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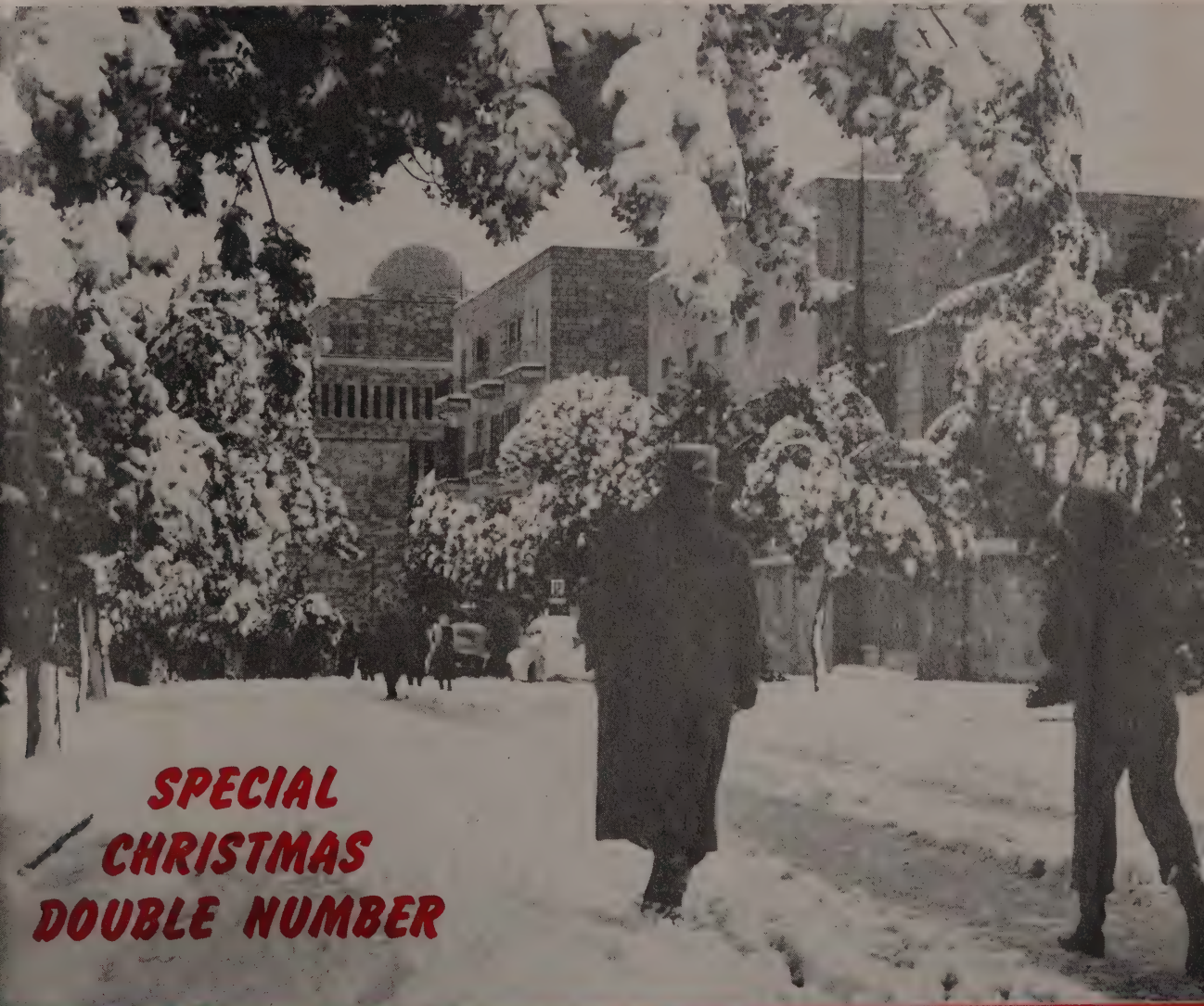
Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL — PENTECOSTAL — EVANGELICAL

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***SPECIAL
CHRISTMAS
DOUBLE NUMBER***

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SNOW SCENE IN JERUSALEM

CHRISTMAS is the festival of the home. Instinctively we associate it with home, and all that home means. A flood of childhood memories pours into the mind and we recall the days of our youth and remember the thrill and expectation of that time : the buying of presents for beloved parents, brothers and sisters ; the excitement and surprise as we opened the gay, attractive parcels addressed to us by father or mother. And then, as we grew older, if we had left home we made a special effort to rejoin the family circle for Christmas, or if we had homes of our own to make them bright and happy for children and friends. The very word Christmas conjures up visions of home and of those whom we love.

But many seem to forget that Christmas is celebrated in honour of our Lord's Nativity, and while they remember especially the names and members of their families, the names of friends and the names of fellow workers in shop, office and factory, millions fail to remember the name we should never forget.

It is a strange paradox that Christmas is the festival both of the home and of the homeless Babe. "He was born," says a Christian writer, "miles away from the village home of His mother and His foster father. He was born in a cattle shed, for there was no room for Him in the inn. He was laid in a manger from which the cattle fed, for there was no cot ready for Him. He was wrapped in swaddling clothes, for no baby garments had been prepared for Him ; and soon after His birth, to escape the danger of death from a cruel king, He was hurried away as a refugee across the borders into a neighbour state."

In the child Jesus we see the coming of God among men. And because He came poor and homeless He shows the compassion of the infinite God for all who are in need. The God whom we worship

is not one who is indifferent to the sufferings of mankind, but one who has shared them. By the redeeming mystery of the Cross and through the gift of His Spirit God has provided a home within His own heart for every man and woman ; none is excluded, all are welcome.

Christmas is here again, and my mind turns quite naturally towards our beloved Elim family, a small but precious part of that greater family which has

found its home in the heart of the Eternal, and to all I send warmest greetings in the peerless name of our Lord Jesus Christ.

The Incarnation, like a diamond flashing in the light, has many facets of illuminating truth, and one cannot fail to be impressed by that remarkable incident in St. Matthew's Gospel of the wise men being led from the far east by the light of a star. Upon their arrival in Jerusalem these

ancient astronomers were heard to say: "We have seen His star in the east and are come to worship Him." That mystic star, shining with unusual brilliance like a pendant lamp suspended in the vast dome of the sky, beckoning those magi and leading them to where the infant Saviour lay, declares that you and I live in a world where God is sovereign. In choosing a star God used the most suitable means for directing those early pilgrims.

Guidance in life is not the special favour of a few choice spirits, but is the birthright of every child of God. It is our highest privilege to co-operate with Him in the gradual unfolding of a Divine plan. We cannot fulfil our high destiny, we cannot achieve the goal for which we were created, unless we are able constantly to receive from God, the great Architect of the universe, our personal guidance and instruction.

The experience of the wise men may seem rather remote and mystical to the vast majority of people. Many refuse to believe the leading of God because

A Christmas Message from the President

H. Burton-Haynes

they say they have never had any experience of it. At first this seems a rather reasonable objection, but upon second thoughts we see that it is based on shallow thinking. When carried to its logical conclusion, it means that you will not believe in anything you have not experienced. To say that there is no such thing as Divine guidance because you have had no experience of it sounds just as foolish as a blind man declaring that the radiant colours of the rainbow do not really exist because he has never seen them; just as absurd as a deaf man protesting that the sounds of a majestic symphony merely exist in the imagination because he, poor fellow, has never been able to listen to the delightful melody.

Once we get the thought of God right, there can be no question of His ability to guide the individual soul. Is not God, who is sovereign in His universe, and controls and guides the stars through space so accurately that scientists can plot their courses unerringly for centuries to come, able to lead my steps? The road along which He beckons may be drab or difficult or commonplace, but it is the way of peace and happiness, and every God-lit road will end in the presence of the Lamb.

Let us come to God Himself, and ask for His guidance; for as certainly as He has a plan or calling for you He will somehow guide you into it. By our intercourse with Him we receive a wisdom or insight deeper than we know ourselves, a sympathy, a oneness with the Divine will. Begin with the confidence that He will guide, and end with the assurance that He has guided.

In guiding the wise men to the Saviour God used a star. We are exhorted to "shine as lights in the world, to hold forth the word of life in the midst of a crooked and perverse generation" (Philippians 2: 15, 16). Like that luminous star we can point men to Christ.

The Gospel of the fathomless wealth of Christ, universal in its scope and embrace and personal in its application, is the sole answer to the clamant cry of the spirit of the age. And this glorious Gospel in which we have participated ourselves has been entrusted to our care by the Master Himself, and we are responsible before God to make it known to every creature. Witnessing is not an addendum to our belief in Christ. It is not something added to the Gospel which we enshrine in our creed and call it our belief. It is an integral part of the evangel of

Christ. "Go ye" is as much a part of Christ's Gospel as "Come unto Me." "Evangelism," says Dr. J. E. Rattenbury, "is the proclamation of the Gospel of salvation to the lost, the last and the least. But it is more than a proclamation. It is a passionate seeking for them until they are found."

There are many ways in which we can fulfil this noble purpose. We can give our wholehearted support to our ministers in their efforts to extend His kingdom; we can use our personal influence to bring men to Christ; we can uphold our evangelists in prayer; we can spread the glorious news of the Gospel by taking a practical interest in the work of our gallant missionaries. There are, of course, numerous other ways of fulfilling the Master's commission, but God will show us what we can do to discharge the solemn responsibility. Incalculable possibilities lie in this purpose. The conversion of one soul has often resulted in the conversion of countless multitudes.

It has been my privilege to visit many of our churches, and I have been encouraged by my fellowship with the ministers and their fellow workers as I have seen for myself what God has wrought among us. To fulfil our high calling, to be true to the vision of God's revealed will, to make every assembly a centre of consecrated effort, we must maintain the spirit of prayer. Prayer creates a right atmosphere in the local church in which God can use the various members of His family to fulfil their Divinely appointed tasks. This ministry of intercession which is so vital is open to all. On behalf of the Movement and in His name I would like to express our grateful thanks for your devotion, and all the time we strive to do His will and preserve our evangelical witness Elim will grow and extend its borders.

That we might not be merely adventurers in God's world, living in neglect of Him and choosing our own course, the Lord Jesus Christ came to Bethlehem's manger, and in the unfading light of the "bright and morning star" let us go forward seeking His guidance, which is the highest wisdom, pointing men and women to the Saviour that we may walk with quiet confidence all our days.



OVERSEAS MISSIONS

By Samuel Gorman (Missionary Secretary)

INTO ALL
THE WORLD



ONCE more Christmas is with us, and perhaps more than at any other time of the year our thoughts turn to those members of the great Elim family who have heard the call of the Master to go forth and carry the Gospel message to other lands, and today are labouring for Elim in various parts of the world.

How different from ours will be their Christmas. In many places the sun will be pouring down its burning rays. Work will go on as usual, but everywhere missionaries will endeavour to create the Christmas atmosphere and promote the Christmas spirit.

Without a doubt every thought will be directed homewards, and who would condemn the silent tear that might perhaps be shed? Let us at this festive season, as we enjoy the love and fellowship of our families, remember in a very special way those who for Christ's sake are far away from their loved ones and homes, and whose thoughts will certainly be with us. May the fervour and sincerity of our prayers and thoughts for them be so great that they shall know of a surety, by the witness of the Spirit, that they are not forgotten.

As this year draws to its close we cannot help but look back over the past months with heartfelt thanks for the wonderful way God has undertaken for our Missionary Society. We commenced the year under the shadow of debt, but through the wonderful sacrificial and generous giving of members of the great Elim family this cloud has been dispersed. So, raising high our *Ebenezers*, we approach 1960 with complete confidence, knowing that He who has so wonderfully undertaken for us in the past will not fail us in the future.

Early in the year the new Elim prayer card was printed and distributed throughout the churches. By the aid of this little card the name of every individual missionary is brought specifically before the Lord at least once during the week. One cannot help but feel that our missionaries must have

felt the benefit of this faithful and systematic prayer.

During the past year two new missionaries, Miss C. Picken and Mrs. M. O. Thomas, have gone forth under Elim's banner; our young sister Miss Picken as a teacher to the Belgian Congo and Mrs. Thomas to Tanganyika.

Many missionaries have been home on furlough during the past year. They included Miss F. Grossen (South Africa), Pastor and Mrs. T. Johnstone (Kenya) and their family, Miss R. Grimwade (Belgian Congo), Miss W. Loosemore (Rhodesia), Miss E. Wriglesworth (India), Miss M. Paint (India) and Mrs. R. Blythen (Transvaal). Pastor and Mrs. R. Gull (Tanganyika) and Miss C. Paint (India) were already on furlough. Later in the year Miss C. Paint returned to India, Pastor and Mrs. Johnstone to Kenya and Miss O. Garbutt, who is now a fully accredited Elim missionary, to the Belgian Congo. By the time this report is in print Pastor and Mrs. Gull, with their little family, will be nearing the end of their journey as they return to Ngerengere, Tanganyika, to take over the work from Pastor and Mrs. Bull, who will shortly be coming home on furlough, and Miss Grossen will be leaving these shores on December 31st bound for the Transvaal.

So our missionaries come and go, thrilling us when on itinerary with the reports of their work, sometimes almost moving us to tears, but always challenging us to more fervent prayer on their behalf and increased giving of our substance. We rejoice to welcome them home, are sad when they leave us, but return thanks to God that He ever called them to such service and that they, counting the cost and willing to pay the price, have gone forth to carry the blessed Gospel message to those who dwell in heathen darkness.

Throughout the past year much has happened that has given us cause to praise God. Many missionaries have had their disappointments; in some cases native Christians who showed great promise have suddenly fallen into sin; sometimes funds have not been forthcoming to extend the work and hoped-for



new recruits have not been sent to join them ; sometimes the seed scattered under such hard and trying circumstances has not yielded the harvest of souls yearned for ; but, by and large, great blessing has rested upon our missionaries.

Let us think for a moment of the blessing of God that has crowned the labours of our overseas workers and of some of the answers to prayer that have been granted to them.

At the commencement of the year Pastor and Mrs. Troke (India) wrote and told of the marvellous conversion of a circus performer and subsequently the conversion of two of her daughters. Pastor K. McGillivray challenged us in the homeland to pray that he might be able to acquire the premises next door for the extension of his work. The landlord declared that he would never let it go into the hands of Christians. However, God has wonderfully undertaken and our brother has obtained possession of the building although this has entailed heavy financial commitments. From Pastor C. Stockdale (India) came the encouraging news that the sale of Christian literature was going up by leaps and bounds. More books had been sold by April than in the first five and a half years of Mr. Stockdale's first term in India. Only eternity will reveal just how much those "silent messengers" have been used by the Holy Spirit to move men and women to seek the Saviour. In British Guiana the work has steadily progressed ; numbers at the services have gradually but consistently increased and many have been baptised. Several new fields of service have opened up for Pastor Francis (Pretoria), one in particular in the general hospital where he regularly ministers to the African Christian nurses. However, the unsaved also attend these meetings, and whenever an appeal is made souls surrender to the Saviour. On one occasion recently Mr. Francis overheard one or two of them cry out "I will, I will surrender." Miss Gwynne, Southern Rhodesia, spent her holiday visiting many villages in the area where she stayed, with the result that thirty-three souls, mostly teenagers, professed salvation. From Mrs. B. Christie (Eastern Transvaal) came news of a unique stirring up among the house-boys and a few girls who work in European homes. They meet in a small rough building, but it has become a place where many have been saved and baptised in the Holy Spirit. Also from the Eastern Transvaal Mrs. Haws writes of a great move among

THE WORLD FOR CHRIST



the young men, and during meetings taken by the native Christians at Sabie several have been saved and baptised in water. Since Pastor and Mrs. Johnstone returned to Nairobi their hearts have been gladdened at the moving of the Spirit of God among some of the educated English-speaking Kikuyus, who might so easily have been won over to Communism.

And so we could continue to write of showers of blessing or scattered drops, but every missionary writes home of God's unchanging goodness and tender care. Some have been miraculously delivered from death as were Pastor A. Tate and his three little children when their Land-Rover was hit by an oncoming ten-ton lorry carrying a twelve-ton load and travelling at forty-five miles per hour. Miss W. Gwynne, returning with a small party from a meeting, was overtaken by a terrible storm while travelling through six miles of wild bush. Even Dr. Brien feared for their safety, but God brought them safely through. Others have been saved from snake bites, and who knows how many have been delivered from unseen dangers ? All these things cause us to raise a great note of praise to God, and with the hymn-writer we say : "We will praise Him for all that is past, and trust Him for all that's to come."



Group of Elim missionaries present at the Conference in Llandudno.

WONDER-CHILD

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

By Rev. James F. Hardman

(Minister of Elim Church, St. Peter Port, Guernsey)

FEW, comparatively, are the stories that are worth retelling, or even the books worth rereading. How significant then that we come to the observance of Christmas each year with hearts full of delight in the story of the birth of Christ, eager as ever to hear the account from God's Word. The birth of our Lord as the Incarnate One is still front-page, headline news, even in 1959. The tidings of His coming still colour the thinking and living of a world that has gone far from Him, and that lives in hatred and enmity.

The incarnation of our Lord was foretold hundreds of years before its fulfilment. Prophetic utterance had many times borne witness to the momentous birth in Bethlehem. On the threshold of Scripture we have the promise: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). After that the voice of God continually spoke through the prophets, always confirming the promise of the coming Saviour (cf. Isaiah 7:14; 9:6; Micah 5:2). The world in which Isaiah prophesied showed all the symptoms of a disintegrating civilisation. Judah, as a country, was passing through a great time of trouble. The

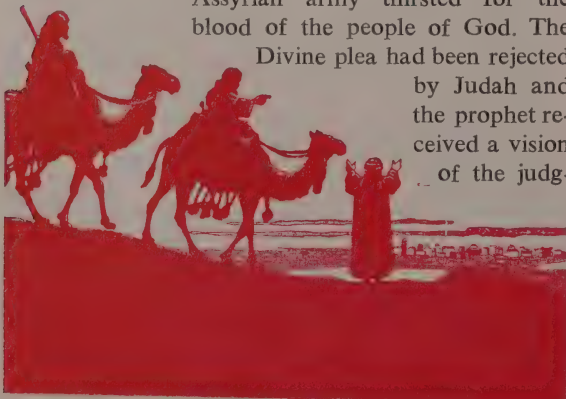
Assyrian army thirsted for the blood of the people of God. The

Divine plea had been rejected by Judah and the prophet received a vision of the judg-

ment with which she would be visited, "... trouble and darkness, dimness of anguish; and they shall be driven to darkness" (Isaiah 8:22). But soon Isaiah steps into the scene with bright prophecies of great and better days and proclaims: "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined" (9:2). Then follows, in verses 3-5, a picture of an increased population, a restored joy, and the complete destruction of the enemy.

Who is it that brings about this great overthrow? It seems that the prophet's eyes pierce the centuries to come and he declares: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." Some of the old commentators have thought that the prophecy was concerning Hezekiah, who was yet to come when the prophecy was uttered. Hezekiah was, of course, a great king, and under him there was a great turning away from idols to the living God throughout the nation. It is possible that Isaiah expected such a personality to arise during his own lifetime. Nevertheless, whatever may have been Isaiah's expectations, it is certain that his prophetic words were not fulfilled till some seven centuries had passed and Christ was born in Bethlehem of Judæa. In this word of prophecy, Isaiah lifts the people's minds to God, fills them with glad hope and tells them of the Deliverer to come. He gives us a prophetic picture of the promised Messiah, who was to be both human and Divine. He was to be the God-Man. "Unto us a child is born"—speaking of His humanity; but also "unto us a son is given"—revealing His deity.

When we make a more detailed survey of Isaiah's words, we are at once arrested by the name given to the promised Deliverer. "His name shall be called Wonderful, Counsellor, The mighty God, The



everlasting Father, The Prince of Peace.” It has been computed that there are no less than 265 titles used in the Scripture in an endeavour to set forth the glory of the person of Jesus Christ, but the fact is that not one, or even all, of the titles used can adequately describe this glorious One; He is beyond description—just wonderful!

Isaac Watts has well written :

“Join all the glorious names
Of wisdom, love and power
That mortals ever knew,
That angels ever bore ;
All are too mean to speak His worth,
Too mean to set my Saviour forth.”

“HIS NAME SHALL BE CALLED WONDERFUL ”

He is wonderful in His birth, in His teaching, in His works, in His death, in His resurrection, and He will be wonderful in His second advent, when the trumpet shall sound.

Richard Watson Gilder has a poem in which he tries to convey the impression Jesus made during His earthly ministry. He imagined a stranger visiting Galilee in A.D. 32 or 33, a stranger from some other country, who came under the spell of Jesus Christ. There were many things he could not understand about the wonderful teacher. He was puzzled and perplexed, but because of the impression Christ had upon him he said :

“If Jesus Christ be a man,
And only man, I say,
I will follow Him through life and death,
I will follow Him away.
If Jesus Christ be a God,
And the only God, I swear,
I will follow Him through heaven and hell,
Through earth and sea and air.”

The charm and wonder of Jesus Christ, as experienced in these lines, are expressed everywhere in the Gospels, from the manger to the glory of His second advent.

“HIS NAME SHALL BE CALLED WONDERFUL, COUNSELLOR ”

The joining of these two names into “Wonderful-Counsellor” is sanctioned by many of the important commentators. “Wonderful counsellor,” says



Skinner, “may mean either that He is a wonder of a counsellor or that He counsels wonderful things.” However, it should be emphasised that the word “Wonderful” in this prophecy is not an adjective, but a noun. His name shall be called “Wonderful,” yet He is also “Counsellor,” which means that He is the all-wise One. Nevertheless, whichever grammatical construction is adopted, the application to Christ is justified. Christ is perfectly qualified to direct monarchs, statesmen and national leaders. Notwithstanding, one of the saddest facts of our day is that apparently Jesus Christ is unwanted in the councils of the nations. The United Nations Organisation meets year in and year out without ever offering a prayer to the One who is the source of all wisdom and counsel. I understand that some members have desired a prayer room in the United Nations buildings, but objections have been raised on the ground that some members of U.N.O. do not believe in Christ or prayer. Surely it was a tragic day for the world when the United Nations Assembly was inaugurated without any recognition of the Lord Christ. Did the Lord take cognisance of that event? And did He resolve to withdraw Himself and give the world a chance to see how well it could get along without Him? (The present state of the world is a sad commentary on their endeavours!) Did He say, as in Hosea 5:15: “I will go, and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early”?

**“ HIS NAME SHALL BE CALLED
... MIGHTY GOD ”**

Here we have Christ's deity set forth. This is the fundamental meaning of Christmas. The child heralded by angels and worshipped by shepherds and wise men was the incarnate God. Isaiah's child is to be "Mighty God," "God manifest in the flesh." The mighty God had sheathed His power and person in the flesh of the Babe. He had stepped down to earth incognito. Charles Wesley dared to say, "In Him [Jesus] we see God contracted to a span." Only a Babe as other babes—yet not as other babes, for God stepped from heaven that night, and the child of the lowly Mary was the Lord, the Redeemer.

**“ HIS NAME SHALL BE CALLED ...
EVERLASTING FATHER ”**

It is impossible to accept the traditional interpretation of this phrase, that is ascribing to Jesus the office of the Divine Father. The words of Christ, "I and my Father are one," are true, but the New Testament reserves fatherhood as an attribute of God, the first person of the Trinity. I do not feel that the phrase "everlasting Father" has any reference at all to Christ's relationship in the Trinity. The phrase is used in the sense of "father of eternity," a reference to duration, and in this it is in harmony with the witness of the New Testament in which Jesus Himself declared His eternal nature: "Before Abraham was, I am." Whether we look backward or forward, we can never reach an age in which Christ did not or shall not exist. He is the Father of the future world. He is the One who has eternity in His grasp; He is the One who gives to us eternal life; He is the source of life, the father of eternity. What a wonder Child He is!

**“ HIS NAME SHALL BE CALLED ...
THE PRINCE OF PEACE ”**

With what ecstasy were these words uttered by the prophet Isaiah! The Prince to be born was to be, in contrast with the warlike rulers of Assyria and Egypt, a lover of peace and one under whose administration would come the long-desired day when nation would not lift up sword against nation, and the art of war would no longer be taught. On that first Christmas night the angelic choristers sang "... on earth, peace." These words seem to mock the hopes of a blood-soaked earth. There never

has been universal peace since that carol was first sung, and this world of ours in 1959 presents anything but a picture of "on earth, peace." Yet if we were to consider the real causes of the world's unrest and chaos it would be clear that Christ is the only answer to the world's great needs. The world's troubles can only be removed by the Divine Peace-bringer. That Christ Jesus is the Prince of Peace is attested by the millions into whose hearts He has brought the peace of sins forgiven. Christ is their peace, and He came to make peace by the blood of His cross. Do you, my reader, know anything of this peace? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The truest application of the term "The Prince of Peace" is to the nations of the world. While we welcome every sincere effort of the United Nations Organisation to outlaw war, let us remember that the prerogatives of peace belong to Him who is the Prince of Peace. So again, Christmas reminds a war-weary world that Christ, who was born on that momentous night nearly twenty centuries ago, alone has the power and authority to banish wars from the earth. Not until the Prince of Peace returns as its rightful Lord and King will the prophetic words be fulfilled: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

"Hail, Saviour, Prince of Peace,
Thy kingdom shall increase
Till all the world Thy glory see;
And righteousness abound
As the great deep profound,
And fill the earth with purity."



“At the appointed time”

By Hugh Sawyer

THE infant Jesus was not born amid filth and squalor, as the familiar expression “born in a stable” might suggest! Bedded down for the night upon clean straw, with fresh grasses in their mangers, the tired oxen housed therein would probably enjoy hygienic conditions and comfort far in excess of the miserable existence eked out by the unfortunate dwellers in dilapidated slumland, the curse still surviving this modern age!

Dirt and filth of any description is abhorrent to God, and such would never be tolerated to contaminate the miraculous advent of His Son into this sin-stricken world! Almighty God, omnipotent and omniscient, determined the exact moment, psychological in effect and purpose, pinpointing the very nature and whereabouts of the place, even before the fall of man, which was to be so befitting to the lowly role which the Saviour of mankind would fulfil during His earthly mission!

Jesus was not born with a “silver spoon” in His mouth, but with the golden destiny of mankind in His tiny hands—those tiny hands that would clench so trustfully around the caressing finger of an adoring mother but never clench in anger against an antagonistic world ruthlessly hounding Him to a felon’s death upon a barbaric Roman cross!

No stirring fanfare of trumpets heralded His coming! No expectant nation looked forward in anticipation to the birth of their future King—and what a King! Jesus, King of kings and Lord of lords! Man denied His earthly parents the shelter afforded by the inn’s roof in their time of need, but His heavenly Father sheltered them with a far greater invisible security! His outstretched arms enveloped them in His loving embrace, and the outspread wings of the assembled angelic hosts formed a supernatural dome above them while the very atmosphere of that sacred spot was electrified with that Divine peace which passes all understanding.

Mary, virginal, patient and gentle, was not surrounded by capable nurses eager to administer pain-killing drugs to alleviate her suffering. No efficient obstetrician was present to deliver her precious burden, but standing there in the shadows was the Great Physician Himself, the Holy Spirit! He it was who strengthened the loving Joseph and enabled him

with his toil-stained hands to undertake the immediate needs of his young wife.

When God undertakes all is well, and thus it came about that when the fullness of time was come He sent forth His Son (Galatians 4:4).

Outside the night air, except for the occasional hunting cry of a prowling beast, was still. The sky, like a cloth of black velvet, was studded with stars scintillating like jewels, and in the fields below huddled sheep slept contentedly. Crouching around a crackling log blaze to ward off the chill of the night and scare off the unwelcome attention of wild animals sat the shepherds yarning away the hours. Suddenly, to their dismay, the comforting glare of their fire was blotted out by a great supernatural light, and standing there in the glory of the Lord was an angel! Imagine the choking sensation in their throats, the thumping heart-beats in their trembling breasts and the great fear gripping them as through dilated eyes they beheld their heavenly visitor. Imagine the relief and joy that flooded their bewildered minds as the consoling angel delivered his breath-taking message, “Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Then, to add to their astonishment, the sudden outburst of praises to God filling the air as a multitude of angels filled their vision!

The angels chanted, “Glory to God in the highest, and on earth peace, good will toward men.” Almighty God promises good will to all men if they will repent of their wickedness, and peace will come only when all nations are united in good will through Christ Jesus, who came to earth to sacrifice His life for that purpose!

Today the world would commercialise and gluttonise the anniversary of the birth of Jesus, the material aspect overwhelming the spiritual import! It bids all come and partake, at a price, of the good things of physical life. Christians, with joy, would treat the birth of Christ with reverence, seeking to spiritualise and immortalise the glorious advent of their Lord, bidding all who will heed to come and freely partake, at the price of the blessed Redeemer’s life, of the fruits of eternal salvation!

JANUARY. With crash upon crash as the bells peal out the joyous message, we break through the sound barrier and are over—over into the new year with all the potentialities of its thrill-laden days. With music and melody everywhere, youth—and age—meet the call of 1959.

To begin with, the EVANGEL itself swings out into the orbit of 1959 with a new editor, well fitted for his task and eager for the fray. The towering peak on our front-page picture reminds us of the heights we must climb ere the 1959 task is over.

Evangelism comes into view this month in the Crewe Crusade, conducted by David G. Hathaway and his party in a city-wide campaign. Fog blankets the town and frost blasts the inhabitants in this early country-wide black-out and freeze-up; but still, in spite of the worst the weather can do, men and women find Christ and converts with eyes streaming not with fog but with the emotion of the moment wend their way to the front to make the great surrender. Fifty-five decisions and some really marvelous miracles of healing crown their efforts.

Walter W. Kelly, of Glasgow, presses the battle to the enemy's gates in a concentrated campaign of evangelism in visitation, open-air meetings and meetings in factories. "Evangelism in industry" is the slogan, and the Rolls Royce factory at Hillington, Glasgow, is the scene of the first of these noble ventures.

Bradford this month loses one of its leading figures as Seth Wigglesworth receives his home call. Oxford rejoices in the handing over of the deeds of the City

Spotlight

By W. G. HATHAWAY, D

Temple as the bank manager receives a cheque for the final payment on the loan. £5,000 in 5 years is a notable achievement.

February. Campaigns, conventions, baptisms, Palestine exhibitions, inductions of new ministers, farewell services and choir festivals pack the days of chilly February as all over the land Elim moves forward with its intensive programme for the opening year.

Yet another veteran who has fought many battles lays down her armour and enters into rest! Miss Alice M. Buckler, for many years Elim missionary in India, coming back into service out of her retirement out of sheer love for the people of India and for her Master, spends herself in her tremendous task until her course is run.

Again another warrior lays down his sword, and Walter H. Urch, of Dundee, is called to higher service. After a long and tedious illness, during which there were many mighty manifestations of the marvellous works of God, he finally slipped away to meet the Master he loved and served, the Elim Bible College losing one of its valued tutors and the Elim Movement one of its faithful ministers.

Healings, always abounding in the campaigns, are again to the front as the *Sunday Pictorial* reports a wonderful case of a man growing new eyes as a result of prayer by the evangelist in the Elim campaign in Norwich. To God be the glory.

The opening of churches is but a feature of our growing work, and yet another Elim church building is opened by P. S. Brewster, in Treherbert. During this month, too, R. E. Darragh, one of the Elim Pioneer Revival Party in the early days and the first member of the Elim Evangelistic Band in Northern Ireland in 1915, is suddenly called home. Many friends of those earlier days gather to the funeral service in London to pay their last respects to this happy personality, whose able song-leading in the



Crusade party at Crewe.

on 1959

(Field Superintendent)



No colour bar in witnessing in Trafalgar Square.

early campaigns will always be remembered by those who knew him.

March. Revival rallies in London's East End; radio evangelism over the air from Radio Luxembourg and Radio IBRA; lunch-time services in the Belfast shipyards; evangelism by Elim missionary in Southern Ireland; youth rallies; Sunday school demonstrations; and so on and so on. The torch of witness is taken up now here, now there, until all over the land witness for Christ becomes the order of the day.

But lo, Easter is in the air. Bursting buds bid us behold in brilliant array the bounteous benefits of resurrection. Yes, Easter is upon us and with it the Festival of Praise in the Royal Albert Hall and the potent preaching of powerful personalities from the plinth of the pillar that proudly bears aloft Britain's pioneer of naval accomplishment. Trafalgar Square! The Royal Albert Hall! Why, they seem somehow to have woven their spell over the whole of Elim, multitudes standing silent around the plinth listening to the melodies of the Gospel from the lips of youthful songsters, drinking in every word of the wonderful witness to the Living Fountain of the Water of Life, then wending their way with multitudes of others to that vast auditorium to sit entranced as the choirs crash forth their triumphant melodies, or the preacher holds them spellbound with the magic of his message. Easter in London! Who that has seen and shared those glorious moments can quickly forget the rapture of it all, the radiant faces of the Christ-loving crowds and then their happy songs as they disperse on their way home.

But Ireland is in the news, and the Irish conference meets in Belfast to conduct its business in historic Melbourne Street Church. With the President and E. J. Phillips present, a wonderful spirit of fellowship prevails throughout the proceedings. Over

£3,000 has been contributed to Elim missionary work during the previous year—another achievement.

April. Elim missions come to the fore this month, and an urgent appeal is made for sacrificial giving to wipe out a frightening deficit in our missionary finances. It is wonderful to relate how, by a magnificent effort, the deficit is wiped out and hearts are lighter and backs are bent again to the task with a great sense of thankfulness to God for His goodness. Reports coming in from the various fields tell again and again of advances in India, in East Africa, in South Africa, in Southern Rhodesia, and in other Elim fields where noble endeavours are bearing fruit and converts are being won, churches established and teaching schools opened one after another.

This month again yet another Elim church building is dedicated to the preaching of the Gospel. The work in Brecon now has its own brick-built church. Built by the sacrificial giving of its members, by their consecrated labour and their determination to see the job through to the finish, it stands as a monument to the united efforts of the members and its untiring and devoted pastor.

May. Yes, and what a month! Summer suns are glowing right enough, and already sunburnt faces are showing signs of the unusual but delightful weather. Yes, you are right. It is conference month and the venue is lovely Llandudno, like a jewel set in the silver sea, with its Great Orme thrusting out



Missionary Mrs. Nicolson at her dispensary.

its neck into the blue of Colwyn Bay and the Irish Sea. "The Elim Church welcomes you" is the slogan over the Pier Pavilion, and welcome it is. The name Elim is synonymous with singing too, and what singing! The public meetings become a welter of song and serenity, of worship and witness, of impulsive ingenuity and eventful enterprise. Congregations are gripped by the glorious grandeur of the Christ of Calvary. Consecrations and dedications are the order of the day as preachers press home the message, bring converts to the feet of Christ and waves of Divine power to those in need of healing.

The business sessions, too, are charged with an air of sublimity, broken only when by accident or design a speaker lapses into jovial remarks or gestures. Day by day the programme is faced and finished. Who can forget those hallowed moments in the great communion service when the President brought us face to face with the Master Himself?

June. True to its name, it is flaming June right enough, and everywhere everyone is enjoying to the full the lovely weather. Farther afield, on the far-flung battle line, the Elim missionaries are holding fast and holding forth, with reaping times as well as sowing times. The ever-increasing demand for education has swung wide open the doors into which Elim missionaries are entering in Jesus' name. The only way to prevent this newly created vacuum from being filled by those who falsify the Word of God and pervert the teaching of Christ is to enter in with the Way, the Truth and the Life, which is "Jesus Christ and Him crucified." This our missionaries are doing, and exploits are being done for God.

Once again reports come in to show the fine work

being done in the individual evangelism of the churches here at home, cumulative results being recorded as one person won for Christ wins yet another, and so on. This is eloquently demonstrated at Sparkbrook Elim Church when eight people are introduced to the congregation, all converts resulting from the winning of one business associate by a member of the Sparkbrook church.

Churches all over the country are grasping every opportunity to do valiantly for God, not least among them being Bristol with twenty-five decisions on two Sundays, making a total of 120 for this year so far. With a packed church and an enthusiastic congregation the minister there has a great task to perform. Hull City Temple, too, forges ahead. The President's visit along with the London Crusader Choir brings a time of great blessing. The Men's Fellowship weekend is most refreshing.

July. Holidays, school holidays, camps under canvas and camps under roofs, but all by the sea and with a definite slant on the spiritual needs of the boys and girls. With keen, zealous servants of God in charge, can it be wondered that these camps lead to harvests of souls among the youngsters and the teenagers?

Whitsun conventions produce their crop of glowing reports of singular blessing in many parts. Speakers and converts alike give of their best, with God giving just that extra touch of the Spirit to crown the efforts put forth. Islington rejoices in the return of its pastor from a stay of twelve months in Canada and the U.S.A. and gives him a warm



Pastor Newman and a member at work on the new Coventry church.

welcome as he settles in again to the revival atmosphere of his home church.

Church building programmes are being pressed forward. Coventry, long dwelling in a temporary home, now rejoices in its newly acquired permanent building. Ilford, after thirty and more years in a temporary church, one which has housed this fine assembly for so long and which has been the scene of many important events in the life of this church, now dedicates itself to the task of planning for, praying for and preparing for its lovely new tabernacle only a few yards away from the much-loved temporary church.

Yet another church is opened in Brookeborough in the Emerald Isle and one of Elim's outposts has its own permanent building, opened by the indefatigable Joseph Smith, the Irish Superintendent.

August. More conventions and "getting together" in various parts of the country. Anniversaries join in the strains of praise as children of our Sunday schools come forward in their Sunday best to present their youthful message of the Book of books. Norwich, after a year's work as a newly founded church, reviews its work and rejoices in the goodness of God. With a new site for its building and its building fund growing rapidly, this healthy, hearty Elim church begins to prepare for its gigantic task of erecting its permanent home in this city of East Anglia.

Again this month Elim loses another of its preachers, the much-respected pastor of Worthing church, V. J. Walker. Through almost a twelve-month of distress and discomfort, of pain and para-

lysis, of hopes rising and falling again, and yet with a consistent, persistent faith in the ultimate fulfillment of God's will, this servant of God has "fought the good fight and kept the faith" until, at the end, suddenly he is called to his Master's presence.

September. Into action for God! Loosen the chains! Pull up the tent pegs! Strike the camp! For this is the month for breaking forth on every hand. Each year the Evangelistic Committee plans its programme of pioneer campaigns and this is the month for action. The autumn programme opens with three major campaigns on new ground by three of Elim's evangelists with their teams. First is Derby. In this city P. S. Brewster launches his opening campaign of the season. With a congregation of 800 assembling for the opening night, expectation is running high and there is great joy when the appeal for decisions is made to see 100 make their decision for Christ. Night after night the crowds come and night after night converts are added, until by the end of the campaign 500 have made their decision for Christ. Already a site has been obtained in the centre of the city for the building of a pretentious Elim church to house the enthusiastic congregation.

Simultaneously with Derby, a campaign is launched by Alexander Tee in the famous Scottish city of Paisley. Here, in the imposing Town Hall, the evangelist with his team of helpers launches this drive to bring Christ to these needy folk. Over fifty decide for Christ on the first night out of a congregation of about 300. Night after night the people come and folk decide for Christ until at the end of the fourth Sunday which closes the campaign 150 gather for the morning communion service and several hundred come for the final rally at night.

On the same date as the other two campaigns, one is launched in Middlesbrough by David G. Hathaway with his party in the Town Hall. On the opening night about 300 attend and there are over fifty decisions for Christ. Several outstanding miracles of healing are witnessed—a baby with complete paralysis of the nervous system in the spinal cord, a woman with curvature of the spine, another with arthritis who before prayer could not bend her legs. Now a lively church is established and the work goes on.

In Ireland the Superintendent for many years, Joseph Smith, relinquishes his appointment and bids farewell to the scenes of his labour to take up on



Sunday school march at Kidderminster

this side of the Irish Sea an itinerant ministry in the churches.

October. This month sees the annual Festival of Music by the London Crusader Choir in the Kingsway Hall, and again the choir ministers to a full house. Vocalists and instrumentalists play their part in making this year's venture the crowning success it is.

Campaigns in the churches are being maintained consistently by other faithful labourers, and Alfred J. Chuter has brought untold blessing to the churches by his inspired ministry. Converts are crowding the altars at some of these efforts and some miracles of healing are being recorded, some quite startling in character. Some of the conversions are outstanding and churches are being built up by these campaigns. Eddie Smith, too, is campaigning with good results and is leaving behind glowing testimonies of conversions and thankful hearts where churches have been blessed and built up by his ministry.

The Elim mission to Eire, a determined effort to bring the Pentecostal message over the border into

is upon us and this month is the harbinger of dull days and never-ending nights.

This is the month chosen for further evangelistic campaigns, for, weather or no weather, rain or shine, fog or frost, the work of spreading the good news must go on. Ebbw Vale in South Wales and Dewsbury in Yorkshire are chosen for the next ventures. In the former P. S. Brewster, veteran from many pioneer campaigns which have opened many churches for Elim, is the evangelist, and David Hathaway is the campaigner in the latter.

From the outset the seal of God is on these efforts. In Ebbw Vale 550 people gather for the opening service and thirty-nine make their decision for Christ in the first meetings of the mission. In conditions not in their favour the party press on until in the closing days the converts mount up and reports of the healings during the campaign come in in glowing testimonies of the marvellous power of God in operation.

In Dewsbury 550 people are present on the Sunday night and 170 decisions are recorded. Several miracles include the healing of a girl of nine who has been blind in one eye from two years of age. A woman with a paralysed arm raises it above her head after prayer. So here again the excellent beginning is followed up by David Hathaway and the party until by the end of the campaign 370 have signified their surrender to Christ.

December. Cold winds, snow on the hills, bells echoing through the crisp winter air, carol singers in the streets, cards in the post, music and melody on the radio and television. Yes, Christmas is in the air! How wonderful, though, to recognise that above all we have Christmas in our hearts. Just as surely as He was born and laid in a manger on that far-away dawn, so surely He is born in human hearts when entrance is given and faith receives Him. As the bells peal out their melodious chimes, and Christmas brings us back to the Christ of Christmas, so may we join in the carolling and the chanting of the old, old themes of the Babe of Bethlehem.

Then as we face the future with all its mystery and fascination, let us look backward over 1959 with thankfulness to God for His goodness and look forward to the coming years with equanimity and calm, for while we do not know what the future holds we know who holds the future in His nail-pierced hands.



Mr. and Mrs. Gordon Hills with the Gospel caravan.

the priest-ridden south, is doing a noble work. In a land where only six per cent are nominally Protestant, Gordon Hills and his wife are pressing forward the claims of Christ.

Youth work now presses its claim, and "Operation Extension" is launched in an endeavour to spread the work of youth until many more are won for the Master.

November. Fogs and frosts warn us that, though the summer seemed as if it would never end, winter



From the Editor

BETHLEHEM'S manger, the shepherds silently tending their flocks on Judæa's hills, the travellers on their camels, following a star—all these seem to belong to a world far removed from this scientific age of efficiency, enterprise, discovery and speed in which we live. Can the message of Christmas, with its promise of "peace on earth, good will toward men," have any relevance in this age of nuclear bombs, sputniks and expeditions to the moon?

The world has certainly grown much wiser in the intervening years, and man seems to have mastered many of the forces of nature and bent the elements of its structure to his own use. Yet man himself is little changed. For 2,000 years men have sought to obtain by their own endeavours the blessings God promised that first Christmas Day, but peace is still the elusive will o' the wisp, ever wooed and courted but never really won, and so much of human endeavour is utilised for destruction instead of improvement. Meanwhile, in a world of abundant food supply and untapped resources, millions languish in poverty more abject than that of their ancestors, while millions more enjoy their doubtful pleasures for a season, with the sword of Damocles, in the shape of an atomic mushroom, hanging over their heads.

Yes, the Christmas message is still the heart's desire of earth's millions: peace on earth and good will toward men. Yet even on that first Christmas its message was only appreciated by the few. No peace in Herod's palace, no peace on Rome's battle lines, no peace in the courts and council chambers of the Pharisees, no peace for the restless throngs in Bethlehem's crowded inn. But there was peace in the heart of Mary, for the shepherds with their adoring wonder, for the wise men who came to worship, for the silent watchers of the temple courts, looking for the consolation of Israel. And that peace still prevails. Amid the storms of life, its turmoil and fears, there is peace in the hearts of those who have sought and found the Redeemer. Whether guided by star or heavenly glory or the inner light of Divine revelation, they have come to worship Him, and in the Incarnate Son of God they have found the truth of the message, "Unto you is born this day . . . a Saviour, which is Christ the Lord."

Now, as then, the message given to all is appropriated only by the few. But a day is coming when He shall return in power and great glory, and then the peace we now know and in which we rejoice will be the portion of *all* mankind, for not only the shepherds and wise men, and those who have followed in their train and made their spiritual pilgrimage to Bethlehem, but "*every knee shall bow, and every tongue confess that Jesus Christ is Lord.*" Then peace will hold universal sway and the hearts of men know naught but good will. Then the Divine plan, conceived in the heart of the Eternal from all eternity, which took birth that day with the Babe of Bethlehem, will find its full consummation, and the year of our Lord will give place to the day of Christ.

THE ELIM EVANGEL

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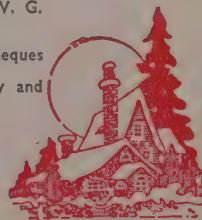
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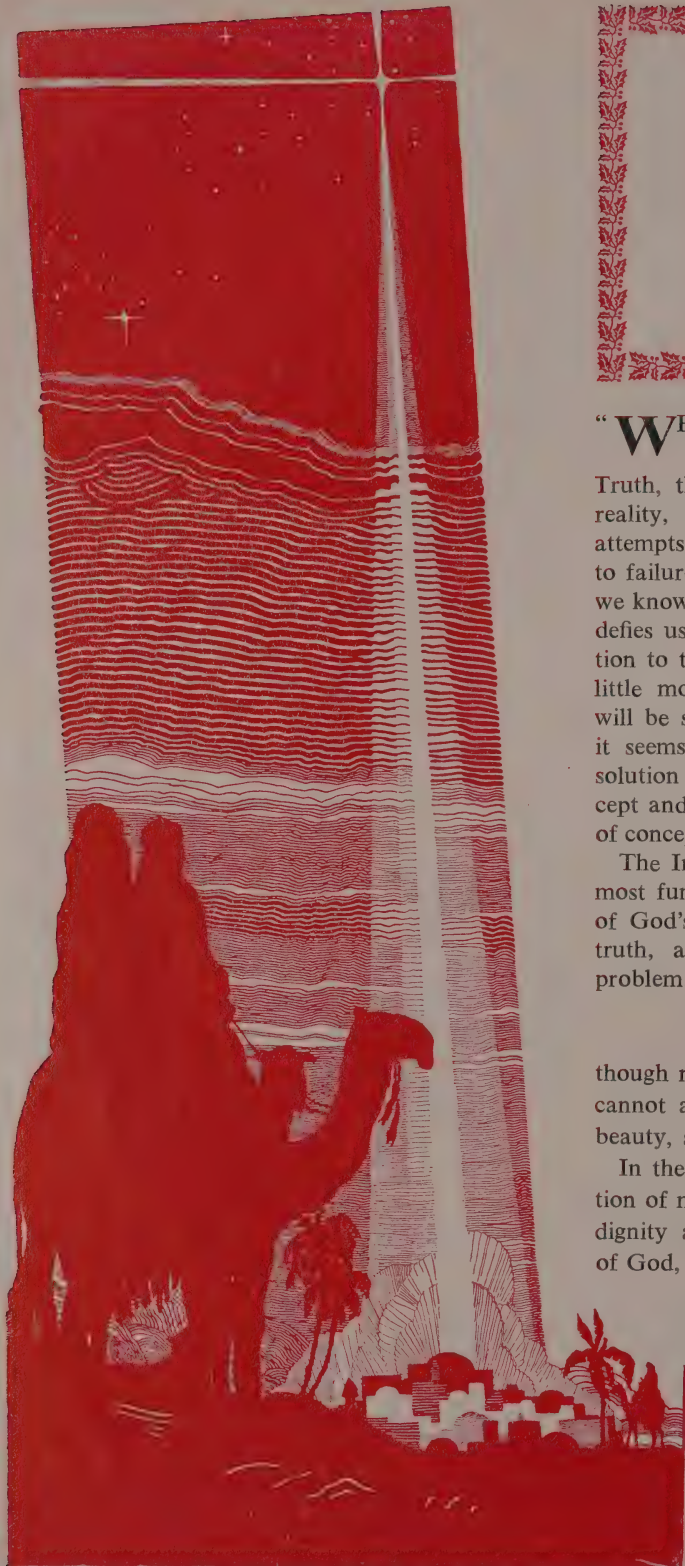
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THE INCARNATION THE

“He took not on Him

“**W**HAT is truth?” Pilate did not realise that the answer to his question stood before him. Truth, the ultimate basic truth, the ultimate basic reality, is a person. “I am the truth.” All our attempts to define the nature of reality are doomed to failure. The nature of the commonplace concepts we know, such as time, space, matter, even life itself, defies us and defies definition. Yet we feel the solution to the problem lies “just round the corner.” A little more knowledge, we think, and the mystery will be solved. But more knowledge serves only, so it seems, to deepen the mystery and to place the solution farther out of reach than ever. Yet we accept and use every moment of our lives a multitude of concepts we cannot explain.

The Incarnation of the Son of God is one of the most fundamental of realities, the very corner-stone of God’s eternal purpose, the pillar and ground of truth, and partakes also of the nature of this problem.

IT DEFIES EXPLANATION

though not illustration. This does not mean that we cannot accept it, any more than we cannot accept beauty, shall we say, because we cannot explain it.

In the Incarnation God has confirmed His exaltation of mankind to the highest dignity. The immense dignity already bestowed upon men by that word of God, “Let Us make man in Our image, after Our likeness,” receives an impressive reaffirmation by God’s taking upon Himself our nature. It is this fact that gives the enlightened in the Church of Christ their belief in the eternal worth of every human soul in the sight of God. This needs to be said, alas, because we have met with those who think otherwise. Even those out-

CARNATION OF SON OF GOD

T. Bradley (*Minister of Elin Church, Clacton-on-Sea*)

nature of angels ; but He took on Him the seed of Abraham ” (Hebrews 2:16).

side the Church who believe in the equal worth of every human soul must confess the influence of the Bible upon their thinking in this respect.

The Word of God offsets the word of science. The Incarnation of the Son of God demonstrates that the earth and mankind are central to God's scheme of things. He passed the angels by to take upon Him our nature ; He passed the mightiest stars by to come to earth. It may be even yet that the word of science will confirm the Word of God that the earth and its race of mankind are the centre of God's purpose. We know that the sun is necessary for the maintenance of human life upon earth—it was created for that purpose. I believe that the whole vast creation is created for that very same purpose. In other words,

THE CHIEF END OF MAN

is to glorify God. The chief end of the universe is to minister to men until the culmination of God's purpose for them.

God has never done or said anything to suggest that He has not the highest conception of men's dignity. The first mention of man in the Bible is by God, and raises him to the highest heights. "Let Us make man in Our image." It is impossible to conceive of anything higher ; God has exhausted the possibilities. Even in our fallen state He desires to dwell among us. "Let them make Me a sanctuary, that I may dwell among them." Not, be it noted, that they may have a place to worship Me, a place to sacrifice, a place to pray to Me and meditate upon Me, but first and foremost a place that "I may dwell among them." The grand consummation of this desire on the part of God is to be found in the Incarnation, yet it is impossible for us to know what it meant to the peerless Son of God in terms of suffering to dwell among sinners.

In the Incarnation the union of the human and the Divine is complete, so that we have not two persons, but one Person, perfect God, and perfect Man born for our salvation.

However, it was not to enhance the dignity of man, nor was it to show that mankind was central to God's purpose, that He took upon Himself our nature.

HE CAME TO SAVE US

This is essential ; all else is incidental. The Word of God brushes aside all lesser theories and boldly declares, "God was in Christ reconciling the world unto Himself." Lesser theories indicate angels or canonised human beings as assisting in the work of redemption, but the Word of God reveals the greatness of the heart and love of God in that the veriest sinner can come direct to God in Christ in contrition and repentance and receive from Him salvation. It was as if once and for all God decided to give the lie to the idea of that false humility which teaches that men must come to the Son of God through a mediator, when in the very act of redeeming us as He hung upon the Cross the dying thief turned to Him and prayed, "Lord, remember me when Thou comest in Thy kingdom," and he received an immediate answer from the lips of the very Son of God Himself: "Verily I say unto thee, today shalt thou be with Me in paradise." The mother of the Son of God stood there witnessing the scene, hearing the thief's prayer, but there was no need for her intercession on his behalf ; he had the privilege of every repentant sinner, that of a direct approach to the Son of God Himself.

The Incarnation of the Son of God satisfies the requirements of justice. Had the Word of God taught that a created being, however exalted his status, had

become incarnate to save the world, the jurists of the ages would have poured their scorn upon the plan. The creation and choosing of a third party to bear the consequences of the broken contract between God and men would have brought only juridical ridicule. Yet this is what all who deny Christ's deity believe. But the Word of God shows that in the Incarnation the law-maker came to bear in Himself the wrongs and consequences of the broken law so that the law-breaker, if he repents, could go free.

The Man Christ Jesus was not born to be King—He was

BORN A KING

His dignity was not achieved because of what He did; what He accomplished has infinite value because of who He is in His own person. Nor must we misunderstand the term "value" here. So often the idea is met with in theology that the dignity, worth and merit of the sacrifice outweigh the indignity, worthlessness and demerit of all sin and sinners; hence the value of the sacrifice. As if, in other words, God weighed sins and sinners in scales against the achievement of His Son, found the latter outweighed the former, therefore sinners could be saved. It is not, however, a question of the value of the sacrifice as such, but of the Person of the sacrifice; that is that He, God, was the originator of the law and therefore in His immense love, and because He and He alone could, He bore in Himself the consequences of the breaking of His own law for every sinner.

Thus in the Incarnation we see the only Creator, the Law-maker, the only Judge of all, taking upon Himself our nature that He might save us. Now this is truth, the foundation of redemption. In fact it is redemption; the foundation of all true preaching; the only hope of every sinner.

Romans 8:32 describes God's exceeding liberality to His own now that He has not spared His own Son, and then three questions are asked to demonstrate the security of God's elect.

"Who shall lay anything to the charge of God's elect?" The inference is that only God really could do so. Others may seek to do so, as did those who brought to Christ the woman taken in adultery. But when they were faced with His request, "Let him that is without sin first cast a stone," they departed, leaving her with no accuser. The only one who could condemn her because of His own spotless life did not do so. If He did not condemn, who then could

condemn? If God, who alone can really condemn, justifies His elect, who then can lay any charge against them?

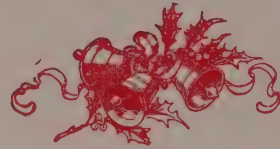
"Who is He that condemneth?" The inference is that Christ Jesus is our only Judge. Seeing, however, that

OUR JUDGE IS OUR SAVIOUR

and even makes intercession for us at God's right hand, who can hope to condemn us?

"Who shall separate us from the love of Christ?" Paul has described in Romans the depths of man's degradation, the heights of Divine redemption, and now declares the perpetual union with Christ of everyone justified by faith in Him. The only Creator is our Saviour; the law-giver is our Redeemer; the only Judge is our Justifier.

This is the message implicit in the Incarnation, implicit in the angel's message to the shepherds: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."



A Song of Sweetness

By Fred Scott Shepard

*A song of rare sweetness falls soft on the ear,
Whose harmonies echo afar and anear,
A message of joy to the souls that will hear,
Of "peace and good will unto men."*

*This song was a heaven-sent anthem of praise,
Which came to the earth in the long-ago days,
Proclaiming "good tidings," sad hearts to upraise,
Of "peace and good will unto men."*

*This theme is still winging its way through the earth,
As thrillingly true as the day of Christ's birth;
Make known the glad news in its fulness and worth,
Of "peace and good will unto men."*

*From
my
Diary*



By T. H. Stevenson

MY soul has been stirred to read the verbatim testimonies of a prominent doctor and his wife. The doctor was prominent in his profession, but gained notoriety because of professional misconduct and negligence which led to the tragic death of a little boy some months ago. An addict to the anæsthetics necessary for patients, the doctor paid the penalty of imprisonment. But God has wonderfully saved the doctor and his good faithful wife. The law rightly demanded retribution, but God's grace granted redemption and regeneration.

☆ ☆ ☆

The doctor referred to, after his offence and before his trial, became a patient in a select hospital, which in his own words was more truly a "luney bin." There, in his mental distraction and absolute depression, he saw the very light of heaven in the face of a young man with a "face as black as your hat," a junior nurse from Barbados, who said to the doctor: "Man, you need God." From that, the self-confessed proud and arrogant man was led to trust in Christ.

☆ ☆ ☆

As he did the rounds of the wards, the Anglican hospital chaplain offered a Sunday paper to one of my church members, an aged and godly brother, who refused the offer, saying that he did not read Sunday papers. Unbelievable as it seems, the chaplain retorted "You are a hypocrite." It is a mild understatement to say that "the boot was on the other foot."

☆ ☆ ☆

Perhaps the chaplain favours such Sunday reading as "My wicked, wicked life" prominently adver-

tised by a Sunday paper, whose sales have no doubt been increased by a gem of literature from the confessions of a deceased film star. By contrast several top American writers turned down the offer to write the life story of another deceased film star, saying, "He was too nice to make an interesting book." Evidently a bad life makes a good book, and a good life a bad book. ☆ ☆ ☆

On the matter of reading, what we read is of vital importance to us as Christians. And equally important is the time given to this. One editorial divided the reading public into three categories: those who make time for reading, those who hope to find time to read, as though someone were going to leave a slab of it lying somewhere around, and a third overlapping group who manage to squeeze a bit in here and there, as in the crowded train, or while waiting to get through on the phone. Added to what we read and when, there is the importance of how. Paul wrote to Timothy, "Concentrate . . . on your reading."

☆ ☆ ☆

Share with me in this story of a little Elim lad about eight years old, in South Wales. His teacher was wearied and asked the class to bow their heads on their folded arms and be quiet. Our little friend proposed to tell them a story that would keep them quiet—the story of Jesus. He did so, and amazed his teacher with his detail and interpretation of the Gospel. Asked where he had learned all this, he informed her that the pastor preached it. The lad even remembered "There's a heaven to gain, and a hell to shun." This account came from the teacher, who was tremendously impressed by her young pupil preacher. ☆ ☆ ☆

Turkey, goose or chicken may be in many minds with Christmas dinner near, and perhaps in that order according to one's purse. In a different connection I have been reading about falconry, an ancient and reviving sport "of royal origin." In 1486 a list of birds of prey was written in the order of their social status. An eagle was for an emperor, a gyrfalcon for a king, a peregrine for an earl, a merlin for a lady, a goshawk for a yeoman, and a sparrowhawk for a priest, the sparrowhawk being virtually impossible to train, and even when trained unlikely to catch anything more appetising than a sparrow. So the parson and the sparrowhawk were only fit for each other in noble society. Well, if I cannot say happy hunting, I will wish my fellow ministers a happy Christmas, and all my readers also.



BEHOLD YOUR GOD

By Evelyn E. Green

"For unto us a child is born, unto us a son is given." "The babe lying in a manger." "When they were come to . . . Calvary, there they crucified Him." "Behold your God" (Isaiah 9:6; 40:9; Luke 2:16; 23:33).

1. BEHOLD

Look. It is a command, not an invitation. Again and again throughout the Holy Scriptures both old and new, this Divine command rings out, imperatively, persuasively, authoritatively. Why this constant reiteration? Why has the Lord repeatedly spoken thus to both saint and sinner, under the old dispensation and under the new? Because ever since the fall of Adam in Eden all mankind has been looking in the wrong direction. Before sin entered the world and broke the happy communion between God and Adam, our first parent needed not to avert his gaze from the Holy One, nor felt inclination so to do. But a sense of guilt arising from his deliberate disregard of the Divine embargo, "Ye shall not eat of it, neither shall ye touch it, lest ye die" (Genesis 3:3), caused Adam to hide away from his Maker: he was now unable to meet the all-seeing gaze of God.

The miserable story continued as successive generations of Adam's seed spread over the face of the earth. And as, naturally, we tend to walk in the direction in which we are looking, so mankind, their inward eyes looking no longer Godward but in many and various directions, walked in diverse and dangerous ways. "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6; see 55:8). Why? Because "we hid as it were our faces from Him" (v. 3). Had mankind *looked at Him* they would have been *led by Him* in paths of righteousness and peace.

There came a day, however, when from the heavens there rang the clear and urgent command

"Look unto Me" (Isaiah 45:22). It involves *deliberate* action, a definite act of the will. The remedy for man's moral wandering lies in *looking* in the *right direction*; with *God-focused* vision. And what will they see?

The pointing finger of God directs men's gaze to a manger in a little town called Bethlehem, to the innocent occupant, the Babe in swaddling clothes, the "sign" of God's "good will toward men" (Isaiah 7:14; Luke 2:12, 13).

And what relation is this Babe, this Son of God incarnate, to sinful men? He is their Saviour! Beginning at Bethlehem, the Holy Spirit directs mortal gaze to the unfolding drama of the holiest life ever lived on this sin-blighted planet. He points to Galilee, to the wonder-working Nazarene; to His miraculous acts of Divine grace that betokened His Messiahship; to the innumerable demonstrations of the love of God, expressed in restoring to life and health the spiritually and even the physically dead. Still on—to Calvary—the Spirit of God directs men's eyes. And here we see the Son of David, once cradled in a manger in His royal grandsire's city, now crucified between heaven and earth: the sacrifice which atones for the sin of the whole human race. "They shall look upon *me* whom they have pierced," God had foretold long years before (Zechariah 12:10). God whom they had pierced! How could man have reached the Holy One to pierce Him, and mortally? Through the Son He had given them! And now it has come to pass.

Yet even Calvary is not the place where the finger of God comes to rest, for God has *highly exalted Him* to His own right hand! (Acts 2:31-36; Philip-
pians 2:5-11; Hebrews 12:2).

2. YOUR

Eternal life, the life of heaven within the soul,



derives not from creed or ordinance, but from a *personal* knowledge of and *possessive* relationship with God. "He is thy life, and the length of thy days" (Deuteronomy 30:20) "And *this* is life eternal [said the Lord Jesus to the Father], that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

In the beginning, man's transgression caused the precious relationship between himself and God to break down. Then, with the giving of the law and the inception of the Levitical priesthood and the ritual of symbolical sacrifices, there was established a basis for renewed relationship with God. Said the psalmist David, "O God, Thou art my God" (Psalm 63:1). Because of this David could say "The Lord is . . . my *salvation*" (Psalm 27:1). But if the Lord was David's, David was also the *Lord's*. "David My servant . . . also I will make him My firstborn" (Psalm 89:20,27). Also David testified thus: "The Lord hath said unto me, Thou art My Son, this day have I begotten thee" (Psalm 2:7).

When unrepentant Israel's iniquities and manifold sins against God towered mountain high, the Holy One of Israel was compelled to sever the now purely nominal bond between them, and by His prophet He said to her: "Ye are not My people, and I will not be your God" (Hosea 1:9).

But with the giving of His only begotten Son, God provided the basis for a new and better relationship; and to the very people He once refused to acknowledge as His, and from whom He withdrew Himself, He, in Christ, now styles Himself "*your* God."

3. GOD

God—The supreme Authority.

The Source of all good.

The Shrine of the affections of both men and angels.

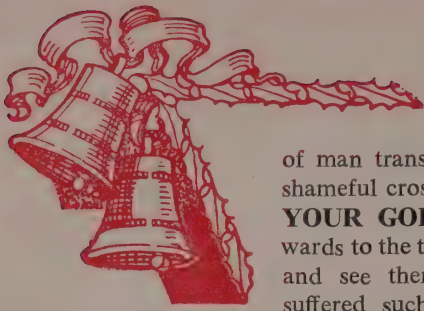
He must be this to man or He can be nothing. Mankind's great mistake has ever been in assuming that their deepest allegiance could be paid elsewhere and the Almighty would meanwhile consent to be to them the source of the good they needed. What audacity! Adam was no different. He flouted the Divine authority and yet would have been willing to continue to enjoy His bounty as represented by Eden. Israel turned away from God and made to themselves idols, to whom they said: "These be thy

gods, O Israel, which brought thee up out of the land of Egypt" (Exodus 32:4), and yet they were not above entreating His aid in times of dire distress.

But God would not suffer Himself to feature as a mere figurehead to Israel. One one occasion He said of a section of the nation: "Ephraim is joined to idols: *let him alone*" (Hosea 4:17), one of the most terrible decrees ever voiced by the Holy One. Yet that same prophecy ends on a happy note; it speaks of a repentant people who have turned away from false gods and who have turned themselves to face Jehovah, and who now say to Him: ". . . neither will we say any more to the work of our hands, *Ye* are our gods; for in *thee* the fatherless findeth mercy" (14:3). How very poignant this is—"the *fatherless*"! Man lost his Father in Eden, but he finds Him again in Christ. To His disciples He said: "When ye pray, say, Our *Father*" (Luke 11:1,2; Galatians 4:4-7).

Your God. **BEHOLD YOUR GOD.** Look into the Bethlehem manger: look among the milling throngs by the Galilean lake, on the mountain slopes: look at this One loved and revered by the multitudes of poor and needy to whom He showed His sublime love and supernatural power, but hated by the religious authorities who ardently desired and conspired to bring about His extinction. Look at Calvary, at the pain-wrung body of the Son





of man transfixed upon a shameful cross. **BEHOLD YOUR GOD.** Look upwards to the throne of God and see there Him who suffered such humiliation

now *crowned with glory and honour* and seated in the place of power and authority, to whom the Father has committed all judgment (John 5:22), who is the perpetual intercessor of all them that come to God by Him. **BEHOLD YOUR GOD.**

Do you recoil from the Babe's seeming helplessness? Do you flinch and turn aside from the calm and challenging gaze of Him whose flawless purity is a wordless condemnation of all sin? Do you avert your eyes from the tormented figure of Him who, having saved others, would not at the last save Himself, so that He might save all men? Do you shrink from the enthroned Christ who, soon, on the day already appointed by His Father, will come again in power and glory to take from the world His own, and thereafter judge the unbelieving?

Nevertheless,

BEHOLD—look deliberately and decisively.

YOUR—a personal possession.

GOD—The supreme Authority.

The Source of all good.

The Shrine of the affections of both men and angels.

LOOK—and LIVE !

UNIVERSAL WEEK OF PRAYER

JANUARY 3rd to 10th, 1960

At the last meeting of the British Pentecostal Fellowship it was decided to encourage all Pentecostal churches to join the Universal Week of Prayer in their own districts, combining with other denominations where possible, and holding special prayer meetings in their own churches where such co-operation is not possible. Full particulars may be obtained from the General Secretary, The Evangelical Alliance, 30 Bedford Place, London, W.C.1.

Preliminary Announcement

Next Year's Elim Church ANNUAL CONFERENCE at HARROGATE

THE GRAND HOTEL

is being reserved entirely for Conference delegates and visitors at an inclusive charge of 25/- per day.

PUBLIC MEETINGS

Monday, Tuesday, Wednesday,
Thursday, at 7.30 p.m.

will be held in the

ROYAL HALL

Early bookings will be given priority—applications may now be addressed to :

REV. T. W. WALKER

4 PARK AVENUE

SCARBOROUGH

Conference Dates
MAY 23rd to 27th, 1960

George Canty

tells us " Why I asked the Editor to reserve this page for me at Christmas "

MY maternal grandfather was pure Irish from Tipperary, my paternal grandfather was half German. Farther back are a Spanish ancestor and some English. That should make quite an inflammable mixture. But if my liver were composed of charcoal only, without any Celtic saltpetre and Latin brimstone, I would still come close to exploding every December.

But wait for the reason, and, in any case, do not count me among those amateur dons who have discovered that Christ was not born on December 25th, or that that date was a heathen festival, or some other quibble. I have no sympathy with people who, like Scrooge, growl "Merry Christmas—humbug!" because of some pet little scruple about the papists fixing the date.

I love Christmas. Ever since childhood, my first thought has been every year on Boxing Day, "Only 364 more days to Christmas." The pedants and quasi-scholars, with their fussy little pop-guns loaded with paper pellets torn from the history books about origins and dates, will never destroy the crisp, magic wonder of Christmas Day for me.

My rising temperature at Christmas has nothing to do with petulant objections of that kind. Christ was born, and though I am pretty sure it was not on December 25th I still do not know which day it was, so one day is as good as another. But I *must* have one day to celebrate such a heart-shaking event.

I am quite prepared to admit the origins might be pagan. But if the heathen decide to have a day of conviviality, why, that is the very day Christians ought to choose to throw their party too. We will challenge the world's empty festivities with a show of our own. If December 25th is the date for the ungodly to be happy, we Christians will demonstrate that we can be happy then too, with an exceeding great joy, outshining the exuberance of all pagan occasions.

But I still get mad, with a real snarl-in-the-voice, hair-tearing, rampaging madness. And I do not have

to prod my ire into action with points about the bad associations of that part of the calendar. I am in fact hit full face, jarred, shaken and rattled by the repetition each year of a piece of utterly scandalous and deplorable Pentecostal humbug.

Now tell me. Is it true that Christmas is a *church* festival? Is it, or is it not, a celebration of a *religious* event, the greatest of all time, when every heart should be on full stretch for every ounce of adoration and worship of the Saviour? Can you name any other day in the 365 when we are under a greater obligation of gratitude and happiness to render thanks to God than on that day?

I challenge every Pentecostal—if Christmas Day has any object at all, is anything more important than to meet together to worship Christ? Is the duck more important? Can we push Jesus out of the way because we are in a hurry to get the pudding ready? Are we celebrating a feast of Christ, or the feast of stuffed turkey—which?

I hope that with everybody else I shall enjoy all the good things of that day. **But rather than miss being in God's house I would do without my Christmas dinner completely.** Not only choice, but plain Christian consistency compels me. The primary purpose and reason for Christmas being a holiday is to free everyone to attend church. The Church gave the world that day off so that nobody would be prevented from getting to church. But even Pentecostals have so filled the day with other interests that they have no time to do the very thing for which the day was intended. I have even known some Pentecostal churches that have no service at all on Christmas morning, because everybody is too busy to remember Jesus.

(Continued on page 713)





Women's Page

By Gladys Gorton

BORN TO BE WONDERFUL



LET us use our imagination. The missionary midwife, bending her aching back, crept from the mean entrance of the dank, dark hovel. She was weary. The sun, sinking in its bed of crimson glory, shot fleeting rays upon the fast-dying day. Long shadows lay across the path before her, and she knew that ere she plunged into the bush on her homeward way darkness would envelop her. Unconsciously she shuddered, but ventured bravely forth. So this was the end of her third Christmas Day on the field—the busiest of them all; four babies born in the hospital and then the urgent call to this premature birth. Always, however weary she was, she felt the thrill of “bringing to birth.” This last task had been terrific. The stench and filth had nearly overpowered her. She had prayed and wrestled for the life of mother and son. Now both were sleeping peacefully.

She plunged into the bush, which was now blanketed in darkness. What were they doing at home this Christmas? It was easy to imagine. Dear dad with his spontaneous humour creating merriment and laughter, and darling mother happy in “doing” for them all. The boys with their wives and children. The turkey, the presents and the brilliantly lit Christmas tree with the fairy doll poised gracefully on the top. A wave of homesickness swept over her. Was it worth it all, the constant service and sacrifice? This Christmas Day she had helped to bring five African sons into the world.



“God make them saviours of Africa,” she prayed. “May they at an early age accept Jesus to be their Saviour.”

The lights of the mission station were welcoming her as her thoughts continued. What were they born to be? No one could predict. But, she mused as she crossed the threshold into her little home, Isaiah in prophecy declared “His name shall be called *Wonderful*.” “Wonderful Saviour, wonderful Lord,” she cried, enraptured with the thought. “You were born to be *Wonderful*.” Rejoicing, she repeated the word until it seemed as if she were chewing a sweet, wholesome morsel. “Born to be *Wonderful*,” she breathed thankfully as she sank into her bed. “Dear Lord, this is what you are to me—wonderful. It has been a wonderful Christmas after all.”



The sister of the maternity ward stood in the nursery, looking with satisfaction on the six new-born babes lying snug in their cosy cots. She could not remember ever having such a busy Christmas Day. “Don’t have your babies on Christmas Day,” she had jokingly commanded the three expectant mothers in the ward. But they *had*, and three more brought in that day had, too! Babies! All bundles of possibilities. Wrapped up in each was power, influence for good or evil. What were these born to be? From outside she could faintly hear carols being broadcast.

“His name shall be the Prince of Peace,
For evermore adored;
The Wonderful, the Counsellor,
The great and mighty Lord.”

Ah! He was born to be *Wonderful*! “That is what You are to me, Lord,” she prayed in adoration.

The mother held her baby in her arms for the first time. He was her firstborn—born on Christmas Day. Filled with awe, she considered her wee bundle of humanity. What would he be? A doctor? A missionary? She would do her best to help make him become his best for God. She thought of Mary, who pondered on what Jesus would be as she nestled Him close to her breast, knowing well the words of the prophet: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). He was born to be *Wonderful*, and her face lit up with the wonder of it. "That's what you are to me, Jesus, Lord," she prayed, worshipping.



His birth was wonderful. His death was wonderful. That He arose from the dead and lives again is wonderful. He is victor over death and the grave; this is wonderful. He heals today, He baptises with the Holy Ghost. He is the King of kings coming soon to reign on the earth. All these are wonderful. But is He wonderful to you—your Saviour, your Lord, your friend, your all in all?

There is such a lot of tawdry tinsel gathered around the modern Christmas that the simplicity of the Saviour's love is swamped. I am not favourably inclined towards the cribs which are in shop windows and some churches. The tiny figure of Jesus was missing from one such crib. A little girl was seen hurriedly pushing a doll's pram. "It's the little Lord Jesus," she said happily. "I thought it was a bit cold, so I'm taking Him home to get warm."

Multitudes, this Christmas, will keep Jesus "out in the cold." No room in their hearts for Him. Has He come into your heart? Recently a beloved friend of ours died. She suffered much, complaining never. "You are wonderful, dear," was often said to her. "But my Saviour is more wonderful," she would reply.

This word wonderful in the Hebrew means "singular"; "one only." Nobody and nothing can be compared with Him. He is *Wonderful*.

"Who is wonderful?"

Son of the Highest; yet 'tis He—

The mighty Man of Galilee—

Who bore our sins on Calvary.

He is wonderful."

GEORGE CANTY (continued)

How in the name of common sense can we hope to convince the world when we give an open demonstration that we care more for food and fun than we do for remembering our Saviour in His house on His birthday? That is the point with which I confront every Elim member at this season.

Get to church on Christmas Day. Whatever else you do or have to leave undone, do not betray the One you profess to love by putting other things first. If there are no buses, pay for a taxi. Plan the whole day *around* that visit to church. If we are to put Christ back into Christmas for the world we had better start with ourselves. If we want to sing "O come, let us adore Him," see that we do.

If we will not celebrate Christmas day properly in the proper place, then obviously we have no right to celebrate on that day at all.

I put this matter squarely before my own congregation and Christmas morning service rose from 17 to 200. What about your church?

ANSWERS TO CHILDREN'S COMPETITION

The answers to the texts on the children's page are: (1) Luke 1:37; (2) Luke 1:33; (3) Luke 2:30; (4) Luke 1:77.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church

WEDNESDAY, DECEMBER 23rd, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: Rev. H. Burton-Haynes (President)

Subject: "Why Jesus came"

Christmas music and carols by the

London Crusader Choir

Capella Choir and Orchestra

Ronald F. Cooper (organ)

Harold Johnson (trumpet)

WEDNESDAY, DECEMBER 30th, 1959, at 9.15 p.m.

(Short wave: 19.6, 25.00 and 31 metre band)

Speaker: Rev. H. Burton-Haynes (President)

Subject: "Blindly groping"

Music and singing by the

London Crusader Choir

Cappella Choir and Orchestra

P. Van Woerden at the electronic organ

Programmes produced and announced by

DOUGLAS B. GRAY (Director of Music)

We gratefully acknowledge the letters and gifts towards the Elim radio work the world over. Remember to pray for our radio programmes and support us with your gifts. Write us and encourage us in this great missionary enterprise.

Conducted by
National Youth
Secretary

youth page



WE announced that this week's Youth Page would contain exciting news for every member of the Elim Youth Movement, and the title gives you the answer. Yes, another great missionary support drive by the boys, girls, young men and young women of our churches. We began with "Lend-a-Hand" and provided two Land-Rovers with trailers; followed up with "Send-the-Light," by which we have supplied generating plants to provide light and power for Elim mission stations in India and Africa; and now for 1960 we are launching "Spread-the-Light through the One-O-One (101) Fund." This is

generating plant, but there are 101 other needs to be met, so we thought of another youth missionary support scheme. In 1958 we directed two strong beams of light, the bigger one to Africa, where plant has been allocated to Dr. Brien's station and the stations of Elim missionaries Arthur Tate and Arthur Bull; another beam of light spanned the oceans to India. Now we want to spread the beam to envelop every mission station in the world!

There are 101 items needed by our missionaries for their work, and this is the task that we have set ourselves as a youth movement. We feel confident

Spread the the One - O

our Christmas Youth Page, and an ideal time to express our love to God for His precious Gift by pledging to give from our earnings and pocket-money to help those who are telling the good news of salvation to young people of other lands.

What are we setting out to do in this new project? For some time we have wondered how we can be of more help to our missionaries, many of whom attended our Sunday schools and Crusader meetings when they were young. Our first two schemes, which were appreciated by all our missionaries, could assist only a percentage of our missionaries. It was money designated for either Land-Rovers or electric

that you will be behind us to the last boy and girl. What will the fund cover? Anything, and to the limit of the amount of the fund everything, that is needed to help our missionaries in the work for which they have sacrificed their all. Bibles, books, teaching aids (including filmstrips and projectors), amplifiers for open-air work, medical instruments, building and workshop tools, replacement of personal equipment—these are some of the pressing needs. We might adapt the war-time slogan for this project, "Give them the tools and they will finish the job." Our missionaries are doing a tremendous job, and we are proud of them.

The Elim Youth Department sends its greetings to Elim youth in all parts of the world, and we look forward to 1960 with a determination to give ourselves unreservedly in our Master's service.

(sgd.) J. Hywel Davies, National Youth Director.



A happy group of Elim young folk.

Light through - One (101) Fund

I recently heard of an African Christian girl who was kidnapped by a Mau Mau gang during the trouble in Kenya. She was fastened to a tree by her throat and suspended two feet above a crocodile-infested river. Seven times during the night her captors thrashed her with the flat sides of panga knives until she became physically exhausted, but she refused to deny her faith in the Lord Jesus Christ. Mercifully, the Mau Mau hideout was discovered as dawn broke over the scene, her rescuers cut her down and she staggered back to the mission station, her neck swollen to twice its normal size and her body bleeding and bruised. The missionaries immediately tended her and inquired how she was able to sustain such torment and remain faithful to her Lord. She replied, "Jesus was with me all the time, and His presence made me forget the pain." In the

midst of comfort and security Elim youth are presented with the challenge of the mission field to help such young people as this African girl.

What must we do to make this venture the success it deserves to be? Just what we have done before, but if we can pass our previous targets all the better.

During the first eight weeks in the new year: Sunday schools, Cadets and Sunshine Corners, 1d. per week from each boy and girl; Junior Crusaders and Boys' Guilds, 2d. per week from each member; Senior Crusaders, 6d. per week from each Crusader.

Elim ministers, Sunday school superintendents, teachers, Crusader secretaries, Cadet and all youth leaders, we look to you to inspire your young people to join in this great drive and see what heights we can reach in our attempt to "Spread the Light through the One-O-One Fund."

Elim youth movement CRUSADING FOR CHRIST



Family Altar and Elim Prayer Circle

Scripture Union Portions

Notes by *R. B. CHAPMAN*

(Minister of Elim Church, Sheffield)

predictive bridge across the four-century gulf that divides the Old and New Testament dispensations, foretelling the advent of John Baptist (Matthew 11 : 14), who would prepare the way for the promised Messiah (ch. 3 : 1) who was born that first great Christmastide.

Monday, December 21st. Malachi 1 : 1-14.

Malachi (messenger of Jehovah) was a forthright prophet of unusual style, and probably contemporary with Nehemiah. The book appears as a dialogue between Jehovah and His backslidden people. A backslidden heart is frequently identified by the tendency for (i) **God being questioned** (v. 2); (ii) **innocence being protested** (vv. 6, 7); (iii) **reward being anticipated** (v. 10); (iv) **worship being irksome** (v. 13a); (v) **service being careless** (v. 13b). If we find any of these traits manifesting themselves in our lives it is time to do something quickly, because such attitudes, if not corrected, will incur chastisement from a holy God (v. 14).

Tuesday, December 22nd. Malachi 2 : 17—3 : 15.

If the whole Christian Church were faithful in the matter of tithing there would be an abundance wherewith to evangelise the world. So many neglect this matter, and consequently the gospel work is sadly restricted. How seriously God views this negligence (vv. 8-10). Many excuse themselves by saying that tithing was "under the law" and we are now "under grace." I would clarify by saying that tithing originally had nothing to do with the law. Abram, under the priesthood of Melchizedek, tithed over 400 years before the law (Genesis 14 : 20); Jacob tithed nearly 300 years before the law (Genesis 28 : 22). God ratified the principle of tithing by including it in the law (Leviticus 27 : 30-34) and Jesus later approved the practice (Luke 11 : 43). Surely we should not give less under grace than had to be given under law (Romans 8 : 3, 4; Matthew 5 : 20). We are now back under the Melchizedekian priesthood (Hebrews 7), therefore "render unto God the things that are God's" (Matthew 22 : 21). Have you robbed God?

Wednesday, December 23rd. Malachi 3 : 16—4 : 6.

Those who "fear the Lord" seek fellowship together to speak about and meditate upon their precious Master (v. 16), and such shall be recorded in a "book of remembrance." For them, it is declared, shall the "Sun of righteousness arise with healing in His wings" because they are a treasured possession destined to be spared the rigours that shall afflict the wicked who serve not God. May we ever be in this privileged fellowship. The prophecy closes by throwing a

Thursday, December 24th. Matthew 1 : 1-25.

With bated breath we peep beyond the material veil of carnal reason into the sacred territories of the mysterious and awe-inspiring Incarnation. Here we see a **perplexed man** (v. 19), poor, bewildered Joseph, following the course of natural wisdom which was to end in divorce (Matthew 5 : 32); a **precious revelation** (v. 20) which was to drive away all carnal doubts and reasonings; a **proclaimed Saviour** (v. 21), who alone can meet man's deepest need (Acts 4 : 12); a **prophecy fulfilled** (v. 23)—centuries have passed, but the word of promise is finally honoured; a **practical faith** (v. 24)—Joseph immediately assumes the care and protection of Mary with full-trust; a **precise obedience** (v. 25)—exercising his right, Joseph gives the child of the Holy Ghost the name directed by God. However intense the perplexity, God will, in due time, reveal salvation and fulfilment to those who have faith and obedience.

Friday, December 25th (Christmas Day). Matthew 2 : 1-12.

"Where is He that is born king?" (v. 2). This question, asked so long ago, is of importance still. To some He is but a mass of corruption, decayed and disintegrated like any other ancient. To others He is bound within the volume of a history book upon the musty shelves of a past dynasty. To others He is relegated to the background of childhood memories along with other fairy tales. To others He stands as a mere monument in the museum of time, recalling the memory of a misunderstood perfectionist. To others He is confined to the convenience of the stable, outside the actual functions of the daily life. Where is He in your life and mine? Can we truly say, "King of my life, I crown Thee now"? He was born to be a King, and the place where He should be reigning is the throne room of our hearts. Only then can we worship Him in reality (v. 11); otherwise it is a false worship (v. 8).

Saturday, December 26th. Matthew 2 : 13-23.

Veiled here is a foreshadowing of the future ministry of Jesus and His message. He was unwanted and ill received in highly religious Israel, but received without question in the heathen heart of Gentile Egypt—the place of sin, slavery

and darkness. Similarly, upon His recall from exile (v. 20) we find it was not to "holy" Judaea that the pious family went, but to despised Nazareth (John 1 : 46), in Galilee of the Gentiles (Matthew 4 : 15), thus called because it was the most preponderantly Gentile-populated area in Palestine. Solomon gave it to the Gentile king Hiram (1 Kings 9 : 11). Proud and bigoted Jewry has ever rejected the Messiah (John 1 : 11), but He has ever gladly offered to the Gentile dogs (Acts 26 : 16-18) and despised sinners (Matthew 11 : 19) His mercy and love and grafted them into the tree of His kingdom (Romans 11 : 17). Regions of heathen darkness still welcome the Gospel more than the areas of traditional religion.

Sunday, December 27th. Psalm 140 : 1-13.

David paints an ugly picture of the wicked in his day—evil, violent, mischievous, warlike, sharp-tongued, with poisonous words, proud, ensnaring, treacherously devising—a sordid portrait! The addition of 3,000 years to the calendar of time, the advances of science, scholarship and social reform have failed to improve the basic nature of unregenerate man. The tragic record of our generation has proved that, given the congenial conditions, man is still bestial at heart. David realised that only the Lord could keep, preserve, hear, save, cover, judge and maintain. This is still true today; the only hope for mankind is that individually we dwell continuously in His presence, giving thanks to His name that we may prove ourselves upright and righteous (v. 13).

Monday, December 28th. Psalm 141 : 1-10.

David is revealed at his best, in the high moments of spiritual reality, the man after God's heart. In verse 2 we see his **poverty**; many accept this as written during Absalom's rebellion when David fled from Jerusalem (2 Samuel 15). This being so, we find him with no incense to burn, no animal to sacrifice, but out of his lack he offers God his voice as incense, his hands as a sacrifice; surely nothing would delight the Lord more from anyone. In verses 3 and 4 is his **integrity**; he invokes the Divine to besiege his troublesome "little member" (James 3); to emancipate his heart from every evil thought and practice; and exterminate all taste for the tempting morsels of sin. In verse 5 is his **humility** as he welcomes, as a kindness and an anointing, the chastisement and reproof of the righteous (Proverbs 27 : 6).

Tuesday, December 29th. Psalm 142 : 1-7.

"Bring my soul out of prison." The caption suggests that David was incarcerated in a cave, but many things imprison and prevent praise. Some are imprisoned by Satan and their lives dominated (2 Timothy 2 : 26); others by sin (2 Timothy 3 : 6); others by the world (2 Peter 2 : 19); others by fear (Romans 8 : 15); others by tradition (Galatians 4 : 9); others by fellow men (Galatians 2 : 4; 2 Corinthians 11 : 20). All such bondage is contrary to the will of God, who would have us enjoy glorious liberty (Romans 8 : 21), and to this end the Messiah came (Isaiah 42 : 7; 61 : 1). "Whom the Son sets free is free indeed" (John 8 : 36).

Wednesday, December 30. Psalm 143 : 1-12.

There is a sound of desperation in this poem. David yearns for more of God. He remembers the days past (v. 5), but recognises that the enemy has brought him low (vv. 3, 4) and he is not where he would like to be in his relationship to God. From this dearth, lack and limitation his hands go out to God as his soul thirsts. Whatever the occurrence was that blighted the earlier relationship and dimmed the light is immaterial, but we can certainly envy the psalmist this insatiable thirst. The greatest tragedy is when we lose our

spiritual thirst, when we do not long for more, when we are complacently satisfied and comfortably quenched. They who **thirst** can come to the waters (Isaiah 55 : 1); receive the outpouring (Isaiah 44 : 3) and be filled (Matthew 5 : 6). Our thirst must never cease till we reach the glory (Revelation 7 : 16).

Thursday, December 31st. Psalm 144 : 1-15.

David recollects, and verse 15 is the credit balance of his reminiscences. Popular opinion suggests that any contact with Christ deprives of all happiness. How wrong this is! Material attachments of time are vanity (v. 4); sin's pleasures only last a season (Hebrews 11 : 25); the world is transient (1 John 2 : 17); treasures are corruptible (Matthew 6 : 19); wine is a mocker (Proverbs 20 : 1); passion leads to bitterness (Proverbs 5 and 7). Jesus Himself exceeded in gladness (Hebrews 1 : 9) and promised it to us (John 15 : 11; 17 : 13; 16 : 24). His advent (Matthew 2 : 10), His works (Luke 13 : 17) and His salvation (Acts 8 : 8; 16 : 34) all brought joy, a joy unspeakable (1 Peter 1 : 18) and that cannot be taken away (John 16 : 22); unaffected by persecution (Acts 13 : 50-52), affliction (2 Corinthians 8 : 2), tribulation (2 Corinthians 7 : 4) and suffering (Acts 5 : 41).

Friday, January 1st. Psalm 1 : 1-6.

Very suitably named the "prologue to the psalter," it contrasts the conditions—both present and future—of the godly and godless. Here is the picture of a really happy man ("blessed," literally "abundantly happy") and his secret. Verse 1 is **negative**, must abstain from **listening** (counsel), **loitering** (standing) and **languishing** (sitting). Verse 2 is **positive**, the day and night delight and meditation must be God's Word. Verse 3 is **effective**; the effect is establishment (planted), growth (waters), productiveness (fruit), permanence (evergreen leaf), and prosperity (prospect). Then comes the contrast of the wicked—"chaff," the empty husks, worthless, heartless, lifeless; an outward show, an empty vanity, a lifeless shell. "Wind driveth away"—a tree can resist the wind, but not chaff. The godly will stand (abide) in the judgment, but the ungodly will be swept away and will perish.

Saturday, January 2nd. Psalm 2 : 1-12.

"Kiss the Son" (the only begotten of God, v. 7). The salute of affection, the seal of love, the sign of friendship. Recall two occasions when the Son was kissed. (i) In the gloomy shades of Gethsemane, beneath the eerie shadows cast by lanterns and torches among the olive groves, Judas kissed the Son. His was a despicable, treacherous, insincere, selfish, deceptive kiss of betrayal. (ii) In the resplendent home of a Pharisee a street woman flooded her tears of repentance upon the Saviour's feet and garlanded them with the kisses of her deepest love, intense sincerity, purest devotion and total adoration. Thus as she kissed the Son she heard the notes of the sweetest music that any sinner can ever hear, "Thy sins are forgiven." May our **kiss** for the **Son** be of the latter type and never the former.

Sunday, January 3rd. Psalm 3 : 1-8.

"There is no help for him in God." There are many who still mock the child of God in these same words. They ridicule all the values of faith, godliness and virtue; they ridicule all the claims, benefits and providences of God. David met this cynicism with a reaffirmation of his personal faith (v. 3); then he broke forth into fervent testimony (vv. 4-6) and committed his future safety prayerfully into the hands of the God who saves and blesses His people (vv. 7, 8). Let us similarly and courageously meet the cold scepticism of a materialistic world with equal personal assurance, unashamed witness and confident intercession.

Children's Christmas Page

By Bernard H. Norris

Hello again !

Merry Christmas everybody ! And here we go on a whole page to ourselves !

BENNY'S CHRISTMAS EVE. Chug, chug, chug, poof, bang ! My old Ford car came to a stop outside Benny's house. Hoornk went the hooter. Before I had got out of the car, Benny appeared at the front door. He was all newly scrubbed, with shiny, gleaming knees, his socks up and his hair tidy. I hardly recognised him !

"Jump in Benny, in the front with me."

"Bye bye, mum," he called out, and off we chugged.

"O.K. Benny, out we get," I said at last, after about half an hour. "This is Trafalgar Square." We fed a few pigeons, and then made our way up Regent Street.

"Coo, look uncle. Those big things. Look at 'em !" Benny stared at the great big chandelier decorations hanging high above the street on strong cables.

"Coo, look there!" Benny kept saying that as he gazed in the shop windows, and dragged me round the stores, looking at plastic balloons that did not burst, machines which copied things six times as big, aeroplanes that turned somersaults, plastic faces that changed shape—in fact toys of every shape and colour and size.

"Look at *that* !" Benny pushed his nose against the window as he stared at a super space station, with aeriels, buttons, headphones, knobs and wires.

Regent Street, Oxford Street, Marble Arch and then back again. At last we sat down in the car again, ate a couple of *huge* iced buns, and then chugged off home. When we got there we had a good tuck-in to some eggs, bacon and chips while Benny talked about all he had seen.

A very tired little boy went to sleep that night, to dream of many things, and when he woke up on Christmas morning he found he had some of the things he had liked most.

But do you know one thing he enjoyed doing more than anything else? It was working out these muddled

texts. See if you can do them. Here are two verses found in Luke chapter one.

1. Be for God impossible nothing shall.

2. And and ever end of of over be for he his house Jacob kingdom no reign shall shall the there.

Now for a story from one of our missionaries in Africa, Mrs. D. Bull. "This young boy was re-named Paul when he was baptised in water. I am afraid that Paul, like many African children, had sinned very deeply before he was saved. Because of this, his parents were amazed at the change in Paul after his conversion. Paul stood very firm for Jesus, even though his parents were Mohammedans, and life at home was very hard. Paul also worked very hard at school.

"God honoured Paul, and in recent examinations he came second out of all the children in an area larger than Wales !

"Because of his Christian life at home, Paul's parents decided to come to church to see what had happened to change Paul so much. They too were saved. Isn't that grand ?

"Paul's family used to mock him, and tried to tempt him. But he remained true to Jesus, until at last his family were saved as well."

Thank you, Mrs. Bull, for that true story. Don't forget our missionaries this Christmas, will you readers, and do remember Paul. Live as he did, and then pray that *your* parents will be saved.

Benny's got on well with his texts I see. I think I'll give him two more. Perhaps you'd like to try them too. One is in Luke chapter one, and one in chapter 2.

3. Eyes for have mine salvation seen thy.

4. Of of unto by give his knowledge people re-mission sins salvation the their too.

Now here are the prizewinners of the competition last month. John Holloway, of Cardiff (aged 9), Hazel Gregory, of Sheffield (aged 10), Janet Davies, of Crewe (aged 14), Peter Sargent, of Sheffield (aged 13), and his brother Brian (aged 10), Christine Collins,

(Continued on page 719)



COMING EVENTS

(Please pray for these services)

BELFAST. December 25-27. Ulster Temple, Ravenhill Road. Annual Irish Christmas Convention. Speakers: H. Burton-Haynes (President) and A. O. Johnson (Portadown). Christmas Day, 11.30 and 7; Boxing Day, 11.30, 3 (Baptismal service) and 7; December 27, 11.30 and 7. Refreshments provided on Boxing Day.

GLASGOW. December 31—January 3. Elim Church, Butterbiggins Road. New Year Convention. Speakers: Leon. C. Quest, J. Seaman and D. Hunter. Thurs. 11 p.m. Watch-night, Fri. 3.30 and 6.30, Sat. 7.30, Sun 11 and 6.30. Tea provided on New Year's Day.

PRESIDENTIAL ITINERARY

Northern Ireland. December 23-27, Ulster Temple (Christmas Convention); 29, Ballymena; 30, Cullybackey; 31, Larne; January 1, Megaberry; 2, 3, Lurgan (New Year Convention); 4, Ballysillan; 5, Armagh; 6, Rathfriland; 7, Bangor; 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

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January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

MISCELLANEOUS

Frank and Irene Winward would like to advise their many friends in Elim of their missionary travel serial, currently appearing in the "Sunday Companion," entitled "400 Mile Trek through Nepal."

BIRTH

Stubbles. On November 10th, to Malcolm and Faith (Field), of Eastleigh; God's precious gift of a son, Andrew—a brother for Dawn. C.207a

WITH CHRIST

Witherston. On November 26th, at Bakewell Eventide Home, Jessie Eleanor Witherston, aged 89, member of Elim Church, Southend-on-Sea. Funeral conducted from Bakewell Home.

CLASSIFIED ADVERTISEMENTS—continued

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.

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CHILDREN'S PAGE (continued)

of Bridgend (aged 10), Martyn Ewart Langlois, of St. Peter Port, Guernsey (aged 11), and his brother Colin (aged 9), Kenneth Whidden, of Exeter (aged 8), Olene McDowell, of Moneyslane (aged 13), and Jill Harvey, of Crewe (aged 14). Sorry you others who sent in too late! John's list was the longest: well over thirty very well-known Bible names, but John pointed out my mistake. Look at the ELIM EVANGEL of November 7th for the quiz and November 14th for the answer. See? I gave Herod and Lord, but there was no D in the quiz!

Oh, I see that Benny's finished the texts (the answers, by the way, are on page 713). I've got something else for him though. Here it is. Try it; it will keep you busy for a long time. Make up a Christmas alphabet from the first two chapters of Luke. Send your answers to me if you like, and I will publish the best one I get. Here is the idea: A—Anna (Luke 2:36), B—Bethlehem (Luke 2:4), and so on. I'll give a prize to the one whose list is published.

Oh dear! Our page is gone. Never mind, I'll see you again in the new year. Have a happy Christmas, and don't forget it's Jesus' birthday, will you?

Cheerio, and God bless you. UNCLE BERNARD.

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