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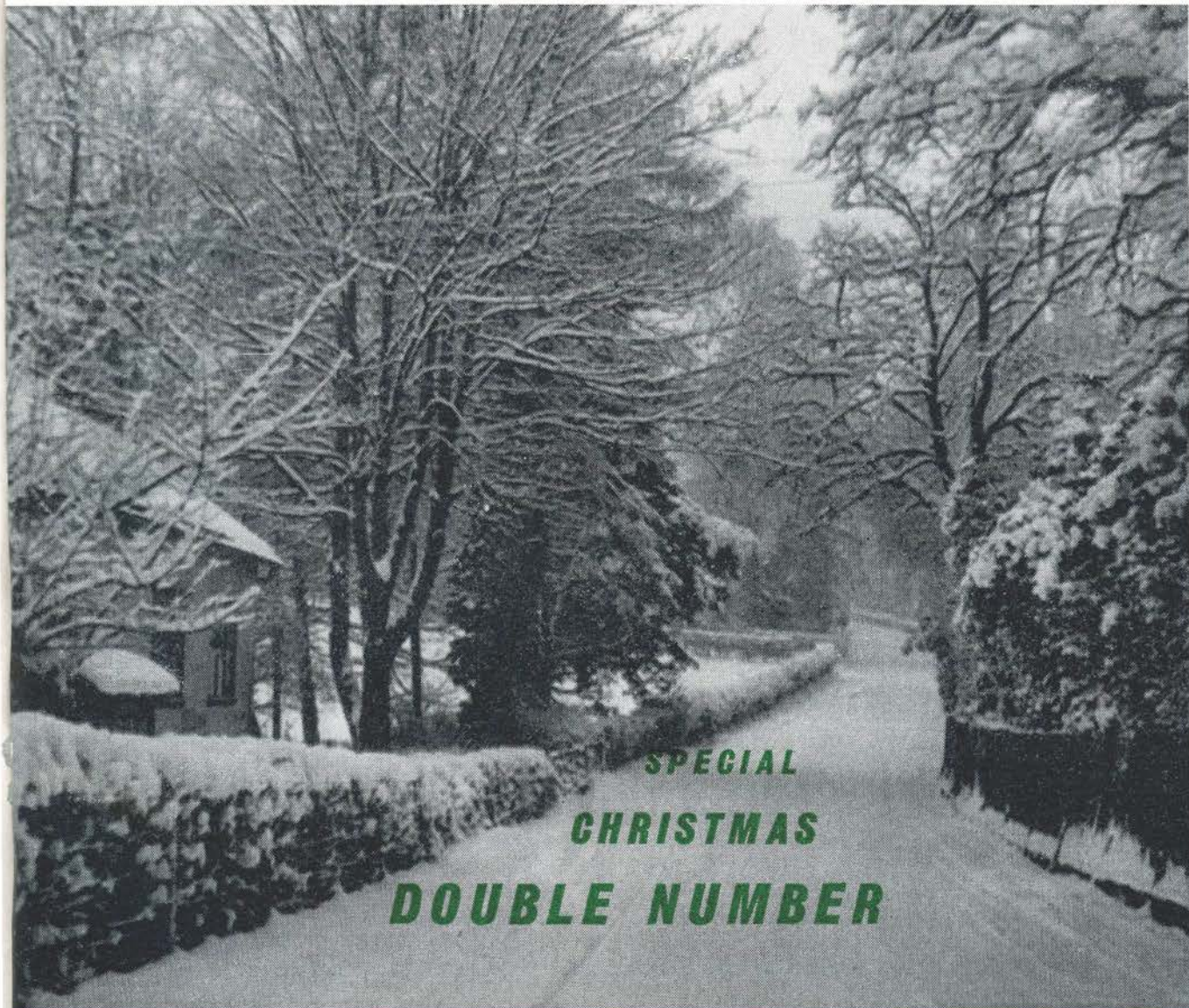
Elim Evangel

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

VOL. XXXIX. Nos. 51/52

NINEPENCE

DECEMBER 25th, 1958



**SPECIAL
CHRISTMAS
DOUBLE NUMBER**

Photo by A. J. Ellis (by courtesy of "Hertfordshire Countryside Illustrated")



E. J. Phillips.

The President's Christmas Message

“God with us”

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us” (Matthew 1:23).

EMMANUEL is a title which occurs only once in the New Testament, and it is seldom employed today except in our hymnology. Yet what a wealth of meaning it contains—“*God with us.*” This stupendous phrase proclaims with amazing simplicity the incarnate deity of the Lord Jesus. “Without controversy great is the mystery of godliness: God was manifest in the flesh” (1 Timothy 3:16). “The Word was God . . . and the Word was made flesh, and dwelt among us” (John 1:1 and 14). The first Christmas gift ever bestowed came down from heaven to earth—God the Son wrapped in the body of a babe. What incomparable love that in order to redeem us Christ should take the nature of mankind that had rebelled against Him! “God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Romans 8:3).

Who can measure or describe the transforming power that this supreme Gift has brought? To the world in which we live the coming of Christ brings hope in place of despair, for the things that cause the greatest sorrow, perplexity and fear are the very things that point to the fact that He who came as a babe to Bethlehem will come again to this earth in power and great glory, when “the kingdoms of this world . . . become *the kingdoms* of our Lord, and of His Christ” (Revelation 11:15).

But how can one adequately tell of the transformation that Gift has made in the lives of those who have opened their hearts to receive Him? Emmanuel—God with us. With us as our personal Saviour—saving us from both the guilt and the power of sin, saving us

from selfishness, from fear, and from despair. With us as our *helper*—He who lived on earth and tasted of its joys and its sorrows, and was in all points tempted like as we are, yet without sin, is with us in our joys and sorrows, trials, temptations, disappointments and bereavements. With us for a life of *victory*, for “the Lord of Hosts is with us.” With us as our *friend*, with whom we have fellowship not only in the secret place, but also as we meet in His house and gather around His table. With us in His *service*, for He said: “Go ye therefore, and make disciples of all nations . . . and, lo, I am with you alway.” With us to *the end*, “for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Hebrews 13:5, 6).

While many who will be making their gifts at this season will think only of Christ coming to Bethlehem, others will worship Him as the Saviour who has come into their hearts and lives and made all things new.

God so loved the world that He gave His Son. The Lord Jesus loved us and gave Himself for us. If we love Him in sincerity and truth, we will be satisfied with nothing less than giving ourselves unreservedly to Him. Let us then at this season and in the days to come offer to Him our love and our worship, and not only our tithes, but our time and talents that others may be brought to the knowledge of our Saviour, our Emmanuel.



The Elim Bible College

The Season's Greetings from the Elim Bible College

AS you read this the students will have completed their first term and will be enjoying a well-earned vacation.

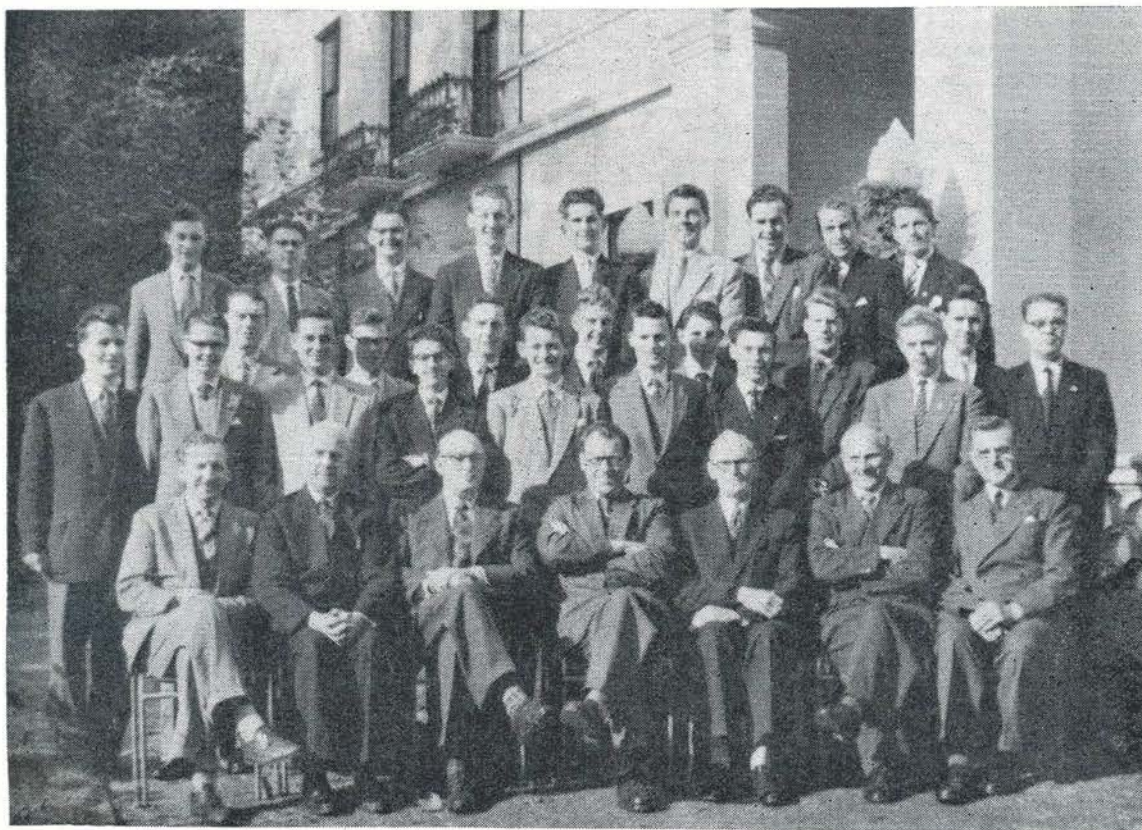
We welcomed twenty-six brethren as students in September from the British Isles, South Africa, Norway, Sweden and Switzerland, men earnest and on fire for God.

Every week they have been engaged in open air witness, personal visitation, preaching in many of our churches, and frequent days of prayer, and many souls have been won through their ministry.

On the teaching side the following have lectured

during the term: Pastors L. C. Quest on Youth Work, J. A. Wright on Typology, W. G. Hathaway on Spiritual Gifts, A. D. Hathaway, B.A., on Christian Evidences and New Testament Greek, G. Canty on Church History, J. Dyke on Romans, L. W. Green on Elocution, H. W. Greenway on the Historical Books of the Old Testament, and J. T. Bradley on Biblical Psychology and English. The students await the results of examination papers set by all these lecturers.

The students look forward to series of lectures
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The students with some members of Headquarters Staff seen in front row. Left to right: J. H. Davies (National Youth Director), D. B. Gray (Music Director), W. G. Hathaway (Field Superintendent), J. T. Bradley (Dean of College), E. J. Phillips (President), H. W. Greenway (Secretary-General) and G. H. Thomas (Missionary Secretary).



Why Jesus Came

A CHRISTMAS MEDITATION

By J. J. Morgan (Minister of Elim Church, Sparkbrook)

in Christ's time—some true, some false. The once true worship of God had become degraded to formalism and the spiritual side lost sight of. It will help us if we open our Bibles once again and find out for ourselves

WITH the return of this all-important event in the Church's calendar—Christmas—we are confronted with one of the most amazing facts in the history of our world: God the Son coming down into this poor old world of ours, leaving the light and glory of heaven, the splendour of the angels' worship, for the drab, mean cattle shed in Palestine.

We are reminded *when* He came. There may be some difficulty regarding the actual date, but we count time from the year of our Lord's birth. He came that first Christmas night so long ago when wakeful shepherds kept watch over their sheep.

We know *where* He came—not to a king's palace or to a palatial mansion, but to the humble inn in Bethlehem.

We know to *whom* He came. He came to His own people in Israel, born of Mary and reared in the household of Mary and Joseph.

We even know *how* He came. He was horn of the Virgin Mary, born of the Holy Ghost. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

BUT THERE SEEMS SOME DOUBT REGARDING WHY HE CAME

The Jews of old looked for their Messiah's coming to break the yoke of bondage upon their national life and set them free again politically.

Some would have us think Jesus came to give a new code of laws to the world, as though the ten commandments were obsolete, but rather He upheld and even fulfilled the law of God.

Others infer that He came to give religion to the world, but it was already overstocked with religion

THE TRUE MISSION OF CHRIST ON EARTH

He came to save His people from their sins (Matthew 1:21). His name was to be in keeping with His mission. It was to hold the meaning within it, so the angel told Joseph, "Thou shalt call His name Jesus, for He shall save His people from their sins."

The people of our Lord's day were in double bondage: not only were they under the iron heel of mighty imperialistic Rome, but they were in bondage to sin and Satan. They were in the grip of sin's devastating power and unable to escape, like Israel of an older generation under the lash of Pharaoh and his taskmasters. But, blessed be God, Jesus came to give deliverance to the captives, to break the shackles of man's sin and cause him once again to go free to serve the Lord His God. Christ's coming brought to this world a Christianity which is the mighty power of God in men's lives to save them from the power and penalty of their sins.

He came to seek and to save the lost (Luke 19:10). "For the Son of man is come to seek and to save that which is lost." That is Christ's commentary on His mission. He came down the roadways of time, over the hills and mountains, down the dark glens and valleys, seeking the fugitive souls of men haunted by their sin, overcome by despair, laden with their anxieties, bowed down by their burdens and worries and lost amid the great cities and towns. He came to seek, and not only to seek but, thank God, to find those who were lost. He found Zacchæus and brought salvation to his household. He found the outcast Matthew at the toll-booth at Capernaum, and Mary Magdalene whose life was ruined by demon powers.

He came to call sinners to repentance (Mark

2:17). With these words Jesus defended His action in going into the home of Matthew. It is the custom for the physician to come to the sick, so He came to the sin-sick souls of men. His mission was not to the righteous, the spiritually well, but to those who really needed His help.

He had to come down to fallen man's level in order to lift him up, to invite him to return to the tender heart of God. He came, like the good Samaritan, to take the place where the wounded man lay in all his suffering and need—in all his sin and misery. The religious people of our Lord's day resented our Lord giving Himself to the salvation of the lost. They would have fenced themselves in and put others outside the pale of God's mercy, beyond the reach of God's salvation.

No doubt many considered they had no hope in God, for they were too far gone in sin and wickedness, hardened by sin's terrible power, gripped by their love of money, worldliness and pleasure. But Jesus came especially to call all such back to God, back to repentance. He summoned them to retrace their steps, abandon their sinful lives and habits, and, blessed be God, many heard His call and obeyed, and their names are recorded in heaven. That call fell on the ears of Matthew the publican, and he rose up from his office stool in the custom house in Capernaum, left his accounts and ledgers, his lucrative position in the Civil Service of his day, and at a banquet given in honour of Jesus said goodbye to all the office staff and fellow publicans and became one of Christ's honoured apostles.

Zachæus heard that call as he hid in the branches of the sycamore tree and made full restitution for his misdeeds, and multitudes heard and responded to the call of Christ. "Come unto Me," He cried, "all ye that labour . . . and I will give you rest."

He came to minister to humanity's needs. "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20:28). His was no easy life lived in the lap of luxury with servants attending Him and gratifying His every whim and fancy.

He became a servant of men and a labourer to minister to their needs. He came to bind up humanity's wounds, to pour oil and wine into their sores, to feed the hungry, to comfort the lonely and broken in heart. Wherever human need abounded, there Christ was to be found. He took it upon Himself to be servant of all. What a minister He was! What a heart of love He had, what Divine compas-

sion, and what depth of sympathy for mankind in its griefs and calamities!

Thank God He is never aloof or unapproachable when we are really in need, when we are in trouble; when we need someone to help us He is always near.

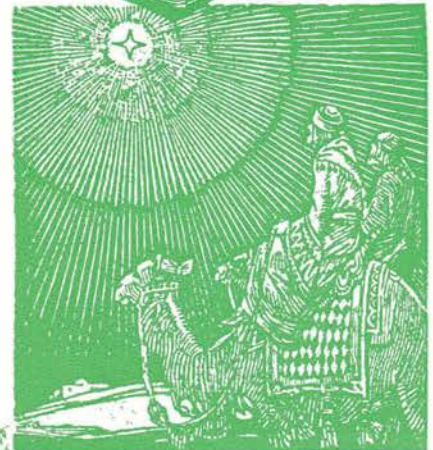
He came to give His life (Matthew 20:28). Not only did He come to minister, to pour out His life in service to men, but finally to pour out His life to God as a sacrifice for men's sins.

No man had power to take His life from Him, but He willingly laid it down (John 10:17, 18). He could have resisted arrest. He could have summoned twelve legions of angels to deliver Him, but no, He came to die and to give His life a ransom. The cross was no afterthought of God; it was part and plan of man's redemption. Jesus had the utmost difficulty in getting His disciples to understand the full import of His mission. "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matthew 16:21).

We must link Bethlehem's manger with Calvary's cross—He came to die; the star with the crown of thorns; the swaddling bands with the shroud of the tomb; and the angels' song with the sorrows of Gethsemane and the cross.

He came to destroy Satan's power. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the

(Continued on page 819)



ONCE again Christmas is with us and, as in past centuries, particular attention is focused upon the wonderful birth that took place in Bethlehem's manger when the words of Isaiah the prophet were literally fulfilled: "Unto us a child is born, unto us a son is given . . ." (chapter 9: 6).

How profoundly significant that when announcing the birth of the Lord Jesus to the shepherds the angel gave an unequivocal affirmation of the Saviour-child's deity: "For unto you is born this day in the city

fore the holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 34, 35). There is not the slightest doubt about the angels believing in the virgin birth and deity of the Lord Jesus, and that the purpose of His coming into the world was to "save His people from their sins."

The angel who made the momentous announcement (Luke 2: 11) already referred to was accompanied by an angelic host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." It must have been very stirring and moving for the shepherds as they listened to the song of the angels about peace on earth and good will among men, but alas, today, as far as the nations of the world are concerned, this peace is conspicuous by its

**Wishing every reader God's richest blessing this Christmas
and throughout the New Year.—The Editor.**

of David a Saviour, which is Christ the Lord" (Luke 2: 11). It is most interesting to note how Joseph and Mary were assured by angelic testimony of the Divine aspect of the Saviour's birth: "But while he [Joseph] thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins" (Matthew 1: 20, 21). "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: there-

absence among them because they have refused to accept the way of life of the "Prince of Peace" Himself. In the Middle East and Europe there is abounding evidence of tremendous tensions and deep-seated hatreds. What a mockery and contrast all this is to the fundamental meaning of the Saviour's birth.

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THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance
Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.
Editor: Samuel Gorman.

Terms: 26/- for one year or 13/- for 6 months, post free to any address.
Published every Saturday by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.
Quantities: 4/3 per doz. post free, monthly payments. Odd copies charged full price.
Remittances should be addressed to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4. and cheques made payable to Elim Publishing Co. Ltd.

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Merry Christmas!

Let everyone be happy, for this is the time to remember how much God loves us, for He gave us His Son, Jesus.

And we've got a whole page to ourselves to celebrate!

Have you heard of the wind and the keyhole?

"How well I whistle!" said the wind to the keyhole. "Well, if that isn't rich!" said the keyhole to the wind, "you mean, how well I whistle." "Get some paper," said an old woman. "Stuff up that keyhole and stop the draught." So neither the wind nor the keyhole whistled any longer!

Quick. We're off to Malaya. "One day I saw a native carrying what looked like a rope ladder, with bamboo rungs shaped like whistles. I asked him what it was, and he said it was a musical instrument! So I gave him some money and asked him to play. He fastened one end of the rope to a tree, tied the other round one of his legs, and began to hit the bamboo rungs with a hard wooden mallet. The music wasn't too good, and I don't think he was a very good player, but it was fascinating, so I listened for some time. At last I got up and went indoors. He still played on. Half-an-hour later he was still at it, and it was getting on my nerves, so I went to the door and asked him to stop. Then he told me I had paid him for twenty-five hours' playing, and he had another twenty-three hours to play to me! Finally I managed to persuade him to take payment for two hours, and count the rest as a gift!"

Wheeee! Back to Britain. Here's a puzzle waiting for us. Hurry now! In ten minutes make up ten words about Christmas from the letters in these squares. No letter can be used twice in any word. You can use as many vowels as you like, and the letter Y. All the words must be from Matthew 2 or Luke 2, and they must be names of people, places or things. See how quickly you can find them. The answers are on page 828.

Phew! How did you get on? I would be interested

N	P	S
R	G	M
T	J	L

to know. But now sit down while I tell you a story.

A lady was approached by two very rough-looking men, who asked her for money. There was no one around to help her. She felt afraid. She told them she had no money, but they said they *had* to have something. She took out her pocket Bible. "This is more valuable than silver and gold," she said, and then quickly ran away.

A long time later there was an accident at a nearby quarry, and soon after a rough-looking woman called to say her husband was dying, and asked the lady to go and see him. The home was very dirty, full of rough people, smelt of strong drink, and was full of tobacco smoke. The lady felt sick, but she went in and found one of the two robbers lying on a poor bed in one corner. When everyone had gone he told her how he and his friend had read her Bible, and both received Jesus as Saviour. He had been injured in the accident. He and his friend were from Ireland, and their Roman Catholic priest had been along and told them the accident had been a judgment upon them for reading the Bible without his permission. He gave them penances to do to save their souls. They did all these, but felt no better and told the priest so. He swore at them, said they were heretics, and would not forgive their sins. But by now they *fully* trusted in God's forgiveness because of their faith in Jesus Christ, and decided that the Bible was right and the priest wrong. At this he reported them for being poachers (which they were before they

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The Wealth of Poverty

By Eldin R. Corsie (*Minister of Bayswater Church*)

“ . . . ye through His poverty might be rich ” (2 Corinthians 8 : 9).

QUEEN VICTORIA, in her summer rambles in Scotland many years since, went into the homes of the poorest people and sat down to talk with them, give them money, read the Word and pray. This for a queen was a great act of condescension. If, however, some female missionary had done these things no one would have talked about condescension. The majesty of the person magnified the act.

We tend to take the Christmas story all too easily, but pause even as you read to think of the wonder of it. Who is this who lies in a manger? Who is this who rests in His mother's arms? It is none other than the very Lord of glory, the very Son of God. It is He by whom the worlds were made and in whom all things consist. From the farthest star and the mightiest planet to the marvels of atomic energy, He is over and in it all. This is no angel messenger, no human being only whom God is prepared to endow with special wisdom to declare His will. The testimony of Scripture is that “ God sent forth His Son.” And yet He was willing to be “ born of a woman.” If Christ had only been mere man and had been born in a cattle shed, lived in an ordinary home and worked in a carpenter's shop there would have been nothing to admire. But “ though He was rich, yet for your sakes He became poor, that [we] through His poverty might be rich.”

One of the schemes that lay nearest of all to Paul's heart was the collection that he was organising for the church of Jerusalem. The church of Jerusalem was the mother church of all churches, but she was poor, and it was Paul's desire that all the Gentile churches should remember and should help

that church which was their mother in the faith. So in this passage Paul reminds the Corinthians of their duty and urges them to generosity. One of the arguments he uses is the great example of Jesus Christ. For Paul the sacrifice of Jesus did not begin at the cross ; it did not even begin with His birth. It began in heaven ; it began when He laid aside His glory and consented to come to earth. What a powerful incentive to give. How can we help but give in the light of such sacrifice?

(1) THE DIVINE PLENTITUDE

“ He was rich.” Here in three words one surveys the abundance, the richness, the fulness, the completeness of God. “ He was rich ” suggests the truth of Christ's pre-existence. John's Gospel opens by immediately presenting Christ not as the Son of David, nor as the Son of Man, but as the Son of God. John takes us back to the beginning, and shows that the Lord Jesus had no beginning: “ And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee *before the world was* ” (John 17 : 5). Christ here confirms that He is eternal. The absolute deity of the Lord Jesus is conclusively established.

“ He was rich.” What then are the riches of His eternal position? *Firstly, God is rich in power.* The power of the eternal mind is beyond the comprehension of man. Behind the mechanism of this vast universe there must be a master-designer. The constitution of matter, the movement of the heavenly bodies, the progress of life, are all in accordance with fixed laws, and these laws are intelligible. Often enough they are mathematical formulæ, which only a mind can express. The very possibility of science is based on the principle that the world is intelligible: that is to say, it is governed by laws which our minds can recognise as rational. The rational order we see in the world is the imprint of a *mind*, just as clearly as fingerprints are the imprint of a human

finger. This mind or intelligence we call "God." Creation displays the God of power. *Secondly, the richness of God's presence.* God is everywhere. In all the vastness of the universe there is no spot where God is not. The psalmist declares, "Whither shall I go from Thy spirit? or whither shall I fly from Thy presence? If I ascend up into heaven Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me" (Psalm 139:7-9). How foolish of Adam and Eve to try to hide from God.

Thirdly, God is rich in His knowledge and perception. Oh, the wealth of His all-seeing eye and His perfect knowledge! The wealth of this knowledge is seen in creation: "O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches" (Psalm 104:24). The plenitude of His Divine perception is expressed by the psalmist when he cries: "O Lord, Thou hast searched me and known me. Thou knowest my downsitting and uprising. Thou understandest my thoughts afar off." Then note the richness of His all-seeing eye in the Divine foreknowledge. Isaiah 46:9, 10 affirms, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done."

Then, fourthly, one might enumerate the riches of God's possessions. Indeed, He possesses *all things*. The cattle on a thousand hills and all the silver and gold belong to God. The wealth of God is seen then in His power, presence, perception and possessions.

(2) THE DIVINE POVERTY

"For your sakes He became poor." What a poignant, pointed and moving statement! "For your sakes He became poor." This Divine poverty is seen in three ways.

Firstly, in His limitation. "For your sakes He became poor" surely means self-limitation. Paul, writing to the Philippians, says "He emptied Himself." Much has been made of the difficulties of the *kenosis* or "emptying" of Philippians 2:6, 7, but surely there is no real difficulty here. Of the externals of His glory and majesty our Lord obviously divested Himself. He never laid aside His deity, Divine nature, and inherent attributes of omnipotence. He voluntarily limited these. There were two ways of dealing with the sin of man: (a) consuming man by a manifestation of His Divine presence, or (b) limiting that omnipotence and manifesting love and grace. Thank God Jesus chose the latter.

The poverty of Christ is seen in the second place in His lowliness. His limitation was on the Divine side. The lowliness of Christ is seen on His human side. Socially, physically and materially Christ willingly plumbed the depths. Born of a lowly, inconspicuous woman with a manger as a cradle. Living in an obscure town noted for its wickedness. Working at a lowly trade (one would have expected the hands that formed the universe to take a different trade or profession). Living in a lowly home—even casting that aside. "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head." He mixed in a lowly circle, some of whom, smelling of fish, were called away while mending their nets; another bore the odious name of publican; a third was a poor painted woman of the streets—all plain people, common everyday folk, and quite undistinguished. He died in a lowly manner—"between two malefactors." He was buried in a borrowed tomb.

Thirdly, His poverty is revealed in His loneliness. Forsaken by His friends. What humiliation! What poverty! A man is poor indeed who has no friends, and "Jesus is standing in Pilate's hall friendless, forsaken, despised by all." Treated like a common criminal; not a lawyer to plead His cause. He stood alone. And on the cruel cross the depth of His loneliness was expressed when He cried, "My God, My God, why hast Thou forsaken Me?" Oh the agony of losing momentarily, suddenly, the comfort of His Father's presence. He truly tasted death for us all. At Calvary God emptied heaven when He emptied His heart. Here is poverty beyond our human ken.

(3) THE DIVINE PURPOSE

"That ye through His poverty might be rich." He endured the depths that we might enjoy the heights. His was the cross that ours might be the crown. There are untold treasures in the poverty of Christ. Christ likened the kingdom to buried treasure (Matthew 13:44). That treasure is ever to be found in the person of the Lord Jesus Christ. Who has not thrilled in youth over the pages of *Treasure Island*? And think of *The Count of Monte Cristo*. It is one of the

(Continued on page 819)





Scottish home town. In this there is no association with the non-observance of Christmas as in atheistic communist countries. It goes far back—to the days of the Reformation, when Scotland shed all that was bad of the pre-Reformation days, but possibly some that was good also. Today, Christmas is being increasingly observed in Scotland, but the popularity is perhaps, as elsewhere, to be linked with the secularisation and not the sacredness of the season. New Year is still the great occasion in Scotland, and, alas, Hogmanay is the night when many a youth has first tasted the "wee drappie" that leads to so many more.



Rev. Gordon Guinness, at a public meeting, expressed his sense of shame to see his family name so widely advertised for the sale of alcohol. As a member of the Guinness family he was very brave to speak out against the trade of brewing. He may find trouble brewing! More advertising space is occupied by the brewers and distillers than, possibly, by any other concern, and while the figures for drunkenness charges soar each year, and the alcoholics become a grave social problem here and in America, the Communist states of Russia and Poland give a lead with government-sponsored anti-alcoholic campaigns.



A ha'penny more on the cost of your EVANGEL soon! If it goes round the family, or you witness by passing it to a friend, it may still be considered cheap—or not too dear. It must surely give you more food than your grocer or butcher could supply for the same money, or your confectioner with a tasty morsel. In the current issues of three religious periodicals, a weekly, a monthly and a quarterly, I note the confessed difficulty to maintain their existence and standard with limited circulation and financial resources. Besides these, the *Congregational Quarterly* and the *Methodist Kiddies Magazine* have now ceased to be published. Read



IN *The Restraining Hand* the Rev. Bosshardt has left on record an impressive account of a Christmas Day experience. Another missionary and he were prisoners of the Chinese. This day, of all days, they were forbidden to speak, as their guard watched them. The joy of Christmas seemed remote, but Mr. Bosshardt, apparently toying with the straws on the floor, shaped the word Emmanuel. God was indeed with them, perhaps more so in the enforced silence and dismal surroundings than with many amid the noise and tinsel.



After the ascension of Christ to the throne of God, it appears strange that the infant Church should pray for signs and wonders to be done in "the name of Thy holy child Jesus" (Acts 4:27). This should read "Thy holy servant Jesus," as in other translations. Christ took on Him "the form of a servant, and became obedient unto death." Because of His coming to the cradle and His going to the cross, God has exalted Him to wear the crown. He is not in the arms of Mary; He is at the right hand of His Father.



On Christmas Day the noise of hammer and machine will still reverberate in the industries of my



the EVANGEL thoroughly, and get your money's worth.

☆ ☆ ☆

In the Church of England newspaper a West African minister has written of his impressions after ministering for a time in England, by invitation. Referring to the paganism in England and western civilisation, this coloured clergyman expressed how much more difficult missionary work will become as this western paganism penetrates Africa. What an indictment this is. Christianity is a way of life, but the way of life that western civilisation offers Africa

may be far removed from the Gospel that the missionary carries.

☆ ☆ ☆

Who is the Elim preacher mentioned in Radiant Youth feature of the *Christian Herald*? A converted Teddy girl tells how in a cafe where the preacher had taken a job attending tables to contact such people he had spoken to her of her need of Christ. This led to her conversion and now she is employed by the Evangelisation Society. Though the apostles declared "It is not meet that we leave the Word of God and serve tables," in this instance the Word was taken to the tables.

Elim Eventide Home

RECENTLY, during a short stay in Eastbourne, it was our privilege to visit the Eventide Home, when it was suggested that my husband should lead the evening prayers. As we stood on the doorstep strains of a well-known hymn reached our ears. We were ushered into a large room and the sight that met our eyes will long be remembered by us. Gathered around a lovely fire, seated in comfortable arm-chairs, were a number of elderly ladies singing an evening hymn accompanied at the piano by one of their number. We were warmly welcomed and then followed a time of happy fellowship around God's Word and in prayer. While chatting with these dear ones, several of whom we had known previously, the door opened and in came matron carry-

ing a tray with glasses of hot milk for all. We left them enjoying their nightcap and took a quick look over the house. How charmed we were with all we saw—spacious, bright, comfortably furnished rooms, with hot and cold water, many containing articles of furniture owned by the residents themselves. The tables in the basement dining-room were laid for breakfast and it all looked so homely with the bright table-cloths and each person's serviette in a gay ring by her plate. Once more we joined the happy company upstairs, and amid warm handshakes, laughter and good wishes said goodbye to these dear ones who have found a home of rest in Elim, the Movement they have loved so well.

MARJORIE GORMAN.

Here is a picture of some of the residents sitting in the pleasant garden of the Home enjoying raspberries and cream.





Oh, what a wonderful year!

By L. W. Green (Minister of Elim Church, Caerphilly)

NEBUCHADNEZZAR said, "I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation" (Daniel 4:2, 3).

When a swimmer intends to make a deep dive, he steps back a little to gain the impetus for the plunge from the springboard, so we feel it good to retrace our steps and glance at the great things God has done, as we are about to plunge into the ocean of His fulness from the springboard of 1958 into 1959. It is said that when one well-known minister preached with brilliant oratory the people would remark, "What a wonderful sermon!" But when C. H. Spurgeon preached with great power the people would exclaim, "Oh, what a wonderful Saviour!" It is because of our wonderful Saviour that we have experienced such a wonderful year.

If we look back we can say, "Goodness and mercy have followed us."

If we look above we can say, "His banner over us is love."

If we look beneath us we can say, "Underneath are the everlasting arms."

If we look ahead we can say, "He leadeth me in the paths of righteousness."

If we look within us we can say, "Christ in us the hope of glory."

Yes, it is all Christ, and in Him

"We will give thanks and sing,
[for] Our hearts are at the secret source
Of every lovely thing.
And a new song is in our mouth,
To long loved music set—
Glory to Thee for all Thy grace
We have not tasted yet."

So with thankfulness we quickly recall some of the high-lights of the year.

"SEND THE LIGHT"

This was launched on the first page of the first EVANGEL of the year.

The "Send-the-Light" crusade was enthusiastically received by Elim youth and a grand total of £1,725 was subscribed within about two months, enabling plans to go ahead for the installation of electric generating plants on three missionary stations in Africa and a battery charging plant for India.

LIGHT FROM TANGIER

Another beam of light shone forth on February 2nd as Elim Radio broadcast its first weekly message in Spanish under the title "This is Life." This is transmitted over I.B.R.A. (Tangier) and penetrates through the Roman Catholic curtain in Spain.

"WON" BY "ONE" LIGHTS

Many little lights were then lit as Elim went forth with the slogan "Each One Reach One."

"Every member evangelism" was urged. As lights light lights the increase in number and brilliance is astounding.

See how this would work in one year even in a very small assembly of only ten members if each one would win one a month

10 Christians win 10 in January	= 20
20 Christians win 20 in February	= 40
40 Christians win 40 in March	= 80
80 Christians win 80 in April	= 160

If you work this out to the end of the year you will find this amazing result,
20,480 Christians win 20,480 in December = 40,960.
So let us "Each One" endeavour to "Reach One." Remember, no amount of darkness can extinguish even the smallest candle light.

LIGHT IN DARKENED CELLS

It was on June 8th that the London Crusader Choir reached its twenty-fifth year of ministry in Her Majesty's prisons and Borstal institutions. How fitting it was that on that day the choir with its singing evangelism journeyed direct from Broadcasting

House. London, to Wormwood Scrubs prison. Truly a light has shone in the prisons, and many have been awakened to discover that fetters of sin can be broken, and eventually the "iron gate has opened" to grant them physical freedom too.

LIGHT ON THE WORD

More than twenty extra schools joined in the Scripture Examination this year. The *National Shield* went to Bangor in Northern Ireland for the second year in succession and the *Diploma of Merit* was won by the Greenock Sunday school.

LIGHT FOR YOUTH

Youth camps in several parts of the country proved again that

"There's a shout in the camp,
Hallelujah! Glory to God!
There's an echo in heaven,
Hallelujah! Glory to God!"

HOLIDAY "HIGH" LIGHT

Another *high-light* for Elim youth was the Crusaders' continental holiday in Switzerland.

"God has given us our memories so that we might have roses in December"—so those of you who went to Switzerland look at *Youth Page* for a vivid reminder of a wonderful holiday.

OTHER LIGHTS

From continental holidays and camps our minds now turn to campaigns.

During 1958 literally thousands have signified their acceptance of the Lord Jesus Christ in campaign services held throughout the country by various campaigners. We praise God for our faithful, gifted and God-blessed evangelists.

LIGHT ON LONDON

"Trafalgar Square" once again became "Four-Square" (said Eldin Corsie) on Easter Monday, when once more Elim gave its great national open air witness to the Saviour who can save a nation. In the afternoon the great Royal Albert Hall meetings commenced with the victorious hymn, "Up from the grave He arose," and the day closed with a great volume of vocal testimony as thousands sang

"Thank you, Lord, for saving my soul.
Thank you, Lord, for making me whole."

The Youth Choir alone consisted of over 1,000 voices. Praise God, the day was crowned with many decisions for Christ.

LIGHT IN THE HOME OF "ELIM"

The exterior of "Elim Woodlands" has been re-

decorated and the conservatory renovated at the cost of approximately £1,200.

The Dean of the college reports great spiritual blessing among the students. You can read more about this training ground of Elim ministers on page 803.

LIGHT IN THE EMERALD ISLE

Now for a glimpse of Northern Ireland. The greatest piece of news that has come to us from the Emerald Isle is that which tells of the commencement of an Elim work in Southern Ireland. We praise God that the dream of Pastor Joseph Smith has come true, and the Elim flag now flies in Eire.

NEW LIGHTHOUSES

Space does not permit to show pictures of any of the splendid new Elim church buildings, but from north to south and from east to west new churches have been built or old church buildings enlarged and renovated to accommodate those who desire to worship in Elim's ranks. Even a cinema has been "converted" into an Elim church, and in one place a former Mayfair ballroom has also become an Elim church.

INCREASING LIGHT THROUGH NEW BUILDING PROJECT

Be sure you see the special leaflets on the Elim Building Development Fund. This is a "revolving fund" which will set alight other lights as it rotates on its own axis.

CONFERENCE LIGHT

Here it is that heads and hearts seek more light for the days ahead.

It was a joy to see Pastor E. J. Phillips (who for so many years has served God in Elim) inducted as President of the Movement.

IN THE SHADOWS

Of course, Elim has experienced the shadow as well as the light, for some from her ranks have been called to higher service. We praise God for every remembrance of them, and their faithful witness is a challenge to us to take up the torch and greet the dawn of 1959 with the prayer

"And where the Gospel day
Sheds not its glorious ray
Let there be light."

ETERNAL LIGHT

By our steadfast witness let us "Send the Light" until we meet in that "foursquare city" where they have no need of candles but "the Lamb is the light thereof."





Women's Column

By Gladys Gorton
CHRISTMAS 1958

Dear Sisters,

Once again it is my joy and privilege to send you a personal greeting for a lovely Christmas. So many of you I have met now, while others have written to me. If, at the moment, I have not replied to your letter, please accept my sincere apology. I would love to write to you, but I am afraid time does not allow. I deeply appreciate all your kind letters of encouragement, and if I have been able to encourage and help you I am well rewarded.


At this Christmastide most of us, whether we have a large or small family or live alone, will be plunged into the torrent of its activities. Such *preparation!* Time, thought and energy combine. Our sphere of labour is infinitesimal to the great sphere of God's boundless love in *preparing* a Saviour for our redemption. The predictions of the prophets in the different ages from Genesis to Malachi were preparations for this great event.

That He should be the seed of the woman was made known to Adam. Abraham tells us of what nation, Jacob tells us of what tribe, David tells us the sex and Isaiah tells that He shall be born of a virgin. Thus by degrees was the great mystery of the incarnation revealed to mankind. It is God's prerogative to perform miracles. Was it not as easy for Him to form the second Adam in the womb as the first Adam from the dust of the earth?

"Herein see a miracle of mercy, that the incomprehensible God, that circle whose centre is everywhere, whose circumference nowhere, should be circled and cooped up for nine months together in the narrow womb of a pure virgin." Hail the incarnate Deity!

A Chinese Christian was explaining God to the people around him. "Jesus is the invisible God," said he, "and God is the visible Jesus."

Can you remember where you were born? Of course not. You simply believe the word of your



parents that you were born in such and such a place. I believed my mother when she told me that I was born in Streatham. Yet the *place* of our Saviour's birth was designated by the prophet Micah hundreds of years beforehand. Ten years ago last month the Prince of Wales was born in Buckingham Palace, but ten years previous to this nobody could foretell that this would happen. It could not even be prophesied one year before. "But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall *He* come forth into *Me* *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting" (Micah 5:2). Consider it—a stable in an obscure town was the birthplace of the Saviour of the world! Bethlehem, "the house of bread," became the home of the "Bread from heaven," who came down from heaven to give life to the world—a tiny wee babe, yet the babe of destiny.

"There in Bethlehem, in a manger,
Child of noble birth we see.
Yea, to all He was a stranger,
But the Son of Destiny.

He's the centre of the ages—
The Beginning and the End.
The Salvation of the sages.
Heaven and earth on Him depend."

Isn't it a problem sometimes to know what *presents* to give? Two things come into consideration: the cost and the gift most suitable for this particular person. You will give your very best to the one you love the best. I hope you solve your problem admirably to his or her pleasure, and yours.

God has been so magnificent in His giving. Why should we withhold *anything* from Him? Yet we do. We withhold our tithes and offerings; we are not willing to give willingly. How tragic it all is. Someone in the "front line" may die or lose the battle because *you* withheld your giving.

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page 828)





THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by F. F. L. Frost
(Minister of Elim Church, Clacton-on-Sea)

Sunday, December 21st. Luke 1 : 1-20.

"He shall be great in the sight of the Lord" (v. 15). That is, nearer to Him in official standing than all the prophets who had gone before. "He shall drink neither wine nor strong drink" is an important phrase as we approach the festive season. John was to be a Nazarite, a separated one, and holy to the Lord. It was fitting that the utmost severity of legal consecration should be seen in Christ's forerunner. "He shall be filled with the Holy Ghost, even from his mother's womb." The truth of this is seen in verse 41 when "the babe leaped in her womb." John was to be a holy vessel for future service (verses 16, 17). He would be the herald to announce Christ as "God's Lamb" (John 1 : 24). He must also be the pioneer to prepare His way. He was to make a people prepared for the Lord's first advent. What are we doing to prepare souls for His second advent? John had little time, but he used it well. Our time is also short. "Prepare ye the way of the Lord."

Monday, December 22nd. Luke 1 : 21-38.

In these verses we have the annunciation of Christ. Note the difference of attitude in Mary and Zacharias. The latter wanted a sign. It is not always a good thing to tempt God in this way. "Thou shalt be dumb" (v. 20) was the sign to him. Mary simply says, "How is it to be? It is so contrary to the unbroken law of human birth" (v. 34). Instead of reproof her question is answered in mysterious detail. "The Holy Ghost shall come upon thee . . ." See now the submission of Mary: "Be it unto me according to thy word" (v. 38). What a lesson to us to leave the seeming impossible to Him in childlike trust. How much more of God's will could be done if we His children submitted ourselves to Him for the Holy Spirit to work in us!

Tuesday, December 23rd. Luke 1 : 39-58.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (vv. 46, 47).

Mary's praise to God was in anticipation of what was being done through her. She was not puffed up with pride, but came in reverence to Him as "Lord." In the Magnificat we behold the expressions of joy and praise, and God alone is the object of the praise and centre of the glory. In reference to the child she is to be mother of, she calls Him, "God my Saviour." Even the mother of our Lord had need of an interest in Him as Saviour, and would have been undone without it. Mary's praise was in anticipation of His coming. What cause then we have to magnify the Lord, and for our spirits to rejoice in God our Saviour, seeing He has already come to us!

Wednesday, December 24th. Luke 1 : 59-80.

"That we . . . might serve Him without fear, in holiness and righteousness before Him, all the days of our life" (vv. 74, 75).

After the naming of Elizabeth's child, which caused the people to marvel (v. 63), Zacharias is delivered from being dumb, and prophesies. He blesses God for salvation that was to be wrought by the Messiah Himself. Those who are delivered by Christ—a salvation from sin and the dominion of Satan—should serve Him without fear. Being put into a state of holy safety and security we should serve Him as those who are quiet from the fears of evil. To serve Him in holiness and righteousness includes the whole duty of man toward God and his neighbour. It means having the impress of God upon us. God made man in His own image—though lost through the Fall it is restored in redemption. "All the days of our life." Christ will love us to the end; we are engaged to love Him to the end.

Thursday, December 25th. Luke 2 : 1-20.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (v. 11).

What rejoicing that Child brought to the world. The Old Testament closes with a very sad condition for the chosen people of God; the heavens were closed to them, but to those who feared His name there came hope. Now with the advent of Christ, and fulfilment of the long line of prophecy, there sounds forth the angelic song, "Glory to God in the highest, and on earth peace, good will toward men" (v. 14). After this angelic announcement the shepherds said, "Let us now go even unto Bethlehem, and see this thing which is come to pass." Let this Christmas day commence for us by a visit to the Saviour. "O come, let us adore Him, Christ the Lord."

Friday, December 26th. Luke 2 : 21-39.

"His name was called Jesus" (v. 21).

Was ever a greater name given? The angel said to Mary, "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matthew 1 : 21).

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrow, heals his wounds,
And drives away his fear."

Notice, His salvation is continuous—"He shall save His people." He will continue to save us—keep us saved. How much we need this for our many failures! When weary and fainting remember "His name is as ointment poured forth" (Solomon 1 : 3). Apply the Name and know the balm.

Saturday, December 27th. Luke 2 : 40-52.

The first and last verses of our portion speak of the nature of the Christ-child: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (v. 40). This made Him obedient to those who were His parents. What an example to this age of child-indifference to parents. We hear His words to Mary, "How is it that ye sought Me? wist ye not that I must be about My Father's business?" (v. 49). There was no air of superiority about this, for in verse 51 we read, "And He went down with them . . . and was subject to them," and again (verse

(Continued on page 830)





“AND suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men” (Luke 2: 13, 14).

The song of the heavenly host at the advent of our Lord was one of peace and good will, yet after almost 2,000 years the world is longing and sighing for peace. In our own country with its long Christian background crime is on the increase and the most daring raids on banks are frequent occurrences, while individuals collecting money from the banks to take to their factories and offices to pay the employees do so at great risk to themselves. This is only one phase of the marked increase in crime. Looking away from ourselves to other countries we find that the same conditions prevail and in some cases in a greater measure.

There is no peace among the nations; fighting crops up periodically in the Middle East. China with its 600,000,000 population is in the grip of anti-Christian Communism. Russia and her satellites endanger the peace of the world. We are surely in the days of which our Lord declared: “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.”

Was the announcement of the angel true? Did God intend this proclamation to be fulfilled? We know He did, and although we see the world in turmoil we know too that for the Christian there is a peace that he can enjoy—the peace that comes from the forgiveness of sin; the burden has been lifted, the doubts have been dispelled and he is at peace with God. We know from our contact with the ordinary unsaved person that he has no real peace, and he cannot possess that peace until he too has confessed to God his sin and taken Christ as his Saviour. Then it is that he is at

Overseas

By G. H.

Elim missionaries

Belgium

Pastor and Mrs. T. Evans

Belgian Congo

Miss R. Grimwade
Miss C. B. Partridge

Kenya

Pastor and Mrs. T. Johnston
Miss M. Topping

Southern Rhodesia

Drs. R. C. and M. C. Brien
Miss M. Cooper
Miss B. A. Hurrell
Miss L. W. Loosemore
Pastor and Mrs. A. Nicolson
Miss R. Simms
Miss M. J. Gwynne



Tanganyika

Pastor and Mrs. A. D. Bull
Pastor and Mrs. R. A. Gull
(on furlough)
Pastor A. E. Tate
Pastor M. O. Thomas

Let us remember our mission

Missions

Thomas

active service

Transvaal

Mrs. B. Blythen
Mrs. B. Christie
Pastor and Mrs. W. H. Francis
Miss F. Grossen
Mrs. W. N. Hawley
Mrs. C. F. Haws
Pastor and Mrs. D. L. Norton
Pastor and Mrs. H. C. Phillips

India

Miss S. F. Beardwell
Pastor and Mrs. D. C. Lewis
Miss C. M. Paint (on furlough)
Miss M. Paint
Pastor and Mrs. C. D. Stockdale
Pastor and Mrs. J. Troke
Miss E. Wriglesworth
Miss O. M. Jarvis

Formosa

Pastor and Mrs. J. K. McGillivray

Hong Kong

Miss E. V. McGillivray

British Guiana

Pastor and Mrs. J. H. MacInnes



ies at this Christmas season

peace with God, and the words in Luke 2:14 are realised in his experience—"good will toward men." With the apostle he can say, "Therefore being justified by faith, we have peace with God" (Romans 5:1). There is a second phase to this peace; not only is the believer at peace with God, but he can have the peace of God. In a troubled world, filled with fear, the peace of God will hold him. The Apostle Paul possessed this peace, and he wrote in a letter to the Philippian Christians, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the *peace* of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6, 7). A short while before Christ ascended to heaven He said to His disciples, "Peace I leave with you, My peace I give unto you" (John 14:27). Here we see the truth of the angel's proclamation—peace for the sinner through Christ's redemption, peace for the believer through God's indwelling presence, and peace for the world when He, the Prince of Peace, comes again. In His discourse to His disciples in which He assures them of His peace He also declares that He will come again (John 14:3). Conditions in the world today are as foretold in the Scriptures and point to His near return, and He who came the first time to bring peace to sin-sick men and women will come again to bring peace to the nations.

Our missionaries are proclaiming the Gospel to peoples in other lands and are the *messengers of peace* as were the angels at our Lord's first coming.

In South Africa our missionaries Pastor and Mrs. H. C. Phillips have spent many years working among the various tribes and have had the joy of seeing many of Africa's sons and daughters make their peace with God. From their main station in Nelspruit they branched out to the surrounding area until today they can reckon



fifty-five assemblies and outstations under their care, with a band of consecrated and faithful African pastors and evangelists. Pastor Phillips continues to take a keen interest in the Emmanuel Press at Nelspruit: a work in which he has played a very important part since 1930. Today, with a staff of trained African writers, translators and printers, the press produces an ever-increasing quantity of literature, which includes Sunday school material for all ages, workers' training courses, textbooks and hundreds of thousands of gospel tracts, the latter being printed in thirty-three African languages.

Space will not permit of reference to other Elim stations in South Africa, except to say that our missionaries are labouring in the Gospel in Pretoria, Tzaneen, Witbank, Sabie and Phalaborwa. At all these centres souls are being saved and the Gospel reaches out to the surrounding districts, resulting in lives being transformed and the peace of God entering the homes where Christ reigns.

Another evidence of the transforming power of the Gospel of our Lord Jesus Christ is seen at Inyanga North, Southern Rhodesia. This was a neglected area prior to the arrival there of Dr. and Mrs. R. C. Brien. This station is about forty miles from the nearest post office and 140 miles from the nearest town, and during the rainy season the missionaries may be cut off from the outside world by flooded rivers and impassable roads. Here it was that Dr. and Mrs. Brien pitched their tent which provided temporary shelter while they were building their mud and straw hut. Today on that spot in Inyanga North there stands a modern mission station with buildings of burnt bricks as a witness to the Gospel, including a church, a hospital, a missionary home, schools, buildings for African teachers and workers, and dormitories for boarding-school scholars. Besides this main station there are twelve schools scattered over a large area and these are centres for the proclamation of the Gospel. Dr. and Mrs. Brien have been helped in this work by Miss W. I. Loosemore—a trained nurse and midwife—and Miss M. J. Gwynne, a qualified school teacher. These brave missionaries are worthy of a place in our prayers as they continue their splendid work.

The other Elim station in Southern Rhodesia is at Penhalonga, about 140 miles from Inyanga North. Here too our missionaries are giving of their best as they work from the main station to the surrounding villages. In this area there are six day-schools, and these, with those at Inyanga North, have to con-

form to government standards. Our missionary-teachers, Miss M. Cooper and Miss B. Hurrell, have played an important part here during the year. The other missionaries on this station are Pastor and Mrs. A. Nicolson and Miss R. Simms, who are fully occupied in their respective duties. Pastor Nicolson reports that sixty-five believers were baptised during the year.

From Southern Rhodesia we travel north to Tanganyika and Kenya, where our missionaries are working on three separate fields. Pastors A. E. Tate and M. O. Thomas are at Kikilo and Pastor and Mrs. A. D. Bull at Ngerengere, while Mr. and Mrs. T. Johnston, honorary Elim missionaries, continue their faithful witness in and around Nairobi. (Pastor and Mrs. Gull and their two children have recently arrived in this country on furlough from Kikilo.)

In the Belgian Congo, our missionaries Miss R. Grimwade and Miss C. Partridge are working in fellowship with the Congo Evangelistic Mission.

India is our second largest mission field, with Pastor and Mrs. J. Troke in Bombay, Pastor and Mrs. D. C. Lewis at Dudhi, the Misses E. Wriglesworth, S. Beardwell and O. Jarvis at Dehri-on-Sone, Pastor and Mrs. C. D. Stockdale in Sarguja and Miss M. Paint at Gorakhpur. (Miss C. Paint is at present in this country on furlough.)

India continues to be a difficult field despite the faithful sowing of the seed of the Word of God, yet there is cause for encouragement, as at Dehri-on-Sone, where the Indian Christians contribute weekly to a fund for the purpose of building their own church. The present difficulty is that of obtaining a suitable plot of land. It is also encouraging in that the people seem eager to possess copies of the Scriptures, and our missionaries visit the bazaars and market places, set up their stalls and soon are surrounded by interested people who listen to the message and buy the books and Scripture portions.

Comment on the work of our missionaries in British Guiana, Formosa, Hong Kong and Belgium must be left to another occasion, but we do thank God for the progress made during the year, and for the co-operation of our friends in the homeland and the support given to these workers on the mission fields.

The missionary income for the last financial year was not sufficient to meet our present needs and we would value prayer that all our needs shall be met and that the work overseas may be extended still further.



Why Jesus Came *(continued)*

power of death, that is, the Devil; and deliver them who through fear of death were all their life-time subject to bondage” (Hebrews 2: 14, 15).

He came to do battle with the great arch-enemy of mankind, the Devil. This necessitated Him entering into the most deadly combat. All hell conspired against the Son of God, all forces of evil and darkness were arrayed against Him, and with one swoop Christ dealt Satan’s kingdom a shattering and devastating blow at Calvary. By His death and glorious resurrection He robbed death of its power and the grave of its prey.

No longer does the child of God live in mortal fear of death and the grave. Satan’s power is for ever broken. Christ has blazed the way through to everlasting life and eternal glory.

He came to give mankind life. “I am come that they might have life, and that they might have it more abundantly” (John 10:10). All the world wants life—LIFE in capital letters. He did not come to take away our enjoyment of life and our pleasure in life. He came to give us life of such a nature and quality that it will prove to be the foretaste of life—heaven will have begun for us.

The life Christ offers you and me is a life in which Satan’s power is broken and one which is empowered by God to live life victoriously, and is the most satisfying life we can ever know.

“In loving kindness Jesus came
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace He lifted me.”

“This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.” *That is why He came.*

The Wealth of Poverty *(continued)*

most gripping stories ever written. In the heyday of its glory it is said to have cured more invalids than all the physicians of France! Why is it so fascinating? It tells of a certain prisoner, Edmond Dantes by name, who, after a marvellous escape, made his way to a cave on an island, where he came into possession of inexhaustible treasure. The search for treasure is the modern quest. There is treasure to be found if only we will search. Are we possessing our possessions? Are we realising our eternal wealth? Is

it for earthly treasure we seek? A certain miser made a cellar under his house, and under this a sub-cellar about which none knew but himself. In this he kept his silver and his gold. There he would worship. He would let the coins fall through his fingers and listen to their music and cry, “My beauties! My beauties!” But one day while he was thus engaged a puff of wind blew shut the trap-door that led to this unknown cellar. It fastened with a spring lock that could not be opened from the inside. There was none to hear his cry, and none to open the door. They found his skeleton years later draped across a heap of silver and gold. It was one of the richest skeletons; yet how little was all his wealth worth to his dry bones! But wealth offered in Jesus Christ is wealth *today*. None of us is more intimately acquainted with physical poverty than was Paul. He did not have money enough to buy him a new coat when he was shivering in jail, but he did not bewail the fact of his poverty. Having nothing he still claimed to possess all things.

An old saint stood to give, in glowing terms, his testimony of salvation. As he concluded a young man stood up and said glibly, “I would give the world for that man’s experience.” “That is just what it cost me,” said the old saint quietly. Remember it cost Christ infinitely more, for your wealth meant His poverty. There is eternal wealth in His earthly poverty.

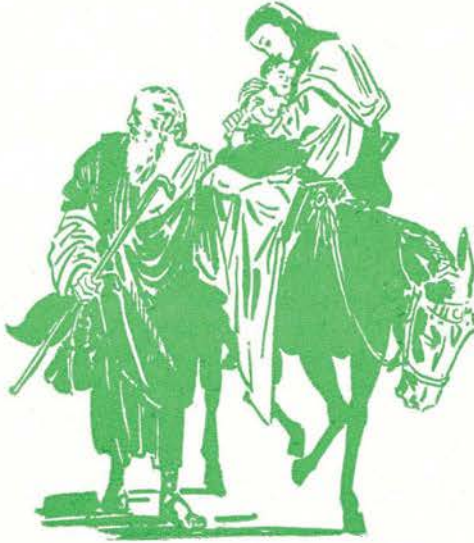
The Elim Bible College *(continued)*

by Pastors S. Gorman on Bible Doctrines, R. D. Bradley on Prophecy, J. McAvoy on Homiletics, H. B. Haynes on The Journeys of Israel, J. J. Morgan on The Parables, L. W. Green on Acts, J. T. Bradley on Introduction to the New Testament, W. J. Maybin on The Major Prophets, T. W. Walker on The Minor Prophets, W. Urch on Doctrines of Prophecy and Church Government, D. B. Gray on Elements of Music, and W. G. Hathaway on The Second Advent and Divine Healing, with further series of lectures by Pastors A. D. Hathaway, H. W. Greenway and J. Dyke.

The new Principal, Pastor G. W. Gilpin, and his wife take over in January with the good wishes of all at Elim Bible College.

J. T. BRADLEY.





TAKE TIME TO PONDER

By Gordon Wright, A.N.E.A.

(Minister of Elim Church, Reading)

"But Mary kept all these things, and pondered them in her heart" (Luke 2:19).

THE rush of life subsides at Christmas for a brief space, giving us time to meditate. We think of loved ones far and near, of friends with whom time forbids our keeping up a regular correspondence, we send them our good wishes, and tokens of our affections.

However strong our family union, however close our friendships, there is a source of even greater joy. Like Mary we ponder the mighty intervention of God in human affairs which brought into being this yearly manifestation of good will.

Unfortunately, the modern mind so often discounts meditation, being so accustomed to haste, to impatience, to drive, that pondering seems out of harmony. So many need to learn that the rest of a little ant will not slow down the revolutions of the earth. Mary's action counsels us to spend some of our time in meditation. It will save us from many a rash statement and false decision. Had Judas pondered the correspondence between the miracles of the Lord Jesus and the prophecies, would he have betrayed the Lord of glory? Had Peter meditated on all that the Lord had said in his hearing, would he have been so hasty in denying the Lord?

Pondering this revelation of the love of God will enable us to adjust ourselves to all that appears mysterious in God's dealings with us. Mary's life had suddenly become highly dramatic. She had prayed for the advent of the Messiah, she had patiently waited with prayerful expectation for His appearing, she

had studied the Holy Scriptures relative to the promises of His coming, she had disciplined her life that her character might be impeccable at His manifestation, she had hoped in common with all the maidens of Israel that she might be chosen as the mother of our Lord—and now the unbelievable had happened! The angel Gabriel had appeared to *her* to announce that she had been singled out by God as the mother of our Lord's humanity (Luke 1:26-38). Elizabeth, her cousin, on the occasion of a visit from Mary, had been inspired by the Holy Spirit to say to her: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?" (Luke 1:42, 43). At that instant Mary had felt the upsurging of the Holy Spirit in her own soul, and her anointed lips had spoken the hymn of praise known as the *Magnificat* (Luke 1:46-55). The time of her delivery had coincided with an enforced journey to Bethlehem for registration purposes, which, when judged by the prophetic scriptures, was most significant. Now the shepherds had come with an astounding story of a visitation of angels, who had directed them to the stable where they would find the Saviour, Christ the Lord, wrapped in swaddling clothes (Luke 2:1-18).

As she meditated, she discerned that each of these circumstances fitted into a glorious plan. Yet there still remained many mysteries. How could her Babe become the King of Israel? What would be entailed in His becoming the Saviour of the world? How could He reign for ever? Why was so distinguished a person born in a stable? Why was the news of

His birth made known to just a few shepherds, and not to the celebrities in Jerusalem? But as she pondered the questioning gave place to restful trust. The plan that had begun to unfold would one day be complete. The love of God so wonderfully revealed in that holy Babe gave her this assurance.

“Yes, thou shalt know, yes, fully know hereafter
The many things thou canst not fathom here.
Yes, thou shalt see, yes, fully see rejoicing
Why thou didst here the painful pressure bear.
Then thou shalt see how sweet, how full His
purpose,
*And trace the hand of love in all life's varied
pathways.”*

Though there was much that was baffling in God's dealings with her, meditation had produced a disposition of spirit that enabled her to direct all her energies to the accomplishing of God's will, which circumstances had made plain to her. She would still give attention to the needs of Joseph, and her affection for him would remain undiminished, but her principal task would be to care for the Christ-child. Meditation always leads to this conclusion: that all that is necessary to human life lies within the will of God, but these necessities must be subordinated to any particular duty that God lays upon us.

The possible complications arising out of her unique service to God slowly dawned upon her as she quietly mused. Her task would entail misunderstanding, ridicule and even derision, but she would not flinch from any suffering or sacrifice connected with Him. Her service was not to be compensated by any material advantage. No invitation, such as came to Moses' mother, would be forthcoming from any earthly palace to bring up her Infant-King in regal environments. Instead, she was obliged to return to the seclusion of Nazareth, an ill-sounding name then, not the place she would have chosen for the Lord from heaven—it must have thwarted her personal desires and ambitions, but she joyfully acquiesced in God's directive.

Now there are some revelations which the Lord gives to His people that must not be indiscriminately divulged. This is why Mary pondered these things “*in her heart.*” Bishop Samuel Wilberforce said of her: “The current of her soul flowed far too deeply to babble forth its emotions.”

Mary found that pondering God's blessings prolonged their enjoyment. These experiences were so

sacred to her that she desired to retain the rapture, the ecstasy, the indefinable stirrings within her soul which had accompanied them. Have we not often gazed upon a sunset that we might retain its glory when the darkness has fallen? Have we not feasted our eyes on a glorious sweep of landscape to inspire us when our lot is cast in dismal streets? The artist, the musician and the poet have done invaluable service in making permanent the ecstatic experiences of the human spirit. Mary was her own artist, her own musician, her own poet, for as she pondered she made permanent in her soul the glory of the Divine revelation.

Such meditation always encourages fervent praise and reverent worship. Mary still had her problems, her trials, her disappointments; but these were dwarfed beside the mysteries solved, the disappointments which had proved to be His appointments as Frances Ridley Havergal would have said, and the trials endured by the grace of God. Musing on God's great mysteries, the miracle of the incarnation, the marvel of His humiliation, the conception of redemption, the grace lavished so freely on sinners will compel us to exclaim “How great Thou art!” and set us wondering why we so foolishly fret over the trivialities of the common round. Our sorrows and needs which have demanded and received our full attention will give place to the glorious revelation of God, and we will express our emotions as did Martin Luther:

(Continued on page 823)






Music and Radio Review

By Douglas B. Gray, F.R.S.A.
(Director of Music)



MMUSIC and melody will play no small part during the Christmas season. Into our homes by means of modern devices of sound and vision will come many moments of joyous melodies and messages from lands the world over. We shall share many of these moments and from our hearts will arise emotion's true devotion and adoration to the One upon whose shoulders will yet rest the government of all peoples.

May we remind you of the Elim broadcast on Christmas Eve over IBRA Radio at 9.15 p.m.? Our President, Pastor E. J. Phillips, will bring us a seasonable message, and carols sung by the London Crusader Choir will include "O little town of Bethlehem," "Who is He in yonder stall?" and a great finale with choir and instrumentalists in "O come, all ye faithful!"

During the year our radio department has produced and prepared for transmission something like 170 programmes in many languages, and from many lands have come letters confirming just how valuable and necessary is this radio ministry. Several have become associated with the Elim Bible Correspondence Course and many have come to know the Christ of Christmas. All this technical and musical planning and preparation has meant many hours of tense and confined hours of *studio strain*, and many thanks are due to those who have co-operated with us in preaching, singing and presenting the message so ably and willingly.

The use of tape recorders is increasing in an amazing way. We predict that in a very short time one of these modern machines will simply be a *must* in every church and in most homes, and will become a vital necessity for every choir, quartet and gospel

singer. It is an essential part of equipment for ministers and all those who can devote time to reaching non-churchgoers, and those in hospitals, clubs, etc. In a hundred ways it can take the message and melody of your fellowship everywhere. In this method of evangelism the Elim Tape Recording Service offers you help and advice in these matters. We say to those contemplating the purchase of such equipment, be wise in how you buy and where you buy, and consider every detail of your need and local circumstances. Maybe, too, we can considerably help you in your costs. Write to us for information and advice.

During the year our Music Department has prepared a series of evangelistic tape recordings which have been widely used in hospitals and prisons and on overseas radio stations in Africa, Iceland, Canada, the U.S.A. and elsewhere. We gladly prepare such programmes on request.

The London Crusader Choir this month completes thirty years of musical evangelism. During the year it reached its Silver Jubilee milestone in prison evangelism, during which time over a quarter of a million men and women have attended their services in over thirty-eight establishments. Maybe some day a complete story will be written of this unique and unparalleled ministry behind bars. It would make reading of something more than that which is just interesting. Three B.B.C. broadcasts (the fourth had to be cancelled owing to change of region) were allocated to the choir during the year. The release of new gramophone records by the choir during the year and the commencement of the new 45 r.p.m. series is much welcomed. Incidentally, a new E.P. 45 r.p.m. record by the choir has been specially released for Christmas ("Evangelical" Recording EVA 7000). It contains "Thou didst leave Thy throne," "O little town of Bethlehem," "Who is He in yonder stall?" and "Child of Mary." You must have this record for Christmas.

Festivals of music, too, have featured during the year, not forgetting the great annual Elim Youth Rally in the Royal Albert Hall (organised by our National Youth Director). Then there have been the





festivals in the Kingsway Hall, Friends House, and others. All have attracted great congregations and made the ministry of gospel music and song a power and a positive means of presenting the way of salvation. The choir has greatly valued the opportunity of visiting so many Elim churches around the country during the year, including Bradford, Swansea, Exeter, Portsmouth, Leeds, Colchester, Letchworth, Worthing, etc., and in anticipation already looks forward to similar pleasure when visiting again Bradford, Swindon, Hastings, Hull, and many other towns and cities. We, too, appreciate so much the other groups in the country who similarly have blessed us by their ministry in various ways. The new year must witness a greater thrust by this means of evangelism.

It is hoped that by the time these lines are read the new *Evangelical Songster*, No. 9, will be available and part of your Christmas music repertoire. Be sure you secure your copy *now*. You will want this for next year's great day (Easter Monday) in the Royal Albert Hall. It is going to be *popular*.

And so we must draw this review to a close. So much more could be mentioned if space permitted. Meanwhile, *may I on behalf of Elim Radio Committee, the Elim Music Board and those who so efficiently assist in the radio department wish all our co-workers thus engaged the happiest of all Christmas seasons* and ask that you will not cease to continue to support us by your prayers and, not least important and urgent, by your generous practical support.

Take Time to Ponder *(continued)*

" My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle song:
Glory to God in highest heaven,
Who unto man His Son hath given."

All who meditate on spiritual things will find, as Mary did, that such employment is uplifting and inspiring. It enriches the soul, it sheds a heavenly radiance over the human spirit, it answers so many of the bewildering questions that arise in daily life, it deepens our interest in the purposes of God, it enables us to direct our energy towards the accomplishing of those purposes, and it gives the Holy

Spirit the opportunity of stirring the soul to fervent praise.

It is not surprising, therefore, that a ceaseless battle is being waged for the mastery of the mind. Mastery here means mastery everywhere—"As a man thinketh in his heart, so is he" (Proverbs 23:7). Thus the Devil seeks to corrupt our thinking, and God seeks to ennoble it. Mary yielded to the Divine influences and pondered the mighty works of God, and became more godly in consequence. God breathed into her soul, quickening it with new desires and loftier aspirations. O God, breathe into my soul this Christmastide as I meditate upon the mighty miracle of the incarnation.

" . . . Behold, I bring you good tidings of great joy ! " (Luke 2 : 10)

We may not stand on Bethlehem's plain,
Nor join the shepherds listening there,
While mighty praises fill the air,
And angels sing in sweetest strain
To tell the Saviour promised long,
But we, by faith, today may hear,
Above the turmoil, stress and fear,
The echo of the angel song.

We may not join the shepherds' quest,
As when they heard the tidings given
Of love's great gift from highest heaven
They travelled on with eager zest
To seek the babe so newly born,
But we today may share their joy;
We too may hasten to employ
Our praise this happy morn.

O.M.R.

ELIM CONFERENCE, 1959

The Elim Conference, 1959, will be held (D.V.) in the Town Hall, Llandudno, North Wales, from May 25th to 29th, Public meetings each evening in the Palladium Theatre. Further particulars will be announced later. Comfortable hotel accommodation can be arranged for visitors. Write to Conference Secretary, 20 Clarence Avenue, London, S.W.4.



GLEANINGS from GENESIS

By John Dyke (*Minister of Elim Church, Graham Street, Birmingham*)

No. 5. THE LAW OF SIN AND DEATH

(Genesis 5)

AT the beginning of the nineteenth century the conquering hordes of Napoleon rolled eastward to Moscow. They found a desolate, deserted city, silent as the grave and burning in several places. Unable to exist with winter coming on, the hungry army commenced its historic retreat. The road back was strewn with the dead. Disease, famine, wounds, treachery and the bitter cold claimed a toll that decimated the armies of Le Empereur.

This chapter reminds one of that retreat. The highway from God is through a dreary wilderness marked by death, disease and disaster. The God-asked question, "What hast thou done?" (chapter 3:13), must have continually haunted Adam and Eve as they saw their descendants falling in swathes beneath the scythe of death. "And he died . . . he died . . . he died." The monotonous repetition of these words is like the clods dropping upon the coffin. Yet streams break forth in this desert. The lilies of life triumph in the charnel-house of death. The eventual victory of righteousness is stamped upon a chapter which is almost all devoted to an elaboration of the "law of sin and death."

CONSIDER THE CONTRAST IN GENERATIONS

The previous chapter contains the record of the descendants of Adam through Cain. They became mighty upon the earth, labouring to nullify the effects of the curse. The mark of earthly might was upon them as they gave vent to all the innate tendencies to evil, laying the foundations of "the kingdoms of the world and the glory of them."

Here, however, is the record of the sons of Adam through Seth, who substituted for the murdered Abel. They gathered together in open profession of their faith in the promises of God. They were the godly line. There is no record that they did anything great upon the earth. What the record does is to emphasise their faith and relationship to God. They were not one whit inferior in intellect to the other

ungodly line, but their skill was geared to God. The long line of scientists from Galileo to Ambrose Fleming witnesses to the greatness of godly men.

So a great gulf yawned between the two races which comprised the descendants of Adam. You could tell to which every man belonged by his dress, his speech, his walk, his pleasures. The earthward living of the Cainites was marked by the magnificence of their civilisation. Their look was horizontal. Smoking altars indicated the heavenly prospect of the Sethites. Their look was upward.

We live in a world torn by violent nationalism. Divisions of mankind are based upon geography, ethnology, political ideologies, colour, class and creed. God divides the 2,500 millions of mankind into two simple sections based upon relationship to Christ. Each man is either saved or lost; he is going to heaven or to hell; he is a child of God or a child of wrath. In which company are you?

THE YEARS OF THE GODLY ARE KNOWN

You will notice in the previous chapter that there is no record kept of the years of the ungodly. At the end of lives spent for self they went down to the grave unwept, unhonoured and unsung, as far as heaven was concerned.

But here a careful record is preserved. The exact age of every man, his age when his first son was born and when he died are all faithfully recorded. The purpose of these records was twofold. In the first instance it showed that God was in the process of fulfilling His promise in Genesis 3:15. The genealogical record was like a human step-ladder in which each generation was a step, leading from the first Adam to the great Fulfiller of the promise—the last Adam. The elements of the promise of redemption were being handed on to the eldest son of the eldest son. A few years since, the Olympic games were held in Britain. Away in Greece a torch was kindled and handed on to a runner. He ran his stage and handed the flame to another. Each relay

passed on the flame until eventually the flame kindled in Greece blazed on the Olympic torch at Wembley. So here the eldest son in each generation passed on the blazing torch of Messianic prophecy kindled by God in the darkness of the Fall, until seventy-five generations hence the fire burned in its fulfilment in the spotless life of the Saviour, born in Bethlehem (Luke 3).

Secondly, it showed how precious in the sight of the Lord was the death of His saints (Psalm 116:15)—and it is so still. He numbers our days whether they be weary or otherwise. Where is the preciousness of the death of the godly if the degrading theory of soul sleep is correct? Man would be debased to the level of the animal creation—a mere body and no more.

HERE IS THE LONGSUFFERING OF GOD

The attributes of God command a humbling yet fascinating study. His attributes reveal His character. How precious the thought of His moral attributes as distinct from those of power. Think of His mercy, grace and longsuffering! Mercy is love stooping to save; grace is love in action; longsuffering or forbearance is His love which puts up with and waits for the return of the sinner.

In those days previous to the Flood the people knew that judgment was at hand. The spiritual knew only too well that the corruption would inevitably bring wrath. Wherever the carcass of iniquity was, there would the vultures of doom be gathered (Luke 17:37). But they also knew of the forbearance of God. Enoch named his son Methuselah with that in mind (chapter 5:21). According to Newberry the meaning of this name is "When he is dead it shall be sent." Methuselah lived longer than any other man, 969 years, a monument to everyone living of Divine patience. His long life was the measure in those days of God's longsuffering towards the race; that He was not willing that any should perish (2 Peter 3:1-9). Likewise is the length of this present age of grace, unequalled since the institution of *human government*, a proof and example of His patience.

One hundred and twenty years before Methuselah died, or 1,530 years after Eden, Noah was moved upon by God and commenced his labour and preach-

ing. It must have been with foreboding that Noah saw the end of his grandfather Methuselah approaching. Was it this which moved him with fear (Hebrews 11:7)? Let us examine this bit of biblical chronology. Methuselah was born when his father was sixty-five, that is 687 years after Eden. He lived for 969 years and died in 1656 *the exact year of the Flood*. It is interesting to note that Adam died when Methuselah was 243 years of age.

DEATH'S POWER BROKEN (vv. 21-24)

Enoch was the seventh from Adam, whom he must often have seen. He walked with God! Lamech in the line of Cain (4:19-24) was also the seventh. He was a violent polygamist. Enoch was 318 years of age when he attended the funeral of Adam, who died when Enoch's grandson was fifty-six. Adam must have been interested in each of the eight generations he saw, looking for the fulfilment of the promise. From his lips Enoch must have heard descriptions of Eden and the walk with God. The garden was still to be seen with the flaming sword of fire, for the Flood, which desolated it, was still in the future.

So he walked with God by faith, the first one of whom it was thus recorded. To walk with God meant a calm, habitual, methodical communion with Deity, a conscious fellowship which had no relapses or backslidings. This communion ripened his spiritual perception and enabled the revelation of the coming flood to be imparted by God, as well as the coming of Christ (Jude 14:15). He preached the revealed truth with power and yet apparently did not make a convert.

Death reigned like an omnipotent despot, and that fact must have saddened the people of those days. The still, motionless body terrified those who as yet possessed no promise of immortality beyond the flickering light of their own nature. Was there anything beyond death? Was there any power which could destroy death's irresistible force? The translation of Enoch was God's answer! God alone can destroy the power of death, and we are pointed onward to the time when God the Son destroyed the power of death through His resurrection and brought life and deathlessness to light. The translation of

(Continued on page 829)



Conducted by
National Youth
Secretary

youth page



There is no cause for Elim youth to

LOOK BACK in Anger!

INSTEAD, we can be glad. Glad because Elim youth caught the vision of "Send-the-Light," a cry from the unevangelised fields, and contributed from small pockets the magnificent sum of £1,725 to provide generating plant for mission stations in Africa and India. Already the first of these generating plants is being installed in Tanganyika by Elim missionaries Arthur Tate and Mervyn Thomas.

And here is a flash back to 1956, when the same Elim youth plunged eager hands into the same small pockets and brought out £1,939 to purchase two Land-Rover trucks and trailers for Elim missionary service in Africa. Earlier this year our Missionary Secretary wrote in one of his circular letters: "Since the arrival of the Land-Rover in December, Miss Loosemore has had the joy of holding services in



The end of a perfect day—the winners of Bristol's Junior Crusader sports day.

the out-station on Sundays and she writes: 'What a thrill it has been to see numbers of young people, a man and his wife and four other women all coming through for salvation. There is a real move there and, praise God, but for the Land-Rover I could not have gone.'

EXAMINATIONS. "Ugh!" says the schoolboy. Admittedly it is a frightening word, yet this year there has been a record entry of Elim Sunday school scholars for our National Sunday School Scripture Examinations. And I venture to say that if we had been favoured with better weather, instead of 3,013 entrants we would have received over 4,000. To whom should we attribute this success? The scholars? Yes, but there are figures behind them using gentle, and sometimes subtle, persuasion—the teachers, superintendents and ministers. We look back with gladness.

HOLIDAYS WITH A DIFFERENCE. I was in a Crusader's home the other week-end, and the parents told me how thankful they were for an Elim youth camp. Their daughter had received her baptism in the Holy Ghost at one of this year's Elim



East London Crusaders unite for an evening of relaxation.



Junior Crusaders at Bristol enjoy a sports day.

youth camps, and what a difference it had made in her life. No more *pushing* to the church services; instead, a hunger for more of what God had to offer, a greater desire for her school chums to find Christ as Saviour. Yes, holidays with a difference in more sense than one.

The Crusader Continental House Party was a holiday with a difference. The St. Gotthard Pass, which you see on this page, will be seen for many years in the minds of the members of the party. The twelve-metre-long coach being negotiated around forty and more hairpin bends made our hair stand on end! The party travelled over 2,000 miles by road, rail and sea, visiting Belgium, France, Luxembourg (where they stayed the night), Basle, Berne, Interlaken, Grindelwald, Lugano (travelling by coach to a height of over 7,000 feet), Lausanne and Geneva (where services were conducted in the Pentecostal churches), and many other Swiss towns, formed themselves into a choir under the leadership of Pastor Douglas Gray, and saw some thirty decisions for Christ during their two weeks on holiday.

RALLYING UNDER CHRIST'S BANNER.

Rallies have been conducted in the majority of presbyteries this year with unprecedented success. The National Youth Rally was no exception, when

Pastor Alexander Tee preached to a capacity congregation estimated to be over 800. Supported by the



Southampton Elim Choir and the presence of American evangelist Bob Smith (the young assistant of Lorne Fox), this rally stands out as one of the best for many years. Approximately 100 young people registered their decisions for salvation and



consecration, and an offering of over £60 was received for our youth activities.

JUNIORS ARE OUTSTRIPPING THE SENIORS. Another inspiring aspect of our work is the rapid increase in the Junior Crusader Movement

Elim youth movement CRUSADING FOR CHRIST

during the latter part of this year. News is being received from all quarters of the British Isles of new branches being opened, some beginning with a dozen and others with ten dozen.

Yes, we have good reason to look back with gladness in our hearts, take courage, and press on to an even better future for the extension and consolidation of our Master's kingdom.

FOOTNOTE. Young people in London are invited to a *Saturday Night Special* party to be held in the Bridewell Hall, Eccleston Street, Victoria, London, S.W.1, at 6.30 p.m. on Saturday, December 27th. It will not be the usual type of rally, but an informal Christmas programme for young people only, designed for those of Junior and Senior Crusader ages. There will be a buffet tea, and tickets may be obtained from Pastor E. R. Corsie, 18 Highlever Road, London, W.10, at 1/9 each. There is a limited number, so write now, sending a postal order for the relevant amount.

GREETINGS TO ALL ELM YOUTH
FROM
THE NATIONAL YOUTH DIRECTOR

Be sure to buy your ticket for the
"SATURDAY NIGHT SPECIAL"
CHRISTMAS PARTY
BRIDEWELL HALL, VICTORIA, S.W.1

December 27th, at 6.30 p.m.

Party games, "Off the Boat Train"
Heavenly Gate Trio
"Keep it in the Party"
(Ilford versus Islington, Leyton versus Kingston)
and a sound, full colour movie film

Order your tickets (1/9 each—refreshments)
from Rev. E. R. Corsie, 18 Highlever Road,
London, W.10 (only a limited number avail-
able due to limited accommodation).

Women's Column (continued)

If you cannot occupy the pulpit or go to the mission field, be behind His labourers in your giving. "Thanks be unto God for His unspeakable gift" (2 Corinthians 9:15). Let all your doing and giving for Him be incorporated in that word *thanks*.

"Thou didst not spare Thine only Son,
But gav'st Him for a world undone;
And freely with the blessed One
Thou gavest all.

We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all."

Do notice that I have put in italics preparation, place and presents; these are props to help you to ponder over the glory of Christmas.

I shall be thinking of you. I always pray for you. There is a bond between us through the medium of our column. God be with you.

Yours in Him,

GLADYS GORTON.

Children's Strip (continued)

were saved), and now the man's friend had been arrested. He himself was dying, and too ill to be brought to court. He was worried that his friend might find it too hard to be a Christian.

The lady said she would pray for them both, and she did. The man's friend was found guilty, for he confessed to his crime, but he served his time and left prison to live a good Christian life. And the man lived to see it. When he died he left his Bible to his friend, for it was more valuable than silver or gold.

Happy Christmas.

BERNARD.

Answers to last week's competition

1. John 2:7-9. 2. John 4:7. 3. John 4:46. 4. John 6:10-13. 5. John 6:35. 6. John 8:11. 7. John 9:14. 8. John 11:43, 44. 9. John 13:12-14. 10. John 19:33.

Words answers

Angels; Manger; Star; Mary; East; Jews; Jerusalem; Egypt; Israel; Syria.

Gleanings from Genesis *(continued)*

Enoch proved there was another realm beyond the borders of mortality. No body remained, therefore proof was given that God had taken him to live elsewhere. We who live today in the steady blaze of God's Word, which testifies so plainly of the immortality of the soul and lights up the future, cannot conceive of the sigh of relief that must have swept mankind when Enoch went up. Translation was God's original way to the glory; death brought about by sin was the long, roundabout way home.

Let us remember that this translation 669 years before the judgment of the Flood is but a picture of what God is going to do on a grander scale, previous to the last great judgment which will sweep the world prior to the coming of Christ.

Editorial *(continued)*

The message of peace will, no doubt, be highlighted this Christmas, and it is to be hoped that men and women everywhere will see something of its true meaning and import—that Jesus came to bring peace to each individual man and woman. In Him each person must experimentally find the peace of God which passes all understanding, but this can only come about by a personal acceptance of Jesus as Saviour.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, DECEMBER 24, 1958 (Christmas Eve)

9.15 to 9.30 p.m.

Speaker: Ernest J. Phillips (President)

Christmas carols played and sung by the
LONDON CRUSADER CHOIR

including

"O come, all ye faithful," "O little town of Bethlehem,"
"Who is He in yonder stall?"

WEDNESDAY, DECEMBER 31st, 1958 (New Year's Eve)

9.15 to 9.30 p.m.

Speaker: H. W. Greenway (Secretary-General)

Singing by the

ELIM MINISTERS' (CONFERENCE, 1958) SINGING GROUP

including

"The riches of His grace," "The old rugged Cross,"
"The whole wide world for Jesus"

SATURDAY (each week) at 6.45 a.m.

The Elim Missionary Society presents a radio programme for Spanish listeners on 321 metres

Programmes produced by

DOUGLAS B. GRAY (Director of Music)

Please remember these world-wide broadcasts in your prayers and by your gifts. Kindly address all correspondence towards the Elim radio work to the Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

Don't forget to order the

ELIM MISSIONARY EVANGEL

for January/March issue

Flashback to conference. Weighty discussion over light refreshment. Left to right: Mr. F. B. Phillips, Mr. D. S. House and the President, Pastor E. J. Phillips.





Family Altar (continued)

52) "And Jesus increased in wisdom and stature, and in favour with God and man." He was being led of God and prepared for the three greatest years of ministry ever known, and also for the work of redemption, for which purpose He came into the world. His life was without sin, but He died as "the sinners' substitute."

Sunday, December 28th. Psalm 100 : 1-5.

"Serve the Lord with gladness" (v. 2). Such words as joyful, gladness, thanksgiving and praise show what our attitude in worship should be. It is a universal enjoinder to be joyful in the Lord "all ye lands." "Serve the Lord with gladness" seems to tie up with Paul's words, "The love of Christ constraineth us" (2 Corinthians 5 : 14). The remembrance of our relationship with God is cause enough for gladness (v. 3). However, we must not simply comfort ourselves, but glorify God with our joy. Let Him have the praise for that of which we have the pleasure (v. 4). The Lord is good; who can deny it? Joyful service will be a great recommendation for Christianity. Try it!

Monday, December 29th. Psalm 101 : 1-8.

"I will behave myself wisely in a perfect way . . . I will set no wicked thing before mine eyes" (vv. 2, 3). Should we who know the Lord as Saviour make this vow of David's ours, we would be the happier and the Church healthier for its being carried out. "I will behave myself wisely" was his sincere purpose, by God's aid to act uprightly. Paul says, "See then that ye walk circumspectly, not as fools, but as wise" (Ephesians 5 : 15). "I will set no evil thing before mine eyes." Our aim must be at nothing but what is for the glory of God. In all the affairs of life we must see that it be right and good which we set our eyes upon. That which cannot be had without sin should not be sought at all. The character of the godly man is such that he shuts his eyes from seeing evil. He who looks long upon evil will be sorely tempted by it. David tells us how to keep the wicked things from our eyes: "Mine eyes are ever toward the Lord: for He shall pluck my feet out of the net" (Psalm 25 : 15).

Tuesday, December 30th. Psalm 102 : 1-17.

Before us we have the prayer of the afflicted when he is overwhelmed. Let this remind us that being a Christian does not render us immune to affliction. God's children are often tried in the furnace of affliction. At such a time it is in our interest to pray. "Hear my prayer, O Lord, and let my cry come unto Thee" (v. 1). When afflictions get us to the place where we give up praying we are in a sorrowful plight indeed. "Hide not Thy face from me" (v. 2). "If Thou dost not immediately free me, then let me know that Thou favourest me; if I see not the operation of Thy hands for me, then let me see the smiles of Thy face upon me." Such a simple prayer in sincerity will restore the waning faith and bring us into triumph.

Wednesday, December 31st. Psalm 102 : 18-28.

"But Thou art the same" (v. 27). After enumerating his many miseries which overwhelmed

him in his affliction, the psalmist confesses to the truth of God's unchangeableness. This reminds us of "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13 : 8). This being so, His mercies will endure for ever, and have their full value on our behalf. "For He hath looked down from the height of His sanctuary . . . to hear the groaning of the prisoner" (v. 19, 20). Not simply to view the kingdoms of the world, but to do acts of grace, to hear the groaning of the prisoners, and not only to hear but to help them. "When my heart is overwhelmed, lead me to the rock that is higher than I" (Psalm 61 : 12).

Thursday, January 1st. Psalm 103 : 1-22.

"Bless the Lord, O my soul, and forget not all his benefits" (v. 2). What a great text for New Year's Day! The benefits and blessings of God in the past year have been many, but maybe a great deal have been taken for granted with little thought as to their source. The psalmist commences with his own heart that he might stir himself up to the duty of praise. Verses three to five are a great cause for praise to God, who (a) pardons our sins, (b) heals our sicknesses, (c) delivers from danger and (d) satisfies with good things. What a precious word too is verse 12: "As far as the east is from the west, so far that He removed our transgressions from us." If we thoroughly forsake our sins He will thoroughly forgive them—"bless the Lord."

Friday, January 2nd. Psalm 104 : 1-23.

"O Lord my God, thou art very great" (v. 1). In the previous psalm there was a celebration of the goodness of God and His tender mercies and compassion. Here the psalmist celebrates His greatness, majesty and sovereign dominion. He gives God glory for His works of creation and providence. How refreshing to read such a psalm in these days, when so-called learned men talk of their evolutionist ideas. With reverence and awe the psalmist begins his meditation, "O Lord my God, thou art very great." It is the joy of the saints that He who is their God is a great God. Glory is given to Him for (a) the splendour of His majesty in the heavens (vv. 1-4), (b) the creation of sea and dry land (vv. 5-9), (c) the provision made for all His creatures according to their nature (vv. 10-18) and (d) the regular course of sun and moon (vv. 19-23). How greatly favoured the redeemed are to be on the side of this great God.

Saturday, January 3rd. Psalm 104 : 24-35.

"I will sing unto the Lord as long as I live" (v. 33). Continuing this psalm, glory is given for (a) the furnishing of the seas and His maintenance of these underwater creatures (vv. 24-28) and (b) God's sovereign power over all the creatures (vv. 29-32). Then, lastly, what a beautiful benediction he gives to the psalm (vv. 33-35). Here is a pleasant and firm resolution to continue praising God. Note the psalmist's three "I wills," and in an unbelieving world make them ours. "I will sing unto the Lord," "I will sing praise to my God," and "I will be glad in the Lord." "Praise ye the Lord—Hallelujah!"



COMING EVENTS

(Please pray for these services)

BELFAST. December 25-28. Ulster Temple, Ravenhill Road. Irish Christmas Convention. Speakers: T. W. Walker (Scarborough), R. J. Gilmore (Rathfriland). Christmas Day, 11.30 and 7; Boxing Day, 11.30, 3 (Baptismal Service), 7 (refreshments between services). Dec. 27. Missionary Meeting 7.30. Dec. 28, 11.30 and 7, choirs, singing groups, solos, etc. All welcome.

BRIXTON HILL. January 2. Elim Church, Milstead Street, off Blenheim Gardens. Fact and Faith film. "Hidden Treasures." 8 p.m.

January 4. Latest AUCA coloured round-strip "Unforgettable Friday." The Widow of Nate Saint tells the story from the widows' angle. 6.30 p.m.

January 16. Film. "The Facts of Faith." 8 p.m.

GLASGOW. December 31—January 4. Flim Church, Butterbiggins Road. New Year Convention. Wed. 11 p.m., watch-night. Thurs. 3.30 and 6.30. Fri. 7. Sat. 7.30. Sun. 11 and 6.30. Speakers: Richard Lighton, Alan Brewster and W. Docherty. Tea provided on New Year's Day.

KINGSTON. December 21. Elim Church, Thomas Street, Kingston. Visit of American Air Force Christian Team. 6.30.

SCARBOROUGH. December 25-27. Elim Church, Murray Street, Londesborough Road, Special Christmas services. Speaker: David G. Hathaway (Harrogate). Christmas Day 10.30. Dec. 27 at 7, Sun. (28) 10.30 and 6.30.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

December 28. Brixton prison; January 4. Maidstone prison; January 6. Hackney (Rally); 11. Broadmoor Institution; 17. Kingston-on-Thames (Rally); 25. Holloway prison; February 21, 22. Hastings; March 7, 8. Ipswich; 21, 22. Bradford.

SUNNY BLUNDELL TOUR

December 27—January 1. Blackpool; 3-8. High Wycombe; 10-15. Swansea; 17-22. Fumble; 24-29. Mountain Ash; 31—February 5. Erdington; 8. Liverpool (farewell service).

Good News of Easter

Our 1959 guest speaker for the Royal
Albert Hall meetings is to be

Dr. Saayman
(of South Africa)

an outstanding personality

Book the date

EASTER MONDAY, MARCH 27

It is not too late to send

YOUR CHRISTMAS GIFT

to the Elim Building Development Fund. Such a gift will last much longer than any other gift you may make this Christmas, for it will continue to build churches in which the Gospel will be proclaimed until the Lord comes.

Send to the E.B.D.F. Secretary,
20 Clarence Avenue, London, S.W.4

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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BOARD-RESIDENCE, ETC.

Eastbourne. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

Hfracombe, Devon. Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

BIRTH

Dawson. On October 17th to Joseph and Florence Dawson; a daughter, Margaret Irwin. C.13

DEDICATIONS

Dawson. On November 2nd, at Elim Church, Portadown; Margaret Irwin, daughter of Joseph and Florence Dawson. Dedicated by N. J. Nelson. C.14

Townsend. On November 29th, at Elim Church, Lydney, Gloucester: Mark William, infant son of W. and V. Townsend. Dedicated by G. Canty. C.12

WITH CHRIST

Potter. On November 16, aged 47 years. Much loved and esteemed member of the Elim Church, Ripon. Our loss but heaven's gain.

Fox. On November 29th, Mrs. F. Fox, aged 86, oldest and beloved member of Elim Church, Harrogate, since its opening, passed peacefully into the presence of her Lord. Officiating minister at funeral, David G. Hathaway.

Drew. On November 13th. Ellen May Drew, aged 54, loyal member, and wife of Marcus Drew, deacon and trustee of Elim Church, Salisbury. Officiating ministers at funeral, William J. Patterson and Sydney Bristow. "With Christ, which is far better."

UNIVERSAL WEEK OF PRAYER

January 4th-11th, 1959

The Evangelical Alliance is anxious that in these critical days the Week of Prayer may be observed more widely than ever before, both in Britain as well as overseas. Full particulars may be obtained from the General Secretary, 30 Bedford Place, London, W.C.1.

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