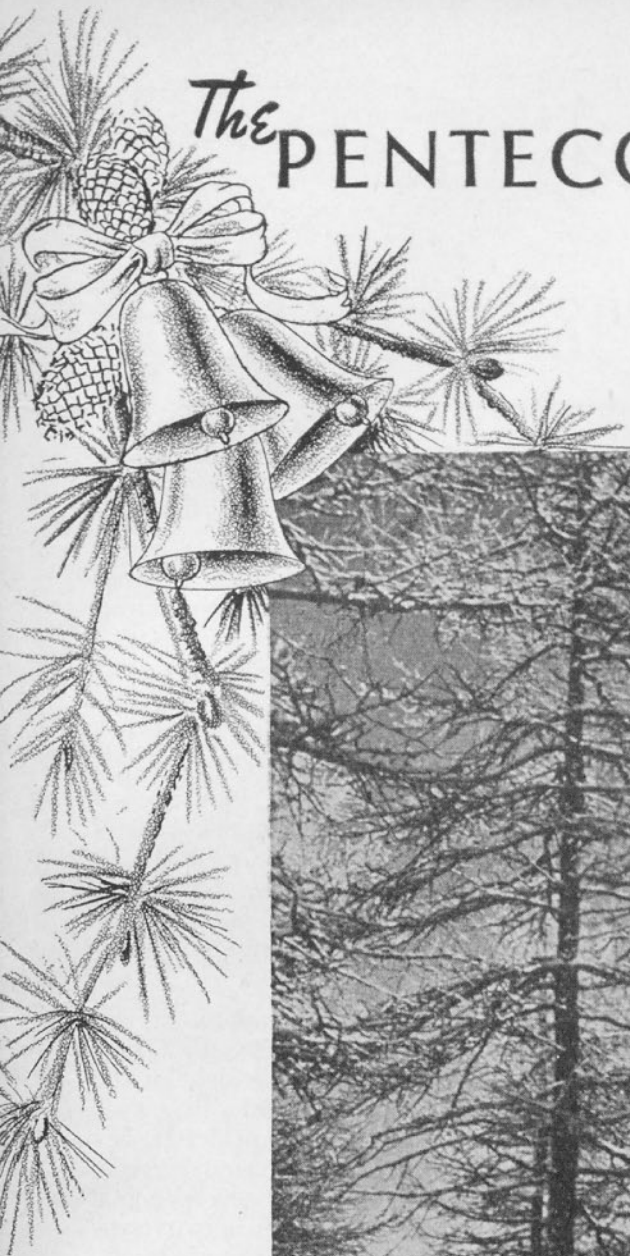


The PENTECOSTAL

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Evangel



DECEMBER 15th
1945

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A Peaceful Christmas

I question if Christmas can ever be "merry"
Except to the heart of an innocent child.
For when time has taught us the meaning of sorrow
And sobered the spirits that once were so wild,
When all the green graves that lie scattered behind us,
Like milestones are marking the length of the way,
And echoes of voices that no more shall greet us
Have saddened the chimes of the bright Christmas day:
We may not be merry, the long years forbid it,
The years that have brought such manifold smart;
But we may be joyous, if only we carry
The spirit of Christmas deep down in our hearts.

Threefold is the Spirit, thus blending together
The faith of the shepherds who came to the King,
And, knowing naught else but the angel's glad message,
Had only their faith to His cradle to bring;
The hope of the Wise Men that rose like the Daystar
To lighten the centuries' midnight of wrong,
And the love of the Child in the manger low-lying,
So tender and patient, so sweet and so strong,
Hence I shall not wish you the old "Merry Christmas",
Since that is of shadowless childhood a part,
But one that is holy, and joyous and peaceful,
The spirit of Christmas deep down in the heart.

Annie Johnson Flint

How God Supplied the Christmas Pudding



Mildred Cable and Francesca French

HENRIETTA SOLTAU was a great friend of Hudson Taylor, the founder of the China Inland Mission. She wanted to go to China as a missionary, but Mr. Taylor did not think she was strong enough physically. However, he asked her to take care of a number of missionaries' children, and gave her \$500 to start the enterprise. The faith life was new to Miss Soltau, but a friend came along, bringing with her furniture and also two maids, and the home for children was started.

After a short while the friend had to leave Miss Soltau and took her furniture and her maids. Some inexpensive furniture was purchased and after taking care of living expenses the resources of the home were reduced to \$25. There was a tax bill of \$34.54 due. It was at this time that "Giant Despair sought to put Miss Soltau into the prison of Doubting Castle."

One day a woman waited on Miss Soltau and asked her if she had sufficient to meet obligations. She inquired, "I would like to know how much money there is in the house at this moment." The attitude of the visitor seemed more critical than friendly, and Miss Soltau began to weep. The woman changed her tone and said, "There, there, my dear, don't cry, I was only teasing you. I really came to tell you that two weeks ago a small sum of money came to me unexpectedly, and I am sure that I ought to donate it to your home. I put off doing so from day to day, but here it is at last." And then she laid upon the table the sum of \$34.54, the exact amount that was needed for the taxes.

To the little ones in the home it was part of the interest of life to pray for things and watch for the answer to come. There was one member of the household, however, who considered this "faith business" a most unsatisfactory basis for housekeeping, though she could but say that food had never been short or her wages overdue. It was Lydia, the maid,

who was passionately devoted to her mistress. On one occasion when she was taking supper to the bedside of a sick child the little patient began prattling to her about Christmas and the beautiful puddings they would have.

Lydia flatly answered: "There ain't going to be no pudding. Miss Soltau's too poor to buy currants and raisins."

The child, though slightly staggered, rose to the occasion and caught Lydia on her unguarded flank. "Lydia," she said, "Let's have a secret. When you bring up my tray in the evening we will pray for currants, and see if they come. Don't let's tell anyone."

Lydia entered into the compact with great delight, for it exactly suited her to be promoted to the position of intercessor for family needs. If currants came (and experience had taught her that these things did happen), with what pride she would view her own share in the transaction! The two conspirators prayed secretly and vigorously, but nothing happened and Christmas was close at hand before any answer came.

One evening Miss Soltau returned to the home to find the excited Lydia panting on the doorstep. "Please, ma'am, there's a parcel come, and I think it's currants. The man just put it down and went away."

Miss Soltau, accustomed to the girl's excitable ways, suppressed her. "I am expecting parcels for China," she said, "leave them in the hall and go to bed. You should have been there long ago."

She then went to her study to write a few letters, but, looking up, found Lydia

at her side once more, this time sobbing. "Oh, Miss, please, do open the parcel. I can't sleep till I know if it's currants."

Miss Soltau, knowing nothing of the prayer compact, was inclined to treat the whole matter with a firm hand, but Lydia, between her sobs, blurted out the whole story, and, together, they opened the parcel to find twenty pounds of currants. Now they were both excited and arranged that nothing should be said to the children until they were gathered for prayers. Then the bale would be produced.

The little sick girl, wrapped in her dressing-gown, was carried downstairs, and a yell of joy greeted the sight of the mountain of dried fruit. Lydia's face shone with consequential pride at her share in this supply of family needs. With a trace of awe at the stupendous miracle, her little partner in prayer clapped her hands and said: "You see, Lydia, I *knew* God would send it."

When the uproar was over and the thanksgivings had been rendered, Miss Soltau reminded them that a pudding cannot be made of currants alone, and together, in prayer, they enumerated before their heavenly Father the ingredients still required, flour, sugar, spice, suet, raisins, etc. The days before Christmas were few, but every day the children's first question on rushing in from school was: "Has the pudding come yet?"

Just before Christmas it did come and it was on this wise: The family was assembled at evening prayers and Miss Soltau was in the midst of reading a Psalm when a knock came at the door. Charlie boldly interrupted the reading, saying, "Perhaps its the pudding."

Lydia went to the door, and returned dragging a large hamper, at the sight of which Charlie yelled: "Put away the Bibles, it's the pudding."

With shouts of delight the basket was opened and found to contain all that was

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The Coming of Immanuel

Ernest S. Williams

THE most sacred season of the year is before us, a time when homes will be brightened with foliage and lights of Christmas, and when gifts of good will and love will be shared. A time when churches will be filled with worshipful songs, and sermons will be preached to extol the birth of Christ. We wish no home would be deprived of these blessings of Christmas.

But however we may fare in comforts of this life, we may all equally share the blessing specially intended, the gift of God to all mankind. If the manger of Bethlehem be forgotten; if the song of angels be not heard; and if the words of promise, "Behold we bring unto you tidings of great joy" be not remembered, Christmas fades into emptiness after all.

Christmas means to us salvation. It tells us of peace between God and man, and of assurance given to the creature by the Creator. Let us meditate on the meaning and fruit of Christmas. The angel said, "Behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Savior which is Christ the Lord."

Too sadly the real Christmas is too much hidden beneath the outward tinsel and commercial spirit of this world, the mystic Santa Claus, and the expectation of carnal gifts. May we go beneath all these and see Him whose birth the day is set apart to hallow. Christ is the gift that makes a genuine Christmas. The gift of God is eternal life through Jesus Christ our Lord.

Long before the Savior came the Spirit had testified His coming. A virgin should conceive and bear a Son—a divine Son—whose name should be Immanuel, God with us. The manger crib made a bed for the garnisher of the heavens. The first Christmas brought with it Christ. Will our Christmas bring Christ to us? If it does not, the day comes to us in vain.

When Jesus came, the heir to David's

throne was born, of whom the prophets had spoken. "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders." When He came His government was rejected by the many. But He is coming again and "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ." Now He is governing those who put their trust in Him, correcting their faults, helping their infirmities, bringing them into harmony with God whose kingdom Christ came to bring. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost."

Bethlehem was honored to become the birthplace of our Savior-King. Our humble hearts are honored to become the



Christmas Greetings
and Best Wishes for a Happy New Year
We Wish Every Evangel Reader God's
Richest and Best

resting place of a Savior's love. In Him, God's gift to us, we are made heirs of God and all His promises. God chose Mary to become the mother of our Lord. He chose Bethlehem to become the birthplace of His Son. The simple fishing town of Capernaum, nestled against the hillside shore of Lake Galilee, was chosen to become the center of our Lord's ministry. Humble shepherds were chosen to be the first to hear it announced that the Savior was born. Simple fishermen were to be the first to declare His message and to announce Him as Messiah. Thus it

A GIFT FOR YOU AT THE TREE



Who His own self bare our sins in His own body on the tree. 1 Peter 2:24.

pleases God to honor and adorn the lowly.

Had the world not been dark there would have been no need of the lighted sky when the angels announced our Savior's birth. The world is still dark. Sin still has control of many. Hearts remain sad. There is need of light, of hope, of salvation, and of heaven. It was a serious entrance into the world when Christ came. A great task lay before Him. His course could not be finished until He had given His life upon the cross that all who believe might be saved. Christmas is only the herald of Calvary where Jesus died. If you have not taken Him as your Savior, will you not do so now?

May God bless you as we commemorate this Christmas season. We wish you a merry Christmas, but above all else, we wish you the personal knowledge of Jesus as Savior and Lord. "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father (Father of Eternity), The Prince of Peace. Of the increase

of his government and peace there shall be no end."

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What Christ Said at His Birth

How Amazing!

William R. Nicholson

He saith . . . a body hast thou prepared me.—Hebrews 10:5.

He said it. It is not merely that something was said, but it was He who said it. An examination of the context shows this to be the thing that is especially referred to. The text does not merely describe what He said, but repeats it in the formula of His own lips—"A body hast thou prepared me."

The writer of the Epistle to the Hebrews is here quoting from the Fortieth Psalm, and in that psalm Christ is the speaker throughout. The force of every word depends not only on its truth with regard to Him, but also on the fact that He spake it. This fact has marked prominence and was meant to catch our attention. It were as though the Holy Spirit said, "Here is a matter for you to especially consider and from which to learn something of great importance."

I

This, then, is what we are about to consider, not so much what was said, as that He (Christ) said whatever was said. That God prepared for Him a body is one thing, but that He said that God prepared for Him a body, is quite another thing.

When Did He Say It?

The context answers: "When He cometh into the world, he saith, a body hast thou prepared me."

But when did He come into the world?

At the instant of His birth, of course. His life afterwards was not a coming, but a remaining. It could not have been said of Him years afterwards, "He cometh into the world," because He had already come. He came into the world just when His body was completely prepared, therefore He said this at His birth. He may have continued to say it all along His subsequent course for all we know, but the point of the apostle's statement is, that He said it at the very beginning of His course. The infant Christ said, "A body hast thou prepared for me." In other words, when He was born He said, "I am born!"

To be sure, His saying it was an inward thing, He thought it and was conscious of it, just as we sometimes speak of saying a thing in the heart. So far as we learn from the Gospels, He never audibly spake those words. We do not suppose that He gave them voice as He lay in the Virgin's arms, but we must believe that He inwardly said them, that He had the sense of them, a self-consciousness in other words, which was according to these words:

"I Have Arrived in the World"

"But I have come in a body prepared or fitted. As being born of a woman, I am here, not as having a body only resembling that of Adam's posterity, but as bone of their bone and flesh of their flesh. Yet, as being born of a virgin, I am here without any of the inherited defilement of the race. Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. I am here in the stead of sacrifices and offerings which are powerless, and am constituted the Lamb of God to take away the sin of the world. Lo, I am come to do Thy will, O God!"

Such were His thoughts and feelings. This is what He is represented to have said. In such self-consciousness the Infant held communion with God. Was there ever any other infancy that could pass itself under review? Was there ever any other infancy that understood itself and that knew of the divine purposes concerning its future? Was there ever any other that poured itself forth in such devotional effusions out of its secret depths? The Child's name, said the prophet, shall be called Wonderful. His birth into our world was a translation at the same time that it was an incarnation. It was a transfer of His person from a previous condition of existence to this earthly one. It was His being clothed upon with human nature.

By reason of that self-consciousness, Christ was pre-existent to His coming to this earth, and, at His coming, He retained and brought with Him His intelligence and consciousness.

Our purpose now, however, is simply to consider the force of the fact of the self-consciousness of the infant Christ. His mere act of saying what He said, is in itself our great Christmas truth.

II

But there is a yet higher reach of wonder in that self-consciousness.

If, at His translation and incarnation, the intelligence and consciousness of our Redeemer were uninterrupted, then He must have brought with Him all the memories of His pre-existent self.

What Were Those Memories?

Certain of them are indicated in what He is further represented as having said. The context reads: "Sacrifice and offering thou wouldest not." That is the same as saying that He had already known, at the instant of His birth, of God's thoughts and purposes. He had already known that God had no delight in sacrifice and offerings as such, and that He would have delight in something else. Accordingly, when He added, "But a body hast thou prepared me," He pointed to His human nature as the answer to that previous communication from God.

It thus appears as a part of His self-consciousness, that He had, prior to His birth, some important converse with God. This is plainer still as He goes on to say, "Then said I, Lo, I come to do thy will."



He refers by the use of the past tense, "said," to a time prior to that which He was now speaking. Before He came into the world, He had "said." That converse with God had been an interchange of purposes between them, the Father proposing, the Son accepting. And those communications between them were on the subject of His becoming a propitiation for our sins by being made

A Curse for Us

No sinless creature, nor indeed any creature, might be compelled of God, or be absolutely required to do or to become this. Therefore, His own acknowledged freedom either to consent or to refuse, was a recognized element in those communications between God and Himself. He was Himself a high contracting party in the great transaction.

These, then, were His memories, as He lay in the stable of Bethlehem. And although such memories may not in themselves warrant any sure inference of the exact place and rank of His pre-existent person, yet they raise a presumption to that effect. And thus in our now absorbing wonder, we become attuned to that which is elsewhere authoritatively stated by the prophet Isaiah, that the Child, Wonderful, shall be called the Mighty God. He was the only begotten Son of the Father. He was "with God and was God." And as He lay in the manger, in the human nature which the Holy Ghost had fitted to Him, He was

"Emmanuel, God with Us"

Even then, to the unapproachable greatness of such pre-existence did the memory of the infant Christ advance. He had been, as to the forming of the plan of our redemption, not merely some high contracting party with God, but His very fellow and equal. In a self-consciousness so conformable, and so loving and filial, in communion ineffable, God with God, did He review the proceedings which had eventuated in His incarnation, and re-affirm to His Father, out of His Bethlehem lowliness, His imperishable interest in the now accomplishing plan.

This self-consciousness did not preclude the fact of His perfect human infancy, its reality and its thoroughness. The deity did not absorb the humanity, nor the humanity absorb the deity. These were conjoined in *mutualness*, and the result of the union was that infinite wonder of the universe, the God-man. In the words of Milton,

That glorious form, that light insufferable,
And that far-beaming blaze of majesty

Wherewith He went at heaven's high council-
table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal
clay.

III

And now consider how important this fact of the self-consciousness of the infant Savior is made to appear.

We learned, at our introduction to the subject, how prominent in the text is the mention of His act of saying. The context further gives us the reason for this, when it says: "It is not possible that the blood of bulls and of goats should take away sins; *wherefore* when he cometh



Christmas Joy Triumphant

*Behold a star,
A sparkling gem of scintillating light
That moves across the heavens transforming night!
See there! It halts above a lowly stall!
Ah, thou Judea, fairest art of all
The lands, for here in Bethlehem is born
A Holy Child of David's line. Christ shorn
Of heavenly glory in humility
Is come fulfilling age-old prophecy.*

*Long years have sped
Since humble shepherds heard that sweet refrain
Of, "Peace on earth, good will toward men." Again
It echoes and re-echoes round the earth
In memory of our Lord and Savior's birth.*

*Hark! Loud and clear
With notes triumphant Christmas joybells ring;
Like herald angels, they a message bring.
Lift up your heads, ye saints, rejoice and sing—
He's coming soon—this time to reign as King!*

—Florentine Budwig.

into the world, he saith, A body hast thou prepared me."

Why cannot the blood of brutes take away sin? Because they are brutes; unintelligent, unspiritual. Wherefore the true sacrifice for sin must be the opposite of that. So, "when he cometh into the world, he saith," that is to say, He was self-conscious, intellectually and spiritually.

But would the blood of any spiritual intelligence indiscriminately avail to take away sin? No, but only

The Blood of the God-Man

And how is His Godhead indicated in the text and its connections? Only in that He was self-conscious as an infant.

Thus it is as marking the value of His blood, that the marvelous fact here stated is so important.

Not that we are dependent on that fact for our knowledge of the deity of the Savior, but that it calls attention to His deity at precisely the instant when He actually undertook to do what bulls and goats cannot do. It is in just that item of spiritual intelligence that His efficacy is contrasted with their inefficiency and uselessness.

The whole effect of this exhibition to us of the Savior's spiritual intelligence at His birth is to make us feel how real and sure is the salvation that is in Him.

There are no Christmas joys worthy of the name which do not spring in the recognized value of His blood. Only he who has redemption in that blood, the forgiveness of sins, is radiant with the Christmas glory which streams down upon him from the counsels of eternity.

IV

In conclusion: "When he *cometh* into the world, he saith." The apostle used the present tense, although he was writing many years after the Lord had gone back from the earth to His Father. This teaches us to keep before the mind the birth of Jesus as a present, living fact, and vividly to realize it as he has exhibited it in these words.

The substance of the statement, that the Father prepared for Him a body, may be found many times in the Scripture, but what is peculiar to the statement here is, the breathing through it of an eternal self-consciousness.

The Birth Anthem

This makes of these words, perhaps, the most remarkable formal announcement of the incarnation in the Bible. They are the birth-anthem of the Infant Himself, "the very song of the new-born Babe," whose own wondrous music to the Father's ear should teach us the strains of truth and joy.

It is as if He had said, "I am become a Babe, yet I keep the memories of the past eternity. In eternity I listened, in eternity I gave My answers; and now in the fulness of the time, behold the accomplished result. I have now the kisses of My mother, but I came down to receive them from the far-off heights of My glory. The Magi with their offerings are at My feet, and the star points down to Me with its finger of light; the shepherds have come to render Me their homage, and the angels have glorified Me with their chorus of praise; for though I am so passive here, it is My attested mis-
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A Little That Was Much

Addison C. Raws

A SHORT time before Christmas last year, Lois, one of my little girls (then about six years of age) came dancing into the room where I was reading, and said, "Daddy, what do you think? I have been saving all my money, and so has Ruth, and when you take us up to the city to see the toys we are going to go shopping, and, Daddy, I'm going to buy a nice gift for you and one for Mother and one for Grandma and one for William"—(and she included I don't know how many others), and, Daddy, some one is going to go along with us to show us and take care of us and you're not going to know anything about what I'm going to get you until Christmas morning." "Well," I replied, "I'm very glad to hear that, Lois."

Then, after she had rattled again the little wooden box which she was using as her bank, she raised the lid, and said, "See, Daddy, all the money I've got?" As I looked in, I counted—one, two, three, four, five, six cents, and then smiled. "They'll give me a whole lot of things for that much money, won't they, Daddy?" and I, rather thoughtlessly replied, "No, Lois, I'm afraid they won't give you anything for that." I did not realize how it would hurt her, else I

would not have said it for anything. With something of a choke in her voice and a little tear glistening in her eye, she repeated the words thoughtfully, "They won't give me anything for that? Why, Daddy, that's all I have and if they won't give me anything for all I've got, how am I going to buy a gift for you?"

I arose at once and putting my arm around my little girl, I kissed her. As I did so, I remembered I had a bunch of pennies in my pocket (I usually do have; nothing else seems to accumulate there), and as I kissed her again, I poured all these pennies into her bank, about twenty of them. It had the effect of an electric shock to her and she danced away, laughing for joy. God had just spoken a very deep, wonderful lesson to me and I sat down again to think of my own resources of life, which might well be reckoned as Lois' six cents. In the midst of my meditation, Ruth, just a year and a half older than Lois, came running into the room with a very odd expression on her little face, and saying, "Daddy, how come? Where did Lois get all that money?" Then she produced a very sim-

ilar little bank and there was nothing for me to do but hunt around, get some change and bring up her bank balance to equal Lois'! It was a great day for them; such a *great increase in their wealth*. They could talk of little else.

As we came to the dinner table that day, Lois, talking as usual, did not notice at first that under her plate was a big, shining nickel. When Ruth, just across the table from Lois, saw what had happened, she quickly turned over her own plate and found she also had gained equally. That happened every day; there was no chance of forgetting it for I found myself promptly reminded if I overlooked it, or if I were absent from home for several days, they would let me know promptly on my return just how much was due.

The long-looked-for day finally arrived and we drove to Philadelphia to visit the toy displays in the department stores. When we reached our destination, I asked, "Now shall we go and see the toys first or do you want to do your shopping first?" There was not the slightest hesitation as together they answered, "We want to do our shopping first." As we stood at the corner of Thirteenth and Market Streets, I began to bid them good-bye. They were going with a friend of ours to the largest Five and Ten Cent Store they could find, and they surely looked like business.

Each of them had a tiny notebook containing their shopping list in one hand with a pencil alongside of it and in the other hand each carried her pocketbook containing the entire amount of her capital, if I remember correctly about a dollar and five cents each. Just as they were leaving, I said, "Wait a minute, Daddy wouldn't want you to run short of money while you are shopping," and I drew from my pocket two quarters placing one in Ruth's pocketbook and one in Lois' pocketbook. I think I shall never forget the expression on the face of Ruth, her whimsical smile and the little laugh as I dropped in her quarter. Then she said, "Ha! ha! Daddy wants to make sure he is going to get his gift all right!"

I kissed them and they disappeared in that great crowd. But as I walked up Market Street my heart cried out, "Oh, God, is it possible it is just like that with You? You have wanted to make sure You would get a gift of glory from me and You have done exceeding abundantly

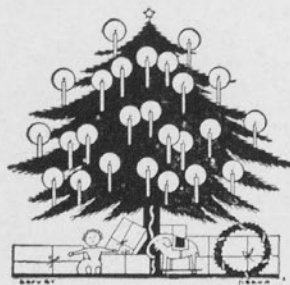
above all I could ask or think. You have bestowed Your grace upon me with limitless measure, supplying all my needs according to Your riches in glory by Christ Jesus, and *if I do not have a gift for You it will not be Your fault*. That incident brought to me a new vision of my Lord. About two hours later, I met my

little girls at Wanamakers. They came in loaded down with packages, a little tired, but oh so happy. "What do you think, Daddy," they said, "*we got everything on our lists and we had some money left over.*"

That wonderful morning finally arrived and it is hard to say who was the happier, the children or ourselves. I can still see them as they opened their own packages with one eye constantly upon us as we opened ours, watching to see when we would come to our gifts from them. In that moment they dropped everything and came to watch us. How they did watch the very expressions of our faces as we opened those little white packages tied with the tiny ribbons of their own choosing.

And now, let me say very honestly that of all the gifts I received that morning, some costing possibly thirty or forty times as much, none meant quite so much to me or seemed so valuable as those from our little ones. You may say, "Why, it was your own money which bought them." Yes, but it was their love and their desire which brought them.

As we gather about Him on that Great Morning, will His heart be made glad by the gift which we are now preparing for Him? Shall we rejoice, as we behold His countenance and hear Him say, "Well done, thou good and faithful serv-



ant; enter thou into the joy of thy Lord"? It may be that some of us will have to go to the far ends of the earth to get that gift which He is expecting us to bring. And how wonderful it is that the

Holy Spirit has been sent to go along with us, to safeguard us and to help us in securing the gift which will bring the most glory to His name. "That ye may be to the praise of His glory."

Why Christ Came

Myer Pearlman

Gazing upon that Virgin-born Child we are reminded of that Divine act known as the Incarnation—the doctrine that tells us about the Son of God, who became like us in order that we might become like God, who left heaven for earth in order that some day we might leave earth for heaven, who for a while shared our human nature in order that we might share the Divine nature, who at Calvary wore our garments of sin for a brief moment (2 Cor. 5:21) in order that we might wear His garments of righteousness forever, who became poor that we might become rich.

The main purpose of His Incarnation was stated in the words of the angel, "And thou shalt call His name JESUS: for he shall save his people from their sins." Matt. 1:21. Commenting on the words, "And a man shall be . . . as the shadow of a great rock in a weary land (Isa. 32:2)," Dr. George Adams Smith wrote, "In the East the following phenomenon is often observed. When the desert touches a river-valley or oasis, the sand is in a continual state of drift from the wind, and it is this drift which is the

real cause of the barrenness of such portions of the desert at least as touch upon the fertile land. For under the rain, or by infiltration of the river, plants often spring up through the sand, and there is promise of considerable fertility. It never lasts. Down comes the periodic drift, and life is stunted or choked out. But let down a rock on the sand, and see the difference its presence makes. After a few showers, to the leeward of this rock some blades will spring up; if you have patience you will in time see a garden. How has this boulder produced this? Simply by arresting the drift."

Christ came into the world to resist the longest, heaviest drift in human history—the drift of sin. He overcame it in His life and sent into the world a power—the power of the Spirit—to hold it in check. And we are safe from the perilous drift as we seek shelter under the shadow of the Rock. "For unto you is born this day in the city of David a Savior."

Bought With a Price

During the Christmas season when you were purchasing gifts, how often did you hear some one say, "Be sure to rub off the price mark"? Certainly you did not care to have the price paid for the article left visible. It was proper to erase it. The believer in Christ is not his own. He was bought with a price. The price paid was the blood of Christ. There is no way to "rub off" or erase the price paid by Christ Jesus for His purchased possession. The blood-bought are blood marked. The mark of the purchase price is on you and to remain. You need not be ashamed, O Christian, at the price paid for your redemption.

A Good Christmas Present

Why not send the *Pentecostal Evangel* to your relatives or friends as a Christmas present? We will send a special card telling the friend you are sending the same. The subscription price to the *Evangel* is only a dollar. Please add fifty cents for extra postage to any address outside the United States.

A Christmas Tree

E. Blanche Koon

THE original purpose of a Christmas tree, it seems, was to hang gifts upon for children—to give them pleasure and things they need; and so, when a cedar is chosen from among other cedars in the grove and placed in the center of the City Square, it is not for the tree to swagger and strut and soliloquize thus: "See how much the Mayor thinks of me! Lo, he adorned me with electric lights so that I shine with great brilliance, and my glory is seen from afar! I am not just an ordinary tree; note my great name—THE MUNICIPAL CHRISTMAS TREE! Behold, how I minister to the needs of the city's poor with my bags of delicious candy and luscious fruits!"

The Christmas tree has nothing to give that it has not first received, therefore it has nothing of its own to brag about; the Mayor's thought was for the children, not the tree; hence gloating would be silly.

Likewise, when the Holy Spirit chooses (for it is He who does the "dividing to every man severally as He will") from the rank and file a fellow upon whom to "hang" the "best gifts," His primary purpose is not to glorify that particular person, but to bless, to "edify," the church; to bring, through the service of that man, the riches of God's grace to needy multitudes. It is silly, and to be deplored, when such a chosen one, who has nothing that he has not received (1 Corinthians 4:7), decides that he is really quite unusual and has some superiority of his own in which to glory.

When a chosen man reaches this state he can no longer bring glory to the One who has chosen him, and the church has viewed sadly the "remains" of once-gifted men, stripped of their power—victims of silly pride, who did not give the glory to God, but took to themselves honor or credit for work accomplished through the power of the Holy Spirit.

Only

Leaves only—All that man gives to God.—Matt. 21:19.

Jesus only—What God gives to man.—Matt. 17:8.

Believe only—God's one way of salvation.—Luke 8:50.

The first is man's empty profession.

The second is God's priceless possession.

The third is the soul's joyful confession.

A constant faith begets a constant peace.

The Weeping Babe

*In Bethlehem, where radiant light
Shone from a star on high,
The Wise Men from the ancient East
Heard Mary's infant cry.
He who had stood in heaven's courts
As one adored and praised,
Had come to suffer for mankind,
And on a cross be raised.
He who had known the Father's smile,
Must face Jehovah's frown;
He who had known eternal joys,
To earthly woes came down.
His infant cries were tokens that
He had assumed our woes—
Had come to lead us back to God
Where life's fair river flows.*

—William Burton McCafferty

OUR



MISSIONARY ADVANCE



God's Christmas Gift to Rare Coral



The night was cold and cheerless. The north wind blew the chilly rain through the cracks of the bamboo hut. Mrs. Chan hugged her fire basket and said, "It truly is seven coats cold tonight."

The children were asleep behind the dark blue mosquito net in the bed across the room. Mrs. Chan was making shoes which she sold for a living. Rare Coral was helping her. The peanut-oil lamp burned dimly, and with each strong gust of wind it flickered and almost went out.

"The famine has been hard on everybody," sighed Mrs. Chan. "People are not even buying shoes. They need money for rice. I really don't know what we shall do!"

"Isn't there anything more that we can sell?" asked Rare Coral.

"Nothing but Lustrous Gem," said Mrs. Chan, "She would bring more money than Glory Flower, but how can we part with her?" Mrs. Chan tried to stop the falling tears with the back of her hand. Then she pulled up a corner of her coat to wipe them. "What else can we do?" she sobbed.

Rare Coral's eyes filled with tears. She loved Lustrous Gem dearly. How could she give her up? Had she not led them all to love the true God? She thought of how her little face had brightened as she came home from the kindergarten each day, and told them the wonderful stories of the foreigner's God. They didn't know then that He was their God too. Then she thought of the time when Lustrous Gem had been very ill, and had begged her to pray to the true God. Tears blinded her eyes so that she could scarcely push the needle through the heavy sole of the shoes.

Rare Coral had never prayed to the true God before. She only knew how to pray to a lifeless god. But her little sister had begged her to pray to the true God, and she was oh, so sick! Rare Coral fled to the corner of the room where the goddess of mercy, black with age, was staring down upon her from the idol shelf. She knelt before the idol and prayed most earnestly. She had even bumped her head nine times on the mud floor before the idol.

Lustrous Gem could not see her sister, but she heard her pray, and cried, "Don't pray to the goddess of mercy. That is only a piece of chinaware, such as our rice bowls are made of. Pray to the true God. I'm oh, so very sick—so very sick!" The last words were very faint, and Lustrous Gem closed her little eyes. Then came a still fainter plea, "Pray to the true God!"

"I don't know how to pray to the foreigner's God," sobbed Rare Coral in distress. Then she thought of the little prayer she had heard Lustrous Gem pray:

"Jesus, tender Shepherd, hear me;
Bless Thy little lamb tonight.
Through the darkness be Thou near me,
Keep me safe till morning light."

She knelt down beside the bed, as she had seen

Lustrous Gem do, and repeated the little prayer with her eyes closed. When she had finished praying, Lustrous Gem opened her eyes and smiled up into her face.

That night Rare Coral repeated the verse over and over again. She never closed her eyes all night, but watched anxiously over the little one. In the morning Lustrous Gem asked for rice gruel, and from then on she improved.

That was the beginning of Rare Coral's knowledge of God. She began to attend the meetings in the chapel, and had learned to love God. Later Mrs. Chan became a Christian too. But now they were facing starvation, and Lustrous Gem had to be sold.

"How can we part with her?" sobbed Rare Coral quietly. "Didn't she lead us to the kind, tender Shepherd? Surely He will help us now!"

But in spite of everything, Lustrous Gem was sold. She was taken across the river to live with strangers. Her little heart was nearly broken. The hut seemed so quiet after she left. Mrs. Chan was very sad, but she lived in the country of China where this was not unusual. Rare Coral wept day and night and could not be comforted.

Christmas was drawing near, but what joy could there be for them without Lustrous Gem to brighten the day with her merry little voice in song and laughter? The hut never seemed so dreary. It was dark and gray and more cheerless than ever. All the joy had gone out of Rare Coral's life. It was only when she prayed to the tender Shepherd that she found peace in the "middle of her heart."

The day before Christmas Rare Coral went slowly to the chapel. Her heart was heavier than it had ever been. She tried to smile as she entered the chapel, but seeing the bright faces of the other children made her long more than ever for her little sister. Tears filled her eyes in spite of her efforts to hide them. She quickly wiped them away for she did not want anyone to see her cry.

"I have good news for you, Rare Coral," said Miss Dawson smiling. Her face was radiant as she held out a letter and check. "Someone away over in America sent this money and said that it was to be used for someone in great need. We can redeem Lustrous Gem!"

Rare Coral was quite overcome by the news, and burst into tears. Could it be possible that her dear little sister would spend Christmas day with them? Her joy was too great for any expression in words. All she could say was, "Thank the Heavenly Father!"

Never was there a happier celebration of the glad Christmas day than there was in the little gray, dark bamboo hut, brightened now by the cheer of the little Lustrous Gem. That night as Rare Coral clasped her little sister in her arms, she whispered, "You are God's Christmas gift to me."—*The Alliance Weekly*.

The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become.—Henry Martyn.



A Christmas Contrast

When Christmas morning breaks on American shores with all its attendant joys, its gaiety, its treasures, and its bounties, the darkness of night is on the other side of the world. While this side presents a picture of plenty, yea of wealth and light diffused in every home, and beside every hearth, the picture on the other side of the world is that of poverty and want, hunger, and nakedness among the heathen millions. A picture of darkness indeed, not only physical, lasting but for the night, but a darkness in hearts and lives that palls and depresses because Jesus the Light of the world is not known there.

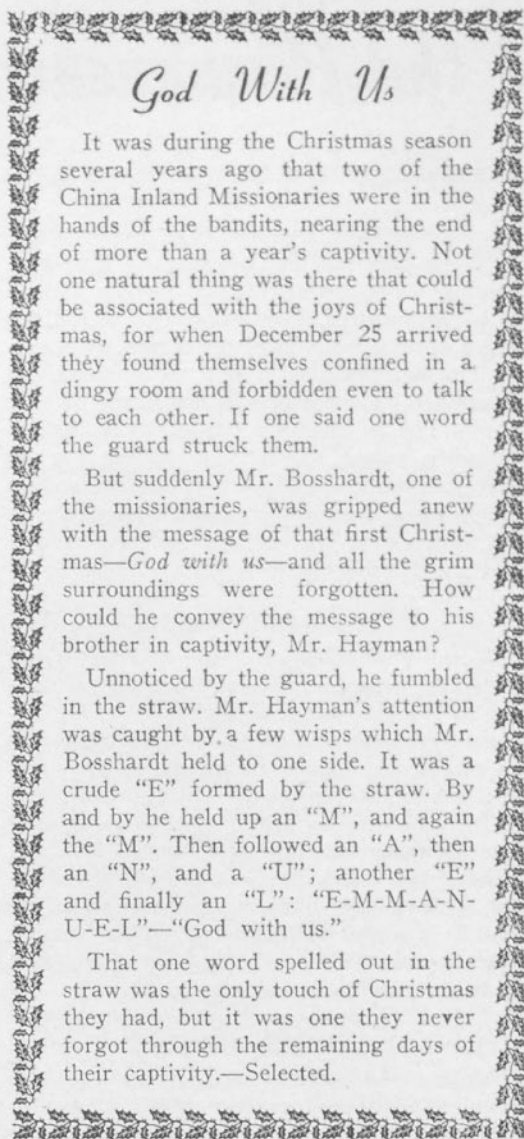
And while the light shines so brightly in America it is difficult for us to picture the gross darkness. Equally so for those who live in darkness, does it seem impossible that light abounds in Christian lands—that somewhere people have all they want to eat, that somewhere children are warmly clad with never a pang of hunger. There are Indian tots and Chinese youngsters who cannot conceive of anyone really having a sufficiency of rice. How could they picture children on this side of the world having more than enough to satisfy, not of rice, but of turkey and sauce, of goodies and candy! There are girls and boys, and mothers over there begging for just one piece of cheap cloth to keep their bodies warm. They little dream that on this side we are supplied with woolens and furs in abundance. How could the mother who must see her little one exposed to cold and hunger imagine that somewhere there are mothers who never want for an extra blanket for their babies!

Months ahead, children on the other side accost the missionary with the question, "When is Jesus' day?" and their eyes bulge even at the possibility of receiving a picture card, perhaps an extra bowl of rice, an orange or a piece of candy. And while their hopes are high, our missionary is wondering, How! Will there be funds to meet this holiday expense? Or shall these on the dark side of the earth not have one bit of cheer? In dependence upon God he makes preparations for providing a treat to the poor and the outcast; to the lepers and the helpless. Little hands and big hands, crippled hands and calloused hands are outstretched for their portion, and there is a veritable stampede, until the missionary falls back in dismay, for he hasn't enough to go around.

Can you visualize these disappointed ones? Disappointed, not because they failed to receive a

doll, a watch, or an expensive gift, but broken-hearted because for them there was no rice, no cloth, no picture card.

Surely a trifle such as that could not mean very much, you say, but look! In North China to-



God With Us

It was during the Christmas season several years ago that two of the China Inland Missionaries were in the hands of the bandits, nearing the end of more than a year's captivity. Not one natural thing was there that could be associated with the joys of Christmas, for when December 25 arrived they found themselves confined in a dingy room and forbidden even to talk to each other. If one said one word the guard struck them.

But suddenly Mr. Bosshardt, one of the missionaries, was gripped anew with the message of that first Christmas—*God with us*—and all the grim surroundings were forgotten. How could he convey the message to his brother in captivity, Mr. Hayman?

Unnoticed by the guard, he fumbled in the straw. Mr. Hayman's attention was caught by a few wisps which Mr. Bosshardt held to one side. It was a crude "E" formed by the straw. By and by he held up an "M", and again the "M". Then followed an "A", then an "N", and a "U"; another "E" and finally an "L": "E-M-M-A-N-U-E-L"—"God with us."

That one word spelled out in the straw was the only touch of Christmas they had, but it was one they never forgot through the remaining days of their captivity.—Selected.

day a young man is going in and out of the villages, telling over and over the story of the gospel, because a number of years ago he as a lad had the gospel demonstrated to him in a practical way. Then he was a starving famine child with scarcely any clothing to protect his emaciated body from the biting winds which are at their worst at Christmas time. But one Christmas day, after walking forty miles, he arrived with bleeding and frozen feet at an orphanage, where he was given clothing and food. Now he is numbered as their best native worker. Surely the cup of cold water given in His Name to this little wayfarer is bringing in manifold returns.—Selected.

Send all contributions to:
NOEL PERKIN
 336 W. PACIFIC ST.
 SPRINGFIELD, MO.

News Flashes!

Mr. and Mrs. Ted R. Vassar have announced the arrival of a baby daughter, Helen Elizabeth, born November 21. Congratulations!



Mr. and Mrs. Raymond Sanders sailed for Dakar, Africa, aboard the "SS Arthur P. Davis" on November 24, according to a telegram received by the Missions Department.



Kathryn Schmidt sailed for India in November. May God bless her as she returns to labor in her adopted land.



A card from Everett E. Devine who, with his wife, recently sailed for Chile, South America, gives their foreign address as: Casilla 48, Recreo, Chile, South America, c/o Lester Larson.



We are pleased to announce that Howard S. Coffey, our missionary to Colombia, South America, is to be married to Ruth Aileen Feuerstein on December 15, in Fresno, California.

Miss Feuerstein is the daughter of Rev. and Mrs. Jacob Feuerstein, missionaries to Venezuela, and her knowledge of the Spanish language will enable her to be of immediate help to her husband, as the newlyweds leave shortly after the wedding to carry on the work in Colombia.



Mr. and Mrs. J. C. Morrison, missionaries to Southwest China, have returned to the States. Their address is: 1160 Winston Road, Cleveland, Ohio. Welcome home!



Mr. and Mrs. Orla S. Boyer, who recently returned to Brazil for another term of missionary service, have notified us of their change of address. Their new address will be: Caixa 3274, Rio de Janeiro.



We have been helping Rev. W. F. White in special services for the past month and there were ninety-six converts. They really prayed though to definite experiences with God. There was such a shout in the camp that some evenings it was impossible to preach. Thank the Lord for His blessing.— Philip O. Elsea (Cape Palmas, Liberia).



The Passing and the Permanent

A SIGN OF THE TIMES

The first commercial cargo to arrive in the U.S.A. from Europe in five years was olives and wine from Spain, and whiskey and fertilizer from England.

CLERGYMEN IN PARLIAMENT

Out of 150 members in the new Norwegian parliament, twelve are clergymen. Usually there are not more than two or three, but clergymen have earned greater prestige by resisting the German occupation, and the people have paid them tribute by electing twelve pastors to parliament.

A VERY THIN HOPE!

Mohandas Gandhi has a "holy queue." Robert Ripley says his head is shaved except for a sacred lock of thirteen hairs "by which he expects to be lifted to heaven when he dies"—believe it or not! No wonder the Mahatma goes on long fasts! He needs to reduce his weight a-plenty if he hopes to be lifted to heaven by thirteen hairs!

A BEST SELLER BANNED

The Australian Government has banned the American novel, "Forever Amber," by Kathleen Windsor. It was called "unreadable" by the Government spokesman, who said, "The Almighty did not give people eyes to read that rubbish." Yet in America it is a best seller! What a commentary on the moral standards of American readers.

ANOTHER PIPE LINE

The Iraq Petroleum Company is beginning construction of an additional pipeline 620 miles long, which will bring oil from Kirkuk to Haifa in Palestine. This will increase the amount of crude oil flowing into Haifa from two million tons to six million tons per year, and since the city of Haifa is located in the land given to the tribe of Asher it is a further fulfillment of the prophecy that Asher shall "dip his foot in oil." Deut. 33:24.

PALESTINE'S PROPOSED CANAL

The Suez Canal will become the property of Egypt within a few years, according to an agreement between that country and Britain, the present owners, and so the British are proposing that a rival canal be built through Palestine. It would join the Mediterranean with the Red Sea via the Dead Sea. The new canal would be 200 miles long, and would be wider and deeper than the Suez. The cost would be enormous. At the Gulf of Akaba, for instance, it is estimated that the work in that area alone would cost about \$400,000,000.

The day shall come when "living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea." Zech. 14:8. We believe this will be the result of a miraculous act of God.

A SERVICEMAN SPEAKS

"We've been told all along that we have been fighting for a better world," says a veteran with two hundred hours of aerial combat. "A better world is made up of better men. Personally, I'm not 'sweating it out' so a nation can return to a widespread disregard of the Lord's Day, a mounting tide of profanity and obscenity, vulgar wit and an applause for the nasty and lewd, indecent current fiction, sodden drunkenness, frenzied gambling, prodigality in the presence of the world's suffering, and a long list of other moral failures."

WORLD GOVERNMENT

World government is coming. Five World Federalist organizations united under one banner in October at the end of a three-day national conference at Cleveland, Ohio, and named an executive council to campaign for formation of a world government to secure global peace.

One advocate of world government would turn Germany into an international zone and make it the headquarters of the world federation. Others have different ideas. Statesmen see that it is either world government or another war, because the world has shrunk so. The coming of the Lord draweth nigh!

DRINKING DRIVERS

Alcohol and gasoline do not make a safe mixture. Sixty-one per cent of all automobile accidents occur because drivers had one or two drinks as "refreshers," reports Henry M. Johnson, president of the American Business Men's Foundation. The survey was made among chiefs of accident prevention bureaus of police departments in more than 300 cities of 30,000 population and over. Sixty-one per cent of the replies said that one or two drinks are enough to cause a motorist to be involved in an accident, and thirty-nine per cent said that most accidents are caused by motorists who are definitely drunk.

SEDUCING SPIRITS

Two reporters of the *Chicago Tribune* recently posed as husband and wife and went to a medium to receive a message from their dead "sons." The unsuspecting medium told them many things, not knowing she was betraying her deceit.

All mediums are not such an evident fraud, however. Dr. R. H. Thoullass, writing in *World Digest*, says that he communicated with an alleged departed spirit, through a medium, and the medium gave him much information regarding the "departed spirit" which he had not known but which later proved to be true. The flaw in the situation was that the "departed spirit" was not dead, after all, but was still in his body discussing business with a client! They are "seducing spirits" (1 Tim. 4:1), personating the dead, but often making bad blunders in the personation. The Bible forbids us to dabble in this necromancy in any way.

"END OF THE WORLD"

The Archbishop of York says that the "end of the world will come suddenly" unless the atomic bomb is internationally controlled, and quotes the Bible to prove it, but he seems to overlook the words of Christ in Matt. 24:22: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Scientists have expressed the fear that atomic bombs might cause the whole world to disintegrate and all human life to perish. These indeed are fearful and wonderful days. The end of the age (not the end of the world) may indeed be at hand, for Christ said these days would be shortened by the coming of the Son of man who shall gather His elect from the four winds. Let us be diligent, brethren, to make our calling and election sure!

GENERAL IKE'S RELIGION

We do not know much about General Eisenhower's religion but he made a good impression on at least one member of his staff. So much so, that this man joined the church. When his pastor asked why he had decided to join, this man replied: "Well, being on General Eisenhower's staff has brought me pretty close to him, and I found that every evening he gathers his whole staff about him, wherever he is located, and holds family prayers. He reads a chapter from the Bible himself, prays, and then gives a short talk on faith and religion. I have attended the vesper services, and I've said to myself that if worship and being a church member means that much to General Eisenhower, I'd better get into the church family myself."

General "Ike" may or may not be a born-again believer—God knows—but if he isn't his good habit puts many genuine believers to all the more shame, because he conducts "family prayers" and they don't!

SWORDS AND PLOWSHARES

President Truman has on his desk at the White House a little plow made from a sword, symbolizing his faith in God's promise that some day all nations shall beat their swords into plowshares and shall learn war no more. Micah 4:3. We hope Mr. Truman will realize that this is not to take place until "the last days," according to Micah 4:1, when Christ shall reign upon the earth. Before that wonderful day can come there must be at least one more great battle in the valley of Jehoshaphat. At that time, according to Joel 3:10, the proclamation will be, "Prepare war—beat your plowshares into swords."

The Lord Himself shall fight and win that war. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter His voice from Jerusalem. The heavens and the earth shall shake. Then, and not before, will the law go forth out of Zion as Christ judges the nations far and near. The plowshares must be beaten into weapons of war before the final day of reconversion. The Lord must roar in judgment before His triumphant reign of peace. The dreadful holocaust of Joel 3:10 must come before the millennial blessings of Micah 4:3 can be enjoyed.

Holland's Needy Saints

PASTOR P. VAN DER WOUDE, of Rotterdam, writes: "We had a very trying time during the German rule, especially the last months of their terror. For months we had no gas, no electricity, no coal to heat or cook food. People cut down trees in the streets, burned doors, etc., from their own homes, and went to dig into the coal-dust pathways in order to try to find something to burn in the stove, to cook the little bit of food with. We received 34 ounces of potatoes per person for a week, and some sugar beets. People went by cycle, with handcarts, walking 100 miles and back sometimes, in the snow and rain, some without shoes, as the shoes had been worn out during those journeys, to get some food in the other provinces where there still was some food.

"The Germans simply tried to starve us systematically here in the three western provinces. But God was still on the throne. He has helped us through, although at times one did not know what to do for the poor children and large families. Many people died from starvation, some were so weak they had to keep to their beds. Lots of them could not go to their work. No streetcars, no buses. There was a railway strike against the Germans for eight months. The Germans took away everything. Bicycles were not safe on the road. The Germans simply demanded them.

"Just before peace came, the Lord helped us out by sending airplanes, British and also American, which dropped food on a piece of ground which had been marked with flags. This food came just in time to prevent many hundreds from dying of starvation. The Canadian doctors were astounded when they saw how exhausted many people were. A number of the people died after help had come from abroad. Help came for them too late.

"But since that time the rations have been increased so that at present we have enough bread, also vegetables, and such like. Of course we shall be grateful for anything you might send us, but as you specially ask what things are most needed in the way of food, I can state that the doctors say that the protein and fat content of the food is still too low.

"A large number of cows were stolen by the Germans. If ever a country has been robbed, it has been Holland, and it takes a long time to get over it. We shall be very thankful when clothing and footwear will be forthcoming, which according to Brother Nikoloff is being shipped to us. Many children are walking bare-footed and some cannot come to the house of God for want of clothing.

"With regard to the spiritual work, we came through wonderfully. The Germans left us free in our work of preaching the gospel. I had to come only once to give a detailed description of what we believed, and why we did some things in a different way from the churches, and all this was put down on paper and I had to sign it, that it was true. Of course it was true. We could tell this officer that we believed God was just the same, and that prophetic utterances in our assemblies sometimes served as a rebuke to those who sinned, etc.

"The work has been extended in other places where no Pentecostal work was. When no more trains ran, I went sometimes on my bicycle great distances to encourage the saints of God and help them in their faith. The Germans never took away my bicycle, although I went through watch posts where they checked the cyclists about what they carried. But, like a miracle, the Lord protected me. God gave me the promise from Jer. 39:17, and He protected me all through the war.

"At the beginning of last month we had the first baptismal service after peace had come to our Continent. About 21 were baptized in the church in Rotterdam. In Amsterdam a number had been baptized a few weeks earlier. In another assembly, Hilversum, about 12 have been baptized in the Spirit during the last few weeks."

The Assemblies of God Coast-to-Coast Radio Broadcast will be heard on Sunday, January 6, 1946.

Between sixty-five and seventy Radio stations in thirty-four States have been signed up for the Coast-to-Coast Radio Broadcast to begin Sunday, January 6th. See list of radio stations in the December 8th Evangel. Some further radio stations are being contacted and the revised list will appear in the December 29th "Pentecostal Evangel." Watch for it.

If the Radio Stations already secured will not be heard in your community write for particulars as to the steps to be taken in order to interest your local radio station in the Assemblies of God Coast-to-Coast Radio Broadcast. Address, The Assemblies of God Radio Committee, Post Office Box 70, Springfield, Missouri.

We are glad to be able to report that the War Relief Commission of the National Association of Evangelicals, with whom we are co-operating, are sending a 21,400 pound consignment to Holland, containing 2,413 pairs of shoes, 1,100 men's suits, over 500 men's overcoats, 1,050 women's coats, and clothing for 1,000 children. But they are in need of more clothing. Clothing should be sent to NAE War Relief Commission, 536 W. 46th St., New York 19, N. Y.

It costs money to send shipments to Europe, but \$10 is enough to provide for the shipping of enough clothes for twenty needy people. Funds can be sent to J. Willison Smith Jr., Treasurer, NAE War Relief Commission, 2124 Lincoln-Liberty Building, Philadelphia 7, Pa., or to Noel Perkin, 336 W. Pacific St., Springfield, Mo., who will forward funds to the National Association of Evangelicals.

Another agency is endeavoring to collect seven million dollars for relief of needy folk in Europe, and has put the name of the Assemblies of God down as one of the sponsors for their funds; but they did this without any authorization from us. We are co-operating along with

the National Association of Evangelicals. They are seeing to it that our relief gets to needy Pentecostal saints in Europe.

It would be a great help if the saints in many of our assemblies could send a parcel of food to Holland, where Brother Van der Woude promises to distribute it to Pentecostal families. Let us remember the scripture, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:17, 18.

Parcels up to eleven pounds in weight, of non-perishable food (cheese, raisins and other dried fruits, nuts, cocoa, chocolate, cakes—packed securely—and candies) can be sent to Holland. Address Pastor P. Van der Woude, 's Gravendeelstraat 12, Rotterdam-Zuid, Holland. You will have to give an alternate address in case of nondelivery, and we suggest you put Netherlands Red Cross, Rotterdam. Quantities of cheese and peanuts are limited to a value of \$1.00. You will have to fill out a customs declaration, giving weight and value of all in parcel.

In the Dohnavur Home in India, where there are many who have been rescued from a life of sin and shame, the children are taught to pray for the various needs that they hear of in different parts of the world.

Amy Carmichael, who is at the head of this work, writes: "The children, even quite little ones, are kept in touch with the great world and its woes. One day, soon after Holland was set free, I was for a moment puzzled by a letter in round childish writing, for it began 'My darling Holland.' In the envelope were two coins (about four cents in value), the little writer's pocket money for the whole year. Her mother must have helped more or less, I think, with the difficult words. This was the letter: 'My darling Holland, Today I had a very glad news that you are free from your enemies. I heard that you cannot cultivate your land for 10 years because the enemies have broken your dykes and have flooded your land with seawater. I wish I could send my food to you, but my mother says that it will get bad before it reaches you, so I know what I can do. I have two annas of my own, I will send it and pray God to multiply it as our Lord Jesus multiplied five loaves and two fishes while He was in this world. I will also pray that God may send more food to you. Will you let me know whether my money reached you safely? My love to all the old and young.'"

LEAKING OUT

One of the most effective evangelists I ever knew spent the hour before each meeting in silence in his room, and walked to the church alone. When he arose to preach he was a spiritual dynamo. Two years later he returned for another series of meetings in my church. But what a change! Each night he lingered at dinner, talking and laughing, and went with us from the table to the church, talking all the way. His sermons were just as good in content. He still had conviction and earnestness. But he had let the spiritual power leak out. His usefulness was ended.

The Power of the Tongue

F. HELEN JARVIS, LARAMIE, WYO.

In the last part of Proverbs 12:18 we read, "The tongue of the wise is health." While no doubt there is a spiritual application in interpreting the meaning of this verse, we who believe in and honor Divine Healing can find there a promise for the natural. Linking this scripture with others, we find a definite relation between the tongue and physical health.

It is a fact agreed to by all that excessive talking, public speaking, etc., exhaust the physical body, tire the nervous system, and weary the mind, and rest is necessary to rebuild the energies thus destroyed.

However, many do not heed this fact, and I wonder if our full gospel people have recognized the real power of the tongue is connection with physical well being? "Life and death are in the power of the tongue" (Prov. 18:21), and in Prov. 15:4, we read that a "wholesome tongue is a tree of life" (the Hebrew marginal rendering is, "the healing of the tongue").

The question might be asked who is the one thus blessed, the speaker or the hearer. Experience proves it to work both ways. The one who lives in such a place as to be able to utter wholesome words could not but help feeling a physical rebound of well being. On the other hand the listener would be aided to a closer place of victory resulting in health. There will be no wounds to cause hours of brooding, and stinging words cutting deep into the heart. How sad but true, the hours of sleep that have been lost, the minds that have been wearied, and the nerves that have been worn threadbare—all because of an unwholesome tongue.

Again, Prov. 16:24 declares, "Pleasant words are . . . health to the bones." Prov. 17:15 reads, "A broken spirit drieth the bones." People with bone diseases might do well to meditate upon these scriptures. Friends, there is a well of truth that we have hardly touched upon in the relationship of the tongue and bone afflictions. God's Word declares these facts, and we should prayerfully consider them.

Prov. 18:8 and 26:22 both reveal the searching thought, "The words of a talebearer (whisperer) are wounds, and they go down into the innermost parts (chambers) of the being." Most people are aware of the fact that mental and nervous disorders can easily be caused by evil words, but these scriptures indicate that afflictions of an organic nature can also be caused by the tongue. Here also one naturally concludes that the injured party is the sufferer. However, there is no need of excluding the talebearers themselves from the penalties in their own bodies, of their own wagging tongues. Persons afflicted with dyspepsia, stomach trouble, and other similar ailments might do well to search their hearts and recall their words. Perhaps God would have something to say to them.

James 3 teaches that the tongue is the harness or rudder of the whole being, and we full gospel folks cannot ignore the direct bearing the conduct of the tongue has upon the health of the physical body, as well as

upon spiritual power. We praise God for the conquering of the tongue by the Holy Spirit, and rejoice in our Pentecostal utterances. Then why not reverse some of our logic, and declare that if the body is ill, there IS a cause. Then taking into consideration the power of the tongue, reason that the "bridle" might not be working very well, and review our words. Remember the tongue can set on fire the course of nature, and it is in turn set on fire by Gehenna fire. A solemn warning, is it not?

"Let the words of my mouth . . . be acceptable in thy sight, O Lord." Amen.

EVEN DEATH REBUKED

May 1942 infection spread from an injured foot to the left groin gland and adjacent skin. Temperature arose to 104 degrees and left leg was useless. My suffering was acute and constant and I had to lie in one position. The Lord deeply impressed me to use no remedies, be uncomplaining in spirit, keep in the Spirit with the mind stayed on God. May 29, after a day of severe testing and yet fuller resignation I had sweet joy, peace, and comfort, and in the night when suffering most, inspired songs in tongues and English were given.

Three days later Dr. Butler of Safford, Arizona called to diagnose my trouble. He pronounced it infected athlete's foot which had reached the left groin gland and was still spreading. He said the infection would spread all over the body and to all glands, and lastly to the kidneys and stomach and be fatal. He said I was anemic and bordering on pellagra and that I had but ten days to live. He left prescriptions which he said were urgently needed but which were never filled. We told him we were depending on the Lord for healing. He advised ice cap and ice bags which we applied, but finding they gave me a cough and cold their use was discontinued. Repenting of having used the ice the cough and cold disappeared.

I began to plan funeral arrangements but was checked by the Spirit's word, "Making a covenant with death." I didn't know it to be scripture. Isa. 28:15. I repented of the funeral planning, and the Spirit said three times with emphasis, "with His stripes we are healed."

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Convinced that Jesus was speaking to me I rejoiced in God and fell asleep believing I was healed. The infection was checked from that hour and twelve days later the groin gland burst letting out the pus. In three days my foot was healed and smooth. The left leg however was still helpless because strength was not claimed, I believe. June 7 Evangelist Clara Classen, Enid, Oklahoma came to hold a revival for my husband.

The next morning the Spirit said, "Rise up and walk." Nine persons were present and when I told them what the Spirit said, Sister Classen repeated the command, in tongues and interpretation. By tremendous effort and assisted by two persons I walked into an adjoining room, but the exertion was too great. My heart failed and I passed away. Everything indicated death, pallor, fixed, glassy eyes, dropped jaw, limpness, stilled pulse, meaning death to Evangelist Clara Classen, a former practical nurse.

But they refused to give up and rebuked death (Luke 10:19) and prayed until I awoke from the "sleep in Jesus," smiling with joy and perfect peace, and my mouth filled with praises. I rose and walked a few steps with aid but then lay down again. Four days later the Spirit again said, "Rise up and walk." At last I understood that faith must take action, and I arose at once and walked with the assistance of two. I walked a few steps every two hours, and by ten p.m. I was walking unaided. At midnight when I arose I lifted my hands to praise the Lord for complete healing, when supernatural strength came and I was well. A Mormon trained nurse, very low with tuberculosis was saved, filled with the Spirit and healed as a result of my healing. She is still healed after three years.—Mrs. A. O. Reynolds, Box 215, Mesa, Arizona.

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WHAT CHRIST SAID AT HIS BIRTH

(Continued From Page Five)

sion to make all things new. Those antecedent counsels of My Father and Me, taking root in eternity, have now blossomed in time; and I, the Plant of renown, of tint and shade a wondrous blending, am the fair Flower, at once of the Father's purpose and of My own acceptance and obedience. Onward hence shall I grow till, from having weathered the changes of this sinful time, I shall seem to become as a plant out of dry ground, with no beauty that any should desire Me. But the falling of the flower will be the precursor of the fruit, and I shall burst forth in such richer life and power as could only be drawn from such eternal roots, and bear in endless plenty the ripened redemption for the world. I come, My Father, to do Thy will, and hasten forward, through cross and shame, to the joy set before Me."

The Conscious Harmonies

Such were the conscious harmonies of the wonderful Child. So did the Infant celebrate His own birth. And as He regarded His birth, so should we regard it. As in Him it was all fact and feeling, truth and realization, so let it be to us concerning Him. As therein He was the Father's Beloved, so, in our appropriation of Him, let us find our Father's delight and fellowship. For if the self-consciousness of such an one—"of wedded maid and virgin-mother born"—has been preserved for us in attributed words, then is it meant that in those words we should hear for ourselves, as sounding forth to the Father's ears, all the felt eternities of wisdom, and power and love.—*Moody Monthly.*

HOW GOD SUPPLIED THE CHRISTMAS PUDDING

(Continued From Page Two)

needed for Christmas puddings with oranges and cakes for the whole party. Lydia professed herself a thorough con-

THE SERVANT

"Not to be served, but to serve,"
Came He, the Lord we adore;
High were the glories relinquished for us,
Lowly the form that He wore.

Scorned and rejected of men,
Comely array has He none,
Takes He the place of the servant of all—
He, who of God is the Son!

Lowest is highest with God:
Service is honor supreme:
He who to others doth minister most
High is in Heaven's esteem.

God, who abaseth the proud,
Setteth the humblest on high;
Who lays His life down, for others wins
life—
Life that shall nevermore die.

Love is the grace that excels—
Love, not in word but in deed,
Love that is quick with the impulse to serve,
Nor to self's clamor gives heed.

"Not to be served, but to serve,"
Came He, the Lord we adore:
Trace we His footprints and there plant
our feet,
Treading where He trod before.

Up to the Throne leads the path:
Thither the Master has passed:
There shall His follower also be found,
Crowned with the Master at last.

H. E. G.

vert to the power of prayer and from this time onward she never again questioned the principles on which the house was run. There was no clue to the sender, for the man had handed the hamper in saying: "There was no name and no answer."

Five months later Miss Soltau was fighting her way, after dark, against a southwest gale, to reach the mail box. Here she met a lady bent on the same errand as herself, who seemed too frail to resist the elements. Miss Soltau, though she knew her by sight, did not know her name, but offered to see her home. The lady gratefully accepted her help and, in the course of conversation, inquired: "Are you not the lady who lives with all the little children?"

"I am," said Miss Soltau. "Their parents are missionaries."

The lady seemed much interested and said: "I should take this opportunity of apologizing to you for sending round, without a word of explanation, a bale of currants. My husband has relatives in Spain who sent him a large consignment of dried fruits last Christmas, far too much for our small household to consume. My husband and I often watch the children running to school and I said: 'That is the kind of household that could dispose of a bale of currants,' so we just sent them round."

The lady explained that after sending such a large consignment of currants, she felt a strong desire to supply all that was necessary for the children's Christmas treat and so the second parcel had been dispatched.

"You must forgive me," she said, "for the way in which it was done but not having the pleasure of your acquaintance, I scarcely knew how to offer a present to the children unless it were sent anonymously. Now I have met you I hope to have the privilege of calling upon you."

Before they parted Miss Soltau requested that her little charges be allowed to call and thank her in person, so the next day all the children, dressed in their best and having each learned an appropriate text, walked across the Square and were admitted to the room where Mr. Kay, who was an invalid, lay on a couch. He was deeply interested in Miss Soltau's side of the story and affected at the sight of all these children to whom, at such small cost to himself, he had given such immense pleasure. He inquired concerning the parents of each and heard that afternoon some stories of heroic self-sacrifice.

Once the ice was broken there was no stopping the children's prattle and he soon learned the story of little Emma and her rheumatic fever, of Lydia's bold un-

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is no God," became aware of His presence in such compelling terms that the strongly constructed citadel of unbelief within him crumbled, and, for the first time in his life, he bowed in spirit before the God whom he had denied.

Among the Assemblies

SAN JON, N. MEX.—We recently closed a 2 weeks' revival with Evangelist W. T. Stallings, of Shamrock, Texas. The presence of the Lord was with us, and the church as a whole was revived.—Edmond L. Rey, Pastor.

WEST POINT, ILL.—November 18, we closed a 3 weeks' revival with Evangelist Anna Briney and her co-worker, Elizabeth Green, of Browning. The church was greatly blessed by the stirring messages of Sister Briney. The meeting was the best the church has had for several years.—John D. Dearing, Pastor.

WINCHESTER, ILL.—God has blessed us with an old-time revival. Souls are being saved, and backsliders reclaimed; believers are being filled with the Spirit, and others have been re-filled. We praise the Lord for the wonderful moving of the Holy Spirit in our midst. Evangelists Alta Mae French and Mae Woods, from East St. Louis, are with us at this time.—Helen Cox and Mable Brown, Pastors.

CLEARWATER, FLA.—Evangelist Walter H. Smith, of Oregon, was with us 4 weeks in June and 2 weeks in August. God was present in a wonderful way in the services. About 6 were saved, 9 were filled with the Holy Spirit, and 13 were baptized in water. The evangelist is a very humble man and allows God to have His way in the services. We are expecting him back for another meeting in a few months.—D. N. Asbury Jr., Pastor.

CAMBRIDGE, OHIO—The Ladies Missionary Circle sponsored a United Thanksgiving Fellowship meeting, with the Church of God and the Foursquare church. It was one of the most spiritual fellowship meetings ever held in our church. Gladys Wycoff, of Coshocton, spoke in the morning, Evangelist Sam Mills, from the Foursquare church, brought a wonderful message on "Fellowship" in the afternoon, and Brother Gott, from the Assembly of God in East Liverpool, brought the service to a close in the evening, with a stirring message from Matt. 25:8, "For our lamps have gone out." Several from other towns attended the services.—James Earls, Pastor; by Mrs. S. A. Cahagen, Secretary.

belief, and of the prayer for currants and the wonderful answer. Mr. Kay was a product of the school of thought which saw in science the inevitable denial of Providence. Mr. Kay, who openly ranged himself on the side of the atheists, saw before him a woman whose face radiated a

heavenly light, a group of children who persistently regarded him as a messenger of God and, in the background, he pictured that heroic band of parents prepared to make any sacrifice for the faith which he denied.

The man who said in his heart, "There

WHITNEY, TEXAS—We have just closed a very successful revival with Evangelist Ella Olson, who was assisted by her daughters, Esther and Mary. Seven souls were saved and some backsliders were reclaimed. The saints were greatly revived and a spirit of reconsecration was felt at the altar. Two services were held for the deaf mutes who attended the meet-

ings. Sister Olson preached and sang in sign language. A family of four deaf ones were reached, and the man of the house was saved. We thank God for sending Sister Olson our way. Our church is enjoying a steady growth.—Frank Kennedy, Pastor.

EAST ST. LOUIS, ILL.—We have closed a very wonderful campaign with Arthur F. Berg, of Sioux Falls, S. Dak. Souls were saved and sinners stirred. A three days' Missionary Convention climaxed the meetings, at which time pledges for the missionary cause reached nearly \$2,500 for the coming year. It has been our privilege to pastor the Full Gospel Tabernacle for the last year and a half. We found the church in a good spiritual condition when we came here, and have had the joy of seeing a goodly number of souls saved and filled with the Holy Spirit since coming. The church mortgage was burned last year and a beautiful parsonage bought for the pastor. Our prayer is that a great city-wide revival will sweep over our city.—August A. Anderson, Pastor.

SALEM, OHIO—Recently we had 3 weeks of evangelistic services with Evangelist Alex Karmarkovic as the speaker. A goodly number were saved and 3 were filled with the Holy Ghost. Our Sunday School attendance reached a new high of 132, giving us an average of 120 for three Sundays. One person has been filled with the Spirit since the special meetings, and last night God came down and 4 were slain under the power. At 9:00 p.m. we had to leave our tabernacle and go to the First Baptist church for our water baptismal service, or no doubt some of these would have come through to the evidence. Twenty were immersed that evening before a mixed crowd of Baptist and Pentecostal folk. A German Lutheran family, father, mother, and three daughters, were among the twenty. Our next special services will open December 30, with Evangelist Dale Zink, musician and speaker.—Milton R. Searles, Pastor.

Coming Meetings

- Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.
- GREENVILLE, ILL.—Meeting in progress; J. W. Plattenburg, Evangelist, 513 E. Main St.
- NEW YORK, N. Y.—Spanish Rally, Glad Tidings Tabernacle, 325 W. 33rd St., December 15. David H. McDowell, special speaker.—Manuel T. Sanchez.
- JEANNETTE, PA.—First Pentecostal Church; meetings in progress; Peter Jepsen, Seattle, Wash., Evangelist.—K. D. Baker, Pastor.
- PRESCOTT, ARIZ.—Dec. 2—23; Wm. Corbett Anderson, Sacramento, Calif., Evangelist.—Chas. L. Elms, Pastor.
- FERGUS FALLS, MINN.—Gospel Tabernacle; meetings in progress; Mathan Musical Evangelists.—B. C. Heinze, Pastor.
- GRAND JUNCTION, COLO.—December 30—; The Gospel Music Makers, Frank, Gladys, and Dorothy Lummer, Davenport, Iowa, Evangelists.—Ralph Hutchinson, Pastor.
- TYLER, TEXAS—Mortgage Burning, Home Coming, and Fellowship meeting, New Year's Day. District Superintendent F. D. Davis, Sectional Presbyter Charles Lonsford, W. M. Dunn, and all former pastors and members urged to attend.—Guy Phillips, Pastor.

ADA, MINN.—Gospel Tabernacle, Dec. 2—16; Evangelist and Mrs. R. R. Wiley.—Mr. and Mrs. O. N. Urdahl, Pastors.

RAINIER, ORE.—Bible Conference, Assembly of God, West Third and C Streets, Dec. 10—12. Atwood Foster, Superintendent Oregon District, speaker. Local church will provide accommodations, as far as possible, for out-of-town guests.—Heath W. Lowry, Pastor.

MISCELLANEOUS NOTICES

NEW ADDRESS—391 Main St., Leominster, Mass.—Alex. Lindsey.

NEW ADDRESS—52-A Moreland Drive, Prichard, Ala.—J. Lester Cook.

NEW ADDRESS—Wharton, Texas. "We have accepted the pastorate here. Any Council brother passing this way will find a welcome."—D. G. Hutto.

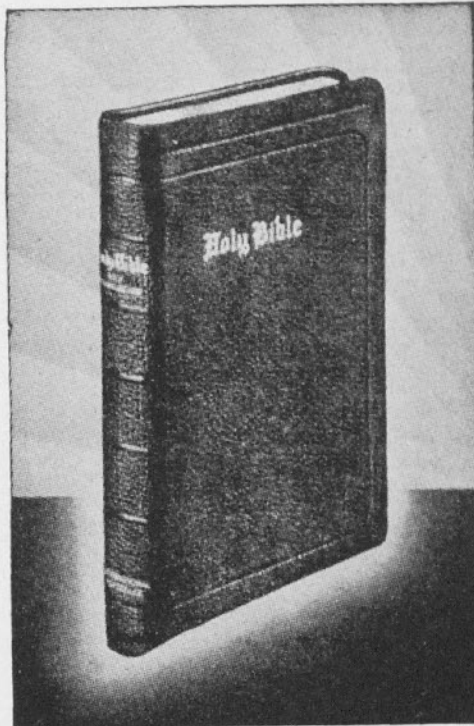
NEW ADDRESS—P. O. Box 115, Yucaipa, Calif. "We have accepted the pastorate of the Full Gospel Assembly here."—Pastor and Mrs. W. A. Henry.

FOR SALE—3/4 octave Deagan Marimba, with shipping trunk. A-1 condition. Cost new \$315.—Earl Ayres, Box 46, Bozeman, Mont.

FOR SALE—Public address system, 150-watt, two speakers, one mike, A.C. and D.C., good shape. Price \$130.00 cash, F.O.B.—W. R. Evans, Box 53, Waldron, Ark.

NEW ADDRESS—"I have resigned the work at Gospel Tabernacle, Lakewood, Ohio, and have accepted the pastorate at 719 E. Mansion St., Marshall, Mich."—Ralph Waldo Doan.

BROADCAST—"The Gospel Reveille," sponsored by Pastor A. A. Wilson, 3100 E. 31st St., Kansas City 3, Mo., may be heard each Sunday over the following stations: KHMO, Hannibal, Mo., 1340 kilos., 7:00—7:30 a.m.; KOAM, Pittsburg, Kansas, 810 kilos., 7:30—8:00 a.m.; KCKN, Kansas City, Kansas, 1340 kilos., 7:45—8:15 a.m.; WREN, Lawrence, Kansas, 1250 kilos., 8:30—9:00 a.m.; KFVS, Cape Girardeau, Mo., 1260 kilos., 9:00—9:30 a.m.



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TYPE SPECIMEN

God, command that these stones be made bread.		ship and their father, and followed him.
4 But he answered and said, 'It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	Eph. 6. 17. Deut. 8. 3.	23 ¶ And Jē'sus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
5 Then the devil taketh him up into the holy city, and setteth him on a	Neb. 11. 1.	

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