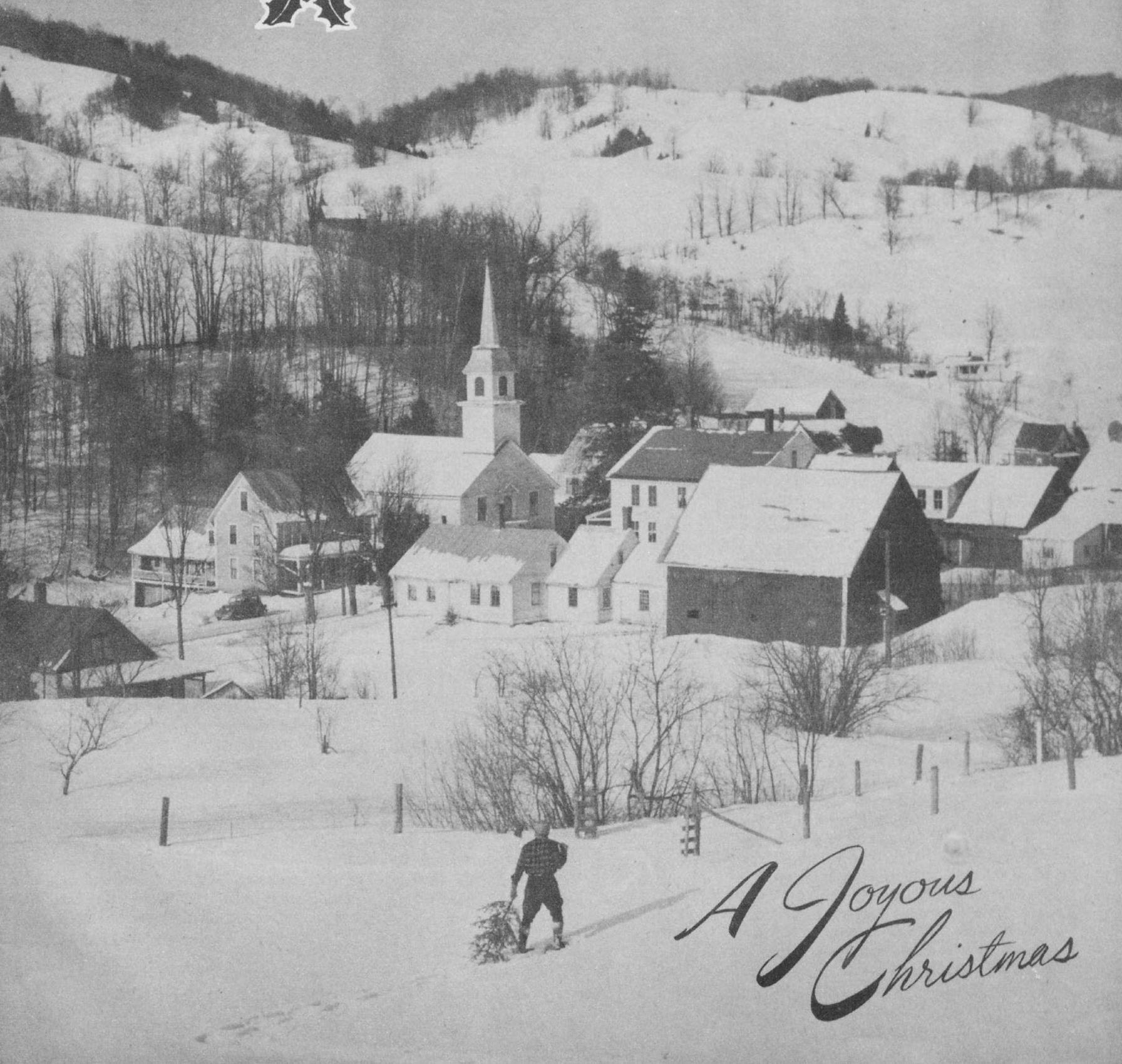


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The Pentecostal **Evangel**

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



*A Joyous
Christmas*

A Christian Christmas

W. T. GASTON

"MERRY CHRISTMAS!"

The busy world is again being charmed and heartened by these magic words. They are upon the lips of young and old, saint and sinner. They are an essential part of the Advent season, an afterglow of the impact of that first Christmas declaration, "Peace on earth, good will to men."

This happy salutation, however, will not suffice to drive away the clouds from the earthly horizon of those who are neglecting or rejecting the Christ of Christmas. It is an arresting thought that though God's love-gift was to "all people," only a few were prepared to receive it. A few Wise Men were guided to the unmarked stable, and a few unnamed shepherds hidden among the Judean hills were thrilled with the angelic enunciation; a Simeon and Anna, connected with the great temple services, welcomed the Saviour; but the great cities of Jerusalem, Athens, and Rome remained dark and silent. Even so today we may have Christmas all around us and still remain insulated against the warm current of Christ's love.

What then are a few of the essentials of a Christian Christmas? The very first, in my opinion, is personal heart response. The very soul and spiritual content of the Christmas message can be expressed in one word—love. "God so loved . . . that He gave His only begotten Son." Every lost son and daughter of fallen Adam could truthfully say with one who called himself the chief of sinners, "He loved me and gave Himself for me." The only proper response to this love of God is beautifully expressed for us by the beloved disciple, "We love Him because He first loved us." Any other approach to infinite love revealed at Bethlehem and Calvary is not a response but a rejection.

Worship is another attribute of a Christian Christmas. "When He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him." Oh, that we might capture the spirit that filled the air and pervaded shepherds, wise men, and angels on that happy natal day, until our hearts would ring out the happy refrain: "Glory to God in the highest." May it well and swell and dwell in our hearts.

Another thing that seems to inhere in

the true spirit of Christmas is giving. The Wise Men presented gifts. Ever since, the urge to give is renewed with the approach of the holy season, in the home, in the church, and to the farthest outreaches of the world. Selfless giving is inspired in the hearts of those who rightly interpret Bethlehem, Calvary, and Olivet.

Millions of little hearts are beating faster as the celebration of the birthday of our Prince Immanuel draws near. It seems but yesterday that I was an eager boy counting the days and then the hours until at last with wide-eyed wonder I could pull the last bit of crunkly paper from the sock beside the glowing fire on Christmas morning. Children in those days were not conditioned to

costly presents, but they were happy nonetheless.

I think it is a beautiful thing for parents everywhere to conspire together to make the children happy, not only those in our sheltered homes, but children less fortunate.

It can be safely said that when we come to understand the hallowed truths that cluster about the Babe of Bethlehem, we will never again be indifferent to the appeal of childhood. All life becomes more meaningful in the light of that eternal life which was with the Father and was manifested unto us.

In conclusion I would inquire with one of old, "What shall we render unto the Lord for all His benefits," His unspeakable gift and the "all things" that are ours with Him? The poet put into song the beautiful and appropriate sentiment that I trust we share fully: "More love to Thee, O Christ; More love to Thee." And shall we not go further and include more devotion to the brotherhood of saints, and more grace and power to tell the world of this great salvation?

Not Joseph's Son, But God's

ELIZABETH BOWMAN

"O EARTH, earth, earth, hear the Word of the Lord."

When God Almighty thus emphasizes a command for attention, He must have a message of vast importance.

All of His ministers and servants throughout the world are paged to give audience to the message which He deems so important. And here it is:

"Write ye this man (Jeconiah) childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:29, 30).

The edict has gone forth: the Jeconiah line of kings is cut off forever.

This may seem to be a matter remote in history and local in application, but this one divine proclamation contains God's answer to all Modernist ministers and all other people who doubt the deity of the Lord Jesus Christ.

"Is not this Joseph's son?" they asked (Luke 4:22). This question has been the despoiler of faith since it was first voiced in the synagogue of Nazareth.

God answers this question which has caused such havoc in the church, and

which has brought on the great apostasy soon to come under the fierce condemnation and swift judgment of God.

If Jesus had been the son of Joseph, there would have been no churches for the modernists to preach in. He would have been an utter failure. None of the institutions of mercy which have been inspired by His love and tenderness would have been called into being. Take the name and influence of Jesus out of the world, and what have we left? Idolatry, violence, immorality and insanity.

The genealogy of Christ given by Matthew shows us that Joseph was a direct descendant of Jeconiah and under the curse and repudiation of the Solomonic line of kings.

The genealogy given by Luke is through Mary. In it Joseph is named as son (son-in-law) of Heli, Mary's father, who was not of the Jeconiah line, but was descended from David through Nathan, an older brother of Solomon.

Through the wisdom and foreknowledge of God, the Lord Jesus was born into the household of Joseph and therefore registered as his heir through the

Jeconiah line of kings, yet without the curse.

Note the warning that immediately follows the proclamation of God: "Woe to the pastors that destroy and scatter the sheep of my pasture! saith the Lord" (Jer. 23:1).

In an exquisite gesture of absolute and final rejection, God disassociates His name from that of Jeconiah:

"As I live, saith the Lord, though (Je)coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence" (Jer. 22:24).

God selected a descendant of Jeconiah to be the betrothed of the virgin Mary as proof positive to the world that Joseph could not possibly be the father of Jesus the Christ and future eternal king of Judah, and He sealed His proclamation with the most solemn oath in the universe: "As I live, saith the Lord."

The Rolling Pumpkin

R. H. MOON

IT WAS HER second Christmas. Her mother had gone to be with the Lord when she was born. Partly to drive away the sadness in my heart, and partly to please her, I had determined to give my baby daughter a nice Christmas. Some weeks before I began to sacrifice out of my meager income, a little here and a little there, in order to buy her things for Christmas. The time immediately preceding Christmas Day was spent in buying a tree and decorations, a doll and other toys dear to a child's heart.

Christmas Eve arrived. Late that night I retired, but not until the tree was in its place, with all its decorations. Underneath were the doll, the blocks, the candy and the toys for which I had sacrificed. I was happy that night as I thought of the morrow and how her mother in heaven would be pleased if she were looking on.

Bright and early the next morning she was awake and so was I. Together we went to the front room. Through a crack in the door I let her peek in. The morning sun was just beginning to shine through the window and cast its rays across the tree. It seemed that I had never seen a more beautiful sight. That sun as it shone on the tinsel of the tree lighted it with an unearthly glory. And my baby? She never had seen any-

If God is alive, Jesus is not the son of Joseph.

If Jesus were the son of Joseph, we would have no redeemer, no gospel, no resurrection, no mediator, no heavenly hope, no coming king. If Jesus were the son of Joseph he would be under the anathema of God and cut off forever!

But, praise God, He never leaves His people hopeless: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth . . . and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6).

The Lord Jesus is our righteousness—we have no other. The throne of David is now waiting for the return of the Son of God. Even so, come, Lord Jesus.



But like the children that they are, they are spurning Him and are rolling their pumpkins."

As I meditated upon this message, from God, I could see a man with the "pumpkin" of his business, and a wife with the "pumpkin" of her home; a young man with the "pumpkin" of ambition, and a maiden with the "pumpkin" of a career; and all the time God's unspeakable Gift was neglected.

Now a pumpkin is a proper thing in its place—a pumpkin pie. But let it once get out of place and become an object of devotion, and then it turns to foolishness. So with these "pumpkins" that we put ahead of God's great Christmas Gift to us. They have their proper place, but always they should be secondary to Christ.

At length my little girl sat on the pumpkin once too often. From much use and over-age it had become soft. This time the pumpkin gave way under her, and she sat amid her tears and the mush of a rotten pumpkin—dirty, disheveled and disconsolate. The pumpkin went into the garbage can and she wound up in the bath tub. So will it be with these pumpkins of ours that we put ahead of God's love gift to us. They will perish with the using, whereas He grows sweeter as the years go by.

NO ROOM FOR CHRIST?

"The lack of room in the inn has proved to be the symbol of the lack of room for Jesus in every land and period: earthly things clamor for all the space in human hearts. There need be no lack of room for Him, since nothing good needs to be turned out in order to let Him in."

Christianity came into the world on the wings of song. Unbelief has no music, no anthems, no hymns, no oratorios, no symphonies. When Robert Ingersoll died, the printed notice of his funeral said: "There will be no singing."

What the Nations Desire

IN HAGGAI 2:7 we read these remarkable words, "The desire of all nations shall come." You will remember that the people were seeking to build a house for God when this great Messianic promise was given them, and they were discouraged. They grieved as they saw the poverty of the work in comparison with the glory of the former temple.

It was to a people in this condition of mind that the prophet foretold the coming of another day in which there should be the shining of a new glory, a glory far exceeding the former glory. Notice that in this little sentence the prophet overleaps all the boundaries of nationality. "The desire of all nations shall come." The temple and the departed glory had been the joy of that particular nation; it may have been the envy of the surrounding nations as they visited it. But the prophet foretold a coming day and a coming glory which would go far beyond the bounds of Jewish nationality.

Now the Hebrew in the text is a little difficult of translation from the grammatical standpoint, because you have a singular noun combined with a plural verb. The word "desire" is singular, but the verb is plural. And so the revisers took the singular "desire" and rendered it in the plural, making it mean desirable things. Thus we read, "The desirable things of all nations shall come," and I think this translation is perfectly justified. I do not object to the word "desire" because it fastens attention upon the Person of our Lord; but the thought in the mind of the prophet, I believe, was not only of the Person but also of the things which would result from the presence of that One in human history.

What are the desirable things of all nations—the nations at war, the nations at peace, the nations that we consider backward and those we regard as highly civilized? What are the underlying, persistent, universal cravings of humanity? It craves for three things—happiness, peace, and righteousness. There is no human being in the world that does not want to be happy. And all humanity wants peace; there may be men, as the Psalmist said, who delight in war, but they do not represent the wish of the masses anywhere. Humanity, taken as a whole, also wants righteousness. There is a widespread recognition of the value

of rectitude in human conduct; and the man who may seem to object to restraint, nevertheless has an admiration for rectitude and rightness.

So there came to men this promise in Haggai's prophecy, "The desirable things of all nations shall come"—a promise that there should be the coming of One who should fulfill the universal craving of the human heart.

In fullness of time a Child was born, a Son was given; and in that hour these desirable things—happiness, peace, and righteousness—were given. There was no fanfare of trumpets when He arrived; there was no marching of armies when He came. Yet He brought to humanity the possibilities of the fulfillment of those things that constitute the deepest desires of human nature.

The time came when Jesus began to preach, and what was His message? "Repent ye, for the kingdom of Heaven is at hand." In the midst of His public ministry, when once they tried to persuade Him to stay in one city, He made this sublimely significant statement: "I must preach the gospel of the Kingdom, for thereunto I was sent."

Take those two statements. What was His mission? To preach the Kingdom of God; to tell people that the Kingdom of God was an abiding fact, and that it was to be made available to them in spite of their wickedness. Christ came to announce the Kingdom of God and to show men and women the way into it. His one great passion was to bring people into that kingdom. What is the Kingdom? "The Kingdom of God is not meat and drink; but *righteousness, and peace, and joy in the Holy Ghost.*" *Romans 14:17.*

Notice the close association between those three things and what I have said the nations are craving—happiness, and peace, and righteousness. The very things for which humanity craves are found in the Kingdom of God.

But you will see that there is a reversal of the order. Humanity is seeking, first, for happiness; and then it is seeking for peace; and lastly for righteousness. But the Kingdom of God is righteousness first, and then peace, and lastly happiness.

The truth of these words is sounding down the centuries. "There is no peace, saith my God, to the wicked."

The desirable things, the basic cravings of humanity, are found in Him; they are made possible in and through Him. There can be no peace that is based upon compromise with evil. Peace, in all the fullness of the term, is found only among men in whom God is well pleased. That means that there must first be peace with God, based on righteousness. Then there can be peace among men, and the result will be happiness.

So at Christmas we celebrate that event in human history wherein the things for which humanity craves are brought within humanity's reach. The desirable things for which the nations are longing came when Christ came.—G. Campbell Morgan, in *Christian Herald* (London).

When we rely upon organization, we get what organization can do; when we rely upon education, we get what education can do; when we rely upon eloquence, we get what eloquence can do. But when we rely upon prayer we get what God can do.—A. C. Dixon.

Remember that we are but mirrors to reflect the glory of God. And a mirror never calls attention to itself unless there are flaws in it.



ROBERT C. CUNNINGHAM, Editor

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Christmas Eve in Jail

IT WAS Christmas Eve in the year of our Lord 1805. In a dark cell in the jail in Christiania, Norway, a prisoner sat with folded hands and looked wistfully into the dim light which fell through a little window looking out upon "Town Hall Street." He turned a pale but exquisitely tender face towards the door, as he heard the key being inserted; then the door creaked open, and in the doorway stood the jailer, sword by his side and a lantern in his left hand.

"You must come with me," said the jailer; "the Chief of Police wants to talk with you."

The prisoner arose and followed, as he breathed a deep sigh.

They went the whole length of the corridor, when the jailer opened the door of the court room, and the prisoner faced the Chief of Police and Assistant Judge, both sitting at a table.

"Come nearer," said the Chief of Police in a mild voice, and slowly the prisoner moved from the darkness near the door into the daylight of Christmas eve which came in through the large window.

The assistant judge scrutinized the prisoner closely. He saw standing before him a man of about thirty-four years, well built, broad-shouldered, not quite five and one-half feet tall, but with large, tired, greyish-blue eyes, out of which a peculiar mildness of soul seemed to shine.

"So you are Hauge," said the judge in a dry voice, though some of its wonted aristocratic harshness seemed to give way before the calm look of the prisoner.

"Yes, I am he," answered the prisoner in his warm, rich voice.

After a moment of silence, the Chief of Police told Hans Nielsen Hauge—for it was he, this prisoner who on this Christmas eve was taken before these two men—that Mr. Collett, the assistant judge, was to take the place of Mr. Wulsberg, the chief of police, as a member of the Commission that should investigate the case of "Hauge vs. the Government of Denmark and Norway."

"Your case is a very intricate one," said the judge. "It will assume large proportions."

"Yes," answered Hauge calmly, "it is

a big case, and it will grow even bigger and bigger."

Mr. Collett looked sharply at Hauge. "That is just what we fear," he said.

Hauge made a step forward. "That the Word of God takes hold of the people is nothing to be afraid of," he said. "If it had taken hold of the people all through Norway, I should gladly die right here."

The two functionaries exchanged glances. They began to experience a peculiar sensation. It dawned upon them that they were in the presence of a spirit stronger than their own.

"I understand that you have faith in your cause," said Mr. Collett.

"Indeed, I have," said Hauge.

"And you are not afraid of the result."

Hauge smiled. "No," he said, "I have too good a defender to fear anything."

The judge looked at the Chief of Police. "What defender?" he said, as he turned to Hauge.

A wonderful light came into the prisoner's eyes. "Your Honor certainly knows that," he said.

"No," the judge retorted sharply, "I do not know who is to defend you."

Hauge looked at the judge. "God is my defender and helper, Your Honor." There was a peculiar charm in Hauge's voice as he said this.

"Oh, well," said the judge, "anyone may say that."

"No," Hauge answered, "everybody cannot say that. Would to God it were so!"

Mr. Wulsberg looked down at the floor. The judge was silenced. After a pause, Mr. Collett again spoke.

"I suppose you think we make rather slow progress with your case," he said.

"Yes," Hauge admitted, "time is long when you have nothing to do. But," he added sorrowfully, "it is worse for those who are waiting for me. There are so many who need a little help."

The eyes of the judge looked fiercely at Hauge. "So you think you are the only one who can preach the Word of God in Norway?"

Hauge shook his head sadly. "I am not as conceited as all that," he answered. "But it may be that I am one of a few that know how to speak to the

Hans Nielsen Hauge (1771-1824) lived in Norway in an evil day when rationalism in thought and worldliness in practice threatened the light of the gospel. But God chose the humble, earnest layman, Hauge, to bring spiritual refreshing throughout that land.

After his conversion at the age of 25, he began to witness by personal contact, house meetings, literature and the training of others, and in this work traveled by foot throughout the length and breadth of Norway. Common people received him gladly and a great awakening stirred the country. But the "powers that be" in both church and state were not so receptive.

Several times he was imprisoned; often he was very roughly treated. At the age of 33, his last and major imprisonment began. For eight years he suffered in jail under such conditions that his health was broken and his active ministry finished.



common man. I, myself, am but a common man, only a common farmer. I know the condition of the people, and they understand my language."

"Perhaps," said the judge, "you would do more good if you worked as a farmer and left the preaching of the Word of God to the ministers!"

An expression of deep sorrow clouded Hauge's face as he answered mildly: "Yes, that is the way it ought to be; but too many of the ministers preach only a dead knowledge. For that reason there are so many empty churches throughout the land, while the dance halls and other indecent places are filled with our young people."

As the judge did not answer, the chief of police looked at Hauge and said: "The ministers are busy in a rightful calling. So ought you to be."

Hauge looked him full in the eyes as he said: "The apostles of Christ were neither scribes nor Pharisees, but just ordinary fishermen; yet Christ called them to preach the gospel."

Mr. Collett's face reddened. "So you consider yourself an equal of the apostles," he said sharply.

Hauge met his eye, in his peculiar way, as he answered, "I should like so much to be a disciple of Christ and obey His commandments."

The two functionaries were completely silenced. Where did this man get his confidence, his calmness, his self-possession, his almost spell-binding power?

Finally the judge promised Hauge
(Continued on page thirteen)

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Putting Christ in Christmas

An organization of mothers in Milwaukee, Wis. has launched its third annual campaign to "put Christ back into Christmas." That slogan, together with a picture of the Nativity scene, appears once more on billboards, streetcars, buses, taxicabs, and store windows in Milwaukee; and other groups in Minnesota, Illinois, and Indiana are copying the idea.

Gross Darkness in Europe

In many places Isaiah's prophecy is still true—"The darkness shall cover the earth, and gross darkness the people"—in spite of Christ's birth. A Swiss evangelical writes: "The Latin part of Europe is much less evangelized than its actual or former colonies. In proportion, Madagascar has many more evangelical believers than France; Belgian Congo than Belgium; Angola and Brazil than Portugal; Argentina than Spain."

India's Caste Problem

The political revolution in India has failed to solve the caste problem. B. R. Ambedkar, the best known of India's sixty million "untouchables," has resigned from the cabinet. At one time he was a co-revolutionist of Nehru and he had a part in drafting the Indian constitution which abolishes untouchability, but when he resigned he denounced the government's treatment of his people. He charged that they have been barred from all but the most menial jobs and continue to suffer as in former days. He accused Nehru of favoring the Muslim majority and ignoring the untouchables and the Christian minority.

Pray for the sixty million untouchables of India, that they may be led to Christ. In Him is the answer to the sin problem, which is even greater than the caste problem.

Opposing Vatican Appointment

Organizations representing 98% of America's Protestants have united their voice in a mighty protest against President Truman's appointment of an ambassador to the Vatican. Not only official protests, but multitudes of personal letters and petitions bearing many thousands of signatures, are flooding the offices of the President and Congressmen in Washington.

The Georgia Baptist Convention, meeting at Macon, received from Sena-

tors George and Russell assurance that they would oppose the nomination of General Mark Clark as ambassador to the Vatican. It is to be hoped that the many voices of protest will not subside until every Senator is convinced that the appointment is unfair, unwise, and un-American. The Senate will vote on the issue when it reconvenes in January and a two-thirds majority is needed to ratify the appointment.

The appointment may be blocked either in the Senate or in Congress, inasmuch as Congress will have to vote on General Clark's eligibility to hold diplomatic office while holding military rank, and Congress will have to appropriate funds before an embassy can be established at Vatican City.

Developments in Israel

In the recent Israel election, one extremist group of orthodox Jews who do not recognize the Jewish State because it was established prior to the arrival of the Messiah planted groups to jeer at some of the polling places in Jerusalem.

A contract has been signed for the construction of a \$3,500,000 paper mill in Israel. It will be the first mill in the Middle East to produce printing and writing paper and Kraft bag paper.

The American Government has passed a bill to allocate \$160,000,000 in foreign aid to the Middle East. It provides \$65,000,000 for Israel and an equal amount for the Arab States, with the stipulation that \$50,000,000 of Israel's share will go for Jewish refugees and \$50,000,000 of the Arab States' share will go for Arab refugees.

ANOTHER WAY

It was said that the wise men after visiting the Babe in the manger "went back another way."

No one can really see Christ and go back the same way. Life does become different from that hour.

As we have come to the manger again at this Christmas time, let us go back another way. Let us leave our hates there and go back with the love of God in our hearts. Let us leave the way of the self life and let our lives be poured out for others.

When we have had one glimpse of Jesus we can never be just the same. Our lives are transformed and we are new creatures in Christ Jesus.

—SELECTED.

Christmas Carols in Israel

The Israel radio, Kol-Israel, has been broadcasting Christian religious programs for three quarters of an hour every Sunday afternoon. During the Christmas season carols are being sung over the government-owned radio station in three languages. Thus thousands of people in the Near East are hearing the message of Christ's birth, thanks to the tolerance of Israel's government.

Church Construction Restricted

Drastic curtailment of civilian building, necessitated by the steel shortage, has resulted in the denial of 476 applications by the National Production Authority at Washington. Only 174 building permits were granted to religious, educational, and welfare organizations for the final quarter of 1951. In spite of this restriction, the N.P.A. estimates that church construction for 1951 will total \$477,000,000—a new all-time record. A sharp drop is expected in 1952, due to defense needs.

News in Brief

The Prohibition Party has named Stuart Hamblen, author of the song, "It Is No Secret What God Can Do," as its candidate for President of the U.S.A.

Moody Bible Institute, Chicago, has dedicated a new ten-story dormitory building, erected at a cost of more than a million dollars.

WMBI, Moody Bible Institute's radio station, recently was cited by the Mayor of Chicago for outstanding public service to the community. The station is celebrating twenty-five years of gospel broadcasting.

The Communists have seized the Christian broadcasting station in Shanghai and have stopped all religious broadcasting.

America's 132 Roman Catholic prelates, at their annual meeting in Washington, adopted a strong statement relating to the "indifference of the so-called Christian governments" to persecutions going on against Catholic priests in "iron curtain" lands.

The children of 45,000 Protestants and 40,000 Jews in Italy are forced to receive instruction in the Roman Catholic religion as part of their studies in public schools.

The women of Palau have petitioned the United Nations to ban alcohol from their islands. The petition states, "There is no peace in the houses where there is drinking."

It is reported that Stalin's birthday, December 21, officially will replace Christmas as a holiday in Communist Hungary this year, according to Radio Free Europe.

"Mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10.

"Crowded to the manger lowly,
King of all see Jesus lie,
While the angel anthem holy
Echoes through the midnight sky;
Demons, by that song affrighted,
To their gloomy caverns haste;
Truth and mercy have united,
Righteousness and peace embrace."

As we study "the mystery of godliness; God manifest in the flesh," we realize that we are drawing near to "a burning bush" and it behooves us to do so with deep humility and reverence. All knowledge of God must flow from revelation. The fundamental truths of Scripture must be grasped by the heart as well as the head.

The three great links in the revelation of the love and power of God (namely, the Incarnation, Crucifixion and Resurrection of our Lord Jesus Christ) are inseparable. The Incarnation is the prelude and the Resurrection the postlude to Calvary. Such wondrous words as, "A body hast Thou prepared me; Lo, I come to do Thy will, O God," "The Stone cut out without hands," and many other scriptures, prepare us for this great mystery. Let us consider that "infinite stoop" which, to quote another, "sinks all creature humiliation to nothing and renders it almost impossible for a creature to humble himself."

The Incarnation is beautifully foretold in the words of our text. Types have come, Moses and the prophets have come, Aaron and the priests have come, and lastly, David and the kings have come, but hallelujah! "The voice of my Beloved! behold, He cometh leaping upon the mountains, skipping upon the hills." The course set before the first Adam was straight and level, but before the last Adam was placed a course in which sin had raised dark mountains and cut deep gulfs of separation between God and man. He comes rejoicing to run the race, delighting to eat the Pass-over with His own Blood for its wine-cup, consumed by the zeal of His Father's house, despising the shame for the joy that was set before Him.

In Exodus 26:31 we have a wonderful type of the Incarnation. "And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made." The Holy Ghost directs us to its typical signification: "The veil, that is to say, His flesh" (Heb. 10:20).

One material only is specified in the construction of the veil, "fine linen!" The blue, and purple, and scarlet were

"And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." Luke 2:7. The crude manger that served as a cradle for the infant Christ may have looked like the one shown in this photograph. It shows a native woman and her child in a manger just outside Bethlehem.



Photo by Three Lions, New York

The Incarnation

A Bible Study by Beatrice L. Sims

simply colors. Upon this groundwork of fine linen these colors were displayed.

The beauty of the blue, the depth of the purple, and the brilliancy of the scarlet attracts our attention before we perceive the material over which these tints are spread. Does not this fittingly illustrate that wondrous truth, "God was manifest in the flesh"? "The Word became flesh and tabernacled among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

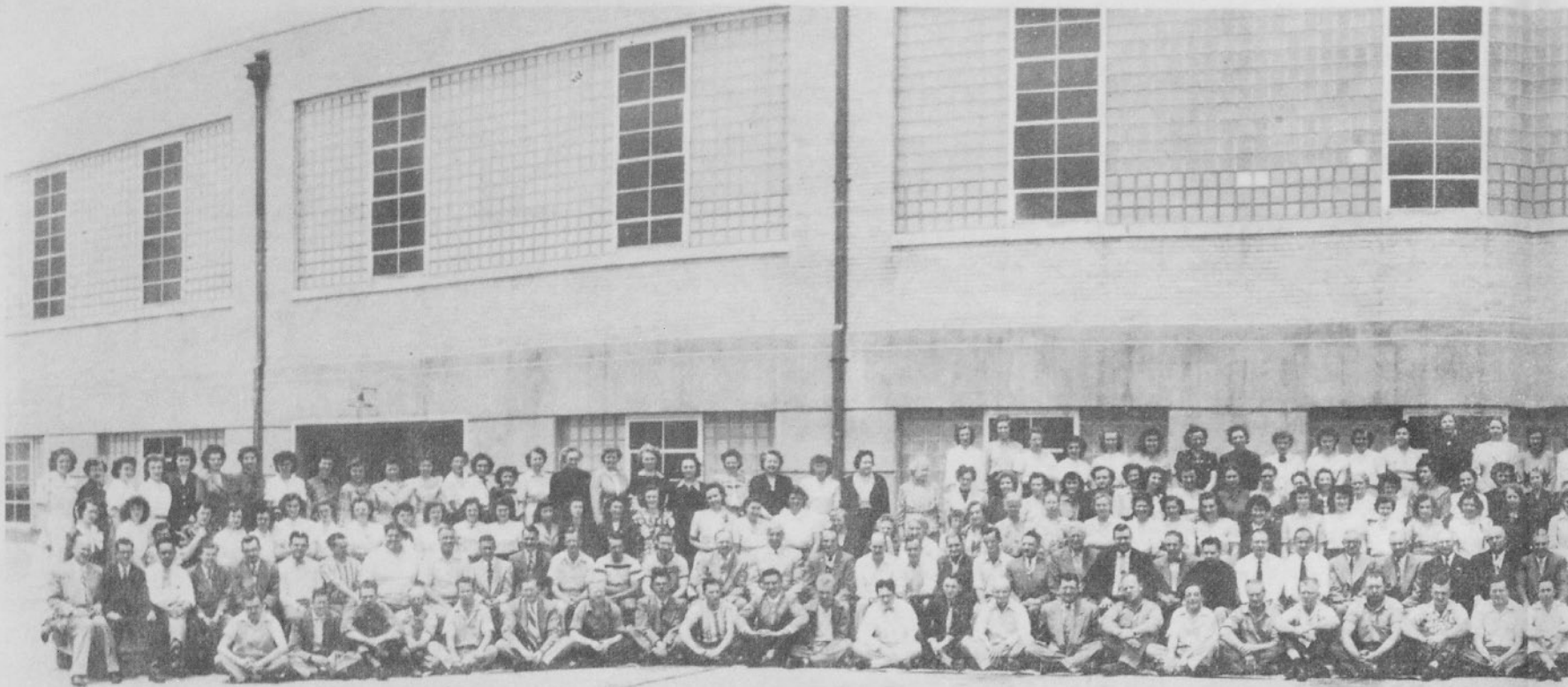
The blue, ranking pre-eminent, is always the first mentioned in the frequent enumerations of colors given in the book of Exodus. It is peculiarly a heavenly color; and throughout those types it is closely linked with gold. The gold is a type of the glory, majesty and eternity of the Son of God; blue represents the grace and love He manifested as declaring the character of God. "God is love."

In looking at the veil, the first color claiming our attention is the blue. In like manner, the sinner's first glance of faith at the Lord Jesus recognizes Him as the Saviour from above, "God manifest in the flesh," "the only begotten of the Father, full of grace and truth." Grace is ever the attraction to the sinner. (See Luke 7:37-50. She recognized the loveliness of the blue!) As Soltau observes, "It would be deeply interesting to trace through the Gospels this beautiful color, exhibited in the ways of the Lord; and above all, its intensity, in those last scenes of anguish and distress, when He proved how He loved us."

As blue is the heavenly color in the veil, typifying Christ's Deity, so scarlet is the earthly color, typifying His humanity. The Bible also employs this color as an emblem of royalty. The Beast and the Woman in the Revelation are both represented as scarlet. (See also Matthew 27:28.) This color represents the perfect human, kingly glory of the Lord Jesus. He was by birth of the royal line of David; David's Son, as well as David's Lord. He was born of the Jews; having title to the throne, and sovereignty of the world, not only by descent but by virtue of His own inherent excellency. The true dignity of man was blessedly maintained and exhibited by Christ when tempted by the Devil, as recorded by Matthew 4:1-4. Throughout this wondrous scene, the kingly color, the scarlet, is most manifest.

The blind beggar discerned, in the despised and rejected One, the true Son of David. He saw the royal color; while others, who had eyes, perceived it not. And the woman of Canaan put Israel to shame, for she, though a dog, recognized her royal Master. Once, for a moment only, the multitude owned their meek and lowly King. They caught a passing glimpse of His majesty and glory. But soon they lifted up on the cross, in shame and dishonor, Him whom they had welcomed a little while before as their rightful sovereign. Never did His glory shine forth more brilliantly than when His crown was thus trampled under foot. The cross was His step to the throne of God.

The purple, interposed (as Soltau re-



All your Executive Presbyters and the entire St. Departments of the General Council wish you God's ri

marks) between the blue and the scarlet, is a NEW color, formed by MINGLING THE TWO and owing its peculiar beauty alike to both; and were the due proportion of either absent its special character would be lost. The order of the colors (blue, purple and scarlet) is repeated at least 24 times in Exodus. This order is never varied. The scarlet and blue are never placed in proximity. Does not this intimate that there is some special spiritual significance attached to this arrangement?

The appointed child of God can readily see the deep spiritual import. In the "purple" we have the great and glorious mystery of The Incarnation intimated. He, the Christ, is BOTH GOD AND MAN. Jesus Christ is a perfect human being. "The Last"—the Summing Up; the most excellent, final, complete and perfect example of man. Jesus Christ is God, in His eternal, indissoluble union with the Father and the Holy Ghost.

In the Incarnation, He "who could not be hid" "looks forth at the windows, showing Himself through the lattice" of His flesh, when "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

"The depth of the riches both of the wisdom and knowledge of God" is revealed in the Incarnation when the Logos became flesh in order that the Messiah, who, as all prophecy declared,

should be born of a human mother, should be manifested. He "became of woman" or "from" or "through" woman, and hence is the "the SEED OF THE WOMAN."

Through the virgin birth, Jesus is the RIGHTEOUS BRANCH OF DAVID, because of His being born OUTSIDE the Eden Judgment, and yet WITHIN human law! He shall yet inherit "the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

*"Hail Him Lord—the Son of Mary,
Hail Him Christ—the SON OF GOD."*

God's Wrath

The wrath of God is just as much a perfection as is His love; for there is nothing in Him that is not perfect. Wrath in God is not man's passion elevated to a divine sphere and level. This is a total misconception. Wrath in God is not a passion at all; rather, it is a principle. It is not variable, capricious, changeable; it is eternal and immutable, like everything else in Him. When a magnetic needle is set on its pivot, it swings toward the pole. If approached at one end with another magnet, it attracts; approached at the other end, it repels. By the same law it attracts at one end, and repels at the other. So, the same attribute of divine benevolence attracts holiness at one pole, and repels wickedness at the other.—A. T. Pierson.

A Christmas Story

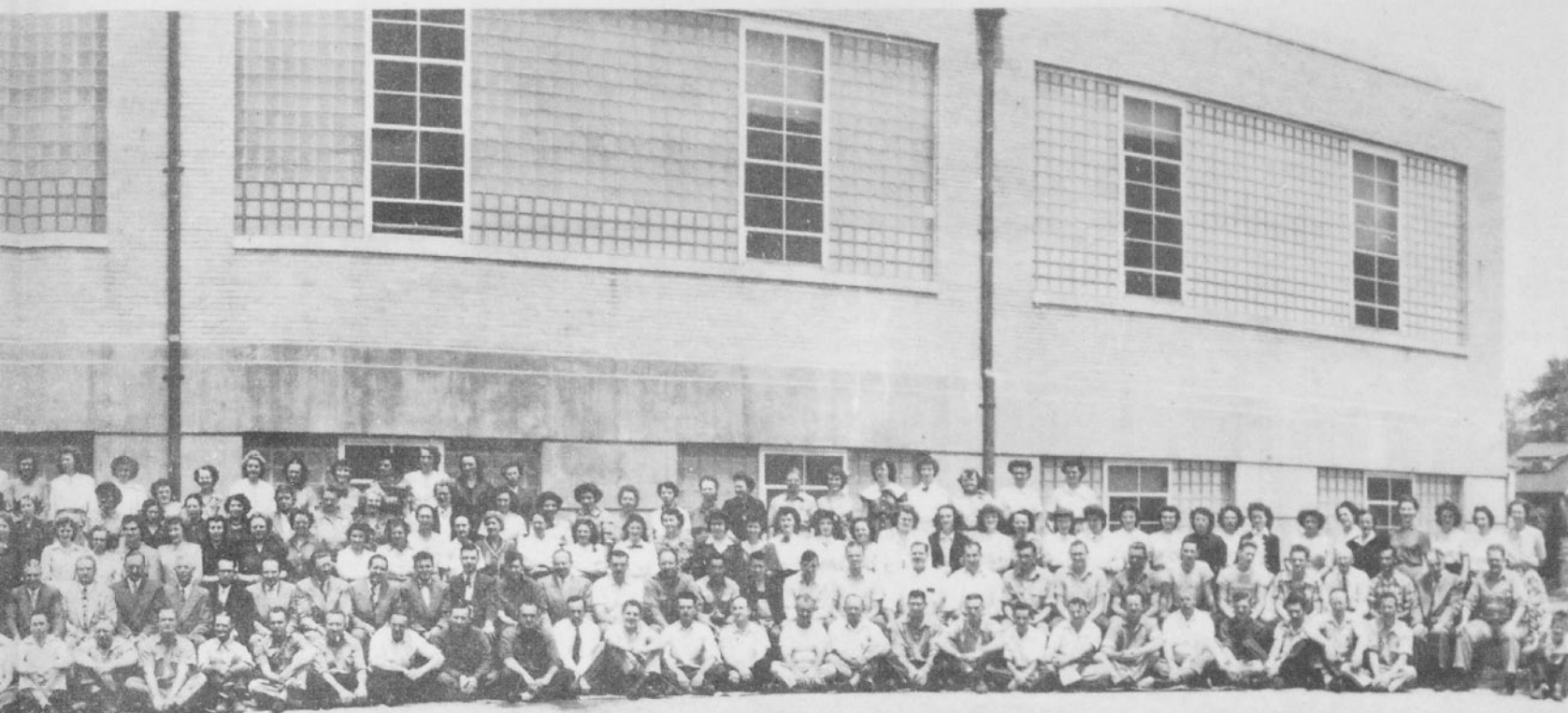
One evening just before Christmas, a man was walking through the streets of an eastern city. The store windows were all beautifully decorated, and he observed three little girls intensely interested in one of them. He discovered that the girl in the center was blind, and the others were trying to describe the beautiful things in the window.

"Why," they said, "can't you see that Teddy bear and that doll? Just look at that pretty pink bow!" But the poor little girl stood with a blank expression on her face and could not appreciate the beautiful things before her.

D. L. Moody told this story in one of his meetings. "Now," said Moody, "this is an illustration of the efforts we Christians are making to arouse the unconverted to an interest and delight in spiritual things. The reason we cannot do so is because the sinner is spiritually blind," and he quoted 1 Corinthians 2:14.

Moody had scarcely concluded when an infidel reporter was on the platform asking him where he had heard that story. "Oh," said Moody, "I read it in one of the daily papers. I have forgotten which one.

Said the infidel: "I wrote it myself, and I was the man who saw that little blind girl. I see now that *I am spiritually blind.*" That man was converted then and there.



Staff of the Gospel Publishing House and other s richest blessing at Christmas and in the New Year.

The Best Gift

One year in Liberia we tried to make God's great love more clear to everybody in the mission yard by presenting a small Christmas gift to each person. Christmas was absolutely new, especially the gifts, and the holiday period was enjoyed by everyone.

The next Christmas we said to the fifty or more boys and girls and adults in the yard, "Last year we gave each of you a gift, but we are going to do something different now. You have been hearing about Christ and His great salvation for an entire year. There are many in Africa and in other countries who have never heard about Christ. This Christmas we are going to give you a chance to help to send the gospel to them. We will give you time to go to the bush and find palm nuts and other things, and then we will send the worth of the articles you bring to missionaries in other places. Afterward you can tell us which Christmas you enjoyed more."

Christmas day came and we had a hearty thanksgiving service, during which Matthew's account of God's great gift of life and salvation to all the world was read. Then we said, "We are ready now for your offerings." Soon there was a great pile of gifts on the mud floor around the table. There were rice, coffee, cocoa, palm nuts, cassava, pineapple, tie-tie, palm cabbage, plantain, etc. Some of the men brought English money. A platter had been placed on the table for the smaller articles.

One man had a new shirt that he liked very much, but he said, "First time I no wear shirt, anyway," and put it on the platter. William and Jennie had a fine baby boy, their first born. They put him on the platter, then

took him away with them to rear and train for God.

Everyone had brought something but Amos, and we were just about to close the service when Amos got up from his chair in the back and walked slowly forward. Taking the platter from the table he placed it on the floor and stepped squarely on it with both feet. After standing there for a few moments he placed the platter back on the table and walked back to his place.

A missionary was visiting us that day. After the meeting he called Amos and asked, "Amos, why did you stand in that platter?"

Amos said, "I did not have anything else to give, so I gave myself."

We felt that Amos had made the supreme sacrifice, that he had put more into the offering than any of the others.—J. N. Perkins

The Gospel Team in Belgium

Don Mallough

OUR GOSPEL TEAM (composed of Mrs. Mallough, Peter van Woerden and myself) has just concluded three and a half weeks of meetings in Holland. We were in Rotterdam, Almelo, Haarlem, Amsterdam, The Hague and Hilversum. We are now beginning meetings in Brussels, Belgium.

We praise the Lord for what He has enabled us to see accomplished! It is most difficult to keep an accurate record of conversions. Only God knows the eternal fruitage of any meeting; however, according to the best records we have, there were close

to 190 saved during our stay in Holland. Most of these were young persons.

I cannot but admire these people in their attendance at services. They come under conditions that would keep Americans at home, bicycling long distances in the cold, then having to be housed in unheated auditoriums. Many times it has been so cold we have found it most difficult to play the bells.

Sometimes after the altar service on closing nights a formal good-by ceremony is conducted. Usually someone speaks for the people to thank us for coming. There have been tokens of appreciation on several of the occasions, usually flowers for Mrs. Mallough. I have taken color pictures of the flowers, but it will not take that to make the appreciation of the people live in our memories.

There is one song, sung to the melody of *Praise God*, often used in the ceremonies; also, *God Be With You* is sung. The occasions are most touching. Tears roll down the cheeks of some of the folk, making us want to weep with them.

As I hear the words of thanks both in public and in private I cannot but think that such words should not be directed to us, but to the faithful Christians in America who have given of their means to make it possible for us to be here to minister to these needy people. We are just doing that to which our lives have been dedicated—preaching the gospel.

JESUS ALONE

*A Man of sorrow—of toil and tears,
 An outcast Man and a lonely;
 But He looked on me, and through
 endless years*

Him will I love—Him only.

—Paul Gerhardt

SUNDAY'S LESSON

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

THE VISION OF ISAIAH

Lesson for December 30

Isaiah 6

From Isaiah 1:1 we learn that Isaiah prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Three of these were good kings; one was not. Uzziah is regarded among the good kings, although he erred in his later days by intruding himself into the priestly office, for which he became a leper to the time of his death (2 Kings 15:1-7). Jotham, his son who followed him, also was a good king (2 Kings 15:32-38). Then came Ahaz who "did not that which was right in the sight of the Lord his God" (2 Kings 16:1-4). As for Hezekiah, he "clave to the Lord, and departed not from following him" (2 Kings 18:6).

Some have regarded Isaiah 6 as recording the time when Isaiah was called to be a prophet; others, since he prophesied "in the days of Uzziah," believe he was a prophet before the time of our lesson, since the vision came in the year that King Uzziah died. If Isaiah were already a prophet, as our lesson implies, he must have needed a fresh revival and cleansing. May his need help us to see our need.

1. An Earthly King Is Taken

It was a sad hour in Judah when the good king Uzziah was taken. Good men are not always found in high places. The people had seen the reign of kings whose influence was not for their good. They were now left to wonder what the next administration might be. As the prophet mourned the loss of the leader of the people, the Lord revealed Himself, letting him know that, above all human rulers reigns the King of kings. Israel were God's people. They might depend on His faithfulness, if they would but trust in Him.

We too may have guidance and help from Him who is abundantly able and willing. Even were the nation as a whole not to trust in God, He is with the faithful in the nation. He will be with us if we trust Him.

2. The Heavenly King Described

The ever living King is "the Lord sitting upon the throne, high and lifted up." That "his train," the flowing skirts of His glory, "filled the temple" indicates that His throne is associated with the mercy-seat. It is there God said He would dwell, in the Holy of Holies, the most sacred precinct of the temple. In Exodus 40:34 we read, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." God manifested Himself in a similar manner at the dedication of the temple of Solomon—"And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord . . . for the

glory of the Lord had filled the house of the Lord" (1 Kings 8:10, 11).

The Lord, Israel's king, was in their midst even though their earthly king was gone. He was in the place of worship, the holy place. But His presence is not confined to an earthly sanctuary—"Howbeit the Most High dwelleth not in temples made with hands." Heaven is His throne, and the earth His footstool. See Acts 7:48-50.

Who is this majestic Lord who appeared to Isaiah? John tells us. It is our Lord Jesus—"These things said Esaias when he saw His glory, and spake of Him" (John 12:41). How fitting that the King should be seen as sitting on His throne in the holiest of all, for our Lord Jesus is both king and priest, after the order of Melchizedek who was "King of righteousness, and after that also King of Salem, which is, King of peace" (Heb. 7:2). That the King was willing to cleanse Isaiah indicates that He was the dispenser of mercy as well as of government.

3. Worship of the King

Above the throne on which the King sat "stood the seraphim." There seem to have been two of these seraphs. Does it point us to the mercy seat over which were the "cherubim of glory, shadowing the mercy seat" (Heb. 9:5)? Worthy exponents of Scripture say that both of the cherubim and the seraphim are expressive of the holiness of God, the cherubim having to do with defense of the Divine holiness against intrusion of sinful man, and the seraphim having to do with the cleansing of guilt where repentance is made. Be that as it may, we have pictured before us holy and heavenly beings who worship God, who also stand ready to minister "to those who shall be heirs of salvation." What a wonderful place heaven is with its throne, and One who sits on that throne. What a marvelous government proceeds from that throne, "a throne of grace" for all who will repent and believe. See your privilege of drawing near this throne, to "obtain mercy, and find grace to help in time of need" (Heb. 4:16; 10:19-23). Isaiah had need and he found this throne to be a throne of grace to him.

4. Reverence for the King

To be seraphim, to be immediately associated with the King, to laud Him and adore Him, who could ask for more than this? The seraphim stood before Him robed and adorned with holy awe. How long they have served in their exalted position only God knows, but they have never tired of giving glory to Him who sits upon the throne. Their reverence is so great that they cover their faces with their wings of light, and cover

their feet. It is said that Oriental kings who wore long robes were careful to have their feet covered when they sat, because it was a breach of good manners to have their feet disclosed. How the attitude of the seraphim speaks to us of Divine sacredness and the spirit in which we should draw nigh to God. Are we not often too careless in our worship? May God deepen our reverence!

5. Holiness of the King

Before the presence of the Lord and the pure worship of "spirits in light" the prophet saw the contrast in his own nature. Before such holiness he felt himself "undone." How sinful his every unwise word now appeared to him. It takes a revelation of the holiness of God to beget holiness in us. When the light of God shines on us, words and ways which we have thought of little importance before take on great significance.

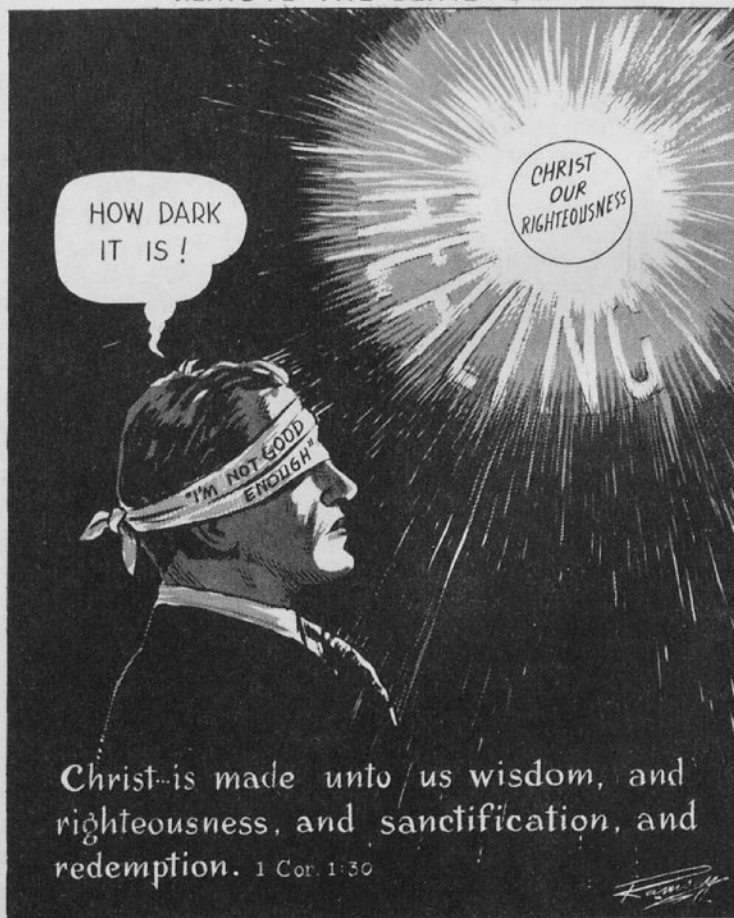
Where Isaiah said, "I am undone," the margin reads, "I am cut off." How utterly he now felt separated from God. Was he a prophet? He had been saying to others, "Wash you, make you clean" (ch. 1:16). Now he saw it was he who needed cleansing. May God reveal His holiness to us, His people, that we may confess and draw nigh to Him.

When Isaiah confessed his undone condition, God was there to meet his need. With sanctifying fire his iniquity was taken away and his sin purged. He was now fitted to carry God's message, not his own. God bless this study to our hearts making us mete for the Master's use!

THIS WEEK'S LESSON

Isaiah's Prophecy of Christ (lesson for Sunday, December 23). Lesson text: Isaiah 7:10-16; 9:1-7.

REMOVE THE BLINDFOLD!





ABOVE: A group attending a revival service at the Fairbanks Assembly of God. The pastor, Herbert Bruhn, is in the center; and the evangelist, James Cockman, is at his left. In the past three years about 81 soldiers have been saved and nearly 50 have received the Baptism of the Holy Spirit. Nearly all of the men in this picture have rotated. Two are now in Bible school preparing for full-time gospel ministry.

RIGHT: The hospitality room in the church basement.



It's Harvest Time in Alaska

Up in Alaska the fields lie buried beneath deep snow, but there is a harvest waiting to be gathered. It is, of course, a spiritual one and has been created by the concentration of large numbers of troops of the U.S. Army and Air Force in that portion of the globe.

Very few Americans realize the tremendous scope of defense activities taking place in the Northland. Nonetheless, thousands of our servicemen are up there. Situated as they are far from the lures of the big population centers and the distractions of civilization, they have more time and thought for spiritual things.

God has had at least one faithful reaper in this field. He is hard-working Herbert Bruhn, pastor of the Fairbanks Assembly of God, home missionary of the General Council, and contact pastor for the Servicemen's Division.

Not content with just evangelizing servicemen through his church services, Brother Bruhn has developed over the years an aggressive, intelligent program of reaching servicemen with the gospel. There is visitation work. Letters with requests from concerned parents of servicemen stationed near Fairbanks reach Brother Bruhn continually. They run something like this:

"Our son is in an AC&W squadron near Fairbanks. He was saved once but has backslidden. He wrote to me to pray for him as he was lonesome. . . ."

Or, "My son sailed this morning for Fairbanks. He will have fourteen months of duty there. . . . I have been praying that my son would meet an Assemblies of God pastor. In the name of the blessed Saviour I ask and thank you, for I know the request will be met and God will grant a mother her prayer."

It is in response to such appeals and also to fulfill his responsibility as contact pastor for the Servicemen's Division that Brother Bruhn has been making frequent calls on servicemen at the numerous military posts near Fairbanks—Ladd and Eielson Air

Force Bases, Big Delta Arctic Training Center, and Murphy Dome on whose top is a large radar station. To reach the latter, a trip must be taken over forty miles of dirt road.

As if this were not enough, Brother Bruhn has found yet another avenue of service. Over a year ago he felt the need for setting up a hospitality room in the basement of the Fairbanks church. The Servicemen's Division sent some funds to help in the purchase of needed furniture and equipment. Today the hospitality center is a "home away from home" for many a grateful G.I.

It is a tribute to Brother Bruhn that a large number of servicemen who have been either saved or baptized in his church continue to write to him long after they have left Alaska. Brother Bruhn encourages them and guides them on in the Christian life.

There has been only one thing wrong with all this—it has proved too much for one man

to do. Arrangements therefore have been made for a worker to join Brother Bruhn.

Evidently God has led to the choice of the right man—James Brooks, a young minister from St. Louis, Missouri. Brother Brooks arrived in Fairbanks early in October and already is actively engaged in sharing a good part of the load which has been on Brother Bruhn's shoulders. Brother Brooks is assisting in personal visitation at the bases, helping to carry on the voluminous correspondence, and sharing in the oversight of the hospitality center.

The Servicemen's Division is assuming half of Brother Brooks' support—by faith. There are no funds on hand with which to meet this need. The Servicemen's Division is already taxed to carry on its regular work, owing to the great increase in the ministry to servicemen. But we recognize the genuine need and opportunity that exists in Alaska, and are taking on this added financial burden in the faith that God will continue to supply our needs.

Send offerings for James Brooks to:
SERVICEMEN'S DIVISION
 C. A. Department
 434 West Pacific Street
 SPRINGFIELD 1, MISSOURI

Oh, the wholesale house of God where you find supplies for all your needs! Christ is on every label; no competitors; and you can help yourself!—J. M. Bovee.

A WEEK OF PRAYER

An urgent appeal is being issued by the Great Commission Prayer League to rally the praying forces of all Christian people to pray on Watch Night, December 31, and during the world-wide Week of Prayer, January 6 to 13.

Let us begin the New Year with God. Lay lesser things aside and consecrate yourself to the supreme task of interceding with God for a spiritual awakening in your own community, and throughout America, and all around the world. Plan prayer meetings in your assembly. A number of assemblies observed the Week of Prayer a year ago and later reported it was the means of bringing a glorious revival in their own church.

IMPORTANT INFORMATION

Beginning January 1st 1952 please add 5% to your order to cover the cost of handling and transportation.

For the past twenty-five years the Gospel Publishing House has been paying all transportation and handling charges on orders received from our customers. Due to the tremendous increase in the cost of postage and the packing and shipping of orders, it is now necessary for us to request our many friends to help us bear this burden. Therefore, we are asking that you add 5% of the total of your order to help bear this added expense. On October 1st, postage rates increased in many cases as much as forty-five percent. The Gospel Publishing House is still absorbing the greater portion of this cost. The added 5% will help us with a small portion of the cost.

The above policy applies to all merchandise listed in our catalog except song books and Sunday School literature. We pay postage on Sunday School literature. See catalog for postage rate on song books.

GOSPEL PUBLISHING HOUSE Springfield 1, Mo.

Work Among Mountain Villagers

Ruth G. Floyd, Japan

PASTOR UCHIMURA of our Kyoto Assembly and his entire family have been afflicted with tuberculosis during recent months. I have given them all the care that I possibly could, thankful that I could help them. Through constant association with the Uchimura family my son Norman and I both developed tuberculosis during the summer.

Our degree of severity was exactly the same as that of the Uchimura children and of Mrs. Uchimura. Pastor Uchimura's case has been more severe. But today Norman and I saw the results of medical tests run on us and both of us have been healed of the disease.

In August, besides the tubercular condition, Norman was stricken with infantile paralysis. It proved to be a mild case and was arrested within a few hours with no serious results. We are so grateful! We prayed and trusted God and tried to take proper care. We have waited until there was complete victory over both diseases to report so there would need be no alarm or worry on the part of anyone. We knew there would be victory through the power of God, and we do praise Him for it.

Pastor Uchimura does need prayer for recovery. Two of the Uchimura children are now well.

In September I opened a Sunday School in the Kurama Mountains. For months we had gone to four villages in the mountains each Sunday and had held roadside Sunday Schools for the children. In August I asked for a place of worship in Ninose, the central village. The village people are quite poor and their homes very shabby. The village leader of Ninose told me I could use his ox stall, a part of his house, but that it would have to be cleared of the rubbish. I was thrilled to see that it was large enough to hold seventy children.

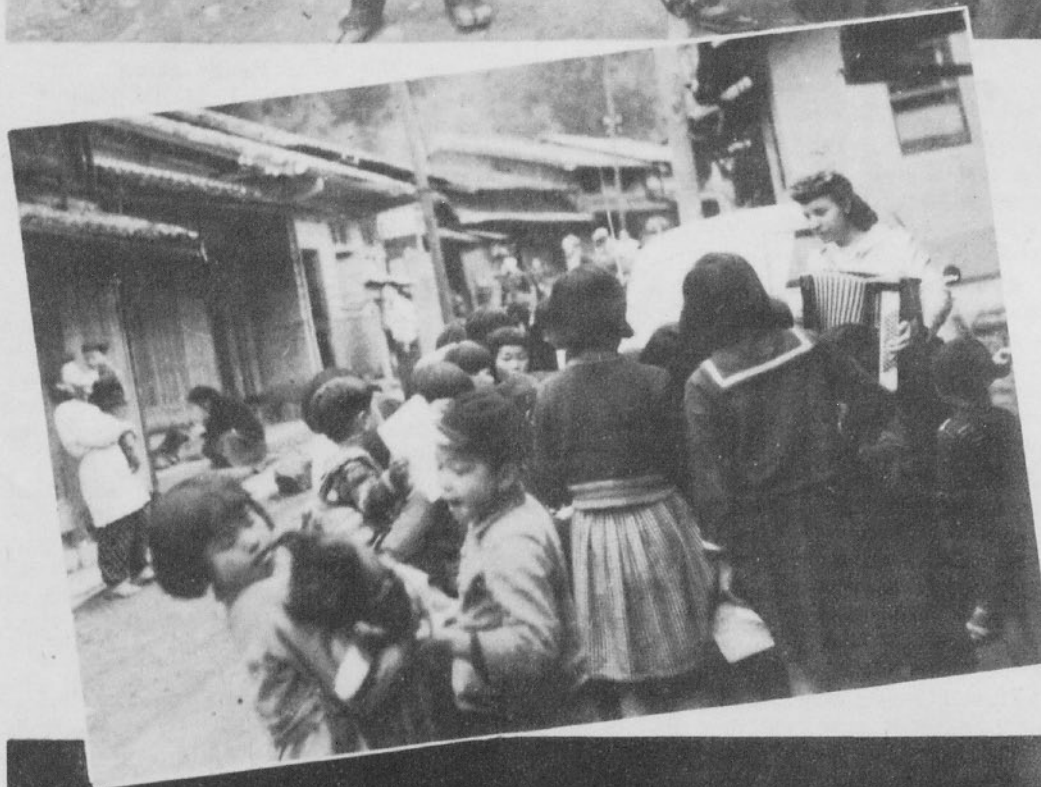
With the help of two of the village girls we cleaned away the rubbish. I put in a board floor. The walls and ceiling were scrubbed, newspapers were spread on the floor, and a straw mat placed over the newspapers. It does not look like an ox stall now.

I have an enrollment of fifty-two children in the Sunday School. Perhaps a dozen adults also attend. It is thrilling how the children have given themselves to the study. They knew nothing at first about the Bible and our God. I am eagerly awaiting the time when they will be *born again*.

Top: Women of a Kurama Mountain village, north of Kyoto, Japan, stop to listen to gospel songs sung, played, and explained by our missionary, Mrs. Floyd.

Center: Sunday School children have been taught to sing "Jesus Loves Me," and here they are helping Sister Floyd with the music. Her young son, Norman, helps with village services by handing out literature.

Lower: A grandmother with her grandchild on her back stands in her doorway and listens to the street service. The people are Buddhists and are very difficult to reach.



A few days ago I went to Ninose to call on the families, determined not to make my calls mere social visits but in some way to plant the Word of God. I met a woman at the watering place at the edge of the village. The water comes down a bamboo trough from the steep mountain. The woman had come for her day's supply of water. She left her buckets at the trough and talked with me. It was a quiet spot. After perhaps an hour and a half we knelt together and she sought Christ.

The process of winning the village people to Christ is a tedious one. Every family is devoutly Buddhist. My heart longs for the day when there will be a miracle of the Holy Spirit in these hearts. Will you pray with me for that end?

Ashanti Revival Continues

J. Burdette Wiles, Gold Coast

THE REVIVAL in the Ashanti area continues. Within the past two weeks more than 100 persons have come to Christ.

Just today (October 26) I was called to a new work in a village eighteen miles out from Kumasi to tell the people where such things as they were experiencing had occurred in the Bible. The Holy Spirit had been poured out among them. Eleven persons had been filled with the Spirit and had spoken in other tongues. There were some prophecies as well. We read to them of instances when the Holy Spirit had been poured out in New Testament times.

Last week a chief and several members of his family were converted. The chief has given up his rule, knowing that he could not carry on under the fetish system. All of his fetishes were burned. His entire village is stirred. The people have respected the man's decision to the extent that they have not taken his farm from him as usually is the case if a chief leaves a chieftainship. Another chief is to be selected, we understand, but the people desire that the retiring chief make his counsel available in important decisions.

This past month a minister of another denomination came to Pastor Tchie's home to inquire about our beliefs. It so happened that a woman was at the home at the time seeking prayer for a withered arm. As prayer was offered in the minister's presence, the arm was made whole.

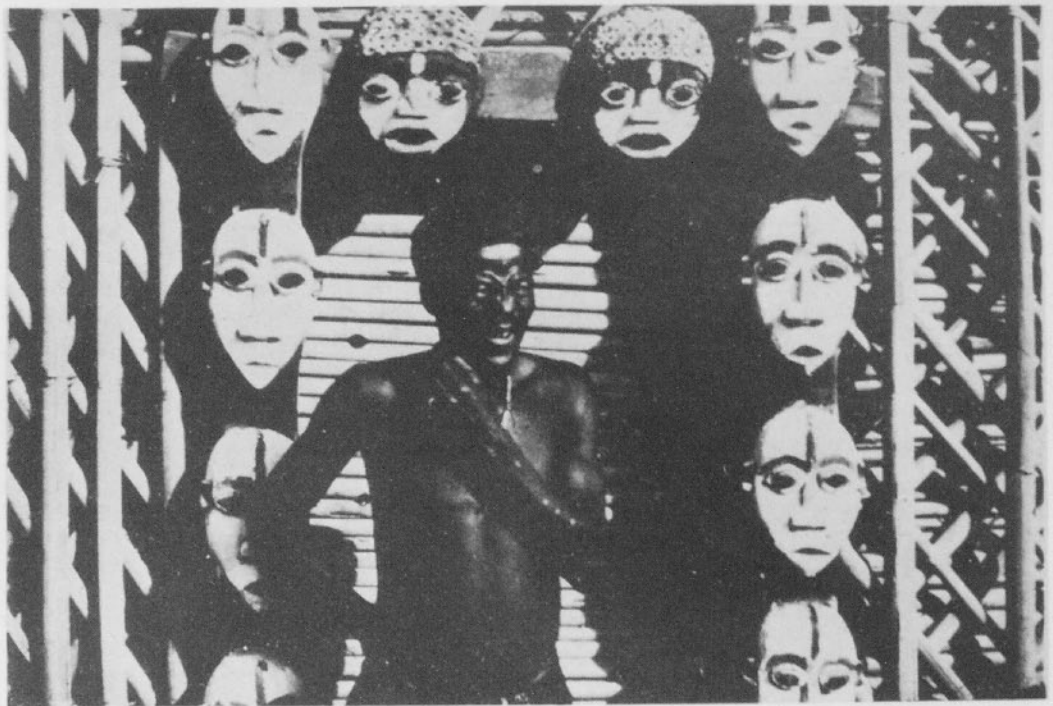
CHRISTMAS EVE IN JAIL

(Continued from page five)

that his case would be investigated with all possible speed, for which Hauge thanked him; and as he was leaving the room to return to his cell, he said to Mr. Wulfsberg and to Mr. Collett: "May God bless you and give you a joyful Christmas."

Passing through the corridor, he noticed two men whom he knew. They were just coming up the stairs. He wanted to stop, but the jailer urged him on.

Hauge breathed a deep sigh. "God bless them for that," he said softly to himself. Soon Hauge was again in his cold, barren, dismal cell, the door was locked, and a tallow candle burned on the table where stood some coarse prison fare.



—Picture by J. Paul Bruton

A national of the Dahomey-Togo field surrounded by symbols of fetish worship—graphic evidence of the need for the gospel message.

AN APPEAL FROM AFRICA

A SON of a chief recently approached one of our missionaries of the Dahomey-Togo field with the plea, "You must come to us. My Father is old and, soon will pass on. Can't you do something?"

The Dahomey-Togo field is one of the most primitive of the foreign fields on which our missionaries are working. Until a little more than a year ago we had only two stations in the vast section—one in Dahomey and one in Togo. Now stations have been built at Sansanne Mango and Tangueta and three other stations are under construction at Bassari, Boukoumbe and Kouande. In order to complete the construction of the buildings, additional funds are needed.

Offerings for the need should be sent to Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, designated "Dahomey-Togo Buildings."

It was Christmas eve.

Shortly after, as the chief of police, in company with the judge, passed out of the town-hall, they met two strangers at the gate. The strangers looked questioningly at the two functionaries.

"What do you wish?" said Mr. Wulfsberg.

One of the men, Ole Roersveen, whose back had become bent from carrying Hauge's books over the mountains, removed his hat, and asked softly whether it would be possible to speak to Hans Nielson Hauge.

The chief of police looked straight at him. "No," he said, "That wouldn't do."

The little man said in a pleading voice, "Only a couple of words."

"No, no," said the chief of police. "By the way, where are you from?"

"From Bergen," said the one with the bent back.

"Do you come by sea?"

"No, sir, we have footed it across the mountains."

"And for what purpose?"

"Just to meet Hans Nielsen Hauge."

The chief of police had difficulty in controlling his voice. Something rose in his throat. He turned his eyes away for a moment. Then, suddenly recovering his wonted calmness, he said, "Sorry, but it is against the law."

The little man with a bent back stood awhile, then he slowly put on his hat and looked at his companion, Samson Traae, also from Bergen—a long, hopeless look. Then they turned and left.

But Mr. Wulfsberg felt suddenly that something was wrong with his necktie—it seemed somehow too tight.

"This is touching," he said to Mr. Collett, as they walked away.

People who were out Christmas shopping met the two officials, as they proceeded up Town Hall Street and swung into Church Street.

"I wish you a joyful Christmas, Mr. Wulfsberg," said the judge.

"May I wish you the same, Your Honor," said Mr. Wulfsberg, and they parted.

Hans Nielsen Hauge sat with his head bent. He had not touched his food. The little candle burned steadily.

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If the Lord Will
**A World Conference of
 Pentecostal Churches**
 will convene in
LONDON, ENGLAND
 June 27th to July 6th, 1952

The Conference will be held in the famous Westminster Central Hall, where the United Nations Organization held its first Conference in 1947.

During the day there will be sessions for the hundreds of delegates expected from all over the world. Great public meetings will be held every evening.

Suggested items for the agenda may be forwarded by ministers and missionaries, and all inquiries should be addressed to the Conference Secretary: David J. du Plessis, Box 342, Glenbrook, Conn., U. S. A.

The hosts of the 1952 Conference will be: THE BRITISH PENTECOSTAL FELLOWSHIP. Therefore all inquiries about ACCOMMODATION should be addressed to the Secretary: E. J. Phillips, 20 Clarence Avenue, Clapham Park, London, S. W. 4, England.

This night, the night of the Saviour, the great festival of mercy, how terribly lonely he felt! How bitter was this confinement within prison walls while all the world sang out its joy because a Saviour had been born, and all the bells sent their beautiful chimes through the snow-filled air!

Was it God's purpose to leave him here all the rest of his days?

"I am the light and the life," it answered deep down in his soul.

"Yes, yes," he whispered, "Thy will be done."

Then he remembered the faces of his two friends. They had walked the long way across the mountains, from Bergen to Christiania, in the middle of winter, just to speak a few words with him. But the prison door was shut.

And all the thousands who needed him were unable to see him, while he had to sit idly in his cell, alone, in darkness—never to see the sun any more, never to look into happy faces any more!

Then he heard the far-off chimes of Christmas bells, first one, then another, then more and more, till the air seemed filled with music.

Hauge fell on his knees. A wonderful peace and happiness filled his soul. It was as if he heard the bells of heaven ring peace down to a sinful world.

God had answered him. He was no longer alone. "A joyful Christmas," was said in a thousand homes. "A joyful Christmas," was whispered into the lonely heart of Hauge.

He folded his hands and sang with his wonderfully rich, sweet voice:

*"Jesus, I long for Thy blessed communion,
 Yearning for Thee fills my heart and my
 mind;*

*Draw me from all that would hinder our
 union,*

*May I to Thee, my beginning, be joined!
 Show me more clearly my hopeless condition,
 Show me the depth of corruption in me,
 So that my nature may die in contrition,
 And that my spirit may live unto Thee!"*

The prisoners in the other cells lifted their

heads and listened wonderingly. The prison-watchmen stopped their going to and fro.

But outside, right under the window, stood two silent men. They listened eagerly. It was his voice! They would have recognized it among a thousand voices, the voice that had opened to them an understanding of the best which man could possess. Like little children far from home they held each other's hands till the song died away.

Meantime, comforted by prayer and singing, Hauge rose from his knees and resumed his seat on the hard wooden bench.

What was that? Two were singing outside, beneath his prison window! It was a prayer for those who suffer, a cry of anguish to God for souls in need of salvation.

The song floated upwards, like a little bird barely able to fly. There were his two faithful friends who had come all the way from the coast to comfort him. They had not been permitted to see him or say a few words to him—it was against the law.

But surely a little song wouldn't hurt! Everybody was singing. Little children with their parents and friends in happy homes all over the city were singing songs in praise of Him who had come to make men happy and free. It wouldn't disturb anyone if two simple-hearted men who had footed it across the mountains from Bergen to Christiania sang a little song for the comfort of him who "for the sake of the Word of God, and the testimony of Jesus Christ" sat behind the bars this blessed Christmas eve!

Hauge felt as if he were bleeding inwardly. He sat helpless, could not see them, could not send a single word of comfort or help to the thousands—far west by the beautiful fjords, far north in the fishing districts, high up among the ice-covered mountains, and in the wonderful valleys where Christmas bells were chiming—the thousands in the little cottages that were waiting for him, wondering why he did not come!

There was a pause. The song ceased. The two men, faithful Samson Traae and Ole Roersveen, stood looking up to the little window, high up there in the gray wall.

All at once a light shone in the window. "Look," one of the men cried, as he seized the arm of his friend.

A candle with a long, blackened "thief" was lifted high and threw a warm, blood red light out into the darkness.

"Look," cried the other, as he burst into tears. It was Hans Nielsen Hauge, who, from his lonely prison cell, preached the victory of light over darkness.

"God be praised," Samson Traae said. He stood there as if transfigured and with folded hands.

Now the light disappeared. The darkness of night became gloomier around. But still the two men stood there, gratefully happy for what they had heard and seen. They had received a message from Hauge, a message of unquenchable faith in God, an assurance that The Light would conquer.

This message they would bring from farm to farm, from cottage to cottage, all through the land, as far as the brethren were found.

But again the light shone in the window, again it was taken down, and then a hand holding the snuffers. The candle was "trimmed," and the little flame burned clear and

steady. The two men swallowed a gulp. They had understood. The great task was to cleanse the church of God on earth, so that the light might shine before men, to the end that they might see the good works of Christ's disciples, and learn to praise the Father in heaven.

"Did you understand what he meant?" Samson Traae asked the other man. "Yes, yes," answered Ole Roersveen—he could with difficulty keep back his tears.

And then again a hymn came victoriously from the prison cell.

While Hauge stood holding the candle, he sang the Battle Hymn of the Reformation:

*"A mighty fortress is our God,
 A trusty shield and weapon,
 Our help is He in all our need,
 Our stay, whate'er doth happen;
 For still our ancient foe
 Doth seek to work us woe,
 Strong mail of craft and power
 He weareth in this hour;
 On earth is not his equal.*

*"Stood we alone in our own might,
 Our striving would be losing;
 For us the one true Man doth fight,
 The Man of God's own choosing.
 Who is this Chosen One?
 'Tis Jesus Christ, the Son,
 The Lord of hosts, 'tis He
 Who wins the victory
 In every field of battle."*

When the hymn was finished, the light disappeared, and it was again dark.

For a long time the two men stood there, silently pressing each other's hands.

Then the crooked-backed one said, "A joyful Christmas to you, Hans Hauge! God give you a joyful Christmas!"

Slowly the two men moved away. Meanwhile the chief of police, Wulfsberg, and the assistant judge, Collett, heard songs of Christmas sung in their bright, comfortable homes, and on Christmas Day they attended divine service in the church and heard the gospel of salvation preached—while he to whom the Word of God was everything sat in his lonely cell, yearning for those whom he had won to God by his simple preaching.—John Bull in *Evangelize*.

CHURCH BURNED AT DALLAS, WISCONSIN

The church building at Dallas, Wisconsin, was completely destroyed by fire on August 16. It had just undergone a \$7,000 remodeling program. Lightning was blamed for the fire. Meetings are being held in the parsonage, until such time as a new building can be erected.

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.

TEXAS DISTRICT Sunday School tour, Jan. 7—30; Paul Copeland, National S. S. Director. (W. A. McCann is District S. S. Director.)

LAWRENCE, KANS.—Assembly of God, meeting in progress; The Sunshine Evangelistic Party (Mr. and Mrs. Bruce Thum and Charles Verness) of Covington, Ky.—by J. J. Krimmer, Pastor.

HONOLULU T. H.—First Assembly of God, Dec. 30—Jan. 13 (not Dec. 4 as previously announced); Evangelists Stanley and Ethel MacPherson. (Eldon Vincent is Pastor.)

CAMDEN, ARK.—City Auditorium, sectional meeting in progress; Evangelist Warren Litzman and party. Prayer for the sick.—by O. B. Hubbard, Chairman.

SAN BERNARDINO, CALIF.—First Assembly of God, 863 Mt. View, Dec. 30—Jan. 13; Evangelist Owen Murphy of England.—by Louis H. Hauff, Pastor.

MARSHALLTOWN, IOWA—First Assembly, Crusade for Christ, Dec. 30—; J. E. Smith, Sikeston, Mo., speaker.—by E. E. (Ted) Smith, Pastor.

SOUTH SIOUX CITY, NEBR.—Assembly of God, 13th and First Ave., meeting in progress; Evangelist Harry Walker, Coeur d'Alene, Idaho. (Clloyd Sailors is Pastor.)

EL CERRITO, CALIF.—Assembly of God Tabernacle, Dec. 30—; Evangelist Jimmy Adams, the Gospel Music Makers. Special musical watch-night service New Year's Eve. (E. William Anderson is Pastor.)

SOUTHWESTERN PRAYER AND BIBLE CONFERENCE—First Assembly of God, 34th and Ave. S., Lubbock, Tex., Jan. 14—17. Districts participating are Louisiana, Arkansas, Oklahoma, Texas, New Mexico, and West Texas. H. M. Sheats is host pastor.—by S. E. Eldridge, West Texas District Secretary-Treasurer.

LANCASTER, PA.—First Pentecostal Church, W. Orange and Concord Sts., New Year's Day Fellowship Meeting and C. A. Rally (South Central Section). Bert Webb, National C. A. Director, speaker. Services 2 and 7:30 p.m. Brother Webb will also speak at both services Sunday, Dec. 30.—Paul B. Franklin, Pastor.

FRESNO, CALIF.—7th Annual Missionary Convention, Full Gospel Tabernacle, Jan. 2—6. Speakers: Mr. and Mrs. Paul Bruton, French West Africa; Mr. and Mrs. David Kensingler, Nicaragua; John Franklin, Guatemala; Mr. and Mrs. Ralph Cobb, Nigeria; R. B. Caveness, Indonesia; Lula Bell Hough, South China; Daniel Marocco, North India; Marguerite Flint, North India; Evelyn Hatchett, Philippines; and Alta M. Washburn, Arizona Indians—by Floyd Hawkins and Marcus Gaston, Pastors.

MISCELLANEOUS

NOTICE—If you have relatives in the armed services who are stationed anywhere in the south-central part of the U.S., please send me their names and addresses. I will endeavor to point them to Christ and will send you a phonograph record of greeting from them free of charge.—A. E. Peasley, 2204 E. Thomas, Pasadena, Texas.

WITH CHRIST

MATILDA TRIMMER, wife of Victor Trimmer, one of our National Sunday School Representatives, went home to her eternal reward on November 21, 1951, following a long period of illness. Prior to the time Brother Trimmer joined the national Sunday School staff at Springfield, Missouri, Sister Trimmer was actively engaged with him in the pastoring of three Oregon churches at Dayton, Brownsville, and The Dalles, and also while he served as the District Sunday School and C. A. Director in Oregon.

CYRUS A. PERRY, Waxahachie, Tex. died suddenly of a heart attack on November 22, 1951. He was 54 years old. Brother Perry became an ordained minister of the General Council in 1934. He was laboring in the evangelistic field at the time of his home-going.

A WORD OF THANKS

To all who ordered Evangel Gift Subscriptions we say a sincere "Thank you." Hundreds of friends chose this way of honoring Christ in their Christmas shopping. Greeting cards have been sent to nearly all of the subscription donors, and will be sent to all very soon. If you have not yet received yours, we are sorry. We ask you kindly to be patient; our Subscription Department is handling the stacks of mail just as promptly as is possible.

The Christmas offer of six subscriptions for the price of five is being extended until the end of the month, in case you did not yet take advantage of the special rates.

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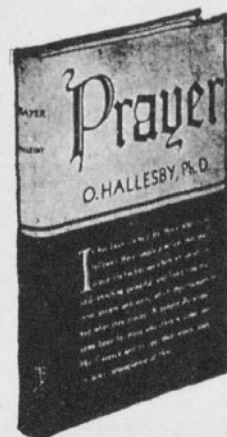
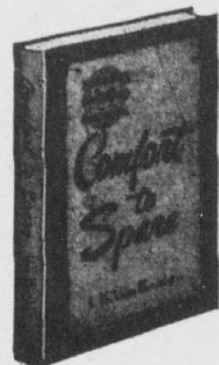
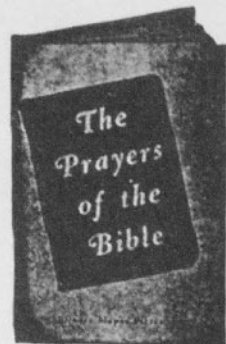
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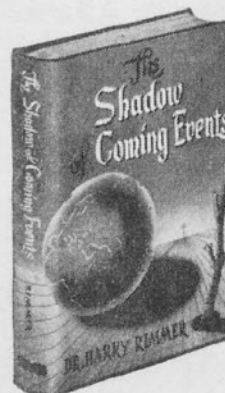
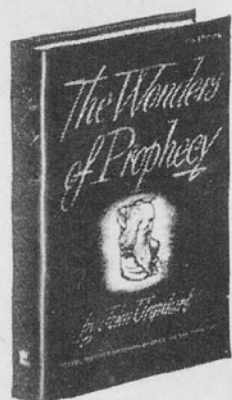
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