

FILE COPY

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD



FAITH TABERNACLE
(Southside Assembly of God)
Jacksonville, Florida

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Bracing for the Legionnaires

There is a "Back to God" campaign in the American Legion, but authorities are afraid it has not yet embraced all of the Legionnaires. President Eisenhower asked Congress for a special appropriation of \$103,000 to maintain "public order" in the District of Columbia when the American Legion holds its national convention there starting August 30.

New Church-Building Record Set During July

July was the biggest church-building month in American history, the Departments of Commerce and Labor reported. Religious groups spent \$51,000,000 during the month on construction of new church edifices and religious education buildings. The total for the first seven months of 1954 is 22% higher than for the same period last year.

Church Membership Soaring

During the past year, membership in American churches has continued to soar. There are now 94,842,845 members, according to the new Yearbook of American Churches, which is scheduled for publication next month. Six out of ten Americans now claim church membership. The number enrolled in Sunday or Sabbath schools increased 8.1% during the past year and now amounts to 35,389,466.

Congress Urged to Take Federal Religious Census

Congress has been urged to authorize the taking of a religious census in 1956 and to appropriate the necessary funds for the project. It was pointed out that the government sponsored a religious census in 1916, another in 1926, and a third in 1936, but after a census was begun in 1946 it was abandoned because of lack of interest in church circles.

Gifts from Heaven

A city bus is doing double duty as a Sunday School classroom at Austin, Minnesota. Enrollment for the adult Sunday School class at the local Assembly of God tripled and created a space problem. The pastor, Neil Parmer, went to the bus company and asked how much it would cost to charter a bus for use as a Sunday School classroom. Kenneth Kenfield, president of the Austin Bus Line, Inc., told the pastor the bus would be supplied free of charge as a community service.

Appropriately, the lesson for the first Sunday the classroom bus was in use was entitled, "Bread from Heaven."

Liquor on Canadian Trains

Church groups in Canada have protested to the Ontario Government over a recent order permitting the sale of liquor on transcontinental trains passing through the province. The railways already have licenses to serve liquor in three of Canada's ten provinces (Quebec, Nova Scotia, and British Columbia).

The Jews and the Bible

David Ben Gurion, former Prime Minister of Israel, is openly proposing that the World Zionist Organization become a "World Jewish Bible Society." He feels the supreme task now before the Zionists is to spread the knowledge and language of the Bible among the Jewish people. He thinks the Zionist movement now needs a new purpose and should concentrate on getting Jews awake to the prophetic aspect.

Soviets Launch New Drive Against Religion

Religion must be flourishing in Russia. The Soviets have launched a new drive against religious faith. *Pravda*, the official Communist Party organ, set off the campaign late in July, and many Soviet newspapers have followed suit. They are calling for an "educational" program to wipe out every trace of religious faith among the Russian people, and especially among youth. Soviet radio stations have been devoting much time to the broadcasting of atheistic lectures during recent weeks.

Hindu Temple in Oregon

A Hindu temple was dedicated at Scappoose, Oregon, last month. It will serve as a quiet retreat for the Vedanta Society of Portland. Taking part in the dedication rites on a hill overlooking the Columbia River Valley were Swami Prabhavanada of Hollywood, founder of the Portland group, and Swami Pravitranda of New York City.

This is the first Hindu temple in the Pacific Northwest. Will there be others, or will the Christian people of America tighten their ranks in the missionary crusade and be vigilant at home as well as abroad?

"Sitting on God's Doorstep"

Jacqueline Cochran, "first lady" of flying, thinks that the risks she has taken as an aviatrix have paid off. She says:

"Why does a woman with a fine family and a business go on risking her life for twenty years? For an answer you have to climb 50,000 feet on a bright summer day. Up, up, up you go until the sky is deep blue, like the vesper hour of the

evening. For a fleet moment, you're the last person on earth. Then you glance up, and—look! Thousands of stars are winking down at you, at noon on a sunshiny day! Then you know you're not alone at all. There's Someone up there with you, peeping over your shoulder at the control panel. That's where I found my answer. To sit for a moment on the doorstep of God's heaven, isn't it worth the risk?"

Flying Missionary's Ingenuity

Trail a canvas bag behind your plane on a 1,500 foot rope, circle at 600 feet, and you have a new air-to-ground delivery system. This radical yet amazingly simple technique was demonstrated recently at a small airport near Chicago.

A "bush pilot" missionary in the jungles of Ecuador, South America, has used this device a good deal in his work.

The rope, with the canvas bag or "bucket" at the end of it, trails horizontally until the pilot begins to circle. As he circles the bucket spirals down and finally lands gently on the ground where it will remain as long as the plane circles. Supplies may be either delivered or picked up by this method. It is even possible to lower a magnetic telephone in the bucket and carry on an air-to-ground conversation with isolated missionaries in the jungle.

Detroit Newspaper Suppresses Protestant Teaching

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

A full page was purchased in *The Detroit News* setting forth the Biblical teaching on worship and on the character of Mary, the mother of Christ. No sooner had the first edition been printed than the ad was "killed." The check given in payment was returned with apologies from the newspaper management.

It is reported that the same newspaper has published doctrinal advertisements for the Knights of Columbus in which the claims of the Roman Catholic Church were presented. Yet the management had only apologies to offer to the Protestants who sought to buy space to present the other side of the story.

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

If you have grown discouraged in seeking the Baptism, this message is for you

"Receive Ye the Holy Ghost"

John 20:22

J. Roswell Flower

GENERAL SECRETARY, ASSEMBLIES OF GOD

DURING THE PAST FIFTY YEARS, THOUSANDS upon thousands of sincere followers of the Lord Jesus Christ have sought for and obtained an experience which has been termed "the baptism in the Holy Ghost," this Baptism being evidenced by a fullness of divine blessing which has overflowed in inspirational utterance in another tongue. Both speaking in tongues and prophecy have been common effects of this Baptism. Not only in America, but in every continent, movements of gigantic proportions have appeared—this Pentecostal revival has encircled the world. All of these groups hold tenaciously to the position that the speaking in other tongues is the initial evidence of the Baptism in the Holy Ghost.

There is no longer a need to defend the Movement, for its growth, evangelism, and missionary spirit provide its own defense. There has been no diminishing of the zeal for the salvation of souls which characterized the movement in its early days. Actually, that zeal has increased with intensity and purpose through the years.

Hundreds of thousands have experienced this Baptism in the Holy Spirit. However, there are many others in the Movement who are well indoctrinated and who believe there is a Baptism in the Holy Spirit for all believers in Christ, but who have never received the experience personally. This article is written with the express purpose of helping such believers into an active faith for a personal realization of the "promise."

Everyone who is familiar with the New Testament is aware that there were two features emphasized in the apostolic message. First, hearers of the Word were challenged to believe on the Lord Jesus Christ as Saviour and Lord. Second, believers were urged to receive the Holy Ghost, not as a witness to their salvation but as a definite part of their inheritance in Christ. It is conceded that every "born again" believer in Christ is a recipient of the Holy Spirit, who witnesses to sonship (Rom. 8:16), but it is also evident in the Scriptures that believers in Christ are expected to receive the Holy Ghost in a particular, definite, personal way, subsequent to their acceptance of Christ as Saviour.

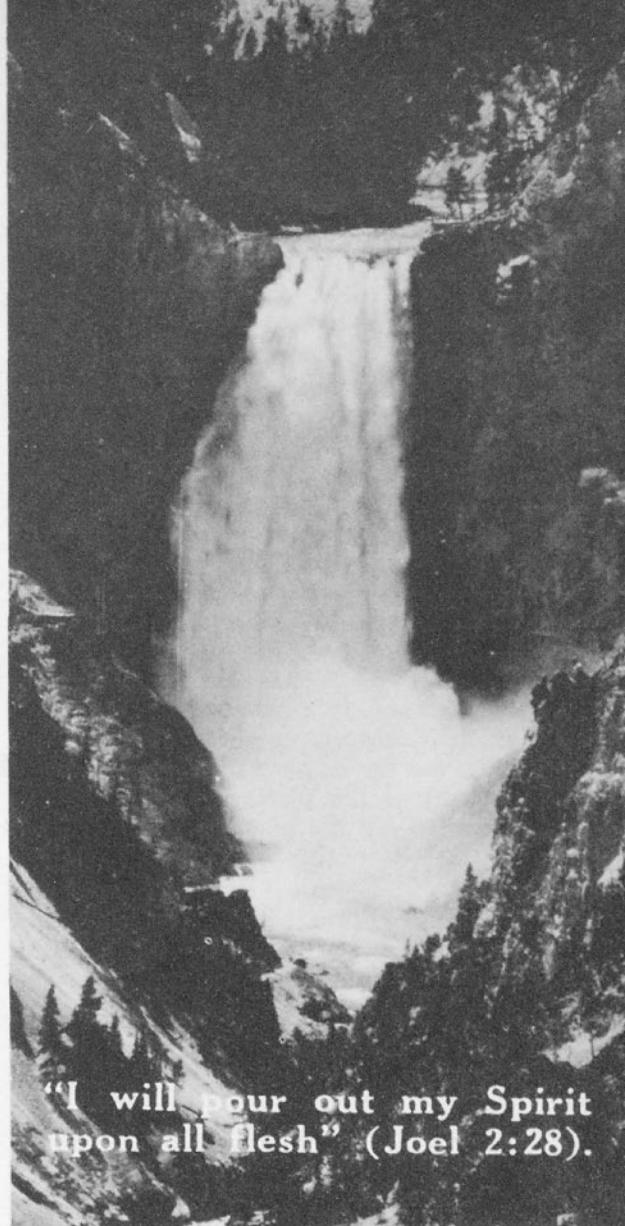
This distinction was demonstrated when the Church sent the apostles Peter and John to Samaria, following the great revival under the ministry of Philip. "For as yet he [the Holy Spirit] was fallen upon none of them: only they were baptized in the name of the Lord Jesus" (Acts 8:16).

The experience of the believers in Samaria is comparable to the experience of thousands upon thousands in great revival movements down through the ages. But the apostles were not content with the knowledge that these converts had accepted Christ as Saviour. They themselves had experienced an endowment of divine power when they received the Spirit, and they evidently believed that this Holy Ghost power was the normal experience of every New Testament believer. They therefore laid their hands upon the Samaritan believers, who then received the Holy Ghost (Acts 8:17).

Immediately the Spirit manifested Himself, so that Simon the sorcerer envied the potentialities which were so definitely demonstrated. This incident shows clearly that there is a difference between the abiding of the Holy Spirit in the believer, beginning in the new birth, and the "falling upon" of the Holy Spirit in an endowment of power. This and other similar incidents in the Book of Acts lead to the conclusion that the Baptism in the Holy Spirit was the normal experience of the New Testament believer, and should be the normal experience of the believer today (Acts 2:38, 39).

THE GIFT OF THE SPIRIT

If the Spirit-filled life is the normal experience of the New Testament believer, then every born-again child of God should be filled with the Spirit in accordance with the pattern set forth in Acts. That there were believers in the Early Church who were not filled with the Spirit is shown by the admonition of the apostle Paul to the Ephesian Christians, "Be filled with the Spirit." However, there is no valid reason why all believers should not be filled with the Spirit, for the Holy Spirit is the divine gift to be imparted to all who ask for Him (Luke 11:13). It was the con-



"I will pour out my Spirit upon all flesh" (Joel 2:28).

cern of the Lord Jesus that His followers should receive the gift of the Spirit shortly after His ascension; so He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

The Holy Spirit is definitely referred to in the Scriptures as a gift (Luke 11:13). The prerogative for the giving of the Holy Spirit was reserved to the authority of the Lord Jesus Christ (John 15:26). The sending of the Spirit was reserved for a definite time, following the glorification of Christ (John 7:39). On the Day of Pentecost, after the outpouring of the Holy Spirit upon the waiting disciples, the apostle Peter declared, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the [i.e., the promised] Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). The gift of the Holy Spirit is therefore the normal heritage of all believers in Christ, and the promise goes far beyond the simple witness of the Spirit in the heart of the believer to his acceptance with God.

(Continued on page nine)

What Shall I Ask?

T. E. Hollingsworth

LOOKING THROUGH THE WINDOW OF the Scriptures you will see a very intimate scene. A young girl, who has met the approbation of the world, now seeks the counsel of her mother. Without doubt this is the climax of training and study on her part. She approaches her mother with the feeling of a job well done. Now she is at the portal of all that the heart of a worldly girl her age could ask. She had been called to display her talent before the royal court. Undoubtedly at the close of her performance when the king was so lavish with his praise, she thought of the places her victory could take her—all the places she had wanted to see—Corinth, Athens, and finally Rome.

Behind the life of this talented child there are serious things to consider. She was the victim of a broken home. She had been brought up in the careless ways of a godless father and mother, who were separated while she was still quite young, and was now enjoying the indulgence of a doting stepfather. Her slightest whim was law, and now as the king sat at meat with his lords, he made a very dangerous vow. "He sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom" (Mark 6:23).

These were days of great revival in Israel. John the Baptist, under rich anointing, was leading people into a new and wonderful relationship with God. His doctrines were straight and uncompromising. His message was so packed with zeal that many who went out to see him from curiosity were won by his God-anointed persuasion. His simplicity reminded them of days their forefathers spoke about—when Elijah, Jeremiah and other prophets preached among them. The king was curious to see and hear this young man who had come out of almost complete oblivion to be one of the greatest religious leaders of his day. His converts numbered into the thousands, and he preached concerning One who was to come and baptize them with a new Baptism.

Stirred by rumors of this rugged evangelist, the king had sent for John and had given him audience in the palace. There, in the midst of court splendor, this faithful messenger of God dared

preach the simple message of righteousness and holiness to a king living in sin. The words stung with conviction, and Herod would have listened to the warning; but his wife, Herodias, was filled with fury at this open exposure of their sin. To satisfy her desire for revenge the king had John imprisoned, but Herodias secretly waited the day when that condemning voice would be silenced forever.

It was the king's birthday, and at the lavish feast the royal guests were entertained by a beautiful dancer, the daughter of Herodias. "Ask anything you will," the king rashly promised her, "and I will grant it." Quickly she ran to her mother, and relating the king's promise said, "What shall I ask?"

We need to consider this question, because it strikes a strange but similar counterpart with the present. This is a day when broken homes are very common. We have come through a period of great prosperity, when sacrifice for Christ's sake is almost unheard of so far as material things are concerned. Divorce and delinquency seem to have joined forces to overthrow decency and morality. Mixed marriages have produced a generation who have had little if any teaching that produces firm convictions. Modernism has raised its ugly head to counter-attack the advance of Bible preaching.

At a time when the world offers unlimited possibilities to our youth, they come with the question of this young girl of Bible times, "What shall I ask?" This mother could have given an answer that would have meant her daughter's eternal salvation. She could have said, "Daughter, ask that this preacher be released, to go out again and preach the Kingdom of God. Go and hear him and surrender your life to God. Ask that the youth of the nation be gathered to hear his timely messages. Daughter, choose the right way." Instead, because of the sting of conviction, she sought to silence that voice forever. She decreed death to the one who could have led her to righteousness and peace.

How many are the homes where the voice and influence of a man of God has been silenced by an idle word, by a petty criticism, by unkind, belittling comment, or by repetition of trivialities that really amount to untrue gossip. The one voice to which they should listen has been silenced because Mom may not like straight preaching and Dad is careless in the life he lives. So many things have

a bearing on the answer that we are giving our children.

It is commendable that the young woman thought of her mother and, when confronted with so great a decision, would confide in her. But what a lamentable situation it is when the one who should have been able to give wise counsel and advice, was steeped in lust, jealousy, and hate so deeply that her heart could produce nothing but anger and murder.

Let me ask: What would you ask for your son or daughter? Perhaps we should make that question more direct: What are you asking for your son or daughter? The highest salary, the best clothes, the gayest company, the finest school, a home where people of importance live, a life of ease and luxury?

Young person, what are you asking? My mind goes back to a young missionary friend of mine named Oren Munger. Sitting at the dinner table one day at the Mission station in Guatemala, we received a telegram that Oren was in need of a rest. He wanted to spend a few weeks with us, to recuperate in the more favorable climate of beautiful Guatemala City. We immediately told them to come. As I sent the telegram, I asked myself, "Why is a talented young man like Oren Munger throwing his life away down in the jungles of Nicaragua?" When Oren Munger played the piano and sang, he produced music that was in demand by some of our largest congregations in



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The author resigned the pastorate at Faith Tabernacle, Tulsa, Okla. a few months ago to become pastor at Highway Tabernacle, Youngstown, Ohio.

America. Now, after years in this disease-infested jungle, he was ill. Upon receiving my invitation to come, he wired back that before they could come he had to make one more trip up into the interior. It was while on that trip that he contracted the illness that finally took his life.

Did Oren ask the wrong thing? Did he make a wrong choice? There will be many heathen from Central America in heaven who will answer that question for you. They will tell you that he was instrumental in opening up the way for them to leave their heathen darkness and find the true light. His choice was God's way.

On the other hand, we were acquainted with a young woman who, when answering the same question, demanded the bright lights. She wanted to drain every drop from the cup of worldly pleasure. Her life could be described as one gay round of parties, dates, indulgences, and pleasures. Her money was spent for fine clothes. She gave little thought to eternal things. While she was on a joy ride with a fast crowd, the car went out of control—she was found lying by the side of the highway with a broken back. To the pleadings of her mother and friends, the doctor only shook his head and sent her home to wait for death.

Did she make the right choice?

Both these young people were taken at a very early age, yet we can well answer the question, "Which one made the right choice?"

"What shall I ask?" The words of an old hymn bring the answer:

I do not ask for diadem or scepter,
I do not seek for worldly joy or fame;
I only ask to follow my Redeemer
And tell abroad the wonders of his name.

GRANDEST OF ALL

I have seen the headlight of a giant engine rushing onward through the darkness heedless of opposition and fearless of danger. I have seen the lightning at midnight leap athwart a stormswept sky, splintering chaotic darkness with flashing beams of light until all the heavens glittered like the midnight sun.

I know this was grand, but the grandest thing this side of the light that flows from God Almighty's throne is the blessed benediction of a human life that spends itself in forgetful service for a broken-hearted world and finds its home at last in the bosom of an everlasting God.—John Temple Graves.

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay."
—Thompson



A scene in the Congo—by Burton

A Sorceress Finds Christ

A True Story by Phyllis M. Lee

KONGOLO WAS BROUGHT UP IN A home where witchcraft was implicitly believed, and where all the taboos allied with witchcraft were devoutly practiced. She and her brothers and sisters had always worn charms; and if sickness came her parents were soon off to the witch-doctors, seeking fresh charms, buying new amulets, and paying to find out which enemy had caused the sickness.

So Kongolo grew to be 14 years of age, a staunch believer in the witch doctor and his craft. At that age she was married to a young fellow who had been chosen for her by her parents. The young man, when only a lad, had confessed Jesus as his Saviour, but the persecution in the home was so strong and the threats and curses so awful that he had denied his faith and, to please his parents, had dabbled again in charms.

Kongolo and he had been married only a few months when she discovered that she possessed some strange oracular powers. Some women who had wanted to go to a witch doctor for advice had been speaking to her and she found that she could tell them just what had happened. The women were astonished, and finding that no one had communicated to Kongolo any of the said happenings, they soon spread abroad that she was possessed of a spirit. The local witch doctors sent for her, and finding the truth of the statement they taught her many things and initiated her into their craft. Before Kongolo was 15 years old she was a confirmed sorceress.

She soon became the outstanding witch doctor in the "Bahungwe" society. Her power was certainly uncanny, and as a result men and women traveled far to consult her, to buy charms from her, to have their fortunes told, to find out who their enemies were. Sheep and goats, fowls, money and clothes, poured into the home, and so the young couple had almost everything they wanted. The husband was tremendously pleased. He was respected and honored; even the old men and women kowtowed to him. It was better to be on the right side of Kongolo and her husband, they thought.

Then the revival came in the Congo. Their village was blessed with a large share of it. Kongolo's husband felt drawn to the meetings, and before long he had returned to the Lord. But what a problem he had to face now! His wife—a powerful witch doctor; his home—the venue of witch doctors, and the center of witchcraft and sin. Kongolo used all her powers to draw him back, but without avail. He sought and received the baptism of the Holy Spirit, and this gave him power to stand. But he needed to keep very close to the Lord.

Every now and again, Kongolo would be "taken" by the spirit. When she became "possessed" she would fall on the floor, muttering and chattering and performing antics. Then working herself up to a frenzy she would throw off all her clothes, and run naked and screaming down to her special haunt in the forest.

(Continued on page nine)

REVIVAL IN CHILE

Mrs. John C. Jackson

"I WAS HEALED OF CANCER!" "God healed me after twenty years of blindness!"

These and hundreds of other big placards carried by happy, smiling people adorned the gigantic parade that made its way through the city streets. Spectators stared in wide-eyed wonder at the testimonies and countless scriptures on the posters that the paraders were holding high in the air. Voices were raised in concerted song causing passersby to remark, "Whoever thought there were so many 'evangelicos' in Chile!"

The mammoth parade marked the end of the second great healing campaign held in Santiago within the last two years. The "evangelicos" have made an impression on Chile that will last forever, we believe.

Just as in the first campaign, the meetings were not without religious opposition. The authorities tried hard to stop the meetings, even to the point of organizing a city-wide bus strike. Both in the former and in the latter campaigns their attempts failed pitifully proving that for the present at least Chile is blessed with religious freedom.

Since the revival it is not hard to start a conversation with sinners. About the

only thing one needs to do is to remark, "Do you remember reading in the papers about the salvation and healing meetings held by Pastor Erickson or Pastor Osborn?" The sinner's face lights up with eagerness to talk about it—if nothing else, to satisfy his curiosity as to whether everything he read in the newspapers was true. It has happened frequently that many unsaved people have been drawn to our services simply through personal testimony of this kind.

New faces are seen in church every week. Sometimes we find that people are going from one church to another looking for one that will preach what the *pastor en el parque* (pastor in the park) told them to believe. Ritualistic and modernistic churches are finding it difficult to keep their people. Now that Chile has had a definite evidence of what spiritual men can do, the people are not satisfied to return to the same rituals and ceremonies. At the end of our latter campaign a list of churches was handed out to the people. Some of the modernistic churches co-operating with the campaign had their names on the list. When any converts go back to these churches and find that they are not preaching the message that reminds them of the healing



Mr. and Mrs. DeForrest Hasch, missionaries to Liberia, West Africa, who sailed on July 28 for another term of service abroad.

meetings, they consult the church directory until they find one that satisfies them. As a result, many of our churches are seeing new people joining to stay.

One of the lasting results of the revivals in Santiago is the new Bible school. For years it had been our dream to have a Bible school but it was not until revival came that action in that direction became imperative. New young people were coming hungrily seeking knowledge of God's Word and the Bible school had to be opened without further delay.

This is the second year of the Bible school and twenty-one young people are earnestly preparing for the full gospel ministry.

Revival Spreads in Dominican Republic

Mr. and Mrs. Robert Turnbull of the Dominican Republic write: "After the first night or two of our revival meetings in La Romana, the people began gathering at the church as early as 5:30. The showers of blessing fell and one woman was healed of a fractured shoulder. How the people shouted and praised the Lord as she raised her arm above her head! When the invitation was given seventy-five came forward and stood at the



front making a public confession of Christ as their Saviour. The spirit of revival seems to be prevailing in many churches as people are awakening to their need of God."

The picture shows the workers preaching from the porch of the church building. Stanley MacPherson did the preaching and Robert Turnbull served as his interpreter.

Chile's Instituto Biblico

"Despiertense! (Wake up!) Ya son las seis! (It is six o'clock!)"

Excited laughter greeted the deafening clatter of the unique school gong (a spoon beaten against the bottom of a tin pan). Happy voices could be heard as students prepared for the first day of Bible School.

The opening service of the Bible School had been held the night before, so parents and relatives (saved or unsaved) had gathered, together with the church people, to see what this *Instituto Biblico* would be like. That night, April 27, the faces of the students, seven girls and six boys, radiated happiness.

Knowing that none of them had an inkling of what Bible School was like, I wondered if they would still be as happy later on. True, they expected to study and work, but the details of school life were not known to them. Would the Arab millionaire's son (who had been

saved during Brother Erickson's campaign and who had come to school against his unsaved family's wishes) be willing to mop floors and peel vegetables? Would this other one balk at feeding the animals, or that one at washing dishes? Would three or four students in each room get along together? Would some want to quit after finding out what work and study really were? We prayed it would not be so!

Now, three months later, we know. They work and like it. They study and enjoy it! They get along together and are happy.

The churches have already noticed the difference. The song leaders are more confident; testimonies ring out joyously and inspiringly; the messages of the students have deeper meaning. We have high hopes for them all.

The students come from homes ranging from wealth to stark poverty. Most of them are very poor, it is true, but the few that are better off show a humble spirit.

Our churches have sponsored the school. Though poverty is rampant in Chile and only a few of the church people live comfortably, yet the way they sacrifice for the school has often brought tears to our eyes. One night, having previously announced there would be a food march for the Bible School, it would have been appropriate to have sung, "Bringing in the food," as people brought beans, rice, sugar and all the staple foods, and laid them at the altar. Our young people's group worked for several months raising money to buy dishes and pots and pans. "I'll buy a glass!" or "I'll give a plate!" were familiar words—and buy them they did.

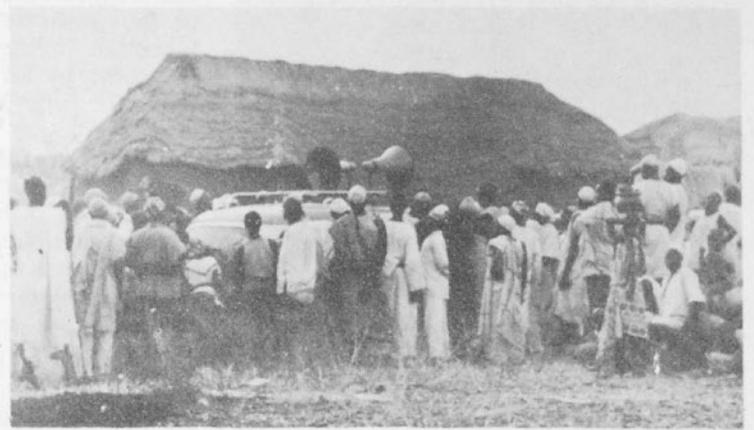
Brother and Sister Everett Devine are in charge of the school and are doing an excellent job. The Devines, Frank Doleshal, and we are the teachers this year. It has been rewarding to see wrongs made right, problems solved and characters in blossom as the Spirit of God worked in the students' lives.

It took several months to locate the building which we now use for a Bible School. At present we are renting, but plans are being laid to buy this property. We know you will rejoice with us that the long-dreamed-of Bible School for Chile has been realized. We only ask that you pray with us that Chile may be won to Christ through these students who are being trained for the ministry.

Send all foreign missionary offerings to:
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

Loud-speakers Do the Job in Nigeria

Ralph and Velma Cobb write from Nigeria, W. Africa: "One of our many problems here in northern Nigeria is to get the gospel to the Moslems, especially the women. The wives are not allowed to leave the walls of their compound and so they never have a chance to hear the gospel even if they want to. We therefore take the car with the public-address system, place the loud-speakers on top, and go to the different villages. The message is heard clearly for a distance of half a mile, and reaches



the women inside the compounds. Many have become believers but they are so bound with customs that it is hard for them to break away. Please pray for the Moslems in this part of the world."

Need \$1,000 for Church in Peru

Elaine Daniels writes: "Our new church is about half finished, as you will see in the picture, but we cannot use it until we have the aluminum for the roof, and the cement for the floor. It will take about \$1,000 to make the building at all usable."

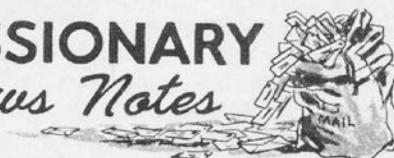
There is an urgent need for finances here at Ica, Peru. As Miss Daniels says in her letter, the congregation must go ahead with its new building since the old building is beyond all hope of renovation. They have been trying to hold Sunday School classes in the old building, but the walls are so badly cracked they are a menace to the children, especially if even a slight earthquake should strike the area. If that should occur the roof would fall in without a doubt, because the cracks in the walls are about an inch wide already!



In the meantime work is at a standstill until interested people in America will take the burden and supply the needed \$1,000. The local Peruvian brethren are giving all they possible can but it is beyond their means to finance such a building.

Please send all contributions toward the completing of this building marked, "Ica, Peru Church," c/o Noel Perkin, 434 West Pacific Street, Springfield 1, Missouri.

MISSIONARY *News Notes*



Ellen Esler has arrived in the United States from India. Her address is: c/o J. D. Robinson, 206 Greenwood Drive, Bridgeville, Pa.

The James Modder family has arrived safely in Landour, India.

* * *

Paul David was born on July 24 to Mr. and Mrs. Arthur Bauer of Lima, Peru.

* * *

Esther May was born on July 9 to Mr. and Mrs. Frank Doleshal of Santiago, Chile.

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

JOSHUA'S LAST CAMPAIGN

Lesson for September 5

Joshua 11:1, 4-8, 15, 16, 23.

Godlessness may seem to triumph for a time, but in the end righteousness will be victorious. No doubt the armies of Israel were somewhat frightened when they realized the extent of the territory they must conquer and the strength of the armies that were arrayed against them; and the Canaanites themselves felt that victory for their side was certain. But God fought for Israel, and eventually His people conquered the whole land.

First, there was Adoni-zedec, king of Jerusalem, who aroused the spirits of others to join with him against Israel (ch. 10:1-5). Then came Jabin, king of Hazor, with those who assisted him (ch. 11:1-4). The encampment of Israel was at Gilgal (ch. 10:43), in the south of the land. Adoni-zedec and his confederates were from the central and south of Canaan. Jabin led forces from the north after Adoni-zedec had been defeated. By the help of God Joshua was able to prevail against all these armies of Canaan. All the land was conquered from the land of Seir on the south to Mount Herman on the north (ch. 11:16, 17).

1. FORMIDABLE ENEMIES

a. *Character of the Enemies.* Unless proper explanation were given, a person reading the account concerning the conquest of Canaan might look upon it as a cruel triumph of strength to which God gave His sanction and His destructive presence. Careful study of the Word reveals, however, that there were reasons why God approved the conquest. Before Israel entered the land, God had assured them, "All the inhabitants of Canaan shall melt away" (Ex. 15:15). The reason for this was that their sin had made them ripe for judgment. Israel was warned that when they occupied the land they were not to live like the people of Canaan (Lev. 18:3). The Israelites did enter upon a general conquest when they arrived in Canaan. However, they did not destroy all the inhabitants. The people who remained became "pricks in their eyes, and thorns in their sides" (Num. 33:55). History shows that this failure to destroy all the people finally influenced Israel into idolatry, even to the sacrificing of their children to idols (Psa. 106:34-38). Those who show a little kindness to sin will finally be overthrown by it.

b. *Power of the Enemies.* The people encountered by Israel in Canaan were so strong that if God had not helped Israel they never could have prevailed. Let no one underestimate the powerful influences of the world and its master, Satan. The Christian believer who thinks he can overcome by his strength is certain to be defeated. We wrestle against such formidable foes as "principalities, . . . powers, . . . rulers of the darkness of this world, . . . spiritual wickedness in high places" (Eph. 6:12). If we are to defeat this Satanic combination, we must not only be willing to fight, but we must also be prayer warriors (Eph. 6:18), for without the Lord we can do nothing.

c. *The Final Defeat of Israel.* God called Israel to complete separation from the worship and practices of the people who lived about them. In this way they were to be true witnesses to the one true God, in the midst of idolatry. Perhaps the real beginning of the Israelites' defeat came when they cried, "Now make us a king to judge us like all the nations" (1 Sam. 8:5). After this decision the people became more and more like the godless nations about them (2 Kings 17:7, 8). When the Church begins to walk with the world its spiritual influence wanes, finally to be lost in a mixture of worldliness and formal religious profession.

2. VICTORY THROUGH GOD'S POWER

a. *Conquering Canaan.* When the army of Israel went against Ai without the presence of God, they lost the battle. But when He went with them, they were successful. The greater the difficulties which the Israelites faced, the greater was God manifest until, finally, even the sun stood still so that they might gain a great triumph.

b. *Conquering Spiritual Canaan.* What the conquest of Canaan was to Israel, the battle against Satan is to the Church. Moses, who represented the law, could not take the people over the Jordan into the promised land. Joshua, who represents grace, was able to do this. Through the grace of our Lord Jesus we have been chosen (Eph. 1:4), redeemed (v. 7), and given an inheritance (v. 11). Our position is in the heavens, which means the blessing of heavenly things (Eph. 2:6). We have gained many precious victories, but as yet our enemies are not all subdued. It is in our spiritual life and in our contest for spiritual advancement and holiness of living that we find ourselves

wrestling against principalities and powers in the heavenlies.

Canaan was not heaven, but it well sets forth the battles which we must fight for complete triumph in the spiritual life. It was "by little and little" that God would drive out the foes (Ex. 23:30). All the land belonged to Israel, for God had definitely promised, "The land . . . I do give to them" (Joshua 1:2). Then He prescribed the manner by which it was to be possessed: "Every place that the sole of your foot shall tread upon, that have I given unto you" (v. 3). It is one thing to have God's promise, but it is something else to take possession of that which is included in that promise. God could have given Israel a single victory which would have ridded the land of Canaanites. He planned, instead, that they should take the land little by little, "lest the beasts of the field increase" upon it (Deut. 7:22). Were there no spiritual conflicts, believers would become soft; and when the saints are "at ease in Zion," the wild beasts multiply rapidly. In our spiritual life the beasts may well represent those injurious things which would devour our spiritual inheritance.

3. OBEDIENCE AND BLESSING

a. *Joshua's Obedience.* "As the Lord commanded Moses . . . so did Joshua" (ch. 11:15). He fully obeyed the Lord. Nothing was left undone that God had commanded Moses. Though Moses was gone, the instructions which he had left were honored and obeyed. Jesus is gone back to heaven, but we have His commandments, which are written in the Word. How obedient are we?

OUR JOSHUA



* Jesus

b. *Joshua's Blessing.* Because Joshua was obedient, God prospered him. Whether the enemies were united foes, giants from the hills, residents in cities, or dwellers in the valley of Lebanon, "all their kings he took, and smote them, and slew them" (vv. 16, 17). It was no easy victory, for "Joshua made war a long time with all those kings" (v. 18). All who win against Satan must prepare for many a battle, but they have the assurance that God will be with them.

THIS WEEK'S LESSON

A Miracle in the Heavens (lesson for Sunday, August 29). Lesson text: Joshua 10:7-14, 24, 25.

Sorceress Finds Christ

(Continued from page five)

Her special cronies would run after her, and there would follow a proper orgy. New charms would be concocted, sorcery and witchcraft practiced, curses "thrown," awful prophecies and threats uttered. After it all, there would be a time of drinking, dancing, and debauchery.

These times of "possession" were becoming more and more frequent. The husband was very distressed. He said that he often felt the house surging with demon power. What could he do? Nothing. But God could do what he couldn't. He begged the Christians to pray. The church was a big one, and what's more, nearly every Christian was filled with the Holy Spirit.

They began to pray; they groaned in prayer; they fasted and prayed. They realized that what Christ said was true: "This kind goeth not out but by prayer and fasting." This kind of prayer is always answered. God began to work.

Just at this time Kongolo's mother had a little quarrel with her father, and as native women often do, she had run off without a word. Nobody bothered. She would be back in a few days, or her husband would fetch her, and peace would reign again. But she didn't come back; and inquiries made at her relatives' homes failed to locate her. The husband and children began to get worried. What about Kongolo's oracular powers? Even she failed to locate her missing mother.

Kongolo's husband saw his opportunity. "Now if you were a Christian," he said, "we could pray about this, and God would show us where your mother is."

"Well, if your God can show me where my mother is I will go to the meeting with you next Sunday."

"All right, I'll pray. Shut your eyes."

And there, in that devil's den, with his witch-doctor wife standing, eyes tightly shut, he knelt down and asked God to reveal to them where the mother was. And the Heavenly Father heard His child.

On Saturday morning Kongolo's hus-

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band had a journey to make. The Holy Spirit seemed to impress upon him that he would meet his wife's mother, although from the natural it was a most unlikely place. He begged Kongolo to leave her work and to accompany him. Very reluctantly she did so. "It's quite impossible," she said, "that my mother should be out that way. She has no relatives there and never goes there." For a few hours they walked, and then, suddenly, around a bend in the narrow bush path they came face to face with the lost mother. What a meeting! What rejoicing! What explanations!

The next morning, Sunday, the husband reminded Kongolo of her promise to go to the meeting. In her happiness she said, "Yes, I'll come." But as the time drew near, she drew back. She felt she could not go. The husband, disappointed, went alone. In the meeting they prayed for Kongolo. The evangelist cried out, "Lord, drive out the demons and save her." The whole church echoed, "Amen. Amen."

A little later some friends came running to the church. "Kongolo is being 'possessed.' Come quickly," they called out to her husband. Oh, what agony of soul! A word to the evangelist, and then off he went to his wife. Despair and a hopeless feeling gripped him. He rushed into the hut. There she was lying on the floor. But how still! No mutterings or strange doings! No frenzy, no screaming! He sent hastily for the evangelist. The church continued in prayer.

For a few minutes the woman lay as if in a trance; then she opened her eyes, sat up, and called for her husband.

"Go for the evangelist," she said. "I have had a vision of Jesus, and the demons that possessed me have fled. I want to get saved." After prayer she destroyed her devilish paraphernalia. She made a public confession. She joined herself to the assembly, and after a few months she followed the Lord through the waters of baptism. Through her salvation a number of women came to Christ, and many of her former followers became disciples of the Man of Calvary.

—C.E.M. Report.

This Week's Cover

The building pictured on this week's cover stands as a monument to what a small congregation can do if they will dare to believe God. The congregation of Southside Assembly of God in Jacksonville, Florida (known as Faith Tabernacle) is just such a group of people.

In February, 1948, L. Wayne Pitts was called to be the pastor of this church. At that time there were only 33 members. They had been worshiping in an unfinished upstairs building, 30 x 46 feet. But they were willing to work and believe God!

Their first step of faith was to start a small building at that location with less than \$100 in the treasury. Soon after its completion, God laid it on their hearts to sell out and move to the Times Square area. They purchased an excellent piece of property, 300 by 200 feet, in the heart of Southside with 70,000 population. In August, 1951, the people sold the old property and moved inside a gospel tent for their services until the new building was erected. Just as soon as the church roof was on they moved inside.

The value of the present building is over \$65,000, and the total indebtedness is less than \$14,000. It is 47 by 107 feet in size. It has a full balcony, and two stories in the back. The seating capacity is 647, and the Sunday School attendance is averaging 170.

Brother Pitts resigned the church in May to accept another pastorate at Key West, Florida. Ray Schulz, formerly of Alabama, is the new pastor at Faith Tabernacle, Jacksonville.

"Receive Ye the Holy Ghost"

(Continued from page three)

includes the coming of the Holy Spirit into his person and his endowment with power for service.

THE HOLY SPIRIT TO BE RECEIVED

It will help the seeker tremendously to realize that the Holy Spirit has already been given to the Church, and that the Lord Jesus is in a continuous attitude of giving. It is the privilege of the believer to receive the gift of the Holy Spirit by a definite act of faith, for it is the purchasing heritage of every believer in Christ. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2); or, *having believed, did you receive the Holy Ghost?* This is a logical question which may be asked of any believer. If it is meant, by this question, "Have you experienced the new birth?"

HEALED

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

HEART ATTACK

Last July I had a heart attack which left me in such a weak condition that I couldn't do anything. I couldn't even sit up. I had to drink water with a quill.

After a few days, I felt strong enough to get out of bed and venture to a tent meeting. But while I was sitting in the tent, I became very weak. It was healing night. I said, "Lord, I'm going to be prayed for. I know that you are able to heal." While Brother Welch was preaching, the Lord's healing virtue flowed through my body, and I was made whole!

Praise God, I am now doing my work again, and am able to walk almost a mile. Formerly I had a small growth in my mouth and a wart on my nose, but they are gone now, too. Praise His wonderful name.—Mrs. Fred Stone, Licking, Missouri.

(Endorsed by Pastor Cecil Welch, Licking, Mo.)

CANCER

About two years ago there appeared on the left side of my face, between my eye and ear, an ugly growth which the doctors later diagnosed as malignant. They recommended plastic treatment. This treatment I received; however, I was constantly getting worse, and the cancer continued to spread. The suffering was unbearable.

On Feb. 20, 1954, I noticed an announcement in the newspaper, stating that Evangelist H. E. Hardt was conducting a Bible Healing Crusade in Orlando, Florida. The next day we began

to attend these meetings. The first night, Brother Hardt stated that all those expecting healing should be in the meetings for at least three nights before they were prayed for. That very first night, as I sat in the meeting listening to the preaching of the Word, the suffering instantly stopped.

On my fourth night in the services I went in the healing line. When the evangelist laid his hands on my head and prayed, I felt something running down my face. When we got home and my husband removed the bandage, the cancer fell out with the bandage. It was so repulsive that my husband disposed of it without letting me see it. In five days the hole was completely filled up, and after a month even the scar was gone. Words cannot tell how thankful we are for God's healing power, as well as for a better understanding of the Bible.—Mrs. Sarah Pennock, 3016 N. Dade St., Orlando, Fla.

(Endorsed by John P. Hall, Pastor, Gospel Tabernacle, Winter Park, Fla.)

then the question is superfluous and illogical, for all born-again believers have received the Holy Spirit automatically in an abiding measure. But if the question means that the believer should receive the Holy Spirit in a particular, definite act of faith, to be manifested by such definite effects as the speaking in tongues, then the question is logical and understandable. The Holy Spirit in His fullness is the heritage of the children of God, as a definite gift from the Father, and when He is received by the believer as a definite personage, there will be a definite manifestation of His taking control, as described or inferred in every instance which appears in the record of the Early Church.

Note the frequency of the use of the word receive in its application to the believer: "For everyone that asketh receiveth" (Luke 11:10). "But this spake he of the Spirit, which they that believe on him should receive" (John 7:39). "The world cannot receive [the Spirit of truth], because it seeth him not, neither knoweth him" (John 14:17). "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). "Have ye received the Holy Ghost?" (Acts 19:2).

While the use of the word "receive" in most of these verses refers simply to the acquisition of the Holy Spirit, the act of appropriation is also implied. The gift of the Holy Spirit is to be received by a definite act of faith on the part of the believer. The apostle in writing to the church in Galatia inquired, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2).

Note that the gift of the Holy Spirit was definitely included in the "blessing of Abraham," for the apostle declared, "Christ hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith" (Gal. 3:14).

THE COMMAND TO TARRY

Much has been made of the command of the Lord Jesus in Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Tarrying meetings have been held for the benefit of seekers for the Baptism, and many of those seeking have been filled to overflowing. Others have tarried and tarried, but have never seemed able to enter into the fullness of the experience. They have seen others receive and so they believe in the experience, but for some reason they have never been able to enter in themselves.

There is one reason for this failure. They have been expecting God to do it all without any particular exercise of faith on their part. Faith must be mixed with our seeking, for unless we expect to receive there is little likelihood that we shall ever come through to a glorious and satisfying filling of the Holy Spirit. One of the reasons for the failure to take a step of faith is the fear of the seeker that he may claim something which he does not possess. Many persons have been told to receive the Holy Spirit by faith, and have risen from their knees

with no visible evidence of having received, and they seem to have no expectation that they will ever experience anything unusual as a result of their faith. If real faith has been exercised, there will be a manifestation of divine power immediately or shortly afterwards. Otherwise, our faith is vain and there is a presuming that we have received, whereas there is no evidence that our faith has resulted in an experience which measures up to the New Testament pattern.

THE NEED OF ACTIVE FAITH

But the fear of taking a step of faith on the promises of God with no evidence to follow should not deter one from obeying the Scriptures and actually taking the step of faith in the receiving of the Holy Spirit. In this connection we would call attention to what actually occurred in the upper room when our Lord appeared to His disciples after His resurrection. Luke has given us only half of the story. The apostle John has given us the other half. John tells us that Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). Luke tells us that Jesus commanded them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). When one is sure that all is clear so far as the sin question is concerned, and then takes a step of faith for the receiving of the Spirit, he can enter into a fruitful tarrying spirit until his day of Pentecost is fully come. When the disciples opened their hearts to receive the Holy Ghost they no longer sought for the gift of the Spirit, but rejoiced and worshiped God.



Deaf group "singing" chorus ("Victory in Jesus") at Indiana camp



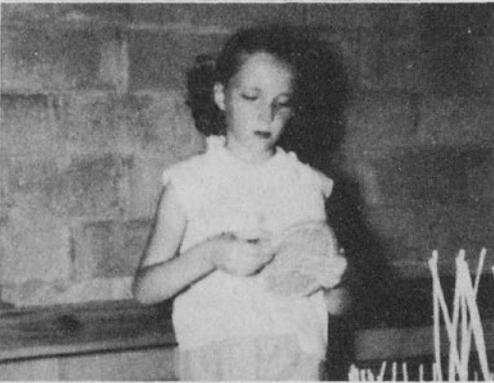
Staff at Kansas camp for Deaf



Group at Kansas camp for Deaf



Camp director (center) baptizing converts



Making baskets at camp for Deaf



Worshipping the Lord at camp



New convert testifying for Jesus



Deaf student "finding the answers"

Salvation for All the Camp

by Lottie Riekehof, Dean of Women, Central Bible Institute

EVERY UNSAVED PERSON COMING TO Assemblies of God Deaf Camps, both this year and last, left with a real experience of salvation. All who requested water baptism were immersed in a baptismal service before leaving camp!

Until a few years ago, the Deaf have been unable to enjoy any Pentecostal camp meeting except with the aid of an interpreter. This year if you could have visited the Assemblies of God camp grounds at Augusta, Kansas, or at Hartford City, Indiana, the second and third weeks in July, you would have been inspired to see a different kind of camp—a camp for the Deaf. Both of these camps were planned exclusively for the Deaf from the first activity on Monday through the last service Friday evening.

Wayne Shaneyfelt, Director of the Deaf work in Indiana, was camp director and night speaker at both camps. His ministry with the sign language and visual aids was a spiritual help to all. One young lady who attended her first camp for the Deaf this summer testified, "I learned here that I must be born again!" Frances Withrow of Wellington, Kansas, wanted to attend both the Kansas and Indiana camps because, as she put it, "I was afraid I would grow cold again."

A typical camp day begins with morning devotions in the cabins led by counselors trained in the use of sign language. A chapel service is conducted

at 9:30 a.m. Morning classes begin at 10 o'clock.

Separate classes are taught for the children with the use of flannel boards, object lessons, and other visual helps. This year a workbook on Christian living was used for young people and adults. Lessons are taught by experienced workers who lead Deaf groups in various parts of the country.

Young and old alike participated in the handwork time. They made reed baskets, coasters, and other useful articles to take home with them.

Favorite recreation activities included volleyball, fishing and boating. Highlights of the social life at camp were the camp picnic with a lunch at the lake, and a banquet served by the ladies of the local Assemblies.

During the evening service the Deaf sing on their hands and worship the Lord together. It is a beautiful sight to see the children, young people and adults attentively watching the song leader, enthusiastically "singing" in the sign language and keeping the rhythm of the music. At prayer time, everyone obeys the Saviour's injunction to "watch and pray" (it is necessary to keep the eyes upon the one who is leading in prayer so that they might know what he is saying.) Testimonies are also given in the sign language at the front of the group for everyone to see instead of hear.

Besides those who were saved as a result of Brother Shaneyfelt's ministry, several were healed. They requested special prayer for various needs in their body, and when prayer was offered God instantly delivered them from their afflictions.

The camp ministry reached beyond the campgrounds and resulted in salvation for a 71-year-old woman in Hartford City, Indiana. She had been an invalid at the Home for the Aged for eight months. She eagerly opened her heart to the Lord, her face brightening with smiles as she accepted the Lord and said she felt a change in her heart. After prayer was offered for her body, she felt a definite touch of healing and wept with joy as she felt the presence of God!

Do you wonder why the Deaf need their own week at camp? It is possible for the Deaf to attend a camp with the hearing, but the Deaf would not worship and pray freely on their hands around the altar as they do in their own camp. At the altar all pray in their own way—some with an audible voice, some on their hands, and others silently in their hearts. There is no fear of people watching and perhaps not understanding their ways. All freely pray, or ask to learn how to pray!

The messages from the Word are prepared with the special needs of the particular Deaf group in mind. Ordinarily one would have to interpret whatever a speaker had prepared for the hearing congregation. There is no happier group than the Deaf when they are with those who speak and understand their language and who have a burden for them.

Many of the campers seek the Lord for the baptism of the Holy Spirit until the early morning hours. When the Deaf receive the baptism, they speak clearly in other tongues as the Spirit gives utterance! Is anything impossible with God?

Isaiah 29:18 says, "And in that day shall the Deaf hear the words of the book..." It can be said that today, in a sense, the Deaf are hearing the words of the Book as given to them by ministers who preach in the language of signs!

AMONG THE ASSEMBLIES

RIPLEY, TENN.—God met us in a wonderful way during the meeting with Evangelist Sherman Jones. Ten came forward for salvation and several were reclaimed. The church was blessed and brought closer to God.—Oliver Gay, Pastor, Conner Assembly of God.

HOUSTON, TEX.—We just closed a four-week meeting with Evangelist and Mrs. Max Francis. The presence of the Lord was manifested in every service. Quite a number were saved, several reclaimed, 27 filled with the Holy Spirit, and 19 baptized in water. There were several outstanding healings.—Martin P. Gabler, Pastor, Jensen Drive Assembly of God.

CHOWCHILLA, CALIF.—For two weeks the Baker Evangelistic Party of Rush Springs, Okla. was with us. Several were saved and filled with the Holy Spirit. The church was strengthened by the anointed singing and preaching of the Baker family. (The Bakers' California address is 826 Sanborn Rd., Salinas, Calif.)—H. J. Hays, Pastor.

LA GRANGE, GA.—We have just closed a good meeting with Evangelist Lorene Hornback of Sikeston, Mo. We appreciated her preaching, together with her ministry with the children and the young people, and we invited her to come back.—M. G. Barfield, Pastor, First Assembly of God.

WACO, TEX.—Evangelist Paul J. Broyles of Godley, Tex. was with us for two weeks. Every night the presence of the Lord was with us in a marvelous way. We broke our Sunday School attendance record. The average attendance jumped from 50 to 82.—Conrado Perez, Pastor, Templo Bethel Assembly of God.

CUERO, TEX.—We had a two-week meeting with Evangelist Quentin D. Edwards of Garland, Tex. Brother Edwards' old-time messages, singing, and musical numbers stirred our people. There were 23 saved. We are looking forward to another meeting with Brother Edwards.—William S. Agnew, Pastor.

ORD, NEBR.—We have just closed a glorious two-week tent meeting with Evangelist and Mrs. Earl Brotton of Lamar, Colo. Three were saved, two delivered from the tobacco habit, and around 41 refilled with the Holy Spirit. A number received healing for their bodies. The closing Sunday afternoon we borrowed a large cattle tank, placed it under the tent, and baptized 15 in water.—Paul A. Clark, Pastor.

CLOVERDALE, CALIF.—We had a successful V.B.S. under the direction of Elsie Hicky, one of the ladies of our church, who is also a public school teacher. There were 120 enrolled, with an average attendance of 65. On decision day the altar was filled with children praying and confessing their sins to the Lord.—J. L. Jeffrey, Pastor.

DUNN, N. C.—Evangelist Dana H. Spence of Fort Elgin, N. B., Canada was with us for three weeks, ending June 13. The moving of the Spirit of God was in evidence; 19 professed salvation and 10 were baptized with the Holy Spirit. We thank God for the inspiring, anointed preaching of Brother Spence, and for the revival spirit which continues.—Robert E. Palmer, Pastor, Glad Tidings Church.

MACON, MO.—We accepted the appointment as pastor of this home missions church in December, 1953. The Sunday School was averaging 48 when we came, and for the first six months we averaged 60. Every department of the church has progressed, and the people are growing in the Lord.

Milton Forbes conducted a Workers' Training Course in January, and 21 received certificates. George King preached for a short meeting in March with good results. In June, Evangelist James Booth came for a two-week tent meeting, and the blessing of the Lord was poured out in abundance.—William J. Wind, Pastor.

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FORT WALTON, FLA.—We had a successful revival with Evangelist Don Carroll from Columbus, Ga. The church was inspired and many souls were saved. We praise God for the permanent results.—R. A. Turton, Pastor, First Assembly of God.

SAYRE, OKLA.—Evangelist and Mrs. R. D. Jones of Texarkana, Ark. were with us recently for a meeting in our new church. The attendance was very good throughout, and over 125 visitors attended for the first time during the last week. We praise God for those who were saved or healed, and for those who received the Baptism of the Holy Spirit. One lady 86 years old received the Baptism.

This was the fourth revival these evangelists have conducted for us. We appreciate the fiery, straightforward preaching of Brother Jones, and the original songs and poems by Sister Jones. A framed painting by Sister Jones was given in the interest of the Sunday School, and we had quite an increase in attendance.—Nath Franks, Pastor.

TOMAH, WIS.—We thank God for His blessings during our three years of ministry here. A goodly number have been definitely saved and healed, and God is beginning to pour out His Spirit. A new parsonage has been built, and a half-hour weekly radio broadcast maintained for the past three years.

In recent months two fine evangelistic campaigns were conducted. Evangelist and Mrs. Don Patz were with us in January, and the Orie Hosmer Evangelistic Team conducted a tent meeting in July. There were several conversions and healings in both meetings.

We have resigned the pastorate to enter the evangelistic field. W. F. Bastian, formerly of Garrison, N. Dak., has been elected as pastor. A church building program is being planned. The spiritual tide continues to rise. To God be all the praise and glory!—Peter Dahlberg.

WITH CHRIST

MARIE FRANCES HARER (Mrs. Ralph J.), 43, Bakersfield, Calif. went to her heavenly reward July 17, 1954. Sister Harer was ordained in 1942.

GEORGE W. PAYNE, 67, Palmyra, Ind. went home to be with the Lord July 21, 1954. Brother Payne began preaching in 1914, and he was ordained in 1921. He pioneered a number of Assemblies of God churches. He was pastoring the church in Palmyra, and he remained active in the Lord's work until a few weeks before his homegoing.

JOHN SMITH, 61, went to be forever with the Lord July 20, 1954. Brother Smith was ordained in 1929 and came into the Assemblies of God in 1931. He assisted in building several churches in the Houston area. He was pastoring the Little Rock Assembly in Kountze, Tex. when he went to be with the Lord.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the *Evangel* is made up 18 days before the date which appears upon it.

JASPER, ALA.—First Assembly of God, Sept. 5—; Evangelist and Mrs. Nelson E. White, Fort Myers, Fla. (Ansel D. Hollingsworth is Pastor.)

WYLIE, TEX.—First Assembly of God, Aug. 23—, for two weeks or longer; Evangelist Quentin D. Edwards, Garland, Tex. (R. D. Nance is Pastor.)

AURORA, ILL.—Assembly of God, Aug. 22—; Evangelist L. E. Mundt, Sterling, Ill. (T. G. Hall is Pastor.)

GALLUP, N. MEX.—Aug. 29—; Evangelist and Mrs. Leo Walker, Fort Worth, Tex. (David Uttz is Pastor.)

RIPON, WIS.—Assembly of God, Sept. 6—; Evangelist Donald R. Patz, Grand Forks, N. Dak. (Andrew Eytzen is Pastor.)

SEDRO WOOLLEY, WASH.—Children's Revival, Sept. 7—12; Evangelists Virgil and Edythe Warens. (W. V. Kononen is Pastor.)

SLATINGTON, PA.—Gospel Centre (located between Slatington and Emerald, Pa.), Sept. 7—12; Evangelist and Mrs. A. Reynold Kennedy of Texas.—by Robert S. Beisel, Pastor.

WASHINGTON, D. C.—Bethel Pentecostal Tabernacle, 12th and C Sts., S. W. Aug. 29—Sept. 12; Evangelist and Mrs. William Duncan, Linton, Ind. Climaxing in union baptismal service with several Assemblies co-operating.—by Harry V. Schaeffer, Pastor.

BYESVILLE, OHIO—Annual Homecoming of the Full Gospel Tabernacle, Labor Day, Sept. 6. Services at 10:30 a.m., 2 and 7:30 p.m. Robert Roop of the Krumroy Assembly in Akron, Ohio, speaker. Basket dinner at noon.—by Louise Woodford, Church Secretary. (Frank L. Blessing is Pastor.)

COTTONWOOD, ARIZ.—Assembly of God, Aug. 31—; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (E. E. McGinnes is Pastor.)

MONROE, LA.—Central Assembly of God, Aug. 29—Sept. 12; Surratt Evangelistic Party, Taloga, Okla. (G. E. Chambers is Pastor.)

RIPON, CALIF.—Aug. 22—; Youth Evangelist and Mrs. Loyd Evans, San Antonio, Tex. (Earl McKim is Pastor.)

WILLMAR, MINN.—Willmar Gospel Tabernacle, Aug. 25—Sept. 5 or longer; Evangelist A. R. Vanderploeg, Toledo, Ohio.—by Ralph W. Hillegas, Pastor.

OSAWATOMIE, KANS.—Assembly of God, Sept. 5—; Evangelist Avi Gaddis, Dodge City, Kans.—by I. D. Rayborn, Pastor.

TALLAHASSEE, FLA.—First Assembly of God, Sept. 5—19; Evangelist Don Carroll, Columbus, Ga. (Charles H. Hartherm is Pastor.)

PECOS, TEX.—First Assembly of God, Sept. 5—19 or longer; Evangelist Daisy Gillock, Kermit, Tex.—by O. W. Newman, Pastor.

BENSON, MINN.—Benson Gospel Tabernacle, Aug. 31, for twelve nights; Evangelist A. H. Gilbert.—by Gilbert Mort, Pastor.

ZANESVILLE, OHIO—First Assembly of God, Sept. 12—Oct. 3; Evangelist John Higginbotham.—by A. B. George, Pastor.

ARCHER CITY, TEX.—Aug. 24—; Evangelists Leslie C. and Oleta Eldridge, Santa Barbara, Calif. (Halbert E. Allen is Pastor.)

MIAMI, OKLA.—First Assembly of God, Aug. 15—; Evangelist Carl Alcorn, Ft. Worth, Tex.—by L. J. Choate, Pastor.

VIRGINIA, ILL.—Aug. 29—Sept. 12 or longer; Evangelist James O. Johnson, St. Louis, Mo.—by H. Cox and M. Brown, Pastors.

GALESBURG, ILL.—Assembly of God, Aug. 31—Sept. 12; Evangelist Al Silvera, Fresno, Calif. (Harry Waltermann Jr. is Pastor.)

FAIRFAX, OKLA.—Assembly of God, Sept. 5—26; Evangelist Walter D. Lascelle, Seattle, Wash.—by A. J. Wells, Pastor.

FESTUS, MO.—Assembly of God, 702 Vine St., Sept. 5—19; Evangelist John C. Poteet, Anaheim, Calif.—by D. M. Dabney, Pastor.

LONG PINE, NEBR.—Assembly of God, Sept. 1—12; Evangelists Don and Bertie Bibler (Musical Biblers), Fresno, Calif.—by Sheldon L. Slagel, Pastor.

BIG STONE GAP, VA.—First Assembly of God, Sept. 5—19; Evangelist Carl Walker Jr., Nashville, Tenn. Chalk artist and singer. (W. W. Smith is Pastor.)

FREEPORT, PA.—Freeport Gospel Tabernacle, Sept. 5—; Evangelist Stanley Karol, Philadelphia, Pa. Prayer for the sick.—by Charles Shaffer, Pastor.

LAS CRUCES, N. MEX.—First Assembly of God, 7th and Van Patten, Aug. 22—; Evangelist Paul B. Franklin, Pasadena, Calif. (James E. Hart is Pastor.)

ST. CLOUD, MINN.—Assembly of God, Sept. 5—19; Evangelist and Mrs. Hollis E. Petersen (the Musical Petersens), from Texas.—by Martin E. Gerdes, Pastor.

NORWOOD, PA.—Norwood Assembly of God, Sept. 7—19; Evangelist Robert Wallace, Old Orchard Beach, Me. This is our first meeting in this new work.—by Clifford E. Lewis, Pastor.

OPEN FOR CALLS

PASTORAL OR EVANGELISTIC

J. H. Aplin, P. O. 1266, Chickasaw, Mobile, Ala.
Willie J. Golden, Latty Route, Potosi, Mo.
Pat L. Gibbs, Route 1, Gunter, Tex.
Frank J. Young, 1707 16th Ave., Moline, Ill.

EVANGELISTIC

Jesse Ray, 3032 DeKalb Dr., Decatur, Ga. "Entering evangelistic field after 14 months as Assistant Pastor of First Assembly of God, Griffin, Ga. Youth revivalists and children's workers." F. H. and Mrs. Willis, Box 927, Plant City, Fla. "Also conduct Workers' Training Courses and children's work."

J. R. Tuttle, Rt. 7, Box 177, Austin, Tex. "Entering evangelistic work full time."

Charles H. Stovall, 2404 Sheridan Ave., Granite City, Ill.

N. B. Rayburn, 102 W. Dixie St., Henryetta, Okla. "Have been off the field since May because of illness; am now fully recovered. Also conduct Workers' Training and Sunday School emphasis services."

W. O. Stephens, 611, N. Union, Shawnee, Okla.

NEW ADDRESSES

Thomas R. Brubaker, 27th and Eshcol Ave., Zion, Illinois.

Evangelist and Mrs. Powhattan Huffman, 8833 Hannan Lane, St. Louis County, Berkeley, Mo. Albert Lazar, 561 Hazle St., Wilkes-Barre, Pa. "Pastoring Pentecostal Assembly of God."

Carl E. Perry, 124, Avenue "G" S.E., Winter Haven, Fla. "Entering evangelistic work."

Pastor Ronald C. Davis, Box 56, Center, Tex. L. J. Underwood, 2003 East 12th Pl., Tulsa 4, Okla. "Pastoring Faith Tabernacle, 13th and Trenton."

J. B. Laughlin, Box 635, League City, Tex. H. Ivan Ryan, Box 266, Palmyra, Mo. "Entering evangelistic field."

B. B. Robeson, 213 Karr Ave., Hoquiam, Wash. "Pastoring Bethel Assembly of God."

Evangelist and Mrs. G. A. Gaddis, 1009 S. Broadway, Wichita 11, Kans. "Re-entering evangelistic field."

R. E. Kristianson, 844 Newell Ave., Muscatine, Iowa.

Oscar McWhirt, General Delivery, Sweetser, Ind. James L. and Winnie Barnes, Box 442, Bridgeport, Tex. "Pastoring Bridgeport Assembly of God."

S. E. Linzey, 14007 Bellbrook, Baldwin Park, Calif. "Pastoring First Assembly of God."

P. C. Walcher, 2002 East Mead Ave., Yakima, Wash. "Pastoring Mead Avenue Gospel Tabernacle."

Roland D. Hastie, 606 S. Main, Charleston, Mo. "Pastoring First Assembly of God."

Allen W. Dean, Route 1, Willard, N. C. "Pastoring Assembly of God in Penderlee, N. C."

Mack F. Guinn, 302 Morrell Blvd., Orange, Tex. "Pastoring Sabine Assembly of God, Vinton, La."

Earl E. Blythe, Box 424, Jackson, Tenn.

Robert R. and Mrs. Webb, 738 Oak St., Manchester, Tenn.

Conrad J. Schaefer, Box 754, Winchester, Va. "Having been elected C. A. President of the Potomac District, I have resigned the pastorate of Glad Tidings Church, Elkton, Md."

C. E. Collins, Box 118, London, Ky. "Pastoring Assembly of God, 434 W. 5th St."

Pastor and Mrs. Lester W. Duncan, 507 S. Webster St., Taylorville, Ill.

D. N. Asbury Jr., Route 5, Box 303, Lakeland, Fla. "After pastoring Glad Tidings church in Clearwater, Fla. for 12 years, have resigned because of ill health. A. L. Shell Jr. is pastor."

Pastor and Mrs. Julius W. Jepson, 802 S. Oregon St., Yreka, Calif.

C. S. Holderman, Box 241, Rosamond, Calif. "Pastoring Rosamond Assembly of God."

Donald E. Fullerton, 2817 18th, National City, Calif. "Pastoring Sweetwater Assembly of God, Shelby Dr. and Sweetwater Rd."

Carl O. and Mrs. Swanson, Box 244, Iron River, Mich. "Pastoring Assembly of God."

Ivan R. Loy, 3188 S. Dixie Highway, Miami, Fla. "Pastoring Christian Assembly of God, S. Dixie Highway and S. W. 32nd Ave."

MISCELLANEOUS

WANTED—Someone to play Hammond organ in evangelistic campaigns. Would consider man and wife. Some opportunity to preach if desired.—Velmer Gardner, Rt. 3, Box 308, Springfield, Missouri.

NOTICE—On August 25 we leave the U.S.A. for Scotland to spend at least six months in evangelistic work. Our foreign address is 218 Arbroath Rd., Dundee, Scotland. Mail will also reach us at R. D. 1, Cresco, Pa.—Mr. and Mrs. David M. Wellard.

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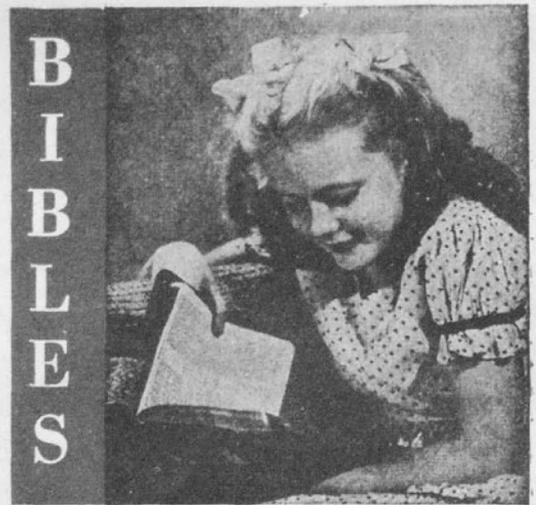
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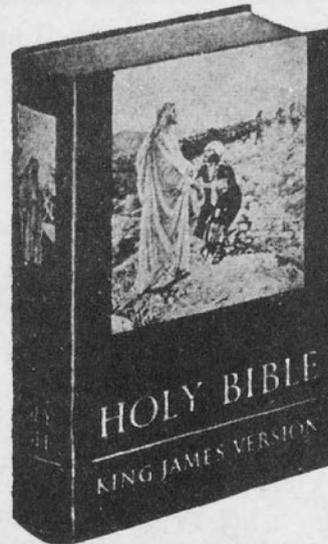


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and two chains of pure gold at
ends; of wreathen work shalt
make them, and fasten the
golden chains to the ouches.

And thou shalt make the
plate of judgment with cunning
work; after the work of the
ark thou shalt make it; of gold,
sapphire, and of purple, and of scar-

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7 ¶ And Mō'sēs wd
ty years old when he
dim, nor his natural
8 ¶ And the childr
Mō'sēs in the plains

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And Mō'sēs said unto Kō'rah, thou and all thy company before the LORD, thou, and they, and Aār'ōn, had made an end of speaking all these words, that the ground clave asunder that was under them:

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8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by that time the sun be hot, ye shall have

5 And is witness
is witness
ought in
He is witness
6 ¶ An
It is the
Aaron, a

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