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## How Much Owest Thou My Lord?

PASTOR W. E. MOODY AT THE SPRINGFIELD ASSEMBLY

God is a God of order. He is very systematic in everything He does. It has been often said that "order is heaven's first law." I am sure that God does not want us to be disorderly or haphazard in our giving. It is true that all we have is the Lord's and He can lay claim at any time to any and every part of it. Every dollar we possess has been given us by God, and we are to act faithfully as His stewards in the disposition of every cent with which He has entrusted us.

But He has an orderly plan as to the amount we should each one give to His work. Let us look at this matter calmly and scripturally. To simplify the matter, I will try to give a scriptural answer to three questions.

### 1. How Much of Our Income Should We Give to God?

I answer, At least one tenth. By this I mean a tenth of our wages or profit, or net income. Have we scriptural grounds for this statement? I think we have. Turning to Genesis 14:17-21, we meet with the first scriptural reference to tithing. "And the king of Sodom went out to meet him (Abram) after his return from the slaughter of Chedorlaomer. . . . And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. . . . And he (Abram) gave him (Melchizedek) tithes of all."

This remarkable fact is also stated by the apostle Paul in Heb. 7:4-8, a passage that is worthy of very careful thought. Then in Gen. 28:20-22 we read, "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." It is evident that God **approved** of the vow that Jacob then made.

Turning to Leviticus 27:30-32 we read, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto

the Lord, . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Again in Deut. 26:1-10 we find the Israelites were directed (verse 2) to "take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee." Verse 10, "And now, behold, I have brought the firstfruits of the land, which Thou, O Lord, hast given me." (Read carefully the whole of this passage.)

In the religious reforms brought about by Hezekiah, king of Judah, as recorded in 2 Chron. 31:5, 6, we read, "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. . . . They also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps." Would that the time might soon come when we also might have heaps of money on hand for world-wide evangelization!

Turning again to the Book of Deuteronomy, chap. 14:22, 23, we read, "Thou shalt truly tithe all the increase of thy

seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thy oil." God would have us bring **all** the tithes into the storehouse. Mal. 3:10.

### 2. To WHOM Should the Tithe Be Paid?

Does God's Word throw any light on **this question**? In Num. 18:6, 21, 24, we read, "And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do service of the tabernacle of the congregation. . . . and, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, . . . but the tithes of the children of Israel, . . . I have given to the Levites to inherit."

God separated the tribe of Levi from the rest of the tribes of Israel to do the service of the tabernacle of the congregation. Even so, He has separated His chosen messengers—pastors, missionaries, and evangelists—from **secular** work that they may give their whole time to His work, and has ordained that they that preach the gospel should live of the gospel. 1 Cor. 9:14. It is true that Paul, while in Corinth, worked with his hands in making tents (Acts 18:3) and did not take money from the Corinthian church, lest they might think that he had mercenary motives in coming to them.

Note his words in 2 Cor. 11:9, "And when I was present with you, and wanted, I was chargeable to no man. . . . In all things I have kept myself from being burdensome unto you, and so will I keep myself. But it is a remarkable fact that in the very next chapter (verse 13) he asks their forgiveness in not taking from them what was his due. Note his exact words, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? **forgive me this wrong.**" The word "wrong" in this passage means "injustice." He felt he had done the church at Corinth an injustice in not taking from them

(Continued on Page Eight)

### ON OUR KNEES

*Lord, what a change within us, one short hour*

*Spent in Thy presence will prevail to make!*

*What parched grounds refresh, as with a shower!*

*We kneel—how weak! We rise—how full of power!*

*Why therefore should we ever do ourselves this wrong,*

*Or others—that we are not always strong,*

*That we are ever overborne with care, Anxious or troubled, when with us is prayer—*

*And joy, and strength, and courage are with Thee?*

## Working Together for a Great Revival

CHAS. E. ROBINSON

People pray for the conversion of the heathen but they do not expect an answer to such a prayer unless an effort is made by someone to bring the news of the gospel plan to those heathen. People pray for the success of their farming enterprises and that they may have good crops, but few will be so foolish as to suppose such a prayer will be answered until the farmer does his part by planting and tilling and harvesting. I mean to bring to mind the truth, well known, that in the answering of that kind of prayer there is a necessary human element, the absence of which will hinder the prayer being answered.

But people pray for revivals and grieve that they do not come, or that they come in such meager installments, and at the same time neglect that human element. Jesus has said that the children of this world are wiser in their generation than the children of light, and one feature of the human element in revivals of which I am speaking, illustrates this statement.

In Italy where the co-operative method has been put into practice, every one doing his bit to bring to pass the things that make for national prosperity, the world is witnessing the most spectacular "come-back" from a frayed-out, run-down national condition, that the world has ever seen. Not that there is any prayer about that or even any justice, nor even that the people co-operate willingly, but they do co-operate and incredible prosperity has come to the nation.

In Philadelphia fifteen years ago the street car system was in a most deplorable condition as to service rendered the public, equipment, debts owed, and returns to the investors. It had never paid a dividend, strikes were frequent and scarcely anything bad or discouraging could be said about it which would be untrue. Then Mitten came. He demanded and was given unlimited authority and a free hand. He induced the ten thousand employees to go to working faithfully for the welfare of the company, showing them day by day how to do it. The result has been a miracle of business success which in its field rivals the extraordinary things done in the Ford Motors Company. By the way Ford succeeds as he does because of bringing about that same thing—co-operation of his many workers.

The church is not a human government, nor is it a street car system, nor yet a modern automobile factory, but even so, there is an aspect of the work of the church which makes the achievements of such institutions as I have mentioned very highly instructive. If the children of this world are wiser in their generation than the children of light, then let us in our generation learn from them.

Do not misunderstand me and think I am minimizing present methods of prayer, and holy living before the community, Holy Ghost inspired preaching, spiritual singing and all the rest. I would have these things perfected, and a yet closer contact with the Holy Spirit effected by saints and minister;

but it is the human element of which I speak, the human element which is being grossly neglected in many places.

Jesus didn't forget it. He commanded them to go everywhere and preach the word to every creature. That is, they were to announce the plan of salvation and witness to the wonderful love and power of Jesus, each one to every sinner he came in contact with. The impulse to do this very thing is implanted by the Holy Ghost in the heart of every new-born soul, at the time of his conversion, and how often have we seen them working among their associates and acquaintances with shining faces and zealous activity. We have seen too that these friends and acquaintances begin seeking the Lord and getting saved. One thing I am talking about is that the church makes substantially no effort, either by precept or example to keep these young converts on their toes, seeking the lost.

In the last inspired utterances of our Saviour He urged people to read the Revelation, and promised a blessing to such as would read it and obey its words. Being the last and in some ways the most formal and forceful of any of His recorded sayings, what He says in this book calls loudly for careful obedience. As He draws to the close of this amazing message to the church and His words become, if possible, even more solemn and impressive as He issues His instructions about seeking the lost, He calls attention to the fact that the Spirit is dealing with folks and inviting them to come, as also is the true church; but that is not enough. There must be co-operation. Everyone that hears the message is directed to

pass it on. "Let him that heareth say, Come."

It is often said and commonly believed that God's ways are best, but in the matter of telling people about Jesus, that is preaching Jesus, the church hangs to the man-invented method of leaving it to the ministers to do the preaching or saying, Come. It was not preachers alone who were filled with the Spirit at Pentecost that they might have power to preach to every creature, but apostles and laymen, both men and women, without distinction. It is so still. It is not ministers only who are filled with the Holy Ghost. All are to go and preach, that is tell about Jesus, and so all are filled and empowered so to do.

But the laity do not co-operate. Extremely few contacts are had day after day, between saints and sinners, in which the subject of the sinner's accepting Jesus is frankly up. Of course there are a few thousand such contacts every day I suppose in our fellowship, but, as compared to what should be we may say there are not any. This unco-operative way of the laity infects the ministry, and even among them there are pitifully few daily efforts to induce men to accept Jesus.

If my brethren of the ministry will co-operate with me in setting every one of our saints to saying, Come, to all the sinners of their acquaintance, going before them in zealous example, and spending ample time in instructing them just how to say Come, in an effective manner, we shall have made one mighty stride toward the world wide revival we are praying for.

From this it will be readily seen that there is among us an appalling waste of our God-given facilities and equipment for success, in the matter of idleness of the membership in soul saving.

But there is another leak through which our power to win souls is escaping, and possibly this hole is even larger than the other monstrous one. I speak of our usual prayer methods. Who can compute the distance between the power of prayer as we see it described in the Bible and the way we see it shown forth before our eyes? We get so little in answer to prayer that, while what we get bulks very large when looked at alone, when it is compared to the limitless supplies promised in God's Word, it may be passed by with indifference as not worth mentioning.

Some assemblies have set about studying proper prayer methods, using the text book put out by the Gospel Publishing House for the use of such schools, and the results they have attained have been wonderful; but the thing is in its swaddling clothes. Very, very few assemblies have even realized that there is a way for a church to pray so as to get the things God has promised. They do not realize that when God does not answer, it is because He is prevented from doing so, and not because His promises are in any way or degree to be taken at a discount.

When no assembly had gone before and

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showed that there is a way for a church to do about its praying so that the answers God has promised will be realized; when no text book had been written giving detailed instructions as to how churches may do in prayer to move God, it could not be wondered at that so few churches seriously took up the problem of learning to pray successfully. But now what is it keeps them from getting their prayer lives on a successful plane?

The illustrious Finney knew that churches could pray down revivals, and he affirmed that a church which would set out to have a great revival could be more sure of success than a man could who started out to raise a crop of corn. God did not put the promises to answer prayers in the Bible just to fill up space. He meant for His people to come together and pray so that He could answer; but His people have been so ready to believe the words of unbelief, that He has not usually been able to answer.

I said that the opening through which our soul-saving power is running to waste about which we are now thinking is even larger than the enormous waste hole mentioned in the earlier part of this paper. To do as the church is doing about prayer is like it would be for this great printing plant to disconnect the electric wires which now drive with such resistless energy every machine, great and small in the building and work the machines laboriously and inefficiently by hand. It is like a man with a splendid, expensive car, in perfect order, walking by its side, and with his family laboriously pushing it up the road. The children of this world, who are wiser in their generation than are we, would not dream of letting this power offered freely by the great God, go unused. They would set the force of the mighty river transmitted through the throbbing power lines, to running their machinery. They do do it. They would climb into the big car, settle down in the seat, step on the starter, throw in the clutch, and go speeding down the road. They do do it. Let us learn from them.

#### THE MARTYR ROLL OF IMPERIAL ROME

For two hundred years to become a Christian meant the great renunciation, the joining a despised and persecuted sect, the swimming against the tide of popular prejudice, the coming under the ban of the Empire, the possibility at any moment of imprisonment and death under its most fearful forms. For two hundred years he that would follow Christ must count the cost, and be prepared to pay the same with his liberty and life. For two hundred years the mere profession of Christianity was itself a crime. "They are Christians" was almost the one plea for which there was no forgiveness; in itself all that was necessary as a "title" on the back of the condemned. He who made it was allowed neither to present apology nor to call in the aid of a pleader. "Public hatred," writes Tertullian, "asks but one thing, and that not investigation into the crimes charged, but simply the confession of the Christian name."

So to the wild wolf Hate were sacrificed the panting, huddling flock, whose crime was Christ.—H. B. Workman.

## A Jewish Witness for Christ

A TRUE STORY FOR YOUNG AND OLD

A young converted Jew was brought to Christ not many months ago and saved from a very wicked life, to live henceforth not unto himself, but unto Him who died and rose again. This young man used to spend his nights in a certain "under-world" club, but now may be frequently seen in the streets outside the movie theaters, during the interval (about 9:30 p. m.), preaching Christ to the people who come out of the theaters.

Having finished his work one Saturday, he went to a certain well-known restaurant to have a meal before catching a train for the country. He sat near the back of the dining-room in which were seated perhaps two hundred people. A woman who sat at the next table left her seat, came across, and said to him, "Excuse me, but do you know anything about Christianity?"

Having recently suffered a good deal of "chaff" from people who had heard of his changed life and sought to joke about it, he replied, "Perhaps I do," thinking that his questioner might be put off; but she persisted, and showed her earnestness by saying, "Excuse me. I really want to know if you can tell me anything about Christianity; I mean—religion."

"No," said our friend. "You mean Christ."

"Yes! Do you know Him?"

"Yes! I know Him very well."

"Then I want to know Him."

He took out His Testament and showed her passages concerning salvation, and then said, "Are you enough in earnest to get down on your knees where you are and pray?" "Yes, I am," and immediately she got to her knees. He hesitated a moment, the temptation coming, "Don't make a scene"; but he got the victory, and dropped to his knees beside her. He felt the power of God come upon him, and got liberty in prayer, crying aloud to God to save that soul "now," while some alarmed diners hurriedly left the cafe. Soon the woman got up, saying, "I have peace now; I'm saved."

Rising to his feet, our friend saw the waitresses and others standing looking amazed. Taking advantage of the opportunity, he handed round all the tracts he had in his pocket, and then the woman related the circumstances which led to her inquiry. She said, "Last night I was at the South Melbourne market. Some people were preaching there, and one of the men spoke to me and prayed with me. I have been miserable ever since, and haven't had any sleep." She described the man who spoke to her. "Oh! yes," said our friend, "that's Mr. B."

Moving towards the door, he paid at the counter for the meal he had not eaten, and just then was approached by the manager of the place, who said, "I would like to have a talk with you. I think you are on the right track." "Very well, but I have to catch a train just now.

Give me your address, and I will call at your home one evening next week."

The manager produced his card, and the following week our friend called, to find his man ready to hear the way of life. "I want to be saved, and I can't be," he said. They read the Word and prayed, and talked until almost midnight, when our friend said, "I must leave to catch the last train." "No, don't go," said the anxious one, "I'll take you home in the car."

They stayed together until 2 a. m., when the anxious soul found rest in the finished work of Christ. "Come again," he said, "and speak to my wife; she wants to be saved, too."

A day or two later he returned, and had the joy of leading the man's wife also to Christ.

As the restaurant sold liquor the manager felt that he could not stay in the position, and left. Shortly afterwards he was taken ill, and died within just a few weeks of his conversion, happy in the knowledge that through faith in his crucified and risen Saviour he had already "passed from death unto life."

#### INSEPARABLE

The account given of the death of Mr. Robert Bruce Kinnaird is very beautiful in its simplicity:—"That morning before the Lord called him to his rest he came to breakfast at his table. After he had eaten, as his use was, a single egg, he said to his daughter, 'I think I am yet hungry; you may bring me another egg,' and instantly fell silent, and, after having mused a little, he said, 'Hold, daughter, hold; my Master calleth me.' With these words his sight failed him, and he called for the Bible; but finding he was not able to read, he said, 'Cast me up the eighth chapter to the Romans, verses twenty-eight to thirty-nine,' much of which he repeated, particularly 'I am persuaded, that neither death, nor life shall be able to separate me from the love of God which is in Christ Jesus my Lord,' and caused his finger to be put upon them, which was done. 'Now,' said he, 'is my finger upon them?' They told him it was. Then he said:—"God be with you, my children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night," and straightway gave up the ghost without one groan or shiver."

It is said that an old colored man, in reading a well-known hymn which contains the line, "Judge not the Lord by feeble sense," mistook the word "sense" and gave this odd version: "Judge not the Lord by feeble saints." What a pity that people will judge the Lord that way!

The whole secret of blessedness is found in a surrendered will and obedience to the Lord and His Word.

# The Baptism of the Holy Ghost and Fire

(Continued from Last Issue)

PASTOR THOMAS BALL BARRATT

## THE BAPTISM AND THE USE OF SPIRITUAL GIFTS IN THE CHURCH

If I say that Paul is not speaking of the BAPTISM of the Holy Ghost in 1 Cor. 12:13, but merely of the use of the spiritual GIFTS in the Church, someone may possibly point to 1 Cor. 12:13. It is true that he here mentions the Baptism, and hints there also at water-baptism and the Lord's Supper, but he nowhere in these chapters states How the fire fell or How the Baptism was administered. The main object Paul has in view, is to give the Corinthians a clear understanding of the right use of the gifts of the Spirit in the church. Just look at a few passages, that settle that question completely:

"And God hath set some in the church, etc." (12:28). He speaks very plainly in this chapter of the harmony that must of necessity prevail in the body—the church, if the results are to be in accordance with the will of God.

"Now, brethren, if I come unto you speaking with tongues, etc." (14:6). This has nothing to do with the Baptism of the Holy Ghost. It's the language of a man already filled, who appears before the church.

"Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church" (14:12). The man or woman seeking Pentecost is generally so occupied with his own needs, that he at present, has little time to think of the church as such.

"Yet in the church" (14:19)—Paul's thoughts are constantly connected in this chapter with the interests of the church. "If therefore the whole church be come together, etc." (14:23). "If no interpreter, let him keep silence in the church" (14:28). The same idea holds good in his statements concerning women. It's the church he is speaking of, and the best way to edify it. He is not giving any information concerning the BAPTISM OF THE HOLY GHOST.

When that matter is cleared up, the difficulties vanish, and we must, in order to obtain perfect information concerning the FULL PENTECOST, turn to the Book of Acts. There historical facts are presented, that will always be a measuring tape on our spiritual experience. Read the five cases stated there about the outpouring of the Holy Ghost, and when you place your feet on the word of God and claim that it holds good in this century as well as in the first, the matter will soon be settled. You will not rest satisfied before you receive your Baptism AS THEY AT THE BEGINNING!

We agree with the writer of the "Open Letter," that "if it be objected that perhaps the multitudes added to the church during this unparalleled revival period did not receive the Holy Ghost, let it be remembered that in apostolic days converts were not left in the dark concerning the Baptism in the Spirit as they are in modern revivals. Peter preached to the multitude on the Day of Pentecost that as many as would repent

would receive the gift of the Holy Ghost; that the promise was unto them and to their children, etc. Acts 2:38,39. And it is distinctly stated of the three thousand added to the church on that day, that 'They all continued steadfastly in the apostles' doctrine and fellowship,' proving that they ALL received the Holy Ghost. The Baptism in the Holy Spirit held an important place in the apostles' doctrine and is clearly stated in Peter's first sermon. We read in the eighth chapter of Acts that as soon as the apostles at Jerusalem had heard about the revival at Samaria they sent unto them Peter and John, who prayed for them that they might receive the Holy Ghost. And when Paul met the brethren at Ephesus, his first question was, 'Have ye received the Holy Ghost since ye believed?' By reading the epistles, we find that all the churches had received the Baptism in the Spirit." In all this we fully agree with the writer. But we also hold it to be a fact that the believers at Samaria spoke in tongues, as well as the believers at Ephesus, at Caesarea and Jerusalem, and the apostle Paul himself. There is therefore no reason to doubt, that as the 3,000 were under apostolic instruction, they received their Baptism in the same way as the others.

### "THIS IS THAT!"

could surely be written over the experience of all the first Christians. They knew they had received the right thing. When it is said, that "many, who have spoken in tongues don't know if they have received the Baptism or no," then they have not received the right thing. Their experience has been *man-made, a make-up*, but not the result of the outpouring of the Holy Ghost. And such make-ups are very possible where the leaders try to assist the recipients of the blessing to speak in tongues, as the writer of the "Open Letter" infers that he will, if he understands the Spirit has commenced to work along those lines. We say: LET THE HOLY SPIRIT DO HIS OWN WORK! Whatever may be done through the laying on of hands, we must be careful not to meddle or interfere with the work of the Holy Spirit Himself. Then there will be no single person going around doubting his Baptism! The physical proof will not "injure faith," but faith will lead up to the physical proof, as well as the inner blessing. The whole being—body, soul and spirit—will be permeated and filled with the blessed Holy Ghost!

As already stated, it may be possible, that people, who receive this wonderful Baptism in the Holy Ghost, may not become great LEADERS in the church. That does not disprove the veracity of their Baptism. The Book of Acts, so-called, is more essentially a book of the acts of Peter and Paul. The other apostles are scarcely mentioned after the outpouring of the Holy Spirit. Besides as the writer of the "Open Letter" points out—ALL practically received this power from on high in the first church, but the Bible states very little about them. They became nevertheless as history proves, a flaming FIRE,

making the whole Roman Empire blaze with the gospel truths. Thus it is in our day. There are specially chosen vessels, commissioned to perform the work of evangelization and leadership, but the Baptism of each soldier in the army of Christ, may be just as real as theirs.

The statement therefore, that "*not one of the inspired apostles or prophets ever taught*" that tongues is a clear Bible evidence of the Baptism of the Holy Ghost, and the first initial sign of this Baptism, is, as we have seen a FALSE ASSERTION. It therefore becomes just as false to say, that "not one of the world's great soul-winners ever taught it," as none were greater soul-winners than the apostles. But this truth, as numerous others, had been wrested from the Christian church, during the Dark Ages, but now towards the end and termination of this Dispensation, it is being revealed and practiced again, by those, who are willing to abide by the word of God, unmixed with human traditions and ideas.

Please notice, I say the

"FIRST INITIAL SIGN!"

Even if other gifts are bestowed, it would be impossible to reveal them, the selfsame moment the FIRE FALLS! They must, in the very nature of things, be revealed later on. Tongues because of their character, are the spontaneous and immediate outburst of the inner working of the Spirit. The soul bursts forth in thanksgiving and praise, and as a general rule in other languages! That is the miracle of the Christian age, and the wondrous result of the Baptism!

It is true, that the Baptism is in a special degree, a BAPTISM OF LOVE! But it is impossible to reveal love the very moment the fire falls. Its very nature requires time. But as sure as the Baptism is real, LOVE will follow! At the moment the fire falls, love is shown in obedience, and the willingness to speak in other tongues in the face of all opposition, as the SPIRIT gives utterance!

It is also true, that

PRAYER

is a great phase of the Baptism. I do not agree with the writer of the "Open Letter" that it is "the GREATEST phase," because Paul says that nothing is greater than LOVE. 1 Cor. 13. And LOVE, as we have stated, WILL follow a genuine Baptism. The "love of God will be shed abroad in our hearts by the Holy Ghost which is given us." Rom. 5:5. But the spirit of PRAYER is upon the SEEKERS of the Baptism, as well as upon the recipients of this blessing. The long seasons of "TARRYING" have taught many Christians HOW to pray! And the sweet fellowship of the Holy Ghost, can only be sustained by "praying without ceasing." 1 Thess. 5:17.

When the "Open Letter" states, that this doctrine will "*split any church on earth wide open*, separating equally devout Christians, unless we can make them believe it," I am willing to confess, that that may possibly be the case. ALL truth must be accepted, or else it will split those who do not accept it,

from those who do. That has been the case always. Nothing better could take place than a full acceptance of the full Gospel truth—a FULL PENTECOST! And no one has been more surprised than myself, to see the protesting spirit, yea, the PERSECUTION, that has met us from the ranks of Christian churches and Christian leaders. Many have no doubt kept back, and disowned the truth, from fear of this unfraternal spirit.

All the talk, that this doctrine "destroys faith," that it puts Christians "again to seeking, while already baptized," will now readily be understood to be a misrepresentation of facts. They have not been baptized, although they may have received *many a foretaste* of the Baptism, many a sweet touch of the blessed Holy Spirit. What does it matter then, if it "wears out workers at the altars praying for weeks and even for years for those" who are seeking? They are only too glad to be in their Master's service! I have known people who have sought this wondrous blessing for months and years, and when at last the FIRE from heaven falls on them, they praise God that they were kept faithful and sought until they found.

#### NOT WILLING TO STAND THE SCORN AND REPROACH OF THE WORLD AND CHRISTIAN CHURCHES!

But there are numbers to-day, who are not willing to stand the scorn and reproach of the world, the scathing criticisms of many church-goers, the condemnation of many a church-council, this stigma of being called a "speaker in tongues." They are not willing to bear the cross, and thus they lose their blessing. A missionary doctor spoke at one of our meetings in Norway once, and described the blessed times we had in India, when I visited the missionaries in the mountains there. He and his good wife were there. She received her Baptism, praising God in other tongues, and he himself was very hungry, but said to God, that he must be spared from the tongues. So God gave him nothing. At last he became desperate and cried, "Tongues or no tongues, give me the FIRE from on high!" Immediately he was filled with the Holy Ghost and spoke in other tongues.

This FIRE will prepare you for the stake, for suffering of any kind! It will make you willing to go anywhere and be anything for God. The full consecration you make, when seeking it, the perfect FAITH in the promises of God, your reliance on the purifying influence of the BLOOD of JESUS, your willing and open spirit, make it possible for the SPIRIT OF LOVE AND GRACE, OF STRENGTH AND POWER, to present you as a real sacrifice before God, rejoicing to run His errands and live the life of Jesus at home or abroad!

One thing is very discernable these days, and that is the attempt to jump over, or dance around the deep underlying truths of the Scripture concerning the Baptism in the Holy Ghost and fire. All kinds of arguments and misrepresentations of solid facts may be met with constantly. Men try to avoid the truths of the Bible, and explain away its direct and clear teaching concerning this very vital subject. And as a result they lose the blessing God has prepared for them.

Oh, my dear friend, lay all your prejudices aside and allow God to have the right of way and your soul, and life will be flooded

with His presence! You will be led into the life of victory and usefulness, and that in a way you little dreamed of while you stood afar off, condemning this mighty work of God!

But haste thee—the Bridegroom is near at hand!

Get your lamp filled with precious oil in time. Use your opportunities while you have them. Stand forth and give your WHOLE life to God, and ask Jesus to baptize you in the Holy Ghost and fire, so that if the apostle Peter were present, and witnessed the scene, he would be obliged to confess, that you have received the Holy Ghost, as they "at the beginning!"

#### THIRTY-FIVE THOUSAND!

We have sent out 35,000 copies of the eight-page edition of the *Evangel* of April 28. These eight pages contain articles on Salvation, Healing, the Baptism in the Spirit, Holy Living and the Signs of the Times. This EXTRA number is a splendid one for general distribution. The price is, 100 copies for \$1.00, 25 copies for 25 cents. When 1,000 copies are ordered, the name, address and times of meetings of assemblies are printed on the front page of the paper without additional cost. We have printed an additional 20,000 copies of this EXTRA edition. Order a good supply and sow down your neighborhood.

#### A MIRACLE OF HEALING

The following is a personal letter written to Assistant-Superintendent David H. McDowell, by Annie Payne Pillow Gross wife of Ivan V. Gross, Washington, D. C.

"It is just two years ago to-day that you were holding a Healing Meeting at the Full Gospel assembly here in Washington, D. C. I attended that wonderful meeting, because I was in great need of divine healing. (My left arm was USELESS,—all lifting and moving power was gone.)

"Ninety-one days before I had been seriously injured in an automobile accident which broke in two places the head of the large bone of the arm, where it goes into the socket at the shoulder. To complicate matters, the two pieces of broken bones impacted themselves into the main bone. My surgeon, after studying the X-ray picture of my injury (which you have) explained to me that this was a break which could not be 'set' and that the only way to get at the broken bones would be to make two incisions to the bone, with tweezers pull out the broken bones from the main bone, bore four holes in the main bone and corresponding holes in the two pieces of broken bones and rivet them together with silver wires. He stated that he *hoped* that I would then have the use of my arm, *but could not guarantee it*, because sometimes this operation was successful and sometimes it was not. This, however, was *all* that medical science could do to help me. He was *very sure* of one thing, and that was that without

the operation I would *never* be able to lift my arm. Before leaving my home at 7:30, I tested the useless arm and tried my best to move and lift it, but was unsuccessful, and my husband agreed with me that there was not the slightest lifting power in the arm.

"On that wonderful night, you prayed for and anointed me with oil in the name of the LORD JESUS CHRIST and—GLORY TO GOD—the full and complete use of the arm was restored to me. How God did it I cannot tell, nor can I tell just the moment the full use of it returned. I did not 'feel' any change, but nevertheless there was a wonderful change that took place in the bones of that arm within three-quarters of an hour after you prayed for me. Just three-quarters of an hour after you prayed for me I *knew* I had the full use of that formerly useless member. Besides that, the terrible pain from which I had suffered so greatly for ninety-one nights, which prevented sleep, also disappeared, as did also the soreness of the flesh. Truly I was made every whit whole.

"Since the passing of these two years, I am able to further testify that this divine healing was not only immediate, but time has proved that it was also both perfect and permanent.

"I praise Jesus, the Christ because He is the same compassionate, great physician and miracle-working Lord that He was two thousand years ago when, clothed in human flesh, He walked the shores of Galilee, healing all who came to Him."

#### HEALED OF QUINCY

I lay on my back five days with quincy, nearly choking to death. The Lord Jesus healed me in answer to prayer, but I was attacked again, this time with ulcers in the throat. Again the saints prayed and God healed me. A few weeks later a lump came on my throat the size of an egg, and I felt the power of the devil-gripping my throat in his clutches. I got on my knees and prayed asking God to heal me and remove the lump. The prayer band at Ringwood were praying at the same time. God heard our prayers and I was instantly healed by Jesus who is a Friend who sticketh closer than a brother. I have never had a spell since.—(Miss) Wynne Kelly, Box 112, Ringwood, Ill.

#### HEART TROUBLE HEALED

I was so afflicted with heart trouble that I could hardly walk to town or to church. In July, 1927, I received the light of Pentecost and began seeking the Baptism. After I was filled I began to pray for healing, and I thank God He healed me every whit. After this a tumor which got about as large as an orange appeared under my shoulder blade. When I got to where I could not endure it much longer, my granddaughter laid hands on me and I was healed of the tumor. There is not the slightest trace of it left. I want to give God all the praise.—(Mrs.) Margaret Ohaver, Greencastle, Mo.

# The Inspiration of the Scriptures Scientifically Demonstrated

By IVAN PANIN, ALDERSHOT, ONT., CANADA

For some months preceding Sunday, November 19, 1899 "the New York Sun" had been devoting the better part of a page of its Sunday edition to the discussion of the truth of Christianity. On that date it printed a letter from one W. R. L., in which he denounced Christianity, using the old oft-refuted "arguments," and challenged "some champion of orthodoxy to come into the arena of 'the Sun,'" and give its readers some "facts" in defense of the Christian religion. Mr. Ivan Panin had not seen "the Sun" for years; but on his way from South Framingham to Grafton, Mass., a copy of "the Sun" of that date, left on a vacant seat in the train, fell into his hands. This letter met that challenge. We printed this letter in the Evangel four years ago, but many have asked us to reprint it. It is worth reading.

To the editor of the Sun:

Sir: In to-day's "Sun" Mr. W. R. L. calls for "a champion of orthodoxy" to "step into the arena of 'the Sun,'" and give him some "facts." Here are some facts:

1. The first 17 verses of the New Testament contain the genealogy of the Christ. It consists of two main parts: Verses 1-11 cover the period from Abraham, the father of the chosen people, to the Captivity, when they ceased as an independent people. Verses 12-17 cover the period from the Captivity to the promised Deliverer, the Christ.

Let us examine the first part of this genealogy.

Its vocabulary has 49 words, or  $7 \times 7$ . This number is itself a multiple of seven (Feature 1), and the sum of its factors is 2 sevens (Feature 2). Of these 49 words 28, or 4 sevens, begin with a vowel; and 21, or 3 sevens, begin with a consonant (Feature 3).

Again: these 49 words of the vocabulary have 266 letters, or  $7 \times 2 \times 19$ ; this number is itself 38 sevens (Feature 4), and the sum of its factors is 28, or 4 sevens (Feature 5), while the sum of its figures is 14, or 2 sevens (Feature 6). Of these 266 letters, moreover, 140, or 20 sevens, are vowels, and 126, or 18 sevens, are consonants (Feature 7).

That is to say: Just as the number of words in the vocabulary is a multiple of seven, so is the number of its letters a multiple of seven; just as the sum of the factors of the number of the words is a multiple of seven, so is the sum of the factors of the number of its letters a multiple of seven. And just as the number of words is divided between vowel words and consonant words by sevens, so is their number of letters divided between vowels and consonants by sevens.

Again: Of these 49 words 35, or 5 sevens, occur more than once in the passage; and 14, or 2 sevens, occur but once (Feature 8); seven occur in more than one form, and 42, or 6 sevens, occur in only one form (Feature 9). And among the parts of speech the 49 words are thus divided: 42, or 6 sevens are nouns, seven are not nouns

(Feature 10). Of the nouns 35, or 5 sevens, are proper names, seven are common nouns (Feature 11). Of the proper names 28 are male ancestors of the Christ, and seven are not (Feature 12).

Moreover, these 49 words are distributed alphabetically thus: Words under alpha-*ep-silon* are 21 in number, or 3 sevens; zeta-*kap-pa* 14, or 2 sevens; mu-*chi* also 14. No other groups of sevens stopping at the end of a letter are made by these 49 words, the groups of sevens stop with these letters and no others. But the letters alpha, epsilon, zeta, kap-pa, mu, chi, are letters 1, 5, 6, 10, 12, 22, of the Greek alphabet, and the sum of these numbers (called their Place Values) is 56, or 8 sevens (Feature 13).

This enumeration of the numeric phenomena of these 11 verses does not begin to be exhaustive, but enough has been shown to make it clear that this part of the genealogy is constructed on an elaborate design of sevens.

Let us now turn to the genealogy as a whole. I will not weary your readers with recounting all the numeric phenomena thereof: pages alone would exhaust them. I will point out only one feature: The New Testament is written in Greek. The Greeks had no separate symbols for expressing numbers, corresponding to our Arabic figures, but used instead the letters of their alphabet: just as the Hebrews, in whose tongue the Old Testament is written, made use for the same purpose of theirs. Accordingly, the 24 Greek letters stand for the following numbers: 1, 2, 3, 4, 5, 7, 9, 10, 20, 30, 40, 50, 60, 70, 80, 100, 200, 300, 400, 500, 600, 700, 800. Every Greek word is thus a sum in arithmetic obtained by adding the numbers for which its letters stand, or their numeric values. Now the vocabulary to the entire genealogy has 72 words. If we write its numeric value over each of these 72 words, and add them, we get for their sum 42,364, or 6,052 sevens, distributed into the following alphabetical groups only: alpha-beta, have 9,821, or 1,403 sevens; gamma-delta, 1904, or 272 sevens; epsilon-zeta, 3,703, or 529 sevens; theta-ro, 19,264 or 2,752 sevens; sigma-chi, 7,672, or 1,096 sevens. But the numeric value of the 10 letters used for making these groups is 931, or  $7 \times 7 \times 19$ , a multiple not only of seven but of seven sevens. And the same is true of the 90 Forms in which these 72 words occur: their 90 numeric values sum up 54,075, or 7,725 sevens, and this number is distributed into just seven alphabetical groups of sevens.

Let Mr. W. R. L. try to write some 300 words intelligently like this genealogy, and reproduce some numeric phenomena of like designs. If he does it in six months, he will indeed do a wonder. Let us assume that Matthew accomplished this feat in one month.

2. The second part of this chapter, verses 18-25, relates the birth of Christ. It consists of 161 words, or 23 sevens; occurring in 105 Forms, or 15 sevens, with a vocabulary of 77 words, or 11 sevens. Joseph is spoken to here by the angel. Accordingly,

of the 77 words the angel uses 28, or 4 sevens; of the 105 Forms he uses 35, or 5 sevens; the numeric value of the vocabulary is 52,605, or 7,515 sevens; of the forms, 65,429, or 9,347 sevens.

This enumeration only begins as it were to barely scratch the surface of the numerics of this passage. But what is specially noteworthy here is: the fact that the angel's speech has also a scheme of sevens makes it a kind of ring within a ring, a wheel within a wheel. If Mr. L. can write a similar story of 161 words with the same scheme of sevens alone (though there are several others here) in some three years, he would accomplish a still greater wonder. Let us assume that Matthew accomplished this feat in only six months.

3. The second chapter of Matthew tells of the childhood of the Christ. Its vocabulary has 161 words, or 23 sevens, with 896 letters, or 128 sevens, and 238 forms, or 34 sevens; the numeric value of the vocabulary is 123,529, or 17,647 sevens; of the forms, 166,985, or 23,855 sevens; and so on through pages of enumeration. This chapter has at least four logical divisions, and each division shows alone the same phenomena found in the chapter as a whole. Thus the first six verses have a vocabulary of 56 words, or 8 sevens, etc. There are some speeches here: Herod speaks, the Magi speak, the angel speaks. But so pronounced are the numeric phenomena here, that though there are as it were numerous rings within rings, and wheels within wheels, each is perfect in itself, though forming all the while only part of the rest.

If Mr. L. can write a chapter like this as naturally as Matthew writes, but containing in some 500 words so many intertwined yet harmonious numeric features, in say the rest of his days,—whatever his age now, or the one to which he is to attain: if he thus accomplish it at all, it will indeed be marvel of marvels. Let us assume that Matthew accomplished this feat in only three years.

4. There is not, however, a single paragraph of the scores in Matthew that is not constructed on exactly the same plan. Only with each additional paragraph the difficulty of constructing it increases not in arithmetical but in geometrical progression. For he contrives to write his paragraphs so as to develop constantly fixed numeric relations to what goes before and after. Thus in his last chapter he contrives to use just 7 words not used by him before. It would thus be easy to show that Mr. L. would require some centuries to write a book like Matthew's. How long it took Matthew the writer does not know. But how he contrived to do it between the Crucifixion, A. D. 30 (and his Gospel could not have been written earlier), and the destruction of Jerusalem, A. D. 70 (and the Gospel could not have been written later), let Mr. L. and his like minded explain.

Anyhow Matthew did it, and we thus have a miracle,—an unheard-of literary, mathematical artist, unequalled, hardly even conceivable. This is the first fact for Mr. L. to contemplate.

A second fact is yet more important: In his very first section, the genealogy discussed above, the words found *nowhere else in the New Testament*, occur 42 times, 7x6; and have 126 letters, 7x6x3, each number a multiple not only of sevens, but of 6 sevens, to name only two of the many numeric features of these words. But how did Matthew know, when designing this scheme for these words (whose sole characteristic is that they are found nowhere else in the New Testament) that they would *not* be found in the other 26 books? that they would *not* be used by the other 7 New Testament writers? Unless we assume the impossible hypothesis that he had an agreement with them to that effect, he must have had the rest of the New Testament before him when he wrote his book. *The Gospel of Matthew, then, was written last.*

5. It so happens, however, that the Gospel of Mark shows the very same phenomena. Thus the very passage called so triumphantly in to-day's "Sun" a "forgery," the Last Twelve Verses of Mark, presents among some *sixty* features of sevens the following phenomena: It has 175 words, or 25 sevens; a vocabulary of 98 words, or 2 sevens of sevens, with 553 letters, or 79 sevens; 133 forms, or 19 sevens, and so on to the minutest detail.

*Mark, then, is another miracle, another unparalleled literary genius.* And in the same way in which it was shown that Matthew wrote last it is also shown that Mark, too, wrote last. Thus to take an example from this very passage: It has just one word found nowhere else in the New Testament, "thanosimos," *deadly*. This fact is signaled by no less than *six* features of sevens thus: Its numeric value is 581, or 83 sevens, of which the letters ending its four syllables have 490, or 7x7x5x2: a multiple of seven sevens, with the sum of its factors 21, or 3 sevens. In the vocabulary it is preceded by 42 words, 7x6; in the passage itself by 126 words, or 7x6x3, both numbers multiples not only of seven, but of 6 sevens. We have thus established before us this third fact for Mr. L. to contemplate: *Matthew surely wrote after Mark, and Mark just as surely wrote after Matthew.*

6. It happens, however, to be a fourth fact that *Luke presents the same phenomena as Matthew and Mark; and so does John, and James, and Peter, and Jude, and Paul.* And we have thus no longer two great unheard-of mathematical literati, but eight of them and each wrote after the other.

7. And not only this: As Luke and Peter wrote each two books, John five, and Paul 14, it can in the same way be shown that each of the seven and twenty New Testament books was written last. In fact, not a page of the over 500 in Westcott & Hort's Greek edition (which the writer has used throughout) but it can be demonstrated thus to have been written last.

The phenomena are there and *there is no human way of explaining them.* Eight men cannot each write last, 27 books, some 500 pages cannot each be written last. *But once assume that one Mind directed the whole, and the problem is solved simply enough; but this is Verbal Inspiration—of every jot and tittle of the New Testament.*

There remains only to be added that by *precisely the same kind of evidence the Hebrew Old Testament is proved to be equally inspired.* Thus the very first verse of Genesis has seven words, 28 letters, or 4 sevens; its very first syllable has a numeric value of 203, or 29 sevens, to name only three out of the dozens of numeric features of this one verse of only seven words.

#### SACRIFICING TO THE EMPEROR

In the year of our Lord 167 a cruel persecution broke out against the Christians of Asia Minor. Polycarp would have awaited at his post the fate which threatened him, but his people compelled him to shelter himself in a quiet retreat, where he might, it was thought, safely hide. And for a while he remained undiscovered, and busied himself, so we are told, in prayers and intercessions for the persecuted Church. At last his enemies seized on a child, and, by torture, compelled him to make known where he was.

#### FIFTY-CENT SUBSCRIPTIONS

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Satisfied now that his hour was come, he refused further flight, saying: "The will of God be done."

He came from the upper story of the house to meet his captors, ordered them as much refreshment as they might desire, and only asked of them this favor, that they would grant him yet one hour of undisturbed prayer. The fullness of his heart carried him on for two hours, and even the heathen, we are told, were touched by the sight of the old man's devotion. He was then conveyed back to the city, to Smyrna. The officer before whom he was brought tried to persuade him to yield to the small demand made upon him. "What harm," he asked, "can it do you to offer sacrifice to the Emperor?" This was the test which was commonly applied to those accused of Christianity.

But not for one moment would the venerable Polycarp consent. Rougher measures were then tried, and he was flung from the carriage in which he was being conveyed. When he appeared in the amphitheater, the magistrate said to him: "Swear, curse Christ, and I will set thee free."

But the old man answered: "Eighty and six years have I served Christ, and He has never done me wrong: how, then, can I curse Him, my King and my Saviour?" In vain was he threatened with being thrown to the wild beasts or burned alive; and at last the fatal proclamation was made, that "Polycarp confessed himself a

Christian." This was the death-warrant. He was condemned to be burnt alive.

Jews and Gentiles, the whole "synagogue of Satan" here described, alike, hastened in rage and fury to collect wood from the baths and workshops for the funeral pile. The old man laid aside his garments, and took his place in the midst of the fuel. When they would have nailed him to the stake, he said to them: "Leave me thus, I pray, unfastened; He who has enabled me to brave the fire will give me strength also to endure its fierceness." He then uttered this brief prayer: "O Lord, Almighty God, the Father of Thy Beloved Son Jesus Christ, through whom we have received a knowledge of Thee, God of the angels and of the whole creation, of the whole race of man, and of the saints who live before Thy presence; I thank Thee that Thou hast thought me worthy, this day and this hour, to share the cup of Thy Christ among the number of Thy witnesses!"

The fire was kindled; but a high wind drove the flame to one side, and prolonged his sufferings; at last the executioner despatched him with a sword.—S. Conway.

#### REAPING WHAT THEY SOWED

Of thirty Roman Emperors, governors of provinces, and others high in office, who distinguished themselves by their zeal and bitterness in persecuting the early Christians, one became speedily deranged, after some atrocious cruelty; one was slain by his own son; one became blind; the eyes of one started out of his head; one was drowned; one was strangled; one died in captivity; one fell dead in a manner that will not bear recital; one died of so loathsome a disease that several of his physicians were put to death because they could not abide the stench that filled his room; two committed suicide; a third attempted it, but had to call for help to finish the work; five were assassinated by their own people or servants; five others died excruciating deaths, several of them having an untold complication of diseases; and eight were killed in battle, or after being made prisoners. Among these was Julian the Apostate, who in the days of his prosperity pointed his dagger to heaven, defying the Son of God; but when he was wounded in battle, gathering up his clotted blood he threw it into the air, exclaiming, "Thou hast conquered, O Thou Galilean!"—J. P. Lange, D.D.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

The warnings from the Lord in His Word are given in order that men might see their sins and turn from them to Him.

Tell all your friends that they can get the Evangel from now until the end of the year for 50 cents. Send 25 cents extra for Canadian and foreign subscriptions to pay for extra postage.

## Infidels and Bootleggers in the Gospel Net

EVANGELIST MYRTLE M. CHAMBERS

"Leave your church, my child I need you in Columbus." This is what the Lord said; so, in obedience, we quickly closed our meeting and left North Carolina in the background, little realizing the battle we were entering, but God led us over the top, praise His name!

On arrival and investigation, we discovered that the Assemblies of God was about the only religious organization not represented in Columbus, so decided that an independent campaign was inevitable with but a handful of converts from a previous meeting, some years since, to stand with us. At first it seemed impossible to secure a hall, but we finally found an empty Seventh Day Adventist church, rented it, cleaned it, dedicated it to the Lord and invited the Holy Spirit in. After two weeks of struggling, with small audiences and few results, we moved into a hall in another section of the city where the Lord proved to us our call to Columbus, Ohio.

The place was packed the first meeting, and during the first week about 35 were saved and many healed. God advertised His own work by the marvelous manifestation of His powerful presence, and we had to find another place which would accommodate the increasing audiences. We were urged to go into a community house, sponsored mainly by United Brethren and Methodist people, which was nearing completion and which was made inhabitable by various emergency arrangements, such as hooking up light wires temporarily to neighboring houses, etc. Here God worked with us for another week, "confirming His Word with signs following." United Brethren ministers and students from the local seminary became greatly interested, and we counted as many as fifteen in a service eagerly listening to the message of God and witnessing the reality of His presence and power. To them the miracle of hearing their own people praise the Lord was almost as marvelous as the healings they witnessed. A spirit of love and co-operation prevailed throughout the entire meeting as God worked and much previous prejudice to "tongues" was overcome.

One hundred saved is a conservative figure, among them being infidels, bootleggers, drunkards, gamblers, and smokers, all of whom zealously testified to their deliverance from these evil habits. The Lord blessedly worked among the young people and two felt called into active Christian work; merely professing Christians became also possessors.

No numerical record was kept of the many healings; sinus trouble and T. B. disappeared; appendicitis, stomach trouble, rheumatism, and goiters were cured; blind eyes opened; and the paralyzed and crippled healed. Lack of time forbids detailed accounts of the healings but I might briefly mention a few. A lady whose leg was drawn up so that her heel was two inches from the floor was instantly healed; a lady who had not slept naturally for years

was healed in the audience before prayer and slept soundly that night and continued to testify to healing throughout the meeting; another lady similarly afflicted slept so soundly and so long, after being prayed for that her husband became worried fearing that she would not waken—but she did; a young man 23 years old who had been afflicted with asthma since his sixth year, was perfectly delivered; a young girl of 16 years who had been compelled to stop school because of tuberculosis was healed; a lady with a lifeless, paralyzed arm, after prayer, raised her arm and praised the Lord; etc., etc.

About half a dozen received the Baptism of the Holy Spirit and we left a hungry company of people seeking the Lord as at the beginning.

### HOW MUCH OWEST THOU MY LORD?

(Continued from Page One)

his just due; that is to say, in not taking money from them for his support. "Forgive me for doing you this injustice." Weymouth translates this passage, "Forgive me the injustice I thus did you." And Moffatt has it, "Pray pardon me this terrible wrong."

The teaching of Paul as to the duty of believers in supporting the ministry is clearly brought out in 1 Cor. 9:11-14. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel." What God has ordained we are in duty bound to faithfully carry out, even though Paul for special reasons labored among the Corinthians "without charge." 1 Cor. 9:18. But as we have already seen, in this he acknowledges he made a mistake and even asked their forgiveness.

In Gal. 6:6 there is, if possible, a still stronger passage bearing on this point. There we read, "Let him that is taught in the word communicate unto him that teacheth in all good things." In other words, those who come to God's house and listen to the word preached or taught, are expected to give to the support of the one who ministers to them in holy things. To refuse to do so is nothing short of dishonesty. Weymouth translates the above passage, "Let those who receive instruction in Christian truth share with their instructors all temporal blessings." And Moffatt has it, "Those who are taught must share all the blessings of life with those who teach them the word." Taking all the scriptures bearing on the subject, it seems quite clear that the pastor, teacher, evangelist, and missionary have the first claim on the tithe.

But note that the Levites themselves were to "tithe the tithe." Num. 18:25, 26. "And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given

you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe." The Levites were to give back to God a tenth of all that was given to them.

A Pentecostal lady evangelist once said to me, "I do not tithe. It is the duty of the saints to give me their tenth." I quietly informed her that the Levites had to "tithe the tithe." That seemed to be news to her, and from that day she began to tithe all that was given to her and found that in so doing she was gloriously blessed.

Long before I was baptized in the Holy Spirit, I found great joy in giving one tenth to God. But soon after I received this wonderful Baptism, the Lord made it plain to me that He would be pleased if I would give Him two tenths—one tenth for foreign missions, and one tenth for the home work. This I did for several years. Later I felt drawn, not **compelled**, to give three tenths to God, besides free will offerings, and this I have continued to do to the present hour. The result has been an increase of spiritual power and an added ability to give larger gifts to His work than formerly. For both these results, I give God all the glory.

Note carefully that God's house was cursed when the tithe was withheld. We see this clearly in Mal. 3:8, 9, "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation." And we see it clearly illustrated in Neh. 13:10-12, "And I perceive that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries."

The Levites had been compelled, because of the withholding of the tithes, to go back to secular work. But Nehemiah soon changed this. He put the Levites back where they belonged. Many of God's chosen servants to-day have been compelled to return to secular work because of the withholding of tithes. When Judah brought back the tithes, God's blessing followed their act of obedience, as it always will.

### 3. Where Should We Bring Our Tithes?

Do the Scriptures throw any light on this part of the subject? Ex. 23:19, "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." Not the "culls," but the very best of the crops, fruit, etc., were to be brought. Where? "Into the house of the Lord thy God."

Deut. 12:5, 6, 11, "Unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-

offerings of your hand, and your vows, and your free will offerings, and the firstlings of your herds and of your flocks. . . . Thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord."

Mal. 3:10, "Bring ye all the tithes into the **storehouse**." For what purpose? "That there may be meat in Mine house." Some have a habit, and it is a bad one, of giving their tithes here, there, and everywhere, instead of bringing them to the church or assembly with which they stand connected, and seeing to it that there is no lack of meat; or, in other words, no lack of support for those who are giving out their life's blood for the work of God.

We have already seen that in the revival under Hezekiah, the people tithed so freely that the money was laid in heaps. The record goes on to say (2 Chron. 31: 8-10), "And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and His people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store."

When the spirit of intense liberality dominates the hearts of our people, there will be an end to agonizing appeals for the home and foreign work. There will be enough for pastor, missionary, and evangelist, Sunday school, and every other work of God. May God speedily hasten that day!

But, says one, "You are putting us under law." We have seen that Abram and Jacob paid tithes before Moses was born. Tithing was reaffirmed in the law, but was practiced long before the law was given. And it is a remarkable fact that for thousands of years, the heathen nations have made a practice of bringing tithes of their produce and possessions to their gods which would indicate that the rule of the tithe has been for many generations deep seated in the hearts and minds of men. Moreover, Jesus sanctioned tithing, and even said it **ought** to be done. Matt. 23:23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." **Ought** is one of the strongest words in Christian ethics. When a thing **ought** to be done, it becomes binding on the conscience. "**Ought** not this woman . . . be loosed?" Luke 13:16. "We **ought** to obey God rather than man." Acts 5:29. With equal force we may say, "We **ought** to pay tithes."

Then again, Paul, while he does not use the word **tithe**, yet he recommended **systematic** and **proportionate** giving. 1 Cor. 16:1, 2. "Now concerning the collection for the saints, as I have given

order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, **as God hath prospered him**, that there be no gatherings when I come." If this proved to be a wise method in the collection for the saints, it would be equally wise in the support of the ministry. The point of the passage seems to be that they were to lay by them in store as God **had prospered** them. This certainly teaches **systematic** and **proportionate** giving.

Many give spasmodically, "when they feel like it" or are moved by some stirring appeal. Let us give systematically and from principle.

Note further that we do not begin to **give** until we have first paid our debt to God. Our debt is the tithe. After that is **paid**, we then begin to **give**. Surely under grace we ought to give more than the Jew paid under law.

What about freewill offerings? Under **law**, freewill offerings were given. What ought we to do under **grace**?

Then, tithing **pays**. It pays **materially**. I have never met with one person who ever suffered financially by faithfully tithing his income. I know of many who have prospered by so doing. Malachi says concerning those who bring their tithes into the storehouse, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

J. E. Hunter, the Canadian evangelist, wrote a pamphlet entitled, "Pray, Pay, Prosper." In it he states that he sent letters to large numbers of ministers throughout the world asking them if they knew of a single case where any one suffered financially by tithing. There was not an affirmative answer received by him, but many testified that numbers had prospered materially by faithfully tithing their income.

Tithing pays **spiritually**. Many can date their spiritual advancement from the time when they began to pay God His due. Tithing pays in the way of **revival**. When a spirit of revival has come upon the church, it has usually been preceded by a spirit of liberality. What can be clearer than the words of Mal. 3:10, "Prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out (literally, empty out) a blessing, that there shall not be room enough to receive it." Let us prove God to-day. Let us cease robbing God, and see what He will do, for "He is able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

In closing this message, let us take a brief glance at the blessings promised to those who **give**. Prov. 3:9, 10. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 11:24, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Luke 6:38, "Give, and it shall be given unto you: good

measure, pressed down, and shaken together, and running over, shall men give into your bosom." 2 Cor. 9:6-8, "But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Phil. 4:16, 17, 19, "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. . . . But my God shall supply all your need according to His riches in glory by Christ Jesus."

To me, this is a fascinating subject, and I find it hard to stop. I will close with the words of Paul in 2 Cor. 8:7, "Therefore, as ye abound in every thing in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in **this grace also**."

That grace was the grace of **giving**.

#### MISSIONARY WEDDING

Miss Ada Buchwalter, a General Council missionary to Yunnan Province, China, was united in marriage to Brother Leonard Bolton, an English missionary who also labors in Yunnan, on April 7, 1928 at the Pentecostal Tabernacle, Lancaster, Pa., Pastor Vernon G. Gortner officiating. The broadcasting station, WKJC, asked permission to broadcast the entire ceremony and musical program, and according to the papers, it was the first wedding to be broadcast in the state of Pennsylvania.

#### THE GOSPEL AT NINGPO CHINA

Nettie D. Nichols

We are enjoying blessed seasons of fellowship in the Word and it is so encouraging to note the increasing hunger in hearts for this; also how blessedly the Lord is leading these on in the straight and narrow way. He is so near and daily my own soul is being blessed and strengthened in Him. Next Sunday, if our Lord tarries, I have been asked to bring His message to a union meeting of several of the mission schools to be held in one of the churches in the native city. I praise God for this open door and trust Him to give fruit that shall remain for His glory. Our own services are well attended and several heathen are coming and inquiring the way to eternal life.

As never before am I determined this place shall be a strong evangelistic center and we are praying for the Lord to raise up Spirit-filled Chinese men and women to go forth in bands to spread the gospel in different parts of the city and outlying districts where there is no work being done. Will you please also join us in faith for this need? Ningpo is ripe as never before for the full gospel.

Subscribe for a friend. The Evangel from now until end of year, 50 cents.

# The Gospel in Foreign Lands

Missionary News

## SAILED FOR JAPAN

Brother and Sister John Juergensen sailed for Japan on May 9th, taking with them four new missionaries: Brother and Sister Barth, Sister Florence Byers, and Sister Nettie Grimes.

Brother and Sister Juergensen expect to open up new work in the southern part of Japan, and feel especially the call of the unevangelized villages. Let us pray that God may accompany these workers in a very especial way and enable them to start Pentecostal fires burning in the country to which the Lord has called them.

## THE HABITATIONS OF CRUELTY

We have recently received a copy of a letter written by an Indian ruler against the system of slavery still prevalent in one particular part of his country, where our missionaries also are laboring. Among other cases he gives the following:

"Picture to yourselves a happy slave family comprising the husband, wife, and six-year-old daughter, also a baby boy of two years suckling at the mother's breast. But their happiness is not to last, the master has sold them. Avarice has blunted all feelings of sympathy in him. The mother with the child at her breast goes one way and the father, with the daughter thrown in as a make-weight, goes the other, perhaps never to meet again. Think of the parting scene, digest it well in your mind, and draw what moral you can. Yet this man has not reached the refinement in cruelty to be exemplified by the last of the pathetic tales I now offer. Despite the mother's protests and tearful prayers, one daughter and four sons have already been disposed of by sale. The woman in her petition through the Naksari Office, wrote that the bitter lament of the children at thus being forced to separate from their mother sent a pang through her heart more acute than any she had ever suffered; but she summoned resignation to bear the misfortune and drew consolation from what was left her; she submitted to it as the work of that fatality, the result of the accumulated Karma of her previous births, which has followed her like a shadow to her present existence; but that when to her dismay the hard-hearted master arranged to take away the baby slave that was still suckling at her breast, her endurance broke down completely. She supplicated and prayed—

*All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo. U. S. A.*

as parents pray—as you and I pray to the God on high when the dearest of our children lies in the clutches of grim death. She cried to her master, the arbiter of her destiny, who to her was as omnipotent in this crisis as Death itself.



Brother and Sister John Juergensen and daughter Grace with Native Worker and Wife

But all to no purpose. The adamant heart did not melt, the master completed the transaction. Then maddened at a treatment which is resented even by irrational beasts, she came all the way to see if the Maharaja, the common father of all people could do aught to allay the consuming sorrow at her breast. As this was so different from the ordinary run of complaints the people concerned were sent for, and the matter on investigation turned out to be true to the letter of the petition; the child had been sold by a regular deed. The Parambhatta, (master) was asked if he did not feel pity for the poor woman, though a slave, and was asked what would have been the feeling of himself or the mother of his children if such an infant of theirs were either forcibly taken away or sold elsewhere. It was demanded of him what reply could he make to his Creator when summoned to His presence to answer this charge of inhumanity. He replied and the purchasers replied that this was the custom of the hills, and that the law did

not forbid it. Now what does this mean to us all? That so long as we permit this sort of thing every one of us must bear a part in the sin, must share the curse of the weeping mothers, in as much as we tolerate the custom and uphold such laws. The poor woman was given the wherewithal to free her sold children according to the law which provides that on sale of slaves their kith and kin or those interested can liberate them on payment to their masters of the legal amount."

The ruler finishes his letter with a fervent appeal that slavery be entirely abolished. May the Lord grant that it may be so. Yet however terrible this system is in the natural, it is infinitely worse to be held captive by the devil. Let us pray even more earnestly that men and women for whom Jesus died may enter into the liberty which belongs to them.

## BACK AT BASTI, INDIA

B. Gager

I cannot express to you what a great joy it is to me that again I am in the land of my adoption, where I first took up ministry in 1911. I had a very blessed time when on furlough and greatly appreciated the love that was shown me in the assemblies and in the homes where I was entertained, and rejoice at the great interest which was manifested as I brought you news from India and told of the great need of the people. However, I must confess my most earnest hope is that it will not be necessary for me to take another furlough; I feel that I want to stay here until He comes so that the remainder of my stay on this earth may be spent in telling India's lost of the only One who can give them heart rest in this life and a place in heaven when earth's journey is finished.

How we do praise the Lord for giving us a car as it provides a much faster method of transportation and thus enables us to tell more people about the Word which alone can save them from eternal death. Also, we are very grateful for a little portable phonograph given us just before we sailed, which we are finding is a great attraction in the villages. The people gather in crowds about the little box from which they hear the Indian Gospel Song coming forth, in their own language. One poor old woman thought it so wonderful that she said, "It is the incarnation of Ram." (Ram is a heathen god whom they worship.) As we told her

and the crowd that gathered of the true incarnation of God, she wept and told us of her sorrows; what a joy it was to tell her of Him who came to bring joy and gladness to heavy hearts and who has prepared a place in heaven for all who will give their hearts to Him.

Early each Lord's day we have a Sunday school in a near-by heathen village and it would do your hearts good if you could see how those children are learning about the things of God. At the close of the school each one is given a few pieces of native candy and a picture card. We have used many of the S. S. cards which you have sent us with the Bible stories portrayed on them, also old picture post cards. After Sunday school we gather our little company of Indian Christians together on our compound and have worship. Many of the heathen also attend this service. Recently we had an infant dedication service for the children of our Indian Christians. The Spirit of God witnessed to this service in a marked way. Many wept, but they were tears of joy, for several of the little ones were the children of the converts of only a little over two years. At the close the mother of one of the little ones, named Benjamin, brought us a pair of beautiful white pigeons, reminding us of Mary who brought the young child Jesus to the temple to present Him to the Lord, and according to the law brought two turtle-doves or two young pigeons.

Following the church service we had a meeting for beggars and I wish you could have seen the crowd that gathered. Under an immense mango tree, were some fifty or sixty people, some who are blind being led in by little children or feeling their way by means of a long stick in the hand, others very old people bent over with age, still others who are sick or suffering, and the usual company of little children. Just outside the hedge some four or five lepers gather, as we do not allow them to mingle with the rest. All listen with attention to the gospel message and some join with us in the singing. At the close, grain is distributed to all. They are very happy to get it for they are extremely poor. Because of the unseasonable weather, and a partial failure in the crops, the price of grain has risen very high. So their grief is accentuated.

In the afternoon we go out on the maidan, or military parade grounds and hold an open-air meeting. Sometimes as many as one to two hundred people gather. We preach Jesus Christ and Him crucified, and sing of His love, play the tambourines and sometimes take the portable organ, or the phonograph. At the close of the meeting Gospel portions are given out. We trust that much fruit shall be gathered for Jesus from these meetings.

We are having a very good response from the people in the villages. Recently some have manifested a desire to give their hearts to Jesus and have prayed as we have directed them, for they need to be taught how to pray to a God, whom they cannot see.

Will you each one continue to pray def-

initely that He shall send a mighty revival into this dark corner of the world that many may be saved before it be too late.

#### THE MISSION AT KIANG PU HSIEN

Sister Mae F. Mayo writes concerning her work and experience in China as follows:

"Almost a year ago conditions compelled us to leave our station at Kiang Pu Hsien, China. The months that preceded our departure were full of excitement since the war was all the time approaching nearer and nearer to our city. Kiang Pu Hsien was filled with soldiers and about 100 took possession of an Inn next door to us, but none were quartered in our compound. When we first heard they were coming we held a prayer meeting and definitely asked the Lord to protect our dwelling so that it was in answer to prayer alone that we were left in peace.

"The soldiers were a wild, dirty, half-clad, ill-fed, crowd with many ex-bandits among them and they were not any too particular concerning the rights of others.



Two of Our Juniors

One day they made a fire of straw in the donkey shed which caused the shed to take fire and for a time it looked as if our place would also be consumed, but again we prayed and again the Lord protected us. It was truly a year of deliverances for us and how precious His promises were in those trying days. At one time when the soldiers were looting the town, God spoke to my heart that passage, 'I will both lay me down in peace and sleep for thou Lord only makest me to dwell in safety.' After this I was able to go to bed and sleep in spite of the dangers which surrounded us.

"When we left our station on advice of the consul, we had no idea that we were not to return in a short time, and left practically everything in our house with the exception of our bedding and what could be carried in our suitcases. Our evangelist and his wife and the chapel keeper are still there and are carrying on the work. When the Southern soldiers took the town, they inquired who lived at our house. The local people said, 'She is a good woman and is kind to the poor. Do not harm her place or her

people.' Praise God! He has continued to protect our place and we understand that everything is just as we left it in spite of the fact that the soldiers have been in the town continuously.

"For a time our evangelist could not hold meetings in the chapel but during that period the native Christians gathered for prayer in one of the inner rooms and now they are again able to hold open services and many are coming to hear the Word of God's grace. The fact that our place has been preserved when so much property was destroyed in Nanking, which is only 15 miles away, has made a great impression on the people and they are realizing that our God is Hoh Shen (the Living God). A few years ago when the bandits nearly took the town, they said, 'If the bandits take the town and spare the mission, we will believe then that God is able to protect them—' I do praise God that He vindicated us in our trust and showed He was abundantly able to care for His own.

"Many would like us to return this spring, but they feel it is wiser for us to wait until the fall. The bandits are very bad near our place as well as in other parts of China, and many villages are absolutely deserted because of them. In one province they say the wild animals driven by hunger are entering the towns and attacking the people. China is suffering and it is hard to say what may happen although often it is the unexpected.

"We are most thankful that none of the girls in our Pentecostal schools have been harmed and as the Southern army advances, let us pray that God will protect our missionaries who are still on the field, our native Christians and our mission properties. In the picture are two of the Junior members of our mission. There are millions of needy souls in China, many of whom are really hungry for God. Pray the Lord of the harvest to thrust forth laborers."

#### A WAY TO HELP WITHOUT MONEY

We have recently prepared a Prayer Calendar so arranged that each day of the month a certain part of the great harvest field may be remembered and the names of the Pentecostal missionaries laboring in that particular part of the world were listed so that they may be mentioned separately before the throne of grace. By the end of the month if this plan is followed one will have prayed for all our General Council missionaries and many others also who are of like precious faith and in consequence will have helped to further the gospel throughout the whole world. These calendars may be obtained for ten cents. Send all orders to the Gospel Publishing House, 336 W. Pacific Street, Springfield, Missouri.

#### NOTICE

Some weeks ago an announcement was published to the effect that Miss Bernice Lee was leaving India for a furlough in this country. Owing to unavoidable circumstances, Sister Lee's return has been delayed so that she is still in India. Any offerings sent in for her will be forwarded to the field.

# In the Whitened Harvest Fields

Home Missionary News

## SHOWERS OF BLESSING

Evangelist G. W. Trisler writes: "Just closed a 3 weeks' revival at Oklahoma City, Okla., in which 23 were saved and 10 were baptized in the Holy Spirit. Ten were baptized in water and many sick were healed. We praise the Lord for the showers of blessing received."

## FORTY-FIVE SAVED

Evangelist Mamie E. Williams writes: "We have just closed a revival in Kissimmee, Fla. The saints had been meeting every morning for several months praying for God to move in a mighty way, so when we went there God was present in mighty power. Sinners were slain in the aisle, on the platform, and in the altar. Forty-five were gloriously saved or reclaimed, and 19 were baptized with the Holy Spirit and spoke in other tongues."

## TWENTY-ONE SAVED

Brother Wesley Goodwin, Okmulgee, Okla., writes: "Having been pastor here for about a year, we are glad to report that the Lord has sent us a good revival. Sister Lottie Wilcox was with us 5 weeks and the Lord saved 21 and baptized 5 in the Holy Spirit. Evangelist Clarence Gordon carried the meeting on another week and 4 others were saved, praise the Lord. Evangelist Gordon has accepted the pastorate; I have resigned and am helping Brother Fred Eiting in a revival near Okmulgee. Some have been saved."

## HELPFUL MINISTRY

District Superintendent James Hutsell writes from Slick, Okla., "We want to sound a note of praise to God for His blessings and the benefit we have received in this district through the ministry of Brother Harold H. Moss, Field Secretary. His ministry has been most effective; especially among our ministers. His outline teaching in homiletics was beneficially received by all the brethren. We want to recommend his teaching and ministry to those of other districts who have not had the privilege of hearing this helpful ministry, needed by many."

## CHURCHES CO-OPERATE

Pastor Dora E. Rawle writes from Bowie, Texas: "Our meeting April 8-29, under the leadership of Brother Floyd Hawkins and his coworker, Brother Bernice Robison, was a success. God's blessing was manifest in many ways. About 25 were saved or reclaimed, 1 received the Baptism in the Holy Spirit and some received the healing touch. The house was filled to its capacity almost every night, and there was a beautiful spirit of co-operation shown by the church people of the town. We had visitors from different parts of Oklahoma and Texas, among the number, several ministers. We expect the Lord to meet with us in another campaign in August."

## ON THE MOVE FOR GOD

Brother B. L. Hooper writes: "I accepted the work at Jennyland, Ark., last fall. We have had a 3 weeks' revival. Brother Noel Dodd of Muldrow, Okla., did the preaching. There were about 16 saved and 14 received the Baptism in the Holy Spirit. The work is on the move for God. We shall be glad for any of the Council brethren passing by to stop and preach for us."

## BAPTIST PREACHER HEALED

Pastor J. W. McCoy, Tyler, Tex., writes: "Evangelist Thomas M. Gray, of Poteau, Okla., has just closed a 2 weeks' meeting here. The city was stirred as never before for Pentecost. Our crowds were larger than they ever were in previous meetings. Ten were saved, 6 received the Baptism with the Holy Spirit, 5 reclaimed, 12 baptized in water. Fourteen names were added to the roster. A Baptist preacher who was paralyzed and who had broken his arm was healed of paralysis and the broken arm was healed instantly. He got out of bed and shouted the victory, telling the people he was healed. Any Council minister passing by will find a welcome."

## REVIVALS IN ILLINOIS

Pastor Richard Carmichael, Quincy, Ill., reports two meetings conducted by Evangelist Adele Carmichael: "The first meeting was held at West Point, Ill., in a Lutheran church donated free of charge. The people were very responsive and the church proved too small to accommodate the crowds that came nightly. The Methodist minister invited Mrs. Carmichael to transfer the meeting to his church as it was larger. However the kind offer was declined as she wanted to be absolutely free to preach the full Pentecostal doctrine. Several were saved and many accepted the full gospel and they are now begging for an Assembly of God church to be established there. Sister Carmichael has promised them a return campaign taking our large tent that seats 1,000 people as soon as the weather permits. From West Point, Mrs. Carmichael went to Plymouth, Ill., where the Christian church was given to her for a campaign. It has the largest seating capacity of any church in the city. There the people were even more responsive and the house was filled to capacity every night, and on Sunday nights scores were turned away unable to even find standing room. The preachers of the city were very kind, calling off their Sunday night services and attending Sister Carmichael's meeting in a body. The full gospel was stressed to the limit and the people were favorably impressed. Many desire an Assembly of God church there and we trust that we will be able to meet the need soon. We hope to preach the Pentecostal message in every city in a radius of fifty miles from our home station here in Quincy."

## SCHOOLHOUSE REVIVAL

Evangelist W. H. Wiedeman writes: "Just closed a 3 weeks' meeting near Edmond, Kans., at the Houston schoolhouse, where we met some devoted people anxious to obey God's Word. The Lord met with us in old-time power, and 6 received the Baptism with the Holy Spirit."

## A BLESSED REFRESHING

Pastor G. W. Payne, Bad Axe, Mich., writes: "We came here two years ago and held a tent meeting. As a result a few people took their stand for the full gospel message. For a long time we had no permanent place of worship, but through much prayer the Lord opened the way for us to get a good brick building with chapel and parsonage combined. We have just closed a 3 weeks' revival with Evangelist Loren B. Staats, of Blue Rock, Ohio, in charge. The prayer room was filled with earnest seekers tarrying for the Baptism in the Holy Spirit. A number came to the altar for salvation and 9 were gloriously saved—one being a Catholic, a man about 35 years of age. One received the Baptism according to Acts 2:4. We have had a blessed refreshing and we feel like pressing the battle for Jesus."

## ENLARGED QUARTERS

Pastor Willie Dunn, Dallas, Texas, writes: "God is blessing in our midst. Our Sunday school has grown from 58 to 155 since the first of the year. Our young people's band was small in number, some cold and backslidden. The saints came together in prayer, and in answer to prayer God sent Sister Durham with a burning passion to see the young folk saved. With Brother Durham as song leader the work among the young people was started by organizing a band of Christ's Ambassadors. Then believing Mark 11:24, we began a revival with Brother and Sister Duke in charge. The power fell in the good old-fashioned Pentecostal way. The evangelist, under the anointing of the Spirit, lifted up Jesus to the people and sinners came forward to the altar, some 21 receiving a 'born again' experience, and 15 received the Baptism in the Holy Spirit. Nine followed the Lord in water baptism. Since the revival, the church, believing it was time to move forward, voted to build a 38x50 front to our present building, which will give us ample space for our fast growing Sunday school and church."

## BRIEF MENTION

Secretary H. G. Flickinger, Drumright, Okla., reports a meeting conducted there by Brother T. K. Davis, in which 5 were saved and 3 baptized in the Holy Spirit.

Evangelist W. J. Blasingame, Grier, N. Mex., is working in a new field; he writes that interest is good and that there are many open doors for the full gospel.



Southwestern Bible School, Enid, Okla.

**SOUTHWESTERN BIBLE SCHOOL**

The Southwestern Bible School at Enid, Okla., now belongs to the Oklahoma District Council. Since the start made to have a school in Tulsa sometime ago, there has been an interest in a Bible school in the District. Now it has become a reality. The school, the past year, under the management of P. C. Nelson, president, and the present faculty has been a success, but we feel it will grow by leaps and bounds now, as we all feel a keen interest in it.

The school is located near the center of Enid, three blocks from the square. The building is a two-story brick; 75 feet square; has eight large rooms and some small ones. It would cost at least \$35,000 to erect the building. There is also a nice tabernacle 48x80 feet on the 300 feet facing the pavement. Also there is a government park one block away that will be a great advantage. The school building is not new but good, and the City architect says it will probably be standing when a lot of new buildings have gone down. At least we believe it will stand until Jesus comes. Some one may say there is no need of erecting a school, as Jesus is coming so soon, but yet He says, "Occupy till I come." Some may be afraid of our becoming too formal, but I found as I have visited this school several times, that they are learning how to let God have His way in their lives. I was surprised when I saw the way God was working with them. They have wonderful freedom and it is surprising how God deals with them in class; how the power and presence of God comes down. I have seen them weep in class and you can tell they feel something in their souls that is too deep and precious to tell, as they get the Word of God.

After much prayer and doing our best a settlement was reached between the factions at Enid and the entire property was deeded to the District Council. There were debts amounting to \$7,500.00 and we secured the property by taking up this obligation. There has been much work done

on the building, and more is needed. However, without any great cost 100 students can be taken care of. There are many who could not, or at least would not, think of going to C. B. I. because of the distance who will attend this school, and sometimes it is the boy or the girl of little means who makes a mighty worker for God.

Brother P. C. Nelson will continue as president of the school. The other members of the faculty will be announced in the bulletin that will be out the first of June. Terms on application. Send for a copy of the bulletin. Address Evangelist P. C. Nelson, 316 E. Cherokee St., Enid, Okla.—Glenn E. Millard, District Secretary and Treasurer.

**NOTICE.**—The present matron of the Missionary Rest Home, Chicago, has resigned and asks that all mail in connection with the Home be addressed to Mrs. Fannie Des Enfants, 1848 Bernice Ave., Chicago, Ill.

**NOTICE.**—Owing to high water in this section and other conditions, the revival to have begun here May 19, has been canceled.—R. A. Young, Cotton Plant, Ark.

**OPEN FOR CALLS.**—As evangelist. Any one desiring my services, address—Evangelist Einer Smestad, 322—2nd St., Cottage Grove, Ore.

**OPEN FOR CALLS.**—As pastor or evangelist. In the ministry six years. In full fellowship with General Council.—E. A. Jordan and wife, R. 1, Box 50, Orlando, Fla.

**OPEN FOR CALLS.**—As evangelist. Six years in Pentecost.—Evangelist R. V. Fyles, 503 Summit Ave. W., Fergus Falls, Minn.

**OPEN FOR CALLS.**—As evangelist or director of music. I am advised by our Florida state superintendent that several calls came to my address in his care which were forwarded to me by him but I only received one. Kindly address me, Box 866, St. Augustine, Fla.—W. F. McDade.

**NOTICE.**—Brother Charles J. Spellman, Director of Jewish Evangelistic Work and Tract Society, Los Angeles, Calif., is leaving for a northern tour, taking in California, Oregon, Washington and Canada. All pastors who wish to have Mr. Spellman stop for a few special meetings of fellowship, should write at once, expressing their desire in this respect. Mr. Spellman is a converted Hebrew, ordained, and holds credentials with the General Council. Address, The Jewish Evangelistic Work and Tract Society, 1509 W. Temple St., Los Angeles, Calif.

Send for a roll of Evangels No. 745; 100 copies for \$1.00; 25 copies 25 cents.

**WANTED.**—A small, used gospel tent.—L. C. Waggoner, 17, 17th St., Jamestown, N. Y.

**WANTED.**—The address of Rev. Geo. W. DeFord.—James F. Copley, Hinton, Okla.

**NOTICE.**—We have a mission here, but no pastor. Would be glad to have a good revival this summer if any one in fellowship with General Council feels led this way.—Mrs. W. M. Gallo-way, Box 286, Belen, New Mexico.

**NOTICE.**—"As It Was In the Days of Noah" and other timely gospel tracts sent free to those who will conscientiously distribute them. Enclose postage for mailing.—Manford Evans, Editor Advance-Standard, Sherburn, Minn.

**WANTED.**—Those wishing to donate old Pentecostal Evangels or Bibles or New Testaments, please send them to John Hoekstra, Milton, Wis. Evangels of any date, and Bibles or New Testaments (or parts of same) in any state of repair will be welcomed. If desired, they may be sent C. O. D.

**CONCORD, N. C.**—Beginning May 11, continuing 3 or 4 weeks, an evangelistic campaign will be conducted at Elizabeth Temple with A. Watson Argue in charge.

**FORT WORTH, TEX.**—A revival beginning June 10, at South Side Assembly of God, 1326 Jennings Ave., will be conducted by Brother and Sister F. J. Dake.—Pastor R. W. Griffin.

**KANSAS DISTRICT CAMP MEETINGS**  
Eastern camp, July 12-22; Southwestern, July 26-Aug. 5; Northwestern, Aug. 9-19. Speakers and locations will be announced later.—Fred Vogler, district superintendent.

**SAN FRANCISCO, CALIF.**—Beginning May 13, Evangelist J. R. Elsom, of Vancouver, B. C., will conduct a revival campaign for several weeks at Glad Tidings Tabernacle, 1441 Ellis St.—R. J. Craig, pastor.

**NOTICE.**—The six weeks' summer school of the Southwestern Bible School, Enid, Okla., will open June 4th. For further information address P. C. Nelson, president.

**McCRACKEN, KANS.**—Evangelistic campaign beginning June 3, to be conducted by B. H. Armes, Secretary Kansas District Council.—Pastor Albert W. Lawrence.

**FORT SMITH, ARK.**—Evangelist Meyer Tan Ditter and wife will conduct a revival at the Dodson Ave. church, located at South 12th St., and Dodson Ave., beginning May 30, continuing until June 10. Their mail will reach them at 1900 South "R" St., c/o C. A. Lasater, pastor.

**COFFEE SPRINGS, ALA.**—An evangelistic campaign will be held at Holloway Chapel 7 miles north of Coffee Springs, beginning May 27, to continue as long as the Lord leads, Chairman G. C. Courtney in charge. Everybody invited. For further information write, Pastor Louis Powell, Coffee Springs, Ala.

## Forthcoming Meetings

Spend your vacation at a camp meeting. Write ahead for tent or rooms, and cot accommodations. Take bedding and toilet articles with you. Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

**SANTA CRUZ, CALIF.**—Camp meeting July 1-31. For information write W. E. Coates, El Rio Auto Camp, Santa Cruz, Calif.—Ben F. Smith, pastor.

**WARSAW, IND.**—Camp meeting through the month of June beginning on the 1st, at Full Gospel Temple, 2234 E. Center St. Meals on freewill offering plan and rooms at reasonable rates—shop and street meetings in near-by towns. We are on street car line. Write early to Pastor Flora F. Miller, 2234 E. Center St.

**QUINCY, ILL.**—The State Rally of Christ's Ambassadors will meet at Bethel church of which Brother and Sister Carmichael are pastors, June 1-3, inclusive. Entertainment provided by assembly. For further particulars write Richard Carmichael, 839 S. 12th St., Quincy, Ill.—Elsie M. Baker.

**BENTON, ILL.**—Tabernacle revival May 20-June 17. Pastor Guy Phillips and his brother, Everett, will be in charge. We are building a tabernacle down town seating about 800 people. Dedication services Sunday night, May 20. If you live near Benton, drive over for a visit.—Pastor Guy Phillips.

**SIoux CITY, IOWA.**—Sister Hattie Hammond, of Williamsport, Md., will hold a 3 weeks' evangelistic campaign, beginning May, 6th. Brother Jamieson, of Chicago, Ill., will open a Bible school in the tabernacle June 1, continuing through the month, or longer. Those from out of town planning to attend the revival or the Bible school, please write Pastor Joseph Terlizzi, 1416 Rebecca St., Sioux City, Iowa.

**WESCOESVILLE, PA., CAMP.**—The Ninth Annual Pentecostal camp meeting of the Eastern District Council will convene at the camp grounds at Wescoesville, near Allentown, Pa., July 20 to August 12. Cottages are available for those booking early. Tents will be provided for all those unable to secure cottages. Further information can be obtained from the secretary, J. R. Flower, 825 Green Ridge Street, Scranton, Pa.

**OKMULGEE, OKLA.**—The Third Annual Convention of Christ's Ambassadors of Oklahoma, will convene, D. V. in Okmulgee, Okla., June 5-7. Preparations have been made for the local assembly to take care of all visiting members; everybody is welcome. We also want to extend a hearty invitation to Christ's Ambassadors of all the neighboring states, to be with us in this convention. For further information write Secretary Dovie Ray, Wellston, Okla.

**MUSKEGON, MICH.**—Evangelist Adolph Peterson, of Chicago, Ill., will conduct an evangelistic campaign at the Gospel Tabernacle, corner Central and Jacksboro Sts., May 27, to June 17, inclusive. Meetings every night except Monday at 7:45, Sunday at 3:00 p. m. Pastors and assemblies in this section are invited. Take Jackson Ave. bus to end of line and walk one block east.—Marcus Horness, pastor, 911 Southern Ave.

**NORTH BERGEN, N. J.**—The Annual Spring Convention of the Beulah Heights Pentecostal Church will be held at 4741 Hudson Blvd., May 20-30. Speakers will include Brother R. M. Shearer, Brother F. Burke, and Brother and Sister W. G. Smith. Young People's Rally, May 26 at 7:30 p. m. Missionary Day, May 27, when missionaries from China, Africa and other lands will speak. Bible School Graduation Exercises, May 30, at 2:45 p. m.—Rev. David Leigh, pastor.

**KINGSBURG, CALIF.**—Beginning May 6, continuing through June or longer, we will conduct special services in a spacious tent. Evangelist Kelso R. Glover will preach. Centrally located in the famous San Joaquin Valley on Golden State Highway and So. Pacific Ry. main line, we are 2 to 6 hours drive from the National Parks. Visitors from all points welcome. Low rate camping facilities. For further information address, Pastor E. V. Jemison, 1381 10th Ave.

**VACATION BIBLE SCHOOL, LACKAWANNA BIBLE INSTITUTE.**—The Pentecostal Assemblies of the Lackawanna and Wyoming Valleys, have combined to offer a vacation Bible study course from June 4 to August 31. The Bible Institute, located high on West Mountain, overlooking Scranton, offers unusual opportunities for rest, recuperation and spiritual help. Full information from the secretary, Ralph B. Thompson, P. O. Box 260, Scranton, Pa. The Bible Institute referred to above is not sponsored by the Eastern District but by local Assemblies of God.—J. R. Flower, President.

**HURON, S. D.**—The Blanche Brittain evangelistic party will conduct a two weeks' gospel tent campaign here, beginning May 27th.—W. E. Menzies, pastor.

**TOLEDO, OHIO.**—Evangelistic campaign will be conducted by Evangelist Loren B. Staats, June 3 to July 1, inclusive, at Bethel Tabernacle, Dorr Street and Lawrence Avenue. Services every afternoon and evening except Monday. Address Pastor Hermon L. Harvey, 840 Fernwood Ave., Toledo, Ohio.

**CANAAN, N. H.**—The next quarterly session of the New England District Council will be held in conjunction with a 3 days' convention, June, 1-3, at the Pentecostal Church, Sister Nettie Rowe, pastor. All preachers and delegates as well as a large representation from each assembly, are earnestly requested to be present and assist in completing plans for the summer campaign. The first service will be held June 1, 3:00 p. m., and the business session, June 2, 3:00 p. m.—R. H. Norton, secretary.

**SAN BERNARDINO, CALIF.**—On or about June 1, 1928, we will launch a large summer camp meeting. We expect to continue in this effort 3 or 4 months. The services of the Williamson evangelistic singers, of Denver, Colo., have been secured for the entire campaign. Everybody is invited to San Bernardino to stay as long as possible. Lodging accommodations will be secured for the outside public. The sick will be looked after by a committee. God has been graciously pouring out His Spirit upon this city; since Jan. 15, we have seen some one saved or filled with the Spirit at every service. Pray and come. We need some strong preachers to be used in the campaign as the Lord directs.—Pastor J. Edgar Freeman, 232 S. Arrowhead, San Bernardino, Calif.

**NORTHWEST DISTRICT CAMP MEETING**  
June 17 to July 15th will be held at the Big Tabernacle grounds, 82nd St. and Sandy Blvd., Portland, Ore. These meetings will be under the supervision of the Northwest District Council. Definite announcement of speakers later. The annual meeting of the Northwest District Council will be held in connection, June 19th to 23rd. There will be provided extended camping facilities both for those who have their own tents and those who wish to rent them. Also a number of good cabin camps are directly joining the Tabernacle, and will be available. Write for further information.—Frank Gray, District Superintendent, 2139 South "L" St., Tacoma, Wash. J. E. Rasmussen, Dist. Secretary, 808 West Spofford Ave., Spokane, Wash.

- FOREIGN MISSIONS CONTRIBUTIONS**  
May 4-10th, inclusive  
All personal offerings amount to \$1,453.09.
- 1.20 Bethel Chapel Assembly El Dorado Ark
  - 1.50 McCoy Assembly of God Wills Point Texas
  - 2.00 Christ's Ambassadors Young People's Class of Bay St Assembly Tampa Fla
  - 2.00 Assembly of God S S Chester Ill
  - 2.03 Faith Tab S S Sapulpa Okla
  - 2.35 Samson Assembly S S Samson Ala
  - 2.36 Pent'l S S Dexter Mo
  - 2.50 Assembly Mount Ayr Iowa
  - 2.50 Assembly Brashear Mo
  - 2.51 Assembly of God Pilot Point Texas
  - 2.55 Bowen St Assembly Tulsa Okla
  - 2.70 First Assembly of God Church Williamsville Mo
  - 2.75 Assembly of God S S Lawrence Kans
  - 2.84 Assembly of God S S First View Colo
  - 3.00 Assembly Marionville Mo
  - 3.00 Assembly New Castle Texas
  - 3.02 Assembly of God St Aubert Mo
  - 3.17 Assembly of God Church & S S Frankston Texas
  - 3.20 Junior Boys Class Goose Creek Texas
  - 3.21 Assembly Cozahoma Ark
  - 3.32 Assembly of God S S Pratt Kans
  - 3.35 Assembly of God Church Guthrie Okla
  - 4.00 Mission Band of Pent'l Assembly of God Midvale Ohio
  - 4.00 Assembly of God Church Sharon Okla
  - 4.07 Pent'l Assembly of God S S Elkton Mich
  - 4.11 Assembly of God Wright City Okla
  - 4.31 Faith Temple Kansas City Mo
  - 4.47 Pent'l S S Attica Kans
  - 4.62 Assembly Jasonville Ind
  - 4.73 Assembly of God S S Yoakum Texas
  - 4.95 Assembly of God S S Carthage Mo
  - 5.00 Woman's Missionary Council Houston Texas
  - 5.00 East Side Gospel Mission Davenport Iowa
  - 5.00 Assembly of God Chickasha Okla
  - 5.00 Pent'l Pilgrim S S Smoke Run Pa
  - 5.00 Assembly Winter Haven Fla
  - 5.00 Bascom Assembly Tyler Texas
  - 5.00 Assembly of God Sullivan Mo
  - 5.00 Pent'l Assembly Ione Oregon
  - 5.00 Four Fold Tab Young People Bellflower Calif
  - 5.00 Pent'l Prayer Meeting Inkerman Pa
  - 5.00 Women's Missionary Council of Magnolia Park Houston Texas
  - 5.00 Pent'l Assembly Willowbrook Calif
  - 5.00 Crusaders S S Class of Boys Four-Fold Gospel Church Battle Creek Mich
  - 5.00 Bethel Pent'l Assembly Cortland N Y
  - 5.00 Wynesboro Church Waynesboro Pa
  - 5.00 Full Gospel Rescue Mission Philadelphia Pa
  - 5.07 Pent'l Assembly S S Yale Okla
  - 5.13 Assembly Enid Okla

- 5.13 Sunday School Madison Ill
  - 5.36 Pent'l Church & S S Sachse Texas
  - 5.40 Assembly of God S S Dorrance Kans
  - 5.40 First Pent'l Church Ash Grove Mo
  - 5.50 Assembly of God S S Vincennes Ind
  - 6.00 Sunday School Jester Texas
  - 6.06 Assembly of God S S & Church Oswego Kans
  - 6.14 Assembly of God S S McCracken Kans
  - 6.40 Assembly of God Shawnee Okla
  - 6.50 Full Gospel S S Inglewood Calif
  - 6.54 Assembly of God Church & S S Puxico Mo
  - 6.60 Assembly Sumrall Miss
  - 6.63 Mt Zion S S Hamburg Iowa
  - 7.00 Trinity Pent'l Tab Lockhart Fla
  - 7.00 Assembly of God Trenton Mo
  - 7.10 Assembly of God S S Sedalia Mo
  - 7.33 Assembly of God S S Shawnee Okla
  - 7.37 Assembly of God S S Picher Okla
  - 7.51 Christ's Ambassadors Hill City Kans
  - 7.55 Assembly of God Chickasha Okla
  - 7.59 Miller Assembly & S S Hill City Kans
  - 7.76 S S Assembly Great Bend Kans
  - 7.83 Christ's Ambassadors Knoxville Ia
  - 8.00 Pent'l Church Paonia Colo
  - 8.50 Fair Grounds S S Fayetteville Ark
  - 8.50 Assembly of God Prichard Ala
  - 8.85 Pent'l S S Port Lavaca Texas
  - 9.00 Y P C Pent'l S S Hammond Ind
  - 9.22 Assembly Bazine Kans
  - 9.84 Assembly of God Church & S S Warrior Ala
  - 10.00 Young People of Pent'l Church Pitcairn Pa
  - 10.00 Christ's Ambassadors Springfield Mo
  - 10.66 Assembly Oakwood Okla
  - 11.23 Full Gospel Assembly S S Springheld Ill
  - 11.33 New Bethel S S Ft Smith Ark
  - 11.38 Assembly of God Brimson Mo
  - 11.75 Assembly of God Woodward Okla
  - 12.80 Sunday School of Marshall Assembly Tulsa Okla
  - 12.86 Elk St Assembly Eureka Springs Ark
  - 13.00 Assembly of God Church Coffeyville Kans
  - 13.50 Assembly of God Collinsville Okla
  - 13.89 Assembly of God S S Ottawa Kans
  - 14.72 Vine Pent'l Church Huntington Sta L I N Y
  - 15.00 Glad Tidings Assembly Pueblo Colo
  - 15.00 Assembly Roxbury Johnston Pa
  - 15.00 Full Gospel Assembly Ironton Minn
  - 15.00 Christ's Ambassadors Dallas Texas
  - 15.25 Eagle Bend Assembly Eagle Bend Minn
  - 15.50 Bethel Chapel Assembly Bethel Mo
  - 15.50 Glad Tidings Church & S S San Antonio Texas
  - 15.50 Assembly of God Nelsonville Mo
  - 16.00 Heights Assembly of God S S Houston Heights Texas
  - 16.00 Laurel St S S Indianapolis Ind
  - 16.45 Assembly of God Church Bartlesville Okla
  - 16.45 Assembly of God Vernon Texas
  - 18.00 Full Gospel Mission Sawtelle Calif
  - 19.62 Assembly Joplin Mo
  - 19.90 Glad Tidings Tab Assembly Roseville Calif
  - 20.00 Old-Fashioned Pent'l Gospel Church Jamaica L I N Y
  - 20.00 Kansas District Council
  - 20.80 Glad Tidings Tab Reading Pa
  - 21.00 Sunday School Mattoon Ill
  - 22.00 Assembly of God Cold Water Kans
  - 22.50 A Group of Friends Sister Bay Wis
  - 22.68 Assembly of God S S Excelsior Mo
  - 23.50 Assembly of God Church & S S Scranton Kans
  - 25.56 New Crichton Assembly Crichton Ala
  - 30.00 Millville Missionary Prayer Band Millvale N J
  - 31.45 Church of the Four Square Gospel & S S Long Branch N J
  - 32.35 Pent'l Gospel Hall Yonkers N Y
  - 33.00 Oak Park Holiness S S Tampa Fla
  - 34.65 Full Gospel Tab Meckling S Dak
  - 35.00 Full Gospel Tab Tulsa Okla
  - 36.16 Bethel Temple St Louis Mo
  - 42.00 Assembly of God S S Lawton Okla
  - 48.48 Glad Tidings Mission Everett Mass
  - 50.31 North Central District Council
  - 55.30 Assembly Mission Band Sherburn Minn
  - 58.42 Full Gospel Tab Cuyahoga Falls Ohio
  - 59.22 Assembly Latah Wash
  - 82.00 Full Gospel Tab S S 5th & Peoria Tulsa Okla
  - 131.98 Gospel Church & S S Youngstown Ohio
  - 200.00 Pent'l Assembly of God Scranton Pa
  - 248.00 Glad Tidings Temple & Bible Inst San Francisco Calif
  - 574.22 Bethel Temple Los Angeles Calif
  - 1379.23 Highway Mission Tabernacle Philadelphia Pa
- Total amount reported minus \$539.10 amount given direct and designated for expenses \$5,075.35  
Amount previously reported ..... 1,784.13
- Total amount to date ..... \$6,859.48

- HOME MISSIONS CONTRIBUTIONS**  
May 4-10th, inclusive
- .40 Mrs J H T Hutchinson Kans; .50 Mrs C E H Sageeay Okla; .50 Mrs J S Cottage Grove Ore; 1.00 P W H Plant City Fla; 1.00 A Friend Canton Ill; 1.00 A Friend Oxford Miss; 1.40 Assembly of God Chickasha Okla; 3.00 Mrs A S Nelsonville Mo; 3.35 L A Ardeola Mo; 5.00 Women's Missionary Council Houston Texas; 5.00 E J E Haines City Fla; 5.00 T B Perry Ia; 10.00 C T U Pawnee Rock Kans; 10.00 A Friend in Ga; 10.00 I S Brainerd Minn.
- Total amount reported ..... \$57.15  
Amount previously reported ..... 3.05
- Total amount to date ..... \$60.20

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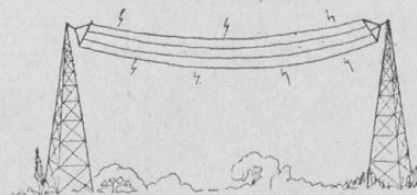
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