salem while preparing to go forth to the uttermost parts!

Praise Him for two of our number, Mrs. Hogan and her daughter Eunice Craigin, who are already in the field in Perue, South America; and for the two, Mr. and Mrs. Elliott, who are entering into the home missionary work in Colorado.

Praise Him for the First Missionary Convention of the Southern California Bible School, and may they continue and increase, to the hundredthfold, till Jesus Comes!—A Student.

CANTON, OHIO.—We wish to give a further report in regard to the revival in this place. Truly God has visited the people of Canton, Ohio. Marvelous has been the working of His power. We have never witnessed God's dealings with His own people as we have in this city the past few weeks.

The churches are full of hungry souls who are seeking God for the Baptism of the Holy Ghost. The way God is beginning to deal with His own people is certainly a sure sign of His soon coming.

The campaign was opened on November 15th and in one month there were at least 125 baptized in the Holy Ghost according to Acts 2:4.

There were quite a number saved. On Christmas morning 41 were buried with Christ in baptism. We were privileged to use the Y. M. C. A. swimming pool. It was a most blessed scene. The candidates ranging in years from 10 to 60. Some precious little lambs who had received the Baptism of the Spirit came as candidates for water baptism. One dear minister who is stone blind and had preached the Gospel for years, was baptized and is earnestly seeking the Baptism of the Holy Ghost. He also has the blessed hope that our dear Lord Jesus will yet open his eyes so he may see once more. Pray for him, he is a dear man of God.

We were made to rejoice as we looked upon that number of fine young people who came as candidates for baptism and expressed their determination to follow Jesus all the way.

One Baptist minister and his wife were baptized in the Holy Ghost and are on fire for God.

The fire is still burning and God continues to work. Bless His name

The latter part of January we are expecting to open up for a larger campaign than ever. Evang. A. H. Argue of Canada has promised to be with us at this time. The cry of our hearts is "give us Canton for Jesus." We believe almost every denomination in the city is represented among those who have received the Baptism of the Holy Ghost.

We opened a Sunday School on New Year's day. While it was a stormy day there were over a hundred present. Pray for Canton.—O. P. Brann.

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BIBLE CONVENTIONS HELD IN SOUTHERN MISSOURI DISTRICT COUNCIL TERRITORY.

I am glad to report victory, in the name of Jesus, at this time, and that God is blessing throughout the Southern Missouri District. God has been moving in our midst in such a way that almost every minister who has tried to have a meeting has had one or more during the past few months. New assemblies are being established and old ones are being revived and strengthened. As for myself and those who have been laboring with me, I can say that we have been having some good conventions.

After our camp meetings were over last summer it seemed good to us and to the Holy Ghost to take up the convention work again in the same order in which it had previously been carried on in the District. We resumed this work and began a convention at Yellville, Ark., on the first day of Sept. Bro. Jno. T. Wilson assisted us here and God gave us a good convention and the assembly was strengthened. (according to their own testimony.) From here, Bro. Wilson and Sister Brewer of Alton, Ill., who led the singing at Yellville convention, accompanied me and we went to Crossville, Mo., for a camp meeting. God wonderfully met us in that camp and many souls met God in different ways. From here we went to the General Council in St. Louis, Mo., where our souls were refreshed by the good things from the presence of the Lord.

After the General Council, it became necessary for Bro. Wilson to go to Willow Springs, Mo., for a revival meeting which he had promised to hold, consequently, I had to look for some one else to help me in convention work. Bro. S. A. Jamieson, then went with me to Mattoon, Ill., where we began another convention with Bro. Banta and his assembly at that place. We had several days convention here and it became necessary for Bro. Jamieson to go on home as he had only promised to help us for a few days. After he left, Bro. Geo. W. Lawson came and helped us through the remainder of the convention at Mattoon, God blessed in this convention and much good was accomplished.

Our next convention was at Nevada, Mo. Bro. Lawson helped us at this place and God gave a good convention and some people got to the Lord in salvation and in the baptism. We also set the assembly in order and deeded the church property to the Assembly of God.

Our next convention was at Kennett, Mo. Bro. Wm. G. Schell of Fostoria, Ohio helped me here and God met us at this place and gave us a good convention. Bro. Schell accompanied me and we went to Senath, Mo. for a convention with Bro. Kneisley and his assembly at that place. We had quite a struggle here but God blessed and the convention ended with good results. The Lord blessed Bro. Schell in giving out the Bible lessons and the saints were pleased with his messages in these two places.

On the 11th of Dec., we left Senath and visited a few days with the following assemblies: Sikeston, Mo., Cairo, Ill., Morehouse, Mo., and Essex, Mo. We enjoyed visiting these places and found God working for the salvation of souls in each of them. Most of our time was spent at Cairo and Essex during these few days. Bro. A. B. Ellsworth is in charge at Cairo and we found a warm welcome from him and his assembly. They are building a nice church there and they have a good band of saints to fill it when completed. God has undertaken in a remarkable way in this place. We will not be quick to forget the few days visit at Essex, Mo., where Bro. C. L. Doyle and wife are in charge. Bro. Doyle and his wife are workers, and God is rewarding their efforts at Essex. Wonderful improvements have been made in the condition of things at this place.

We are now taking a few days vacation, during the holidays, with the family at home. After the first of the year, we will again resume the convention work and

expect Bro. Jno. T. Wilson to assist us in some conventions at Crane, Mo., Parma, Mo., Puxico, Mo., etc. We covet your prayers for God's blessing upon us as we go about in His service. Please do not forget us in your petitions to Him.—J. H. Law, Chairman.

LOGAN, KANS.—Our special meetings have closed here. It was a blessed service in which 100 sought salvation and many received healing of body. Brother Roy Farley opened this campaign and held on until we could reach them. Local papers stated the largest crowds ever gathered at religious services were present. The large tent in which the annual State Camp is held being packed and often numbers unable to obtain seats.

Many wonderful healings took place. One woman of excessive nervousness, her husband of weak eyes from which he had suffered for years. Another had weak lungs and a crippled arm but God gave her instant healing so that now she can use it without the least stiffness or soreness. One sister had been a nervous wreck for years and also had serious lung trouble. Now, to use her own words, she would not know she had any nerves and the healing of her lungs is a blessed reality. An elderly brother, deaf, was gloriously saved and healed. Can hear a watch tick and the most ordinary tones in conversing. Another brother and his wife were cured of asthma and nervous trouble. God touched each of them and they are now enjoying the most perfect nights' rest of years. One sister who declared she had not, without glasses, been able to see her hand before her face, now says her sight came as perfectly as when she was 16 and that the glasses she used before hurt her eyes. One of the most remarkable of all was an asthmatic case, a young mother in a back-slidden state. Her suffering was so great. She had come away from Leavenworth hoping to be relieved here in Western Kansas. Several times each night she was obliged to disturb her entire household in order to get up and smoke herbs trying to relieve her great distress. She surrendered to God and then asked prayers for her body. God instantly healed her through and through. She remained 4 weeks after her healing and not one night but her rest was perfect and undisturbed. As healing was new to most of these people a great foundation has been laid for the full Gospel in this part of Kansas that will mean much, we feel, in the future. Pray these converts may receive the Holy Spirit Baptism, also for us.—The Buffum Evangelists.

GLAD TIDINGS ASSEMBLY, CHICAGO, ILL.—At a special called meeting of the Assembly on Dec. 1st, we were duly set in order according to the Word of God, with a good set of men selected as Elders and Deacons. While we have a small membership, there is a blessed spirit of unity prevailing, and God is very graciously blessing in our midst. We are in full affiliation with the General Council.

We had the pleasure of having the "Central District Council" with us Dec. 6-8th, and our hearts were truly refreshed by the blessed messages which went forth from the lips of the different brethren in attendance. On Thursday night Dec. the 8th, Bro. S. A. Jamieson preached the dedicatory sermon, and we were all filled with rejoicing as we listened to the precious words as they fell from his lips. Truly God is good to us, and we all voice our sincere gratitude to THE GIVER OF ALL GOOD GIFTS for His abounding love and blessings.—J. R. Evans Pastor, 1848 Berenice Ave., Chicago, Ill.

SHANGHAI, CHINA.—This past year has surely been blessed. We have seen a number of souls saved, baptized in the Spirit and healed. This fall in our extra meetings we had a blessed time—17 were baptized in water and 8 in the Holy Spirit. All glory to Jesus! We had Bro. W. W. Simpson with us. He was a great help and blessing.—Gustav and Ellen Anderson and girls.

TWO CHILDREN WHO LOVE THE MISSIONARIES.

Enclosed please find four dollars to go to Paul Andreasen, India, toward the proposed school for the children of the Pentecostal Missionaries. This amount is the summer's savings of Orpah and Janet Block, age five and six years. They want it to go there with their little prayer which is as follows:

Jesus only Saviour,
Listen while we pray;
Bless the little children
So very far away.
Teach us how to love them
And send them word again
Of the precious Christ-Child,
For Jesus' sake, Amen!

—Evang. E. G. Block, Selah, Wash.

Bro. Geo. E. Blaisdell writes from Agua Prieta, Mexico: "We have a very good work begun, praise God. This is a very difficult field, the population being entirely composed of small farmers, very poor, and the services have to be held in several different places in the homes that are open to us (the houses are nothing more than windbrakes). Souls are being saved, bodies healed and the Holy Ghost has fallen on a few. Came in for provisions, expecting to find your monthly letter, but for some unknown reason the P. O. officials sent the letter on to an obscure station. Will probably have to go back without the provisions and trust God for the needs of each day as it comes, but if He wants it so, I can say Amen, and add Hallelujah! Praise His name!"

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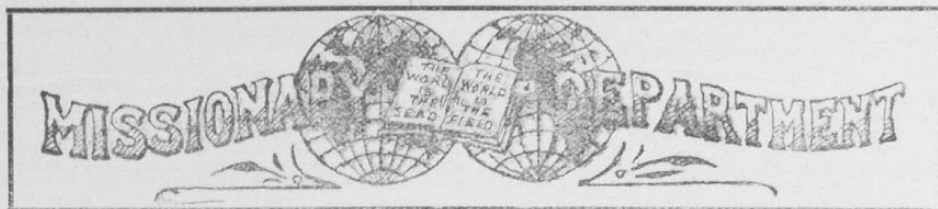
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THE CONGO FOR CHRIST.

A New Opening for the Gospel.

Mr Blakeney and I left Moto Sept. 23. Mr. Blakeney's family is staying in Moto with the Africa Inland Mission until we can arrange for temporary buildings. We arrived in Gombari Sept. 25—the Lord's day—accompanied by Mr. Camp (a New Yorker of the A. I. M. in Moto). At Aba we procured about 260 porters to move our belongings. (This does not include some one-half ton that we were obliged to leave behind in Rejaf that will be sent later). About half of the porters preceded us and the others arrived with us. A kind Greek merchant has stored our things and I marvelled when I saw box after box piled up in order with losses so very slight that we could hardly mention them, after a 9,000 mile trip from New York. "His ways are past finding out."

We were 11 days on the path with one day's rest in Moto. From Aba to Watsa, over a hundred miles, there is a new motor road. (We say one Ford and one truck. The latter our porters pulled out of a river because its Arab driver was dull with opium when crossing the ferry.) From Watsa to Gombari, about 65 miles, we were on native paths. I walked over a hundred miles without even a foot blister and was carried the remainder by porters.

We selected a spot some two miles from this Poste. (This is a military spot: 500 native soldiers under some 8 or 10 Belgian officers reside here.) The country is quite thickly populated. About 1,000 came in Saturday to the government market. The elevation is about 3500 or 3600 feet, which makes it quite healthy and though it is tropical, it is not as hot as one might expect. I understand the natives were cannibals until the government suppressed this; and the pointed teeth of many would seem to speak of the time when human flesh was eaten. As far as we know they have never had a resident foreign missionary other than Catholic. The need of them knowing God is very great, and we are the first to bring the light with the help and power of God.

Now to describe the last two days: Day before yesterday the chief of the land which we are to possess in the name of the Lord came to call on us at the Greek store where we reside till we pitch out tents on the **very spot**. I do not think he understands Bangala much better than we. (Bangala is a

continental tongue spoken over a very large area by many tribes and by the traders exclusively, and one can travel only with great difficulty without a knowledge of this language which is growing rapidly in vocabulary and use.) He belongs to the Great Monvu tribe with no written language.

We were sitting when he arrived. Our Greek friend did not offer him a seat, but Chief Nanduga stepped to one side of the veranda, put a big basin of water on the ground, took the chair on which it was resting and with something of dignified bearing sat down and made himself comfortable in our presence.

He hardly smiled. His brow was pinched up into what we would call on a white face—a half-scowl, and his whole demeanor seemed to speak of seriousness and a determination not to enter any trap of our making that would put him under any important obligations to us.

He was clad, or rather mostly unclad, except for a prim little straw hat donned at the back with an unassuming sprig of mild red bird feathers, and trousers with a bagging old Dutch "knickerism" manufactured in the factory of human fingers from the rusty inner bark of a tree. His scanty mustache and whiskers are sprinkled with gray. His general physique looked as though he had eaten three square meals a day for the last fifty years "and enjoyed 'em."

We told him our purpose (he already knew of our desire for a land concession); told him we wanted to be friends; would like to teach his children and buy chickens, eggs, etc. He only answered by short assents. I began to think he was unfavorable if not hostile to the plan. But he was measuring us with shrewd glances and sounding as to what we really were. It almost seemed he was saying, "If you want to come we can't stop you if the government is willing."

He was treated to a cup of tea. Mr. Blakeney gave him a box of matches and a cake of salt. Then the Greek did what we would not and could not do—gave him three cigarettes, which began to break down his reserve. Then he began to half joke with him till his great black face took on a look of sociability. And then he laughed. This was the climax, not because of what we heard but what we saw. Hitherto his face seemed all eyes, nose and lips, but when one lip started upward and

the other started downward and the corners of his mouth made tracks toward his ears, he exhibited a set of teeth and gums of extraordinary size. Soon he left us with a handshake of friendship in very good humor.

Yesterday the Administrator had promised to go to the spot chosen and give his official permission or refusal. He had set the day, but it was the Lord's day. Should we do such a thing? Yes, this was the Lord's business, and rather than make delay, Mr. Blakeney took his bicycle at the appointed time and went to the Poste. We had been told he might not keep his word, but Dr. Woodham of the A. I. M. at Aba told us that everything had been coming our way since our arrival in the Congo, so we trusted in the One who had thus far been so faithful. He went and gave his consent, provided we could have the favor of the chief, and buy off two native villages with a sum of \$10 or \$12, which business he left entirely to Mr. Blakeney. This meant another interview with the chief.

He was summoned and soon arrived in a white coat and short trousers. Imagine this scene, lacking the conventionality of aristocrats in the living room of a Greek merchant, whose bare walls are mud, whose ceiling is draped with cobwebs, whose furniture consists only of two enormous cupboards with doors stained black with a thousand native fingerprints and a table about which are set a few wicker chairs the natives have made. About this table whose cover is stained with tea, wine or what-not, sits Chief Nanduja ready to take the francs for his villagers, and Mr. Blakeney writing out a receipt and Mr. Mehiletus, the Greek from Cyprus, as a witness. Then the chief affixed his signature, or rather pressed his thumbprint on the document. The act was completed—a graphic scene indeed to those who despised not the day of small things.

Now we are ready to proceed! Our courage is good, God's word abideth, the hour has struck for an active advance into the remaining sections unevangelized, every door is opened wide to the called, the chosen and diligent.

We solicit your earnest prayers, and when this reaches you, we shall have become quite nicely settled, we trust, ready to preach, to teach, to reach the actual heathen in his own place and to train promising converts to go to their own people with the message. Any helpers who desire to come and can be provided for we shall be glad to receive.

J. A. Barney.

Aba, Congo Belge,
Via Anglo Egyptian Sudan.

Miss Carrie Anderson and Miss Bertha Meyer are on their way back to South China to take up arduous duties of manning mission stations. They hope to arrive on the field before Christmas. South China needs men. These young women must assume all the work of running the stations, doing many things that only should fall to the lot of men, simply because men are scarce and there are none to undertake the work. Pray for these consecrated sisters that grace and strength may be forthcoming as they again take up their missionary duties.

BLESSED OUTPOURING IN SOUTH AFRICA.

A letter has been received from Kenneth E. M. Spooner which tells of a wonderful moving of the Lord in a convention in South Africa. Brother Spooner writes: "I am real sorry that I have not the gift of an author so that I might describe the convention to you. You will be able to understand a little of what happened, however, if I tell you that in meeting after meeting the people were mown down like grass under the power of the Spirit. At times, when the Spirit of God began to work upon some, they would run away. Before they could get very far away we would be sent for and some of the workers would have to go with me and carry them back to the tent. Some would go away off to the woods and there pray their way through to God and then come again rejoicing. It would almost break your heart to see the heathen girls, who were not clothed, as they gathered outside the tent and knelt down together and poured out their hearts to God. When the Spirit of God came upon any of them we would have to borrow blankets to throw over them and then bring them into the tent. We were very sorry when we had to leave after ten days meeting although we could hardly speak when the meetings were over and were, oh, so tired. We had four services a day and never got to bed any night before one to three in the morning. The seed has been sown and Naauwpoort has been shaken to its foundation. We left our Brother Jefta Monyako there to carry on the work and news has come that they have begun to build right on the very spot where we had the tent for the convention."

Bro. A. H. Post writes from Alexandria, Egypt, "Have just had two baptismal services, one at Assiout at the Orphanage when 38 out of 180 were baptized. Sister Lillian Trasher is surely helped of the Lord in this labor of love. At the present rate of increase there will soon be 200 in this home. The second service was in the Great Sea at Alexandria. Others await baptism at several places."

Bro H. C. Ball writes from San Antonio, sending a Christmas offering from the Mexican saints for a certain need in Porto Rico: "We are planning to add to our building again as soon as we get it paid off. There is little work and consequently little money. Our building is now 64 x 32 and we plan to build another the same size just up on the east side; then tear out the partition between and have a hall 64 x 64."

Bro Bart Dean writes from Lucknow, India, "We are now settled in our new station and have opened up meetings, the Lord is blessing us and encouraging our hearts. His presence is very real in our midst, we need your prayers and the prayers of the saints that the Lord will help us in gathering the people in to hear the Gospel. The real burden and cry of our hearts to God is for a mighty out-pouring of the Spirit upon this city and an ingathering of precious souls for the Rapture. The need is truly great in this city. The Anglo-Indians are a neglected people as far as I can learn very little work is done among them."

Miss Margaret Peoples writes from the Soudan, "We are all here. Sister Farnsworth had fever for a few days but is up and around again, for which we praise the Lord. We still continue the language study, and long for the time when we shall be able to go forth amongst these people and declare unto them the Gospel of Jesus Christ, for surely this alone was our aim in coming here to the heart of Africa.

"We saw the first funeral here a few weeks ago. Every thing was done in fear of evil spirits; even to women sitting on the grave after it was dug, to keep them away, till the body was ready to be put in. Even after the body was put in they formed a circle and stood around holding up cloths for the same purpose. Then they

put in some money (or rather shells which is the native money). This was for the deceased one to buy water and food in the next world. There was something weird about it all, as one heard their continued yelling till the scene was over. How different from the burial of one who has only crossed over to be with the Lord.

"I was down with fever for a few days, but God was gracious to me. The hot season is coming on again and we value your prayers that the Mossi people may turn to God, for that would more than repay us for what little we are called upon to endure. Surely our message is a great one, and while angels would gladly run to tell it, it has not been entrusted to them. We are all anxiously waiting for the return of Bro. Taylor and his party."

Bro. Tommy Anderson writes from Cochabamba, Bolivia, "Check received, and came just on time. We had been eating soup made from carrots and lard for more than a week. The priests influenced our landlord to order us out of the house. So for the past 3 weeks we have had no mission hall. But now we have another, praise God. And yesterday there was a crowd of about 50 people outside the door listening to the hymns and prayer while we were having family worship.

This is a better location than before. This is the 5th place we have had in the last 15 months. When they know we have real meetings they soon give us orders to get out. We are praying God to give us our own property for mission and living quarters. Land is cheap here. Can buy a fine piece of property with some houses on it for \$2,000 gold, only one block from the business center of the town, on the principal street, one block from the station, and one block from the great cattle and vegetable market where 10,000 people buy and sell their goods. Pray God to open the way for us to buy. We are here to stay. We love the country, language, and the dear priest-ridden Indians. While we go through trials and persecution, God is developing our characters. In hard places we learn practical lessons. The best Captains learned how to sail and govern ships on the high seas. Great trials will result in great victories for our Lord. Nothing in us wants to faint, and nothing is too hard for the Lord. And we know that no weapon formed against us shall prosper."

TO BUILD A MISSION STATION AT ARECIBO.

Ero. Frank Ortiz writes from Porto Rico, "The mission here has bought a lot and we are looking to God for the money to build." Brother Ball who visited Porto Rico told a wonderful story of the way in which God has worked on the island. This story can be read elsewhere. The majority of the people in Porto Rico exist in extreme poverty. They have already built several churches or chapels, but because of the difficulty to get materials and the poverty of the people, these chapels are all too small. If they are to have a church building at Arecibo, they must receive some outside help. It need not be much, but some help is needed. We endorse this effort and shall be glad to forward any funds for this purpose which may be sent in to the Missionary Treasurer.

A CORRECTION.

In the Pentecostal Evangel for December 10, on page 6 a statement was made that Brother and Sister Jacobs received a monthly offering from their home assembly in Akron, Ohio amounting to \$100.00. It has been called to our attention that this statement is slightly in error. On looking up our records we find that for the year ending August 31, 1921 Brother and Sister Jacobs received from their home assembly \$100.00 per month for each month with the exception of July when they received \$60.00. Since that time their home assembly has only been able to send them \$60.00 per month instead of the customary \$100.00. We regret that this error was made in the report appearing in the Evangel.—J.R.F.

A NEW OPENING IN INDIA.

For sometime the Lord has been speaking to us about Nepal and other untouched territory in this dark land of India. Therefore we were led to take a trip with our chairman to some districts that were in need of witnesses for Jesus.

This Northern part of India bordering on the great closed country of Nepal district has a population of nearly 1,000,000. The area of this district comprises 1,896, 457 acres, or 2,963 square miles. The above number of people live in this territory without a missionary to tell them of Jesus. The Word says, "Where there is no vision the people perish." These darkened souls have no vision and are perishing day by day with no one to give them the vision of the cross of Christ which could be the means of their salvation.

This great district has become a burden to us because of the above facts and we have answered the call of God to go in and possess the land. We have no other house just now than a fairly sized Indian one that we have rented for the present. Neither have we any conveyance or tents to use to reach this mass of people so desperately in need. Therefore we are appealing to you for CO-WORKERS in the Master's Vineyard to help us by prayer and gifts as He may lead. Surely these souls must appeal to your hearts as you think of the Master's love for them and His commission to us to tell them. To give them the light of the Gospel will mean eternal joy for us all. To leave them in darkness means to grieve the heart of Jesus and cause us eternal loss.

Within this great district are nearly 20 smaller districts having a population each averaging from 12,000 to 124,000. This means that 20 missionaries can have a district of 50,000 souls to enlighten for each missionary. There are also more than fifty towns with an average of 2,500 population. Yet the whole of the above people are going to have no more than five missionaries to evangelize them all. And three of these will be unable to do effective ministry in giving them the Gospel for another year at least on account of not having the language.

Another great fact is that this district runs along the border of Nepal for miles. This country is closed to the Gospel, yet we shall be able to give them the Word and let them have portions to carry back into their own land. In this way the light of Jesus will be penetrating into a country yet closed to the missionary.

With these tremendous issues facing us we see hard labor, time and self-sacrifice to be expended. This we are ready to do. But without money we can do very little. We have chosen a town with a population of 11,000 for a base. But as we have said there is need for a house to live in, tents to tour with and conveyance to carry us around. This will call for about six thousand dollars as soon as possible. But what is this to evangelize the seventh part of the population of the great city of New York. Beloved, pray for us and the needs of the great field described above and do what the Lord tells you and He will bless you.

Yours for India's lost,

Mr. & Mrs. H. H. Cox,
Miss B. Terrell,
Mr. & Mrs. F. A. Merian.

Bro. John D. James and wife have gotten back to Hong Kong, China, and write: "Reached Hong Kong Nov. 5th and were met by a number of missionaries and Chinese Christians. The Christians had a reception planned for us, and that evening they had a grand spread, according to Chinese taste. There were four large characters on the wall, saying, 'With one heart we welcome you.' The place was mostly filled with Christians. Several of the older ones have gone to be with Jesus, but in their places new faces, and it made our hearts glad to see how God had been working and taking care of His own during our absence. The work is moving on in South China."

-:- Reports From the Field. -:-

PACIFIC GROVE, CALIF.—We just finished seven weeks revival; 107 saved, 39 baptized with the Holy Spirit, 29 baptized in water, and 35 healed.—C. B. Clark.

VICTORY, OKLA.—Began meetings here Christmas eve. The second night 5 were at the altar. Two were saved, one baptized, on reclaimed. I feel as though the Lord is going to bless in this place, so pray for us.—Evang. L. A. Toller.

MODENA, MO.—We had 10 weeks meeting this fall, a great revival. Nineteen got the Baptism and 27 saved. Pastor Dearman and Frother Frank Selby conducted our meetings. We are still going on with the Lord.—C. Bain.

SHENANDOAH, IA.—We wish to report victory from this part of the field. This is a new field but 10 have been saved and others hungry. We request prayer that God will give a mighty revival.—Roy E. Scott and wife and Sister Opal Pennock.

CEDAR GLADE, near ENOLA, ARK.—A wonderful meeting here lasting 3 weeks. The Lord worked with signs following. Many were healed, 45 saved and 30 filled with the Holy Ghost, praise the Lord!—Pastor W. E. Pearle, Mt. Vernon, Ark.

FREDERICK, MD.—The Brother and Sister who opened the work here moved away. Only five of us have the Baptism but we have built a nice little church. Put it up last spring. God is working and saving souls. We ask an interest in your prayers.—Blanche Main.

GULFPORT, MISS.—The Lord has been blessing His children here recently. Bringing us closer together; giving visions and revelations and baptising believers in the Holy Ghost. We have the foundations laid for our new church and are going on with the work so we will soon have a nice place in which to worship. Pray for us.—Mrs. Cora Neill.

BOSS, MO.—We are glad to report blessings here a Boss. Just closed a revival meeting with Bros. Geo. Brooks and Pryor and myself in charge. Six saved, 3 reclaimed and 2 received the Baptism as in Acts 2:4. Some professed salvation; several others were moved by the power of the Lord. Our Assembly numbers over 40 and, praise the Lord, is still growing. We are looking forward to the coming of Christ our king.—Evang. W. L. Stafford.

PUXICO, MO.—I have held some meetings this fall with several souls getting through to the Lord. I have just come out of a revival at Kime, Mo., Bro. Harvey Dunn helping me. Several were saved and some received the Baptism. Bro. Dunn has continued the meeting on there for a few days and I have a letter from him stating that several more have been saved and filled with the Spirit, including a Baptist preacher and his wife. Praise the Lord! Kime—new field about 20 miles west of Puxico and people are surely hungry for God.—Evang. Marvin Hartz.

HOWE, OKLA.—Just visited Bro. C. E. Shields at Polk Creek and found the work growing with a good spirit among the saints. Was called to Poteau to set the Assembly in order with 19 signing the Roster and Sister Nannie Martin in charge. At Wyatts Chapel, near Heavener, 50 signed the Roster with Bro. Thomas Gray in charge and a revival on. At Heavener the work was also set in order with 33 signing and Bro. E. M. Adams in charge. They are having some difficulty about a building. Pray God may open just the right one. All Council Evangelists welcome to this part of the State.—B. David.

ROSEBOBO, ARK.—God is greatly blessing us here. My heart is overflowing with praises for the wonderful meeting we had yesterday. The 11 o'clock service continued until 4:30 p. m. Seven got salvation and, praise God, my boy got wonderfully saved. I feel God has put me as a "Watchman on the walls of Zion" here for the people seem like my own family to me. Pray much for us.—L. M. Webber.

ATHENS, ALA.—I was called to pray for a sick woman, a sinner, who also had been against this way. Praise the Lord, she was saved and healed and came out of bed shouting. Said all pain was gone. We held a meeting last night in a home near the church and one soul was wonderfully saved, and one was healed. We have a fine band of saints here and some hungry souls seeking the Baptism.—Chas. Williamson.

BEARDEN, ARK.—Just back from Wright City, Okla., where we assisted Bro. Jimmie McClellan in two weeks' meeting. The Lord blessed our efforts; some were saved and 6 received the Holy Ghost as in Acts 2:4. So much conviction on the people that on the last night of the meeting one man stopped us in the message and cried out for prayer. The Lord saved him. We left a number seeking the Lord. This is a new mission. They recently built a new tabernacle 24 by 40. They have called Bro. McClellan as pastor for another year.—Z. J. Launius.

CARSON CITY, NEV.—I am endeavoring to bring the blessed light of the full Pentecostal Gospel to this section around Carson City (a veritable city of the dead). The whole community prides itself on its hardness and indifference and openly boasts of the same. I am preaching openly on the streets and have a fair little hall open three or four nights a week with practically no attendance. But, bless God, He is able to crumble the walls of a greater Jericho than this. Remember souls here—Jas. W. Pease.

OLIVE BRANCH, ILL.—We have a little church here which is built upon The Rock, Christ Jesus, (Matt. 16:18). About 3 months ago the church was set in order with 18 members. Since then we have grown to 29 with 5 more coming in the next meeting night. A number have received the Baptism of the Holy Spirit and some from the Methodist church have prayed through and got the Baptism of the Holy Spirit with signs following as in Mk. 16:17. Some healing has taken place also. The Lord wonderfully healed Brother Fred Harp's little boy when the doctor gave him up. We are planning to put up a church; this house will not hold the crowds that come.—Pastor Earl Harp.

BRISTOW OKLA.—General Report. Just returned from Welty where the Lord has been wonderfully blessing. Bro. Frank Conrad and I arrived after the meetings had been going on 2 weeks. Backsliders were reclaimed, souls saved and the Holy Ghost Baptism given. This is a lively assembly clean from hobbies and should be affiliated with the Council. Arriving home I received a call from Kelleyville where I preached Saturday night and Sunday. We had the ordinance of water baptism as two candidates had made themselves ready to follow this command. The saints are planning for an all day service at Stanleyville where Brother John Phillips held meetings and some 14 or 15 souls got saved and 2 baptized in the Holy Ghost as in Acts 2:4. We have no meeting house in either of these last two places and must meet in private homes so pray that God will bless as we plan to build a permanent place in Kellyville where I expect to make my headquarters.—Evang. Shelt Webster.

LINDSAY, CALIF.—We have organized here and will meet for S. S. at 10 a. m., with preaching at 11, and 7:30 p. m. Also hold a Tuesday evening prayer meeting. Last eve 4 or 5 were at the altar and 1 got wonderfully saved. One was baptized with the precious Holy Spirit, oh, praise Jesus! I believe He has planted a light house here to stay until His return. Pray for us.—H. S. Olson.

MILLWOOD, OHIO.—Just closed three weeks meeting here. Five saved and 9 baptized in water. We have good prospects for a great revival. Evang. S. Motter of Alger, Ohio, was with us in the battle for 1 week. There is great opposition on all sides but the harder the enemy pushes the more God works. The mission was opened only 3 weeks ago and now we have 28 saints in fellowship; 14 of them having received the Baptism of the Holy Ghost as recorded in Acts 2:4. Pray for this people.—Evang. L. T. Stewart.

MURCHISON, TEXAS.—I wish to sound a note of praise for what God is doing for us. Souls are getting saved and receiving the Holy Spirit at almost every service. We held our meetings 6 miles from Murchison. The numbers grew until we had to build a place to worship. So we are praising God for 2 acres of ground and a good building 30 x 40 ft. Brother Gary from Pittsburg, Texas went down with us to dedicate the church, Dec. 17 to 19. Eleven received the Holy Ghost and 4 were saved. On Dec. 18 the church was called to order and officers chosen, also they appointed me pastor. We have 61 members with 1 big heart full of love to God. We organized a Sabbath School. Pray much for us.—Pastor Willie Dunn.

POTEAU, OKLA.—This has been a wonderful day in the Lord. We had Pastor J. W. Hudson, of Spairo, Okla., and J. A. Freeman of Paris, Ark., with us. Also Bro. W. O. McCain and wife of Indianapolis, Ind. We began our meeting Dec. 16th. God has blessed in every service so far. During the praise service in the afternoon Christmas day, God wonderfully manifested His power. A dear Bro. lay on a seat and suffered until he told God to just take him on to glory. But after being anointed and prayed for the Lord wonderfully healed him, in so much that he sang and praised the Lord for His mighty healing power. Our Assembly is 2 1-2 miles north of Poteau, and any Spirit-filled saint coming this way is invited to stop with us.—Pastor C. E. Shields.

LINDSAY, CALIF.

We closed a three weeks campaign on Dec. 18th with Bro. Watt Walker the Cherokee Indian Evangelist in charge. God was for us and gave a glorious victory. Bro. Walker's messages were always safe, sane and filled with the Word of God, and their memory lingers in the minds and hearts of his hearers like the memory of a sweet benediction. Many believers were made hungry for the Baptism of the Holy Spirit, and three came through with the blessed experience according to Acts 2:4.

Sunday afternoon, the 18th, the Lord's Supper was observed, followed by water baptism, when 11 followed their Lord in baptism according to Matt. 28:19, with several others to be baptized later. Two healing services were held during the meetings, and several received the healing touch of the Great Physician in their bodies. Monday evening Dec. 19th, Bro. Walker set the Assembly in order with H. G. Osterberg of Exeter, and F. E. Weller of Strathmore, to have oversight of the work here and at Exeter.

At present the meetings are to be held at the home of Brother S. H. Robertson, 595 North Mirage Avenue, with Sunday School and preaching each Lord's Day, and mid-week service Tuesday evening.

Bro. Walker begins ten days campaign at the Holiness Mission in Porterville, January 1st.—Fenton E. Weller.

DISTRIBUTION OF DECEMBER -MISSIONARY CONTRIBUTIONS.

An asterisk (*) indicates entire amount has been designated. A (†) indicates part of the amount has been designated and the balance made up by the Treasurer from undesignated funds.

AFRICA.	
*Jesse A. Barney, Congo Belge ..	\$30.00
*Ruth Bender, Liberia	\$50.00
E. M. Bendiksen & family, Congo	\$85.00
Ethel Bingeman, Liberia	\$30.00
*Joseph Blakeney & family, Congo	\$210.00
*Florence Brisbin, Liberia	\$50.00
*Jennie W. Carlson, Sierra Leone	\$50.00
†C. W. Doney & wife, Egypt	\$70.00
Egyptian native workers	\$75.00
†Ruth Erickson, Liberia	\$30.00
*Jennie E. Farnsworth, Sudan	\$50.00
†Wm. H. Johnson & wife for Liberia	\$75.75
†E. O. Leeper & family, Sudan	\$35.00
Sophia Nygaard, Liberia	\$30.00
*Margaret Peoples, Sudan	\$75.00
Edgar Personous & wife, Liberia ..	\$70.00
†A. H. Post & wife, Egypt	\$70.00
*Bernice D. Pottorff for Liberia ..	\$50.00
Hattie A. Salyer, Egypt	\$35.00
Ira G. Shakley, Sierra Leone	\$60.00
*J. Wilbur Taylor for Sudan	\$250.00
*Lillian Trasher, Egypt	\$44.00
†Mrs. A. E. Turney & Hanna James	\$70.00
*Harry M. Wright, Sudan	\$50.00
*Sudan workers for Christmas ..	\$10.00
*Special Sudan fund	\$14.00
CHINA.	
*Carrie P. Anderson,	\$20.00
*L. M. Anglin for Orphanage	\$13.50
†Blanche R. Appleby	\$35.00
Myrtle Bailey	\$10.00
*Fred Baltau & family	\$127.19
Percy Bristow & family	\$50.00
†Ada R. Buchwalter	\$30.00
*Mrs. S. Anna Bush	\$5.00
Harvey Chenoweth & family	\$80.00
*Mrs. Ruth D. Cook	\$60.00
†Lloyd G. Creamer's work (\$30.00 worker)	\$70.00
Emma E. Daab	\$35.00
†E. N. Davis & wife	\$70.00
Alice E. Evans	\$35.00
*Abraham Feng	\$15.00
Ella Finch	\$35.00
Edna Francisco	\$30.00
Esther M. Hanson	\$30.00
†H. E. Hansen's work	\$75.00
Thos. Hindle & family	\$90.00
†John D. James & family	\$80.00
†R. S. Jamieson & wife	\$70.00
*Miss Jewell	\$30.00
†Geo. M. Golley's work	\$200.00
*Kelley, native worker	\$12.00
Grace Kenning	\$35.00
F. Harland Lawler & family ..	\$70.00
†Mattie Ledbetter	\$35.00
*Ledbetter building fund	\$20.00
*Lavada R. Leonard (23 workers)	\$73.00
Willia B. Lowther for China	\$30.00
Herman J. Mader & wife	\$70.00
†Mrs. Lillian B. Marston	\$35.00
*Mae F. Mayo	\$80.00
*Bella Miltscher	\$55.00
†Mrs. Nettie D. Nichols & workers	\$75.00
†V. G. Plymire & family	\$80.00
*Zella H. Reynolds	\$10.00
Frank O. Schroder	\$25.00
*W. W. Simpson & son (\$10 worker)	\$175.00
Geo. C. Slager & wife	\$50.00
J. R. Spence	\$50.00
*Marie Stephany (\$26 for worker)	\$66.00
*Letta Teuber	\$25.00
†Ethel V. Webb	\$40.00
W. R. Williamson & wife	\$70.00
*Williamson, return fares	\$405.00
Mrs. Clara Jaycock Wyns	\$35.00
Anna Ziese	\$25.00
INDIA.	
Paul Andreasen	\$35.00
*Andreasen (for School in India)	\$4.00
*Almyra Aston	\$150.00
Olga Jean Aston	\$35.00
Christian Beckdahl & wife	\$70.00
Katie P. Builder	\$25.00
*Mary W. Chapman's workers	\$25.00
*Chapra Rebuilding fund	\$424.93
†Susan R. Chester	\$35.00
†W. H. Clifford & family	\$85.00
†Robert F. Cook & family	\$85.00
*Herbert H. Cox & family	\$130.00
*Cox for Nepal work	\$23.00
*Sara Cox	\$187.00
†Bartholomew Dean	\$38.00
†Mrs. Lillian Denney (\$5.00 Bible woman)	\$40.00
†Susan C. Easton (\$10 for workers)	\$45.00
*Margaret Felch for India	\$30.00
†Bessie V. Gager	\$20.00
Francis S. Harris	\$20.00
L. M. Jacobs	\$20.00
Ehel M. King	\$25.00
*Jennie E. Kirkland for worker and building fund	\$73.35
Alex. Lindsay & family	\$90.00
Christina MacLeod	\$30.00

†Dick S. Mahaffey & wife	\$70.00
*Fred Merlan & wife	\$88.40
J. J. Mueller & wife	\$70.00
†Frank Nicodem & wife	\$70.00
†W. K. Norton & workers	\$147.25
†Mattie Personous	\$30.00
†Lydia Rediger	\$35.00
Ruth Riess	\$35.00
*Violetta Schoonmaker & family	\$137.00
Thomas Stoddart	\$35.00
†Joseph Sugar & family	\$80.00
Niels P. Thomsen & wife	\$70.00
†K. A. Timrud	\$40.00
*Mrs. Gertrude Timrud	\$75.00
*Timrud, return fares	\$660.00
JAPAN.	
†C. F. Juergensen & family	\$90.00
*Marie Juergensen	\$25.00
†John W. Juergensen & family ..	\$80.00
*John W. Juergensen, native workers	\$63.00
Dorothy M. Mills	\$35.00
*B. S. Moore	\$100.00
Mrs. Mary Taylor & family	\$50.00
†Jessie Wengler's work	\$40.00

MISCELLANEOUS.	
†Tommy F. Anderson & family, Bolivia	\$100.00
H. C. Ball for workers in Mexico	\$90.00
†Orrest G. Barker & family, Peru	\$30.00
Geo. E. Blaisdell & wife, Mexico	\$60.00
*A. S. Booth-Clibborn for German poor	\$48.65
†A. Elizabeth Brown, Jerusalem ..	\$40.00
†Paul Cragin & wife, Peru	\$100.00
Antonio Delarre, Mexico	\$32.00
Fermin Escarcega Jr. & wife, Mex.	\$42.00
Solomon Feliciano's family, Porto Rico	\$50.00
†Frank Finkenbinder & wife, Porto Rico	\$75.00
*Ellis L. Griest & family, Venezuela	\$100.00
Pearl Hewitt, Hawaii	\$35.00
C. A. Hines, Cent. America	\$50.00
†Mrs. Flora Hogan, Peru	\$30.00
Mrs. Lena Smith Howe & family, Porto Rico	\$50.00
J. R. Hurlburt & wife, Bolivia ..	\$60.00
†J. R. Jamieson & workers	\$180.00
H. May Kely & mother	\$50.00
†J. L. Lugo & family, Porto Rico ..	\$60.00
R. S. McBride & family, Argentina	\$80.00
*Yumna G. Malick, Syria	\$51.40
Frank Ortiz, Jr. & family, Porto Rico	\$60.00
Chas. C. Personous & family, Alaska	\$60.00
*G. H. Schmidt for Russia	\$5.00
*Missus Siemens & Pemberton, B. W. I.	\$90.00
Niels C. Sorensen's work, Argentina	\$25.00
*Fannie M. Van Dyke, Venezuela	\$35.00
†J. E. Varonaef & family, Russia	\$50.00
†Alice C. Wood, Argentina	\$35.00
*Chicago Missionary Rest Home ..	\$74.80
*Rest Home from Evansville Missionary property	\$1,232.70
†Matron Missionary Rest Home ..	\$5.00
*Special Mexican Fund	\$1.00
*Special Return Fares Fund	\$15.00
*Home Missionary Fund	\$195.89
*C. M. O'Guin, Treas.	\$4.00

MEXICAN MISSIONS ALONG THE BORDER.	
R. F. Baker & family, Texas	\$65.00
H. C. Ball & wife, Texas	\$60.00
La Luz Apostolica (Spanish newspaper)	\$25.00
Mexican workers on border	\$94.92
Alice E. Luce, Calif.	\$30.00
Dr. Florence Murcutt, Calif.	\$30.00
Francisco Olazabal & family, Tex.	\$90.00
All offerings designated for missionaries who are not members of the General Council have been placed in one fund and distributed as designated. These offerings were for the following: Gerda Adolfsen \$25; Paul Aenis, \$10; E. A. Barnes, \$20; G. F. Bender, \$54; Macie Boddy, \$35; Frank L. Boothby, \$10; Mattie Brann, \$96; John S. Fyhr, \$14; Wm. Hagan, \$25; Geo. Hanson, \$8; Jas. Harvey, \$47.84; Grace Kraut, \$7.35; Henry C. Laudahl, \$4; C. W. Longstreth, \$142; John Norton by Hilja Heiskanen, \$51; Pandita Ramabai, \$25; Amanda Rediger, \$11.40; Mrs. Anna Richards, \$25; Minnie Schilgallis, \$10; Florence Stock, \$25; M. Alice Tennant, \$30; Adah Winger, \$50; the total amounting to	
Pluss December funds distributed in November	\$755.05
Total for December	\$13,729.87

Bro. and Sister Martin Kvamme, of Tacoma, Wash., announce that they expect to sail for China on February 10th. They expect to join Brother H. E. Hansen in the work at Peking.

ANNUAL DISTRICT COUNCIL.

Miss., West Ala. and S. W. Fla. Note Correct Date. Meeting convenes at Meridian, Miss., at the assemblies new church, Cor. 8th St. and 46 Ave., beginning Jan. 23rd and continuing 3 days or longer. (Some announcements were made for the 20th).—W. B. Jesup.

CANTON OHIO.

Another big evangelistic campaign. Beginning Sunday January 22, 1922. Cor. of Tuserawas and Walnut Sts., South East in Winnet Building on 3rd floor formerly used as K. of P. lodge room. Evangelist A. H. Argue and party of Winnipeg, Canada in charge.—Pastor O. P. Brann, 623 Walnut St., N. E., Canton Ohio.

ARKANSAS MINUTES.

We have minutes of the Arkansas District Council printed, and are mailing them out as best we can from memory. All who read this notice, and have not gotten any, or need more than they have gotten, can get them by writing W. J. Higgins, Malvern, Arkansas and send necessary postage.—W. Jethro Walthall.

Fields Open for Workers.

Write Mrs. C. F. Joiner, Silvertown, Texas. Write Bro. & Sister Bell, 6336 Wells Ave., Wellston Sta., St. Louis, Mo.

NOTICE TO ALL ASSEMBLIES IN THE SOUTHERN MISSOURI DISTRICT COUNCIL.

All assemblies that would like to have the next District Council convene at their place will please notify the District Chairman at an early date so the matter can be put before the presbyters and a decision made in plenty of time for announcement to be given of the time and place of the next District meeting.—J. H. Law, Chairman, 2017 S. Joplin St. Joplin Mo.

A cable has just been received from Bro. Geo. Kelley in S. China, "Williamson seriously ill and recovery is almost hopeless."

PRICES REDUCED ON 1922 SCRIPTURE TEXT CALENDARS



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Springfield, Mo.

PRAYER REQUESTS.

Pray for:—A place to worship for the saints of San Jose, Cal.—A wife's faith to be strengthened that she may trust the Lord for healing.—That sinners may be brought to the meetings and the workers kept behind the cross at Wiggins, Colo.—An Assembly too poor to pay a pastor but starving for the fellowship of saints.—A husband who has lost his wife leaving a family of 7 children. He desires wisdom to raise them in a manner pleasing to the Lord.—Healing of a child of God, 73 years old, from gall stone and that she may receive the Baptism.—Mrs. J. D. to grow stronger in body and secure work.—Mr. and Mrs. Lindsay to be in the Lord's will at all times.—The Pentecostal Band at Pacific Grove, Calif.—Mrs. M. J. N.—E. C. B. to stand true and lead the children to the Lord.—That the crippled son of Sister J. E. H. may receive faith enough to be healed.—Mrs. A. R. W. to live through the winter.—Mrs. M. W. to stand against opposition.—A pastor to be anointed in leading his flock along missionary lines.—W. J. T. that he may have control of the tongue.

Pray for the Salvation of:—The 4 sons of H. C. S., Canton, O.—A son also his healing.—Husband of Mrs. V. S., Dallas Tex.—Mrs. J. S.—An unsaved son and a doubting husband with strong tobacco habit.—A Catholic friend.—A brother and sister.—A husband greatly opposed to Pentecost.

Pray for the healing of:—Mrs. Meek, wife of a Methodist pastor.—Two orphan sisters and the healing of head trouble of R. M. B.—One afflicted 17 years with stomach trouble.—Sister M. A. G. of phytorea; without immediate aid will lose teeth.—Mrs. S. J.—Three mentally infirm children, one boy a cripple as well.—Mrs. W. J. T.—A husband ill of kidney and heart trouble.—Mrs. A. P. from an operation, its effects and an unsound mind.—One kept from attending meetings since Sept. 1, 1921 through fever effects.—Mrs. M. E. B. of head and lung trouble.—A mother of kidney trouble.—Sister R. to be delivered from serious attack of rheumatism.—A mother who has been an invalid 21 years.—Mrs. C. E. P. of heart palpitation.—A mother's healing of kidney trouble.—Father's tobacco and snuff habit.

Pray the following may receive the Baptism in the Holy Spirit.—An Evangelical Pastor.—A family and their aunt.—An Assembly where only 1 man has it.

Pray for a revival in:—Millstadt, Ill.—Full Gospel to come to hungry hearts in Kempner, Texas.—Success of meetings in Byesville, Ohio.—Ashflat, Ark., and Pentecost to reach them.—The deepening of the faith of a Band in W. Va.—Pueblo, Col.—Wellston Sta., St. Louis, Mo.

Open for Engagements.

Either Bible Teaching or Evangelistic. Wm. Burton McCafferty, Newcastle, Texas, Box 82.

Evang. Rose Muller, 5257 So. Halsted St., Chicago, Ill. Any where in U. S. or Canada.

W. C. Aytes, Blue Mountain, Ark. Wm. L. Brant, 4857 Austin Ave., Chicago, Ill.

Parties desiring to hold meetings in South Ark.—North La.—or East Texas confer with Bro. Elmer E. Gore, 506 North Denson St., Gainesville, Texas, as he is now making a trip to Greenville, Miss., and open to engagements enroute.

CONTRIBUTIONS FOR HOME AND FOREIGN MISSIONS.

From Dec. 21 to Dec. 31, inclusive.

(This does not include offerings for expenses of Foreign Missions Department.)
 \$755.85: Pent'l Church, Cleveland, Ohio.
 660.50: Bethel Temple, Los Angeles, Calif.
 510.56: Assembly, Springfield, Mo.
 337.00: Assembly, Cincinnati, Ohio.
 300.00: Thomas Ave., Mission, Fresno, Calif.
 200.00: Mrs. W. W., Watford, Ontario, Can.; E. G. N., Upper Sandusky, Ohio.
 105.00: Assembly, Port Huron, Mich.
 100.00: Lighthouse Pent'l Assembly, Brooklyn, N. Y.
 90.00: Assembly, Tottenville, N. Y.
 87.00: Assembly, Denver, Colo.
 75.00: Bethany Pent'l Assembly, Hartford, Conn.; N. W.
 70.00: Assembly, Dayton, Ohio.
 66.00: Pent'l S. S., Russellville, Ark.
 60.00: J. H. D., Dansville, N. Y.
 54.00: German Pent'l Church, Chicago, Ill.
 53.45: German Mission, West New York, N. J.

53.42: Upper Room Mission, San Jose, Calif.
 51.40: Bethany Pent'l Assembly Springfield, Mass.
 50.00: Mr. & Mrs. R. P., Fort Dodge, Iowa; G. E. C., Topeka, Kans.; Fernwood Assembly, Philadelphia, Pa.
 45.00: Gospel Tabernacle Church (Pent.), Youngstown, Ohio; J. L. M., Smithville, Texas.
 40.00: S. D., Odin, Ill.
 35.00: W. S. B., Ml. Vernon, N. Y.; Pent'l Assembly, Cornelius, Ore.
 34.00: Assembly at 4th & Grand, Dallas, Texas; Assembly, Duluth, Minn.
 30.00: Mrs. A. Ahlert, Detroit, Mich.; Disciple Assembly, Walla Walla, Wash.; E. S., New London, Conn.; S. S., Elizabeth, N. J.; A. L., Los Angeles Calif.
 28.25: Mr. & Mrs. H. G. L., Orlando, Fla.
 27.30: Pent'l Mission, Freeland, Pa.
 26.54: J. A. T., Lake Worth, Fla.
 26.00: J. G., Calgary, Alta, Canada.
 25.00: Mrs. B. N. H., Pomona, Calif.; J. D. M., N. E. Brainerd, Minn.; Mr. & Mrs. H. C. H., Earle, Ark.; M. A. G., Water Valley, Miss.; Assembly, Milwaukee, Wis.
 24.00: L. F. B., Blair, Nebr.; Mr. & Mrs. R. L. H., Billings, Okla.
 23.00: North Canaan S. S., Canaan, N. H.; Assembly, Lancaster, Pa.
 22.61: Assembly, Ronda, W. Va.
 22.00: Lebanon Pent'l Assembly, Paterson, N. J.
 21.93: 4th & Grand S. S., Dallas, Texas.
 20.63: West Side Pent'l Assembly, Scranton, Pa.
 20.00: Pent'l Assembly, New Baltimore, Mich.; A friend in North Ga.; Assembly, Live Oak, Calif.; C. A. P., Sidney, Iowa; E. H. G., Libertyville, Ill.
 18.50: Assembly, Joplin, Mo.
 18.00: Glad Tidings Assembly, West Unity, Ohio.
 17.79: Assembly & S. S., Franklin, Nebr.
 17.00: Polk Creek S. S., Poteau, Okla.; Kiawa Pent'l S. S., Wiggins, Colo.; P. K. O., Harrah, Wash.
 16.00: E. B. M., Orting, Wash.; Apostolic Faith Mission, New London, Conn.
 15.25: S. S., Wesson, Ark.
 15.00: H. L. B., Smithville, Texas; M. I. F., Fitchburg, Mass.; S. R. E., Van Nuys, Calif.; D. P., San Bautista, Cal.; Assembly, Oneonta, N. Y.; W. J. W., Jr., Keeline, Wyo.; Choir members of Salem Reformed Church, St. Louis, Mo.; South Dallas Mission, Dallas, Texas; C. B., Centerville, Mich.
 14.31: S. S., Colorado Springs, Colo.
 14.00: Mrs. R. L. S., Wiggins Colo.; Assembly, Arcadia, Kans.; Pent'l S. S., Woodston, Kans.
 13.41: S. S., London, Ark.
 13.32: Assembly, Fort Morgan, Colo.
 13.12: Elk St. Assembly, Eureka Springs, Ark.
 13.10: Assemblies at Bucklin & Brookfield, Mo.
 13.00: Clay Lick S. S. & Assembly, Salvisa, Ky.
 12.00: M. E. P., Thayer, Mo.; Mrs. D. S., White Pigeon, Mich.
 11.00: Full Gospel Church (Pent.), Youngstown, Ohio; C. S. H. & family, Palisades, Colo.
 10.75: Pent'l Assembly, Protection, N. Y.
 10.00: W. F. K., Chicago, Ill.; C. C., Flagler, Iowa; A. M., Utica, Ill.; Mrs. D. C. W., Harrisburg, Pa.; W. B. V., Marathon, N. Y.; Mrs. L. C. K., Muskegon, Mich.; L. O., Stamford, Conn.; C. S., Tulsa, Okla.; A. M., Richmond, Ind.; Mrs. F. B., Brooklyn, N. Y.; J. S., Binghamton, N. Y.; Mrs. H. L., Aurora, Ill.; Mr. & Mrs. J. P., Arlington, S. Dak.; H. W., Dansville, N. Y.; O. A., Los Angeles, Calif.; Mrs. C. J. M., Oakland, Calif.; Mrs. W. B. R., Culpeper, Va.
 9.50: A. E. & E. H. B., International Falls, Minn.
 9.00: J. W. H., Marvell, Ark.; J. L. H., Dallas, Texas; A friend, Caroline, L. I.; S. Cal. Bible School, Los Angeles, Calif.
 8.00: H. H. W., Breckenridge, Texas.
 7.50: Mrs. H. McC., Crellin, Md.; W. J. T., Davis, Calif.
 7.35: Mrs. S. W. S., Attica, Kans.
 7.00: M. N., Eau Claire, Wis.
 6.67: Junior D. Club, Osborne, Kans.
 6.61: Assembly, Walker, Minn.
 6.00: Mrs. J. C. M., Riverside, Calif.
 5.50: J. C. G., Huttig, Ark.; J. E. N. & family, Preepert, Ill.
 5.40: S. S., Columbus, Ga.
 5.25: Liberty S. S., McCurtain, Okla.
 5.00: C. H., Sunnyside, Wash.; S. P., Milwaukee, Wis.; J. W. R., Havelock, N. Dak.; E. L. S., Woodland, Calif.; R. F., Muscatine, Iowa; E. E. Z., Fortuna, Calif.; S. E. D., Shirley, Mont.

Mr. & Mrs. E. M., Bloomington, Ind.; Mrs. S. L., Whittier, Calif.; C. F. H., Hillsboro, Ore.; Mrs. R. P., Birmingham, England; Mrs. I. C., Chetopa, Kans.; A. H., Casper, Wyo.; Mrs. E. C., Rio, Wis.; Assembly, Westport, Md.; Mrs. G. A., Zelzah, Calif.; E. A. & family, Stephen, Minn.; O. E., Turlock, Calif.; A. C. R., Rienzi, Miss.; Rev. & Mrs. W. D., Denver, Colo.; C. E. S., Mt. Vernon, Wash.; A. F., Kingsville, Texas; D. H., Pearsall, Texas; E. E. G., Gainesville, Texas; H. C., Central Park, N. Y.; Mrs. R. E. J., Central Park, N. Y.; Mrs. D. N., Manning, Ark.; R. McG., Brewton, Ala.; Mrs. V. C., Glassport, Pa.; W. DeB., East Chicago, Ind.; Mrs. M. V. H., New Orleans, La.; Mehida, Pent'l Assembly, Canaan Center, N. H.; H. H., Huntington, Ind.; S. S., Westbrook, Minn.; T. O., Harrell, Ark.
 4.81: W. B. M., Monette, Ark.
 4.50: "W. B. in His name."
 4.42: King's Corner S. S., Spring Hill, La.
 4.00: C. S. B., Onalaska, Wash.; W. W. T. & J. S., Oswego, Kans.; Mrs. A. B., Birmingham, Ala.; Mrs. H. S., Arroyo Grande, Calif.; Assembly, Hartford, Ala.; Mrs. R. F. B., Rio Dell, Calif.; O. & J. B., Selah, Wash.
 3.90: Mayfield Assembly, Quinlan, Okl.
 3.78: A. R. R., Blackey, Ky.
 3.50: H. D. K., Underwood, Wash.
 3.20: Assembly, Pennville, Mo.; C. M. L., Deming, N. Mex.; Mrs. E. E. H., Rio, Wis.
 3.07: G. C. G., St. Marks, Manitoba, Can.
 3.00: Mrs. W. M. B., Graceville, Fla.; Assembly, St. Louis, Mo.; Mrs. S. D., Gary, Ind.; L. N., Joliet, Ill.; M. E. L., Waldron, Ark.; Mrs. L. W., Central Park, N. Y.; R. A. S., Cleveland, Ohio.
 2.80: Mrs. E. D. L., Oakland, Calif.
 2.75: Assembly, Decatur, Texas.
 2.50: J. H. S., Chicago, Ill.; Mrs. A. S., Garden Grove, Iowa; Mrs. M. A. C., Moss Beach, Calif.
 2.40: W. S. G., Newark, N. J.
 2.36: Assembly, Ainsworth, Nebr.
 2.30: Mrs. P. R. B., Davy, Texas.
 2.00: C. S., Sunnyvale, Calif.; J. S. F., Woodston, Kans.; J. F. H., Bridgeport, Texas; C. R., Moreland, Ark.; Mrs. G. W. S., Ephrata, Pa.; W. B. G., Aquila, Texas; G. K., Chicago, Ill.; F. H. W., Tamaroa, Ill.; Mrs. J. G. B., Marcellus, Mich.; N. Y. D., Gary, Ind.; A. A., Lynbrook, N. Y.; E. T., Elizabeth, N. J.; M. McG., Milwaukee, Wis.; Mrs. S. D., Osborne, Kans.; J. C. B., Bishop, Texas; W. N. L., Ilmo, Mo.
 1.85: Assembly, Elgin, Texas.
 1.80: M. F. J., Berea, Ky.; M. T., Rio, Wis.
 1.75: Mrs. G. R. R., Bridgeport, Texas.
 1.73: Young People's Meeting, Claremore, Okla.
 1.50: G. N. N., Selma, Calif.
 1.45: E. C. B., Crowell, Texas; Mrs. H. M. V., Oilton, Okla.
 1.15: Mrs. F. H. B., Poplar Bluff, Mo.
 1.10: J. R. D., Moulton, Idaho.
 1.00: Mrs. E. V. C., Patterson, Calwf.; Mrs. D. W. H., Corinth, Miss.; Mrs. E. G. W., Toledo, Ill.; M. L., Arbyrd, Mo.; W. H. W., High Point, N. C.; E. E. G., Gainesville, Texas; Mrs. J. F. R., Chappell, Nebr.; J. M. G. & wife, Troup, Texas; A friend, St. Joseph, Mich.; F. F. M., Pierpont, Ohio; H. M., Long Beach, Calif.; I. S., Cortland, N. Y.; Mrs. C. E. C., Newark, N. J.; J. A. B., Nugent, Texas; Mrs. J. E. S., Port Huron, Mich.; C. P., Fort Smith, Ark.; M. B., San Francisco, Calif.; Mrs. T. W. W., Broken Bow, Okla.; N. B., Milaca, Minn.; S. S., Hornbeck, La.; E. M. Z., Richmond, Hill, N. Y.; Mrs. D. A. J., Baden, N. C.; Mrs. M. E. W., Thomas, Okla.; A. B., Auler, Miss.; A. B., Cleeland, Ohio; E. C., Glen Rose, Texas; F. M., Summerfield, La.; Mrs. E. M., Meridian, Calif.; Mrs. J. G., San Francisco, Calif.; Mrs. M. T. M., Seattle, Wash.; Mrs. M. T., Spokane, Wash.; Mrs. A. C. J., San Diego, Calif.; H. C. F., Cincinnati, Ohio; A. C., Brooklyn, N. Y.; A. W. Spring Hill, La.; E. L. Poteau, Okla.; K. W. E., San Francisco, Calif.; Mrs. M. H., Stanton, Mo.; Mrs. D. H., Michigan City, Ind.; J. B. C., Appalachia, Va.; Mrs. M. S. R., Houston, Texas; J. L. S., Boonville, Ark.; J. H. D., Wilson, Okla.; W. A. H., Plano, Texas; Mrs. N. L. B., Petersburg, N. Y.; B. L., Reform, Ala.; Mrs. J. F., Ticonic, Iowa; Mrs. H. N. B., Brawley, Calif.
 6.55: Sums less than, \$1.00.
 Total less \$991.00, amounts given direct to missionaries by assemblies \$5,139.59
 Amount previously reported .. 8,590.28
 Total for month of December \$13,729.87