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# *The* **Elim Evangel**

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES  
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**SPECIAL  
CHRISTMAS  
DOUBLE  
NUMBER**

**A light for the Word  
— The light  
for our path**

*Photo by David V. Davenport*







## FROM THE EDITOR

**G**IVING is at the very heart of Christmas. Laden trees, bursting stockings and piles of parcels conceal a wealth of thought that has over the past weeks occupied so much of the time of fond parents and grandparents, aunts and uncles, together with a host of friends and relations. What care has been taken in an endeavour to discover the tastes and wishes of the recipients, what care in concealing the gifts until the great day, and what conjectures as to the contents of this parcel and that! Christmas is indeed a time of great joy and excitement, not least for the children, who enter so eagerly into its spirit.

Let those who will, Scrooge-like, grumble that it has become too commercialised, that the dates are taken from some pagan festival, that in this atomic age its message of peace is outmoded. We would rather join with the children in acclaiming its magic, its power to bring forth hidden resources of good will, its joy and light and gladness to lighten winter's dark days.

Yes, giving is at the very heart of Christmas, because God gave . . . and gave so magnificently that heaven itself was denuded of its splendour and glory, so that no gift can ever compare with this: "God so loved the world, that He gave His only begotten Son." As once, nearly 2,000 years ago, this gift brought a message of peace to a world of hopelessness and despair, for ever dividing the years of human history, so too have our lives been transformed, and by the gift of the Saviour we have peace with God through our Lord Jesus Christ.

It is the giving, far more than the receiving, that is the true joy of Christmas, as so many have found. Did not our Master share in this, for we read that "For the joy that was set before Him He endured the Cross" and freely gave His precious life for us? Yes, His love led Him not just to Bethlehem, great though that condescension might be, but to Calvary. And we too may share in this joy of giving, as we surrender our lives to Him. It is those who have learned this lesson who truly appreciate the blessings of Christmas.

Christmas is especially the children's festival—not only because of the gifts they receive, but because here, more than anywhere else in God's Word, is a message with a special appeal to the child. What child can fail to wonder at the story of the birth of the Christ child, at the song of the angels that heralded His birth, the worship of the wise men and the adoration of the lowly shepherds, and the little Babe, nestling in His mother's arms or cradled in the manger? "God came down at Christmas," the carol reminds us, and how true those words, for He came right down to the lowliest and humblest, so that even a little child can understand.

As we take part in this age-old custom of giving and receiving, may we not lose sight of that greatest of all gifts. Rather let us join our voices in proclaiming: "Thanks be unto God for His unspeakable gift." And may we, as we contemplate all He has done for us, and all that we have received because of His gift, gladly offer ourselves afresh to Him as we worship Him this Christmastide.

### THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: T. H. Stevenson (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

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## “On earth peace”

(Luke 2:14)

TO many people it must seem a very hollow sound as, throughout the world, the “sweet chiming Christmas bells” once again peal forth their message of peace and good will. While the bells call peace, the mocking re-echo cries “There is no peace.” How empty may seem the voices that will sing the carols of peace and gladness. Indeed, at Christmas 1961 how unreal appears that first Christmas anthem, sung by a celestial choir, “On earth peace, good will toward men.” While friends exchange their customary greetings and good wishes it surely must be with tongue in cheek or a lump in the throat, according either to their cynicism or sincerity.

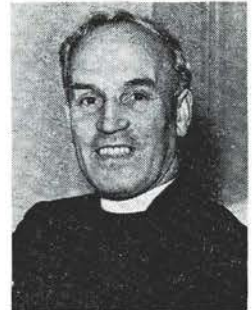
During this year of grace the sound of fear and fury has drowned the cry for peace. The crescendo of fear and apprehension has been reached by the latest explosion of the fifty-plus megaton bomb. Like

hid from thine eyes.”

Above all the noise of unrest the believer hears the song of angels “On earth peace.” And yet this peace comes not from a multitude of angels in heaven, but from Him who was a babe in a manger at Bethlehem; the Christ of God who made Himself partaker of flesh and blood. To earth, to Bethlehem, to the manger He came. There peace was proclaimed, but it was not there nor then that peace was obtained. It was at Calvary, not at Bethlehem; on the Cross, not in the cradle, that the way of peace was found. Not by partaking of flesh and blood, but by the giving of His flesh and blood was peace made: peace with God; peace through His blood.

This is the true peace: “Peace I leave with you, My peace I give unto you; not as the world giveth its peace, give I unto you” (John 14:27—Moffatt).

## *A Christmas message from the President, Rev. T. H. Stevenson*



the innocents of Bethlehem and Judæa, babes—and yet unborn children—may well suffer deformity of body and mind as the atheistic Soviet Herod determines on a course that could lead to the obliteration of western civilisation.

Yet though confronted with such a situation, we send our message of “peace and good will” to all, and specially to all of our Elim family. We remember the words of the Prince of Peace: “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

There is a peace available to all who know how to trust in Jesus Christ. But, alas, nations and men know it not, and we cry as Jesus did over Jerusalem “If thou hadst known even in this thy day, the things that belong to thy peace, but now they are

Here is that peace that “surpasseth all understanding,” a peace that “shall keep your heart and mind through Christ Jesus.” May we know this full measure of peace; a conscious peace of mind that is the true witness of a deep peace in the heart. To be at peace with God is to be at peace with man, and with self.

The Christian may be accused of being a dreamer who keeps his head in the clouds, ignoring the cruel realities of a harsh world around. To be such is no worse than the man in the street, or the statesman who buries his head in the sand as an escapist. The truth is that the Christian keeps his head not in the clouds but above the clouds! Our eyes are “looking unto Jesus, the author and finisher of our faith.”

*(Continued on page 825)*



# SPOTLIGHT ON

# 1961

By **J. J. Morgan** (Field Superintendent)

*"And thou shalt remember all the way which the Lord thy God led thee" (Deuteronomy 8:2).*

**F**ORGET the past! Remember the past! Which should we do? God would have us remember certain events in our lives on occasions, and how better can we commence the new year than by looking back and taking note of God's faithfulness to us as individuals and to our churches, and deriving help and courage from the past to venture forth into the future?

**January.** All roads seem to lead to bonnie Scotland. The new year conventions in many of our churches north of the border are times of outstanding blessing. While worldlings feast on this world's viands the churches feast themselves on "heaven's rich dainties, supplied by the Lamb that was slain." The writer recalls the journey to Dundee and the blessed time spent in warm fellowship at the new year convention there. In Paisley a notice board stood on a site proclaiming the fact that another Elim church was soon to be erected on that site—a prophecy which came true later in the year.

Two things were brought home to us this month by reports in the *ELIM EVANGEL*—the martyrdom of the Congo missionaries Teddy Hodgson and Elton Knauf of New Zealand, and the recent floods at Cardiff. The City Temple was put out of action for a short time and thousands of homes in the city were swamped, but the minister and his energetic band of workers soon made the building usable again. Cardiff reported that on the first Sunday of the new year twenty-nine new converts were received into fellowship, eighteen of these being men. This

month too reported that the congregation at Wigan overflowed into the gallery to witness the baptismal service when the two grandchildren of that old Pentecostal warrior Smith Wigglesworth were baptised by their father, Pastor H. W. Fardell. Later in the year Pastor Ron Jones baptised his elder daughter and Pastor Tom Walker baptised his three children.

This notice appeared in the *ELIM EVANGEL*: "*London wins the shield; Scotland keeps the diploma.*" Brixton Sunday school became the winners of the coveted Sunday school shield, while Greenock for the second year won the diploma of merit. Well done, Brixton and Greenock!

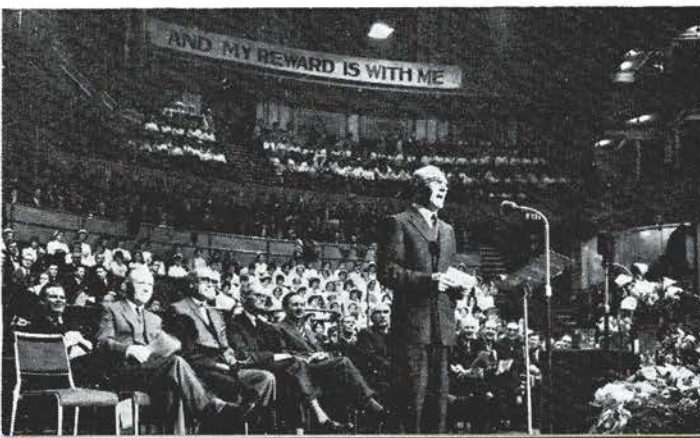
As we move into **February** wedding bells are sounding for Sunny Blundell, for she and Thomas James Connell, of Hereford, were married at Hove by Pastor J. J. Way. We wish Sunny many sunny days and sunny ways!

**March** has a special feature which concerns the Bible College, namely the united Bible colleges demonstration at the Metropolitan Tabernacle. Here over 100 students in the three Pentecostal Bible colleges took part—and what a splendid gathering it was. Pastor George Stormont was the guest speaker.

March too seems to be a busy month for the missionaries on furlough. I note that Mr. and Mrs. Bull, Miss V. McGillivray, Mr. and Mrs. Lewis and Miss M. Cooper are touring the churches and stirring up interest in the work of God in other lands. Their visits extend from the south coast of England to Aberdeen in Scotland, and also include Wales.

On February 3rd, our beloved brother Frank Newey left to take up missionary work in India. Our brother had a very good send-off. In April Miss Joan Caudell set sail for Rhodesia to labour in that new land under Dr. R. C. Brien.

◀ *Pastor H. W. Greenway leads the singing at this year's crowded Royal Albert Hall meetings.*





This month too saw several campaigns begun. Ron Jones and party began operations in Leeds and an unusual sign was put up before the campaign was over—"Church full." Would to God we could witness more of these signs in our churches. In all some 235 decisions for Christ were registered.

Aberdeen crusade began on March 26th. Pastor Alex Tee and party melted the hearts of the people in this granite city with the Gospel of God's redeeming love in Christ. They were welcomed by the Lord Provost, and the local press were most helpful in their reports about the services. Some 1,100 men and women thronged the auditorium and 300 decisions were registered in one week. To God be the glory!

On one Sunday evening during this month the minister of the Wigan Elim Central Hall made a sensational statement to the church trustees and a crowded congregation. "It is my pleasure to inform you," said the minister, "that the sum of £1,000 has been paid into our church bank account by a person who desires to remain anonymous." The news was received by the congregation with tremendous enthusiasm and tense emotion; many sang for joy and others wept for joy.

**April.** The Royal Albert Hall was again the centre of attraction. All roads led to London. People came from the north, south, east and west to spend a day with God and with His people. It is always a great sight to see the crowd of folk—a veritable sea of faces—at the Royal Albert Hall. We were delighted to hear the massed choirs, the missionaries and the anointed preaching of Rev. Ray Hughes, U.S.A., not forgetting the boy duettists, Keith and Kelvin. The fact that the morning open-air meeting in Trafalgar Square was wet did not affect our ardour for the indoor one later. We brought our sunshine with us.

From April 24th to 26th the Elim Pentecostal churches gathered for conference at Westcliff-on-Sea under the chairmanship of C. J. E. Kingston.

Scotland also had their annual presbytery rally in the St. Andrew's Halls on April 22nd. The afternoon was devoted to missionary speakers and the evening to evangelism.

In **May** the emphasis is on the Elim Bible College, and as it comes into focus we meet the Principal and students in a current number of the ELIM EVANGEL.

*A section of the great congregation at one of the World Pentecostal Conference sessions in Jerusalem.*

We learn how they live and work together. We note too that they make periodical visits to the churches and thus forge the links which bind the churches and Bible College together.

This month many decisions are reported from the crusade in Worcester by D. Hathaway and team.

The all-important annual conference took place this month in beautiful Llandudno—from May 5th to 11th. A large party went for the weekend and Sunday services were arranged for these. Pastor T. H. Stevenson, a man greatly beloved among us, was inducted to the office of President by Pastor J. Woodhead and Pastor D. B. Gray was voted in as Vice-President.

Following the conference some of our brethren departed for the Sixth World Pentecostal Conference at Jerusalem. The opening message was given by our Secretary-General, H. W. Greenway. This conference was a momentous event in the Pentecostal world.

**June** saw the commencement of the work at Boston with a campaign by David Ayling and party. As a result of this venture a new church has been established in Boston in what was originally the Railway Mission. Campaigns were also held at Accrington and Yardley and musical festivals were held in Bradford and Bristol. This month also saw the opening of the new church hall in Smethwick, built by the untiring efforts of the minister and local brethren.

**July**—one of the holiday months. Holiday camps and homes are in the news. Elim Crusaders fill the largest church in Porth for a rally. Coventry has a march of witness by the church and Sunday school. July also saw the graduation day of the students of the Elim Bible College. Two years of training have ended for some. Soon they are to be thrust out into the Lord's harvest field. Some have only done one year and must return for a further year.

Aberdare holds its silver jubilee this July and the Swansea Male Voice Choir are present to minister





in song with Pastor J. J. Morgan as the guest speaker. A dark shadow fell across the Elim Movement this month. Miss D. Phillips was called to higher service. Our sister was for many years the honorary hostess of the Elim holiday home in Eastbourne.

**August.** Convention month. While folk are on holiday some Elim churches have conventions, especially those in holiday areas.

This month the crusade at Govan, Glasgow, commences. Pastor A. Tee and his party embark on a pioneer effort which is blessedly owned of God. As a result a new church has been established in this great city. Ycovil also has a campaign conducted by Pastors Canty and Lambert, and Newhaven has a special tent campaign conducted by Brian Garrard and party.

**September** calls to mind the great youth rally in Birmingham when Pastor Greenway was the special speaker. The opening of the new missionary exhibition at Clapham by Rev. Gilbert W. Kirby launches a modern exhibition upon its way. Soon it is touring the churches telling its message "From darkness to light."

The campaign at Ilkeston is launched this month and yet another new Elim church is founded by Pastor Ron Jones and his revival party, to be followed in the next month by a campaign at Swadlincote, near Burton-upon-Trent, by Pastor Wynne Lewis. George Canty also campaigned at Portsmouth with great blessing.

On the closing day of the month was the National Youth Rally in Westminster Central Hall with a packed-out audience. Afterwards the London Crusader Choir embarked on their extensive tour to Canada and the U.S.A. with their leader, Pastor D. B. Gray.

**October** is surely the prayer month. The emphasis is on prayer, and yet more prayer. The Elim Conference decided to call its ministers together for days

of waiting upon God. The ministers and churches in the Birmingham area became the hosts and great public prayer rallies were held from October 2nd to 5th. Morning and afternoon sessions were held for the ministers and God surely visited His servants in a wonderful way. We were favoured to have the opening session addressed by Dr. Edwin Orr, who happened to be in Birmingham at the time in the will of God.

This month one of the oldest churches in our movement celebrated its golden jubilee—the church in Vazon, Channel Islands—where T. E. Francis is the minister, and the guest speakers on this occasion were Pastor and Mrs. W. J. Martin.

This month also saw the opening of the new church building at Whitehaven and the foundation stone laid in the new Elim church at Gosport, where Miss F. Munday has laboured so ardently since her wonderful healing in 1927.

**November** witnessed the twenty-fifth anniversaries of the Eldad church in St. Peter Port, Guernsey, and the Elim church, Clacton-on-Sea, and a great evangelistic drive by the Ealing church with public meetings in the town hall to reach the outsiders with the Gospel. Many decisions have been registered in this special effort.

This month Romsey has a missionary drive with Mr. F. B. Phillips and Pastor G. H. Thomas as visitors. That reminds me that the Secretary-General paid a warm tribute in the ELIM EVANGEL recently to Mr. Phillips, who has retired from the Elim Publishing Company, but whose energies will still be devoted to the cause of missionary work which he loves so dearly.

**December.** Carols, holly, presents, conventions. Yes, it is a wonderful month and we honour the Saviour of the world in all that we do in our Christmas festivities. May the Christ of God be born anew in many hearts and lives at this time, and as our choirs sing their carols in church or hospital ward or sick room, may they bring the message of hope which this world needs so much—"Peace on earth, good will toward men."

So "to God be the glory, great things He hath done; so loved He the world that He gave us His Son."

To our Elim friends far and near we send the old time-honoured wish that yours may be a happy Christmas and a blessed new year.





# R.S.V.P.



By John C. Smyth (Elim Headquarters)

**A**T this time of year a familiar sized envelope comes through our letter-boxes. This one is addressed to you! Open it, please; its message reads: *Psalm 8:4; James 4:14; Esther 4:14. R.S.V.P.*

Répondez, s'il vous plait? Such a message demands an answer and it is discourteous, to say the least, to ignore this request.

God asks these questions and would be grateful for your reply.

## WHAT IS MAN?

This question, first put by the psalmist, has had many and varied answers. It always suggests to me self-interrogation. Just what is man? Today it appears more than ever that he is no more than a pawn in the control of the politician, to be used as necessary in the continual struggle for world domination. But this cannot be man's only purpose.

The engineer looks at the human machine and assesses it in much the same way as any other self-propelling unit. He looks at himself and sees a complicated mechanism simply operating on a common and well-proved theory; power-driven by a motor which converts carbon into energy by combustion and the whole process controlled by an electronic computer consisting of some 10,000,000 valves, each one self-energised by a battery device generating 0.7 volts.

The chemist analyses the average man and discovers that there is enough fat to make seven bars of soap, enough iron to make a nail of medium size, enough sugar to fill a shaker, enough lime to white-wash a chicken coop, enough phosphorous to make 2,200 match heads, enough magnesium for a dose of magnesia, enough potassium to explode a toy squib, seasoned with a little sulphur, and even in these days of inflation not worth more than 15/-.

Neither description nor both together fully describe us. We may wonder that such a wonderful machine is made out of so little, but it is not until we realise that we are in the image of the

great Creator that we begin to understand the exact definition of man.

Man is made from a Divine pattern and is the direct product of God's own hand. The distinct and peculiar feature of a man, however, is life. The image of God was present and the machine was dormant until we were infused with the breath of God. It is life that makes man so worth consideration, and so we may well turn our minds to God's second question.

## WHAT IS YOUR LIFE?

I am ever amused with the human tendency to be concerned so much with other people's lives, and yet our constant failure is that we do not scrutinise our own lives half enough. What is your life? So many of us really cannot bear to ask this question of ourselves, as we are all too ashamed to discover that we spend our lives in an endless trek across the desert of time. We do not like to face the fact that the dreary monotony of daily living saps our enthusiasm and vitality as we proceed in circles. A man who does not live every moment of his day has missed the greatest thrill of his sojourn here. What is your life?

It is nothing if it has not meaning. A leading magazine in this country recently published the report of a question that was asked by a group of Polish students. The question was addressed to their Communist university professor: "Please don't be angry with us, but will you explain to us the meaning of life?" There was no reply forthcoming from the educated teacher, as he readily confessed that he did not know the meaning of his own life, and could not therefore expound any theory as to the meaning of another's life. What a tragedy, to be alive and not know why! Have you discovered why you are here, or are you just drifting with the crowd and fulfilling no useful purpose? There is a reason for every Christian life. Discover God's will for yours now.

Life is pointless without living. There is a verse in the Epistle of Peter which speaks of us having been





begotten unto a lively hope. Christ has given us life more abundant in order that we might live. As Christians we should be brimming over with a life that will put the rest of the world to shame. We should live every moment of the day eating up the hours for the glory of our God. Ezekiel found the children of Israel listless, worried, immobile. They were downhearted because of their captivity. The prophet soon stirred their failing spirits to a lively occupation. No good is gained by being one degree under. We must live.

Life is valueless unless we are leaving something wherever we go. The Bible describes life as a weaver's shuttle. Our attention is drawn to the loom and the shuttle that travels so fast across the web of cloth. Even though the weaver's shuttle travels as fast as sixty times a minute, it leaves in the process of its journey a thread which adds to the pattern of the material. We must leave something in our lives which will add to God's pattern and produce something worth while for His cause.

We are made in the image of God. We are here for a purpose but what, how, when can we discover the purpose for which we are here? This introduces us to the third part of God's message.

### **WHO KNOWEST BUT THAT THOU ART COME TO THE KINGDOM FOR SUCH A TIME AS THIS ?**

You will remember that this question was addressed to Queen Esther on the occasion when the king had published a decree that all the Jews throughout his kingdom were to be slain. The announcement brought all the Jews to praying and they wore the garments of mourning. Esther heard of this and upon inquiry learnt of the king's command. At first the queen was inclined to take the matter less seriously than the other Jews, adopting the attitude that the crisis would soon blow over and there would be no need to worry. The man of God, Mordecai, however, realised the true position, and as a result challenged the queen by this question. The story brings to mind our position today.

Like Esther, we are living in our day and age because we have been brought here by God. Esther had not become queen by chance. God had raised her to this situation for the very moment when the Jews needed her most. We are here today because God saw that in this day and age we could do something for Him that no other could do. It is very

worthy of note that the Lord would have raised up a deliverer for the Jews had not Esther taken her place, but the penalty for her failure would have been meted out to her and her family. God holds us responsible for the opportunity we miss to fulfil His purpose.

Again in the challenge we note the urgency of the situation. The time at which the help of the queen was needed was the present time. The time to do something for God is not tomorrow, but now. There is so much leaving until tomorrow the things which should be done today, that the spirit of procrastination is not only evident in the world, but in the Church also. My boy David is just two years of age and when he is asked the time he has two stock answers. It is either "ten to" or it is "four." These answers have a background. The first one was learnt as the result of listening to another boy with his first watch. They were both waiting for a very exciting event which was scheduled to take place at a certain hour. When the older boy could contain himself no longer, he looked at his watch and exclaimed: "Ooh! it's ten to . . ." From then it has been "ten to" with David all the time. This epitomises the attitude of many Christians. They are always excitedly waiting for the ideal opportunity, the right moment to do something for God, and because of their continual waiting they fail to grasp the opportunity today in the hope that it will be better tomorrow.

My boy's other answer is the exact opposite. "Four" to him speaks of the exciting hour which now is past and gone. He remembers it as his great hour and he lives in it often. How many of us are the same. With us today can never be as great as yesterday. Today's great job is left undone because we are so much taken up with the past that we feel that it can never be the same again. Our God, however, is still the same. Yesterday can be repeated today and tomorrow will be better if we seek to do something today.

### **R.S.V.P. GOD INVITES, HE CHALLENGES**

I feel therefore that we should answer God's invitation and, realising what we are, seek to make our life tell by doing something now for the glory of our great God. Don't delay; your purpose for God will be realised when today's duties are faithfully carried out. *Do something for God—do it now!*



# A KING IS BORN !

By Hugh Sawyer

**S**WIFT as a darting lightning bolt, Almighty God's angelic ambassador Gabriel winged his way earthward, leaving far behind him the indescribable splendours of the celestial kingdom. Already the angelic choirs, in joyful anticipation of the Divine annunciation, were preparing a new song, "Glory to God in the highest, and on earth peace, good will toward men."

Five hundred years, as time is recorded on earth, had elapsed since Gabriel had first come upon a similar errand, bringing to Daniel the glad tidings of the forthcoming Saviour of mankind, and now, six months previous to this notable occasion, he had appeared to the aged priest Zacharias, bringing the astonishing news that he was to sire the Lord's herald, whose name was to be John.

Now Gabriel was speeding to the virgin Mary to break the greatest tidings of all times, that unto her had fallen the cherished desire, secretly held by the womenfolk for 4,000 years, that she, blessed among all women, was to be the chosen vessel of Almighty God, to bring His only begotten Son into this troubled world.

When this great event became an established fact, no elated travel-stained courier was ushered into the king's magnificent palace to proclaim the blessed arrival of God's King upon the earth. He would find no genuine welcome in this malicious den of sin and corruption. Such surroundings were not fit to house the infant Jesus, who was cradled in dire poverty and destined to die in ignominy!

In the hour of Mary's travail no skilled obstetrician's fingers ministered to her immediate needs, only the rough calloused hands of Joseph the foster father were available, and certainly no manicured fingers of royalty gently caressed the infant's sacred head in welcome.

God has chosen the weak things of the world to confound the mighty. So it was not to kings, princes or priests that the great tidings were revealed, but to simple-minded men, shepherds minding their flocks by night. Picture the scene: a crackling log fire, illuminating the velvety blackness of the night with its flames; around its comforting blaze,

huddled for warmth and protection, crouched the shepherds, while all around them contentedly dozing upon the grassy slopes of Bethlehem lay their docile charges. Suddenly, as in the twinkling of an eye, the scene changes. The darkness vanishes. The circle glows with a brilliant light not of this world. In the midst a magnificent messenger from heaven. The angelic greeting of "Fear not!" often used to allay the alarm their very presence created did much to calm the frightened shepherds, who, shading their startled gaze from the blinding glory, trembled.

Unaware of the moving drama just enacted in the lowly cowshed, they were amazed to hear the great news and personal invitation spoken by the angel. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

Thereupon a multitude of praising angels suddenly appeared, surrounding the celestial herald, chanting "Glory to God in the highest, and on earth peace, good will toward men." As suddenly as they came, so did they go, heavenwards.

Were these angelic legions upon the earth for another purpose? Did not Jesus at His arrest declare that if He prayed to His Father He would send Him more than twelve legions of angels. Twelve legions, 3,000 to a legion, each equipped with the destructive power of a modern nuclear weapon, poised like avenging eagles in the sky, ready to strike at His instant command. Even as the satanic hordes crowded around Calvary's Cross, gloating over the sufferings of the crucified Christ, so, had the opportunity arisen, would they have brought calamity upon the birth of God's Son. Did the shepherds witness the triumphant song of victory as this celestial bodyguard, having liquidated all demoniac demonstration, burst into joyful praise?

Since the birth of Jesus to this very day, peace and good will among men have not been forthcoming, because in the intervening years men in the majority have not only neglected but have flatly rejected the loving advances of the One who would banish their troubles for ever.





# “There is born . . . a Saviour”

(Luke 2: 1-20)

By L. P. Cowdery (*Minister of Elim Church, Blackheath*)

**A**TENTION! Profound attention for the royal Immanuel, the immaculate Man, the incarnate God, the Saviour, born in the city of David, Christ the Lord.

A few shepherds were gathered together, watching their flocks and guarding them from the wild beasts. The place was the country in the hilly environs of Bethlehem, the home of the poor but regal line of the royal singer of Israel. While they watched, suddenly a flood of glory shone around them, and looking up they beheld the angel of the Lord. He did not appear in Cæsar's palace, nor in the temple; he came to shepherds. To them was manifested the Shekinah glory; to them came the heavenly 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. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." This remarkable announcement was scarcely finished, when suddenly a vast multitude of angels appeared in the sky praising God. The whole dome of heaven seemed to thrill with the improvisations of the angelic songsters. The night air quivered with the reiterations of their chorus: "Glory to God in the highest, and on earth peace, good will toward men."

A Saviour—promised long—had come.

## I. HE WAS A SAVIOUR FORESHADOWED IN THE OLD TESTAMENT TYPES

The former dispensation was one of types and symbols.

Adam, Abel, Melchizedek, Isaac, Moses, David, Solomon, Noah's ark, Jacob's ladder, the tabernacle, the temple, the veils of both, the brazen altar, golden altar, golden lampstand, brazen laver, rock of Horeb, cities of refuge, the tree of life—all these in some sense were types of Christ, and are so treated in the Scriptures.

The high priest of the Jews, in the performance of every function appertaining to his sacerdotal office, was a type of Christ our High Priest—especially and

pre-eminently so when on the great annual day of atonement he offered two expiatory sin offerings, one for himself and one for the people, and entered twice into the holy of holies, once for himself and once for the people and sprinkled the blood of the sacrifice seven times upon the mercy seat and seven times before it.

Every antediluvian, patriarchal and Jewish sacrifice was a type of Christ. Like finger posts along the dusty highway of time, they pointed the faith of the worshipper to a sacrificial Saviour. The faith of heaven's true worshippers in the old dispensations, propped upon a thousand altars, glimmering in the blood of a thousand sacrifices, stretched down to Christ and the great central altar of the Cross, to which the faith of mankind before and since gravitated and gravitates. But these imposing rites, these splendid symbols, these sublime services were to come to an end. Christ was born at Bethlehem, born to go to the Cross. Jesus, the great Antitype, took all these types with Him to His Cross and nailed them there. They died with Him and were buried with Him: and when He arose a living conqueror, He left them to moulder in the damp vault of His tomb for ever. When the Saviour cried "It is finished," the vast religious system of the Old Testament, colossal in structure, hoary in antiquity, came down with a crash, destroying its own temple. Its blood-stained altars drifted far out into oblivion and its priestly vestments now hang in tattered shreds upon the ruins of history.

## II. HE WAS A SAVIOUR FORETOLD IN THE PROMISSORY AND PROPHETIC DISPENSATION OF THE OLD TESTAMENT

Long before the coming of Christ the Scriptures had foretold His origin and relationships, the circumstances and events of His birth, life, death, resurrection, ascension and intercession. Jesus Christ, the carpenter of Galilee, filled the description to the letter, proving Himself to be the archetype of the prophetic portraiture. Moses, David, and the pro-

phets in their turn tell their story. Isaiah, the prince of prophets, whose book is a linguistic, poetic and evangelical masterpiece is more graphic and happy in his descriptions of the character and mission of the Saviour than any of the sacred writers. Hear him: "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." "A child is born"—showing His relation to humanity; "A son is given"—showing His relation to divinity. Let us remember, when we think of that stable, that manger and that little bundle of flesh and blood born and laid there, that Baby is The mighty God, that Child of time is The everlasting Father, or the Father of eternity.

Jesus Christ is God the Son; how God became man and was born at Bethlehem I do not know, if I did I would be as God. I simply know that God has revealed to us that He came into the world as Jesus of Nazareth, who was born at Bethchem. The Baby of Bethlehem is the great Creator of the universe, the great, mighty and infinite God. The Child of Mary is the Father of eternity. What do we mean by eternity? Do we understand time? We pretend to and indeed we measure it in many aspects. But what of eternity? Do we understand it? Can eternity be defined? Beginningless and endless it cannot be measured, no addition can increase it, no subtraction can diminish it. Its past cannot be increased or its future diminished. It has no past, it has no future, it has no ends, it has no middle. It is a tremendous unity. It is something that always was—is—and always will be. It began when God began, it will end when God ends; but God had no beginning and will have no ending. Eternity is a day without a morning, a day without an evening, an eternal noon. Eternity—the idea deepens, widens and towers, till the human mind, confounded and crushed, shrinks into infinite littleness, and frightened, flies into its temple, closes all doors and tries to hide its little self for ever. And Jesus of Bethlehem is the Father of eternity. Mystery of mysteries, wonder of wonders! I do not understand "how" but I know "Him" and I know He is love. I stand with the shepherds, worship and adore and say within my heart:

"How good is the God we adore,  
Our faithful, unchangeable Friend:

Whose love is as great as His power,  
And knows neither measure nor end."

With the finishing of sacrificial redemption all the promises and prophecies of the Old Testament which had references to the nature and incarnation of Christ, to the history of His life and death were fulfilled. They lost their superior importance by losing their prospective significance, and they sank to the level of historical records, remarkable only because being prophetic they were records in advance of fulfilled fact.

### III. HE WAS A SAVIOUR WHO WAS TO SAVE PEOPLE FROM THEIR SINS

Anointed of God, Jesus went about, preaching the Gospel to the poor, setting men at liberty, opening the eyes of the blind and healing the broken in heart. He went about doing good, healing all who were oppressed of the devil. And then He went to Calvary, bearing the sins of the whole world. For this end was He born. Christ was born into this world that as a man, with a human body and a human soul, He might go to the Cross. At Calvary there was piled upon His head and heart the aggregated sins of earth's unnumbered millions, dead, living and unborn. There He was to suffer in man's stead for all of them, till justice, insulted and outraged by the human crimes of centuries declared itself satisfied. There He was to suffer and be exposed, unaided and unfriended, to the kindled vengeance of an exasperated law.

When you think of that Baby this Christmaside remember that it was ordained of God that He should grow into manhood to be despised and rejected of man, to become a Man of sorrows and acquainted with grief. He was grown into manhood to be crowned with thorns, to be spat upon, to be mocked and scourged. Those tiny hands and feet were to be nailed to a cross of wood, upon which He was to bear away the sin of the world.

Millions of worlds may float today in space, many of them  
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# OUR MISSIONARIES

*A FIRESIDE CHAT . . . by Prayer Partner*

**I**T was late afternoon on Christmas Day. Outside the big bay windows of the manse the snowflakes silently floated down, covering the garden, so long stripped bare of flower and leaf, with a soft white mantle. Within, the dancing firelight played upon the faces of the little company gathered around a blaz-

ing log fire, casting long shadows into the deep recesses of the room. The only other illumination came from the golden gleam of the Christmas candles which peeped from a bowl of holly and ivy placed on a low table and from the twinkling lights on the small Christmas tree over by the window.

Curled up on the rug before the fire was Ruth, the youngest member of the family, who every few minutes lazily roused herself to turn the chestnuts sizzling on the hearth. Close by on a low stool sat her older sister who, with elbows on knees and chin in hands, was pensively gazing into the fire. John Service, minister of the local Elim church, stirred and yawned as he brought himself out of his afternoon doze. Leaning forward he playfully chucked Dorothy under her chin and said, "A penny for your thoughts my dear." Dorothy looked up, "I was just thinking about Brenda Hurrell, daddy." "Why Brenda?" butted in Paul, eldest child and son of the family, who with long legs outstretched comfortably lounged back in a corner of the settee.

"Well, you know, she arrived home on furlough just a few days ago and I was thinking what a wonderful time she and her family must be having together." Mrs. Service, who, when the conversation started, had laid her book on her knees and prepared to listen, said: "It's strange, Dorothy, that you should have been thinking of Brenda, for she has been in my thoughts too. Perhaps it's because

she comes from the church where I spent my girlhood. I knew her mother many years ago and can just imagine how happy she must be feeling today. I guess her heart is filled with gratitude to God for calling her daughter into His service, and that Brenda was so willing to go, even though it meant such a big sacrifice for them both."

"You have several young people on the station where Brenda worked in Southern Rhodesia, haven't you, pastor?" joined in a little white-haired old lady who was snugly packed up with cushions and a rug in the big armchair. She was Miss Brown, a member of the church, who lived alone, and had come to spend Christmas Day with the Service family.

"Yes, we have," replied Mr. Service, "the finest band of young folk one could wish to find on any mission station."

"Who are they, pa?" interestedly inquired Paul. "I'm afraid I'm out of touch with just who is there now, so often new ones seem to go out." Mr. Service settled comfortably back in his chair with a pleased expression on his face. He loved to talk about the missionaries, for he was a member of the Missionary Council and the subject was near to his heart.

"We have two stations in Southern Rhodesia," he said, "one at Inyanga North and one at Penhalonga. Brenda, who as you know is a teacher and a very capable one too, works at Inyanga North, where there is a personnel of seven. The senior missionaries there are Doctor and Mrs. Brien. Both of them—Mrs. Brien is also a doctor—work untiringly in the service of the Master. On the station there are several buildings, a hospital, church, school and houses for the missionaries. Much of the building was done by Dr. Brien himself. Both of them are kept busy the whole day through, there is so much to be done: supervising, ministering to the sick which often entails quite serious operations, preaching, visiting, as well as practical work on the part of Dr. Brien. They are certainly an example to our younger missionaries. By the way, they recently celebrated their silver wedding and had a very happy little party with the others on the station. Now, let

me see, we also have working there Margaret Gwynne, a fine young schoolteacher from Swansea."

"Oh yes," broke in Mrs. Service, "she sends home such interesting reports, doesn't she. I love the way she writes, she gives one a real insight into the work."

"Yes, she does," continued Mr. Service. "Then there is Miss Loosemore, she is a qualified nurse from Southampton."

"I remember her," said Miss Brown, "she was home last year on furlough, wasn't she? She seemed to have the knack of making everybody love her."

"That's right, and I believe she exercises the same influence over the natives; she works very hard in the hospital. And, of course, we mustn't forget Miss Garbutt and Miss Picken. They were originally missionaries in the Congo, but had to leave hurriedly when the trouble broke out. Dr. Brien very kindly made room for them on his station. They are doing very well too and have been a most valuable addition. Miss Garbutt with her skilled nursing and Miss Picken with her teaching ability. Miss Garbutt is from Leeds and the church there supports her, and Miss Picken is from Southend. Miss Picken keeps me well posted with news too. Then, on the station at Penhalonga we have five workers all told. Of course. Pastor and Mrs. Nicolson are home on furlough just now."

"Goody. two more home for Christmas," butted in Ruth, who was listening to the conversation while she peeled the chestnuts and popped them hot into Paul's ever-open mouth.

"I went to hear them and see their film," said Mrs. Service; "you remember daddy how thrilled I was, and so was everyone else."

"Yes," replied Mr. Service, "they do a good work: Mrs. Nicolson is an excellent nurse and Pastor Nicolson, apart from inspecting our schools, turns his hand to any task that has to be done from building to preaching. At the moment Joan Caudell from Bournemouth is taking his place."

"What, making bricks and building?" said Paul, with his mouth full of chestnuts.

"Not quite that," laughed Mr. Service, "but she is school inspecting, preaching and so on. She is a very qualified young lady you know. She is doing very well too in spite of the handicap of not yet knowing the language."

"It's her first Christmas away from home too, isn't

it," said Dorothy. "I'm sure she must be feeling it, but she would never show it, for she dedicated her life to the mission field years before she went there."

"She writes home saying that she loves the work," said Mr. Service, "and apart from her school duties goes off preaching at every opportunity, and so does Peter."

"Who's Peter?" asked Paul.

"You should know," teased Ruth; "who ever heard of a Paul who didn't know who Peter was?"

"Little girls should be seen and not heard," retorted Paul, much to Ruth's chagrin, who considered herself quite grown up now that she was ten.

"That's the last chestnut I'll peel for you," she bantered back.

"Now now, children," broke in Mrs. Service. "Daddy, what were you saying?"

"Actually, I was about to remind Paul who Peter is; he is quite a young fellow from the Swansea church, son, a schoolteacher, who when he first got out there wrote and told me that as he taught his boys their three Rs God showed him he had more to do than that, so he got right down to reaching their hearts with the Gospel. It hasn't been an easy job, but he has kept this vision before him. He's had his disappointments and his encouragements, and he has already had the joy of seeing some of them saved." "And don't forget," said Dorothy, "he prepared that splendid chart for reading the whole Bible through in one year. I use it myself for my daily reading."

"Yes, that was certainly a splendid achievement," replied her father, "but to go on with what I was saying, there is one other missionary on that station, a senior worker, Miss Ruby Simms from Hove. She has served us faithfully and most efficiently for many years; first in the Transvaal and now in Rhodesia, where she has the important task of overseeing all the equipment for the schools as well as her other duties."

"So that's twelve missionaries in Southern Rhodesia," said Miss Brown. "I think that's wonderful."





“How many more missionaries have you got on the continent of Africa, pa?” asked Paul.

“Daddy, let’s hear something about those in another country first,” suggested Ruth, “and then go back to Africa.”

“Suits me,” said Paul.

“Right then, we’ll think about our friends in India next, shall we,” replied Mr. Service.

“There we have ten missionaries all told, and we mustn’t forget Mrs. Mason, the mother of Mrs. Stockdale. She joined her daughter and little family some years ago and plays quite an important part in the work. By that I mean it pleases the Indians that the grandmother of the family is with the missionary and his wife. It seems right and proper in their eyes and they received her with open arms.”

“When are they coming home, daddy?” asked Dorothy.

“In a few months I hope, and Miss Llewellyn, our latest recruit for the mission field will be going out to India. She is a qualified nurse from South Wales and has been a student in the Bible College. But back to our friends the Stockdales. They too come from Leigh-on-Sea you know, and are related to Brenda. Of course missionary work in India is very different from that in other countries, and our workers spend a great deal of time in the bazaars which are held at certain periods and to which the people flock in their thousands. Our missionaries then give out thousands of tracts in the people’s own language and sell dozens of Bibles and New Testaments. They hold open-air meetings too, and do everything in their power to reach these multitudes with the Gospel.

“Then they have their regular meetings and also do a tremendous amount of village work, visiting the people in their homes, showing Gospel films and holding open-air meetings. Apart from all this Pastor Stockdale has the additional work of being field chairman with all its added responsibility. Pastor Newey joined him back in the summer you will remember. He was a former keen young minister here in Birmingham, but he had a great burden for India and has gone out there to do what he can to bring some of these people to know Christ. He has made a very good start too. Pastor and Mrs. Lewis, who were home with us this year, have opened up a new work at a place called Rihand. There is a greatly increased population there, for a huge dam is being built, and industrial expansion of every description

is going on. Pastor Lewis has a great vision and burden for this area and is grasping every opportunity for spreading the Gospel there. They have a young daughter, who is in boarding school. Her mummy and daddy miss her very much like Pastor and Mrs. Bull do Heather, but it’s just one of those sacrifices missionaries are forced to make. It’s very hard on them but they bear it gladly for Christ’s sake.”

Mr. Service paused and gently ruffled Dorothy’s hair as she sat on the stool at his feet. He wondered if one day he would have to part with one of his.

“Well, to carry on,” he said, “we also have four senior lady missionaries in India: Miss Wrigglesworth, who returned after furlough last year, works with Miss Jarvis at Dudhi—they are both qualified nurses and do a wonderful work among the sick. It’s hard work and they are kept at it all the time with people seeking their help, but they never turn anyone away. On top of this they have their village work and meetings. The same goes for our other two lady workers, Miss Coralie Paint and Miss Beardwell, who are at Dehri-on-Sone. They, too, are qualified nurses, so you can guess how they are kept on the go. Their latest project is the building of a little church; it’s going up slow but sure, but they badly need financial help. And then, of course, we mustn’t forget Miss Marion Paint. Although we have lent her to another society—you see she had a great burden to work among the children—she is still our Elim missionary, and it was lovely to have her home last year and to hear about her work. So that’s all for our faithful band of workers in India, and now Ruth, my dear, may we go back to Africa?”

“Of course, daddy, and I vote we start with South Africa this time.”

“Right you are then, and that means we think about our missionaries in the Transvaal. We have several there, first, Pastor and Mrs. Hubert Phillips, pioneer workers at Nelspruit. Not only do they do a tremendous amount of work among the natives, but Mr. Phillips is also busily engaged at the printing press. There, thousands of tracts, booklets, etc., are printed in the various African dialects and are widely distributed among the people. Only eternity will reveal how much these silent little messengers have wrought in bringing those dear souls from darkness to light. Then we have Pastor and Mrs. Francis faithfully labouring in Pretoria, from

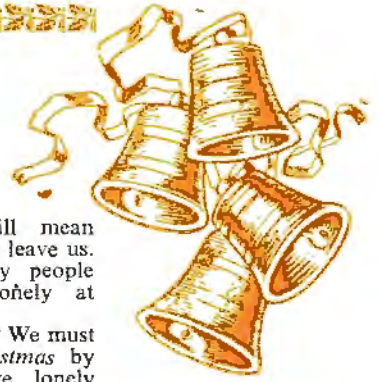
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# Women's Page

By Gladys Gorton

## THE CHRISTMAS CHRIST OR THE CHRIST OF CHRISTMAS

A Christmas dialogue



MRS. EVERY, president of the Women's Evangelical Federal Council, has arranged by telephone to meet her sister-in-law Mrs. Gainsbury, a minister's wife, to do some Christmas shopping before going to a committee meeting to discuss when and where the next united women's rally should be. Their shopping expedition ended, they relax during lunch in a well-patronised, inviting restaurant.

MRS. EVERY (sipping her coffee): "We've done fairly well this morning. I always breathe a big sigh of relief once this job's over. Of course, I scheme and plan for weeks with my family until I really know what they want for Christmas, but it isn't always easy to decide for one's friends and relations, is it?"

MRS. GAINSBURY: "It certainly isn't. This year I've been a bit hard pressed to know what to give. I thought of the electronic brain in America and wished it could solve my problem for me. You know, somewhere over there they have invented this electronic brain which records for you what your family and friends want for Christmas."

MRS. EVERY (nodding her head): "I know, I read about it, but it's a lazy way. Besides, it takes away the personal touch, the thought and consideration which is behind any gift—or should be."

MRS. GAINSBURY: "Giving to others with thought, consideration, kindness and love is the essence of the Christmas season. Look how Christmas is commercialised. It is merely a material transaction. I couldn't help thinking this morning as we toured the shops that Christ to the world is only a myth, a legend—the *Christmas Christ*. Even Father Christmas has a greater place in the hearts of the children than Jesus! Why! There's Mrs. Havital, a neighbour of mine, coming towards our table."

They both smile toward Mrs. Havital, who bears down upon them with pompous air.

MRS. HAVITAL: "How nice to meet you; been shopping?" (They chorus "Yes" and pick up one or two parcels for Mrs. Havital to see.) "Bill, the girls and I are going to Bournemouth for Christmas. We'll stay at the Regent Palace. The girls are excited and the three of us have bought the most exquisite evening dresses. It's much nicer in a hotel, saves all the work and cooking. Not for me this Christmas, thank you. 'Bye now, mustn't keep Bill waiting. Ting-a-ling."

Mrs. Every and Mrs. Gainsbury give each other a knowing look. "The Christmas Christ," they say as they collect their bags and rise to leave.

Later. In the committee room a number of women gather. There is a murmur of conversation in the moments before the meeting is due to begin. They are discussing Christmas.

MRS. EVERY (to a school teacher): "Are you going away for Christmas, Ella?"

ELLA (happily): "Yes, fortunately for me I have my parents still and it is the one time of the year when all the family gather. I often

wonder what it will mean when my dear parents leave us. There must be many people who are terribly lonely at Christmas."

MRS. GAINSBURY: "We must put Christ into Christmas by helping all who are lonely and in need. He whose birthday we celebrate on December 25th left His home for our sakes. His was a lovely home, but He left it for Bethlehem, for Nazareth, for Calvary. At home He was the centre of glory, the subject of angels' perpetual praising, but here He is despised and rejected. From heaven He came to save helpless sinners; to take them to that home 'somewhere beyond the blue.'"

MRS. QUICK: "That's a beautiful thought, Mrs. Gainsbury. How meaningless 'peace on earth, good will to mankind' seems to people. Bingo and bombs overshadow this Christmas. In this crazy world what a grand thing it is to know the *Christ of Christmas*, to be ready for the second coming of Jesus Christ."

MRS. BOUNTY: "It would be wonderful if we could set the joybells ringing in human hearts everywhere, as they rang in the hearts of the shepherds that night as they listened to the proclamation of the angels."

Mrs. Every rises from her seat behind the table and presses the bell for silence.

"To the materially minded Christmas so often brings thoughts of 'gifts' and not *the Gift and Giver*; of *trees* and candles, not of *the tree and crown of thorns*. The poor old world, staggering beneath its awful load of sin and suffering, needs above all else the *Christ of Christmas*. Before I open the meeting in prayer may I read part of a poem which I have written in my notebook?"

God gave His Son—and we must give Him too;  
Though carols sound from every crowded store,  
Though chimes ring out along the avenue  
And every heart seems lighter, there is more:  
This is not Christmas that we hear and feel,  
This sudden glow that comes to everyone—  
The season can be only vital, real,  
Because God loved—and gave His only Son.

God loved—and we must love the troubled throng,  
Look deep within their hearts and see their need  
Of something more than atmosphere, than song;  
Of something larger, even than a creed.  
This is the task that Christians have to do;  
God gave His Son—and we must give Him too.

"Shall we pray? Dear Father God, we thank Thee for giving Thy Son for our salvation. During the Christmas time help us to give Him to a perplexed, suffering, sorrowing world. At this time help us to give ourselves afresh to Thee. We are conscious of failure and are nauseated by the fact of one defeat after another. Revive us again. To Thee we would give all that we are and have, and all that we are capable of becoming, for Thou alone art worthy, in Jesus' name. Amen."





# The Prince of Peace

## A CHRISTMAS MEDITATION

by

*W. G. Hathaway, D.D., F.R.G.S.*

**W**HEN God commenced His major operation for the subjugation of the human race He began not with the raising of a mighty army, He began with the birth of a Babe. In His due time, in Bethlehem of Judæa, and in accordance with all the predictions of the prophets, a Child was born, a Son was given: born of royal line as promised to David, but born to wear a crown of thorns on His kingly brow before He could wear the royal diadem; born to be a King, but first of all to be the bleeding sacrifice upon a Roman gallows; born to die for every citizen of His kingdom, to purchase by His own blood the redemption of every one of His own.

But the individual emancipation of all who believe on Him and who see and acknowledge His lordship over their lives is only a part of that transformation this Babe was destined to usher in, for the ultimate of that Divine programme is clearly seen in the prophetic scriptures and particularly in the words of the prophet Isaiah, who wrote:

“His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever” (Isaiah 9:6, 7).

To look at the world today with its stockpiles of atomic weapons, with its fifty-megaton blasts, its cold war tensions between East and West, its fear of what may suddenly break upon us, is to see a world in the grip of terror and far removed from God's planned ultimate. It makes

one wonder what underlying insanity has taken possession of this modern world, what strange mental malady has overtaken us, when scientists state frankly that within ten years all that will be left of this bedevilled planet will be an incinerated relic. Others adopt the role of the preachers and say that unless some moral force holds us in check our civilisation is doomed.

### WHAT DOES THE FUTURE HOLD?

Will the United Nations Organisation or its successor which, phoenix-like, may rise from its ashes be able finally to outlaw war? Or will East or West gain dominance so that the world will be at peace—in a police state? Must we like the proverbial ostrich bury our heads in the sand and hope for the best? Is this Prince of Peace proclamation of Isaiah a fanciful fairy tale, remote from the reality of our world today? Is it an unattainable ultimate because of the failure of man to comply with God's commands?

Once before, in a situation almost as black, when Israel was a subject people under the dominion of its Roman overlords, when military might and subject servitude had rendered the rise again of Israel virtually impossible, with all the world under the feet of an all-conquering master race, and when for 500 years no major prophetic voice had been heard in the land, when seemingly even God cared not—then it happened.

In the darkness of the night the heavens burst forth with song. Shepherds wonderingly heard the message of the angel proclamation:

“Unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:11).

Out of the gloom of the night burst a heavenly light. Out of the hopelessness of the morn a Child was born. Out of the triumphant heaven a Son was given. It was God's answer ! God had spoken from heaven! He had sent forth His Son!

In such a time as this when men's hearts are failing for fear, this same Son will come again: not to be the bleeding sacrifice and to wear the crown of thorns which cruel hands made for Him. He will come to wear His kingly crown. His advent will come in

### **AN IMPACT SO STUPENDOUS,**

so staggering, so irresistible, that the whole world will be shaken to its foundations.

The Scriptures give us some idea of the impact of that event upon an unsuspecting world asleep in its complete unawareness of what is about to happen. It will come as a stone striking the feet of a gigantic metallic image of a man and breaking it to pieces, the stone becoming a mountain that fills the world. It will come in an impact that will send

“ the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man ”

to the underground shelters, to the fall-out hide-aways, to the potholes of the mountains and to the caves of the coasts, in an endeavour to hide from the wrath of the Lamb (Revelation 6:15, 16).

This event will come as a tremendous “ take-over bid ” when He comes to repossess His own world. It will come with the enthronement of the King in His kingly city, whose arrival from the skies bursts upon an unprepared world like 10,000 tornados, whose attendant courtiers will be myriads of angelic beings, whose *parousia* will be secretly communicated to many thousands of His followers who wait His arrival and who at His coming will suddenly, mysteriously, ascend to meet Him as He descends to bring into subjection this delinquent dominion.

While all eyes are on the skies to watch the development of the various space projects, God will burst in upon the world with His space project, not to put a man into space but to bring His Man—His Son—out from space into earth's atmosphere from whence He will descend to the very spot from which He ascended on that

memorable day so long ago, the Mount of Olives.

Then will He become the Prince of Peace to all the world as now He is to all who truly believe on Him, whose alienation from God has been transformed by His sovereign grace and to whom the peace of God which passes human understanding has been made known through His redeeming love.

### **HIS PEACE WILL INCREASE**

throughout the whole world as He sits upon the throne of David in the city of Jerusalem. Swords will be beaten into ploughshares, spears into pruning hooks and tanks into tractors when He reigns. Then

“ Nation shall not lift up sword against nation, neither shall they learn war any more ” (Isaiah 2:4).

When the six millenniums of man's day have run their course they will give place to the seventh, God's day. Then, and only then, will the Temple of Peace be erected on earth's green fields, on a foundation laid in His blood by the pierced hands of Him whose crowning name is Prince of Peace. Then He who wore the crown of thorns will wear the royal diadem and on His head be many crowns, symbolic of His universal dominion. Then shall every knee bow to Him; every tongue confess His name; and the world which came into being at His command will be reborn as men and women are now reborn by His Holy Spirit.

Then shall we say of the Babe of Bethlehem, now crowned as King of kings and Lord of lords—the Prince of Peace:

“ Of the increase of His government and peace there shall be no end.”



Herman



## OUR MISSIONARIES (continued)

which place Mr. Francis, with his evangelists, untiringly and undaunted fans out into widespread areas preaching in factories, kraals, compounds and villages for miles around. At Pilgrims Rest dear Mrs. Christie, who has been a missionary for many years, still, in spite of her advancing age, lives only to minister the Gospel to the natives whom she loves with all her heart. Someone who visited her a few years ago told me that where she was then living she had created a little bit of England with her 'old world garden' around her tiny home. Her daughter, Mrs. Haws, who with her husband and family lives at Lydenburgh, which is not too far away from Pilgrims Rest, keeps her eye on the work in that area and does a great deal of hospital visitation. God has blessed her efforts and many have been saved through her ministry in these places. Miss Freda Grossen carries on the work alone at Tzaneen. She is only a little person as you know, but she has a great heart and vision, and is ready to tackle any task for God. She has even done a good deal of work in translating the Scriptures, and God is greatly blessing her. I hope I am not wearying any of you."

"No, no, carry on," everybody simultaneously chorused.

"Well then, as you all seem to be really interested I'll be pleased to carry on. Now, let me see, where was I up to. Oh yes, I know, it was Tzaneen, and from there we go on to Phalaborwa, where we have Pastor and Mrs. Norton and their three little sons. I believe these dear ones went out from the East Ham church. They haven't been at Phalaborwa so long, but God is using them. Even their little boys play a part, for the natives adore them and they are a real link between pastor and people." Mr. Service paused to throw another log on the fire and Paul uncurled himself from his chair, reached over for the chocolates and passed them round.

"I think I'll have an orange," said Mr. Service, "my throat is dry from talking so much."

"Pop out and put the kettle on Dorothy dear," said her mother, "I'm sure Miss Brown would like a nice cup of tea."

"That would be lovely, Mrs. Service," replied Miss Brown, "but really there's no hurry for me; I'm so enjoying all that pastor is telling us about our missionaries that I feel it would be a pity to interrupt him."

"All right, Miss Brown, I'll carry on for another spell if you like and by that time I'll be ready for a cup too."

Everybody settled back to hear some more.

"I think I've mentioned everybody in the Transvaal," proceeded Mr. Service, "so what about our jumping over to the Far East? There we have Miss Vera McGillivray, our only representative in Hong Kong, and Pastor and Mrs. McGillivray, our only missionaries in Formosa. Of course, you know they are brother and sister, by that I mean Vera and Ken."

"I was thinking you were a bit mixed up pa," joked Paul. Mr. Service ignored this remark and carried on talking while Ruth threw a nutshell at her brother. Miss McGillivray has had a good deal of trouble since she returned from furlough not many months ago. Lots of difficulties had mounted up for her in her absence. However, God undertook and things are ironing themselves out, but it's been uphill work for her."

"She is another intrepid little woman, isn't she pastor?" said Miss Brown, "Didn't she supervise the building of a church there all on her own?"

"Yes, she did, and in the face of tremendous difficulties all the way along. Nevertheless, she persevered and has a fine little building there. She does a great deal of work among the refugee children as well, and teaches in the high school too. Missionary work is in her and her brother's blood though, for their parents were missionaries in China for many years."

"I've met their dear mother," said Miss Brown, "I think she must be proud of her two children."

"And well she may be," replied Mr. Service; "they are two splendid missionaries, and she herself is a wonderful old lady. Mr. McGillivray works very hard and so does his wife. They have more than one church you know and also a bookroom. Then Mrs. Mac, does a lot of work among the women, and visiting, and her hubby has the additional job of being chaplain to the American military personnel stationed on the island. Not only this, but he has a great burden for the young folk and does an amazing amount of work among them."

"It strikes me your missionaries aren't afraid of work, pa," broke in Paul.

"Indeed they are not, Paul, it's terrific what they all get through in one day. Take the Johnstons for

instance in Kenya. Mr. Johnston is an honorary missionary. He holds down a government post and on top of that spends every spare moment he has doing missionary work. His wife too works very hard among the women and children."

"Haven't they just been home for a short furlough?" piped in Ruth.

"Yes, they have" answered Dorothy. "I thought it such a pity, daddy, that they had to go back before Christmas."

"Well, that is so," said her father, "but I don't think they would feel too badly about that, for they were home for two very special occasions, their silver wedding celebrations and their son's engagement."

"Doesn't Miss Topping work in Kenya, too?" asked Miss Brown.

"Yes, she does, and she is an honorary missionary as well. She works in a government hospital and seeks every opportunity to preach the Gospel to her patients."

"What about Pastor and Mrs. MacInnes in British Guiana, pa?" asked Paul. "When are they coming home?"

"Well, unhappily Mr. MacInnes isn't able to find anyone to take his place while they come home, but he doesn't sit around and mope. He has recently had a tremendous job on, extending and renovating his church buildings, and actually he has put his own savings into the building fund. Both he and his wife work hard and I trust we shall soon have them and their children home with us once again. Now there is only one other country to mention where we have missionaries and that is Tanganyika—this takes us back again to East Africa. There we have eight workers. Pastor Bull is field chairman, so he carries a great deal of responsibility apart from the arduous duties of his own missionary work at Msolwa. He has a great helper in his wife, too."

"Oh yes," broke in Miss Brown, "I do so enjoy reading the articles she writes for the EVANGEL. She is so versatile it seems she can put her hand to anything, from killing snakes to delivering babies and performing minor operations. There is a real revival going on there too, isn't there?"

"Yes, that's right. Long before they got to Msolwa God laid that place upon their hearts and this outbreak of blessing seems to be the result of their obeying God's leading. Pastor and Mrs. Mervyn

Thomas are there with them now, so they too are participating in this little revival. They are two fine young people from Wales. Both are keen workers: Mrs. Thomas is a qualified nurse, and when the natives know this there isn't much rest for the missionary's wife. Then she has her little girl to care for too. And now for our last four missionaries, but by no means the least: They are Pastor and Mrs. Gull and Pastor and Mrs. Renshaw. They are at Kikilo. The two husbands have been very busy lately converting the Land-Rover into a trailer, with sleeping accommodation, so that they can travel long distances into as yet untouched territory, and with the aid of films—they have equipment for this—preach the Gospel. Their wives remain on the station and carry on with the work there. Mrs. Gull runs a clinic from which she ministers to all and sundry and works a great deal among the women. She also has her little family of three to care for. Mrs. Renshaw is a schoolteacher, so you can imagine how busy she is kept, apart from looking after her own two little children. They had a scare not long ago when the little ones wandered off into the bush, but thank God they were found before they came to any harm. You know, I think it is sometimes overlooked by us folk at home how hard the wives of missionaries work. It is an understood thing that they are co-workers with their husbands. Theirs is not just the task of caring for the children and home; no, they have much more to do: nursing, teaching, preaching, and Mrs. Gull and Mrs. Renshaw do all this. Well, I think it's about time I finished talking, but I must say it's done me good thinking about our missionaries in this manner, especially on this day of all days."

"I, too, pastor, have loved every moment of it," commented Miss Brown. "and wish we could go on, but it's not fair of us letting you tax your voice so long."

"Well, actually I've nearly finished, but we mustn't forget Miss Grimwade who is another of our missionaries from the Essex churches. She was home on furlough when the Congo trouble flared up and hasn't been able to return. At the moment she is nursing in this country, but I know she longs for the day when she will once more be able to carry the Gospel to those in far-off lands."

"You know pastor, I do think the size of our

*(Continued on page 825)*





# BORN OF A VIRGIN

By Walter R. Martin

**I**N any study of the person, nature and work of the Lord Jesus Christ, His incarnation must be carefully considered. However, one thing often overlooked in such a study is His virgin birth. Since much controversy has raged over this doctrine, let us look at what the Scriptures say and see what the virgin birth means to Christians today. If the Bible really teaches the virgin birth as an historical event, and if it can be shown that both the Jews and our Lord recognised its importance, then the virgin birth must be regarded as an integral part of Christian belief.

The doctrine of the virgin birth of Christ is indissolubly joined with Old Testament prophecy. The words of Isaiah bear eloquent testimony to a mysterious double event:

“Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings” (Isaiah 7:14-16).

Here we have a startling indication of *local* and *universal* prophecy. The Holy Spirit deliberately avoided choosing the Hebrew word *bethula* (a term for unqualified virginity) and chose instead the Hebrew word *almah* because the prophecy would have been meaningless to King Ahaz to whom it was addressed unless it had a local fulfilment.

On the universal or futuristic side, the prophecy refers to the incarnation of the Lord Jesus Christ, a fact substantiated by Matthew's reference to it: “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Matthew 1:23).

Matthew, quoting the Septuagint translation commonly used in the time of Christ, uses the unqualified term for virgin (*parthenos*). Since *parthenos* is the Greek equivalent of the Hebrew *bethula* for absolute virginity, it establishes that Mary was an undefiled maiden.

Isaiah further tells us that the child would be a Divine child: “His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” The child would reign for ever, and the zeal of God Himself would bring this to pass (Isaiah 9:6, 7).

Micah reveals that this child would be born in Bethlehem, the city of David, in keeping with Isaiah's prophecy that He would be the Son of David (Micah 5:2; cf. Isaiah 9:7).

Furthermore, this babe of Bethlehem's manger would become the Christ of Calvary's cross, the Messiah who would be “cut off” for the sins of the “whole world” (Isaiah 53, Daniel 9:26, 1 John 2:2).

At length this same child would rise again to life and come in the power of Almighty God with His holy angels to sift the sons of men with eternal judgment (Zechariah 12:10, cf. Revelation 1:7-9). All these prophecies were fulfilled to the letter by Jesus of Nazareth and only remain to be consummated at His triumphant return as judge of the world (1 Thessalonians 4:13-17, cf. Hebrews 9:28).

## GOSPELS AGREE

Both Matthew and Luke declare the human fulfilment of God's plan, as the Christ child was conceived in Mary (Matthew 1:18-25, Luke 1:30-38). Our Lord was conceived in the virgin's womb by a direct act of the Holy Spirit, wholly apart from human agency. The record speaks eloquently:

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, *she was found with child of the Holy Ghost*. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: *for that which is conceived in her is of the Holy Ghost*. And she shall bring forth a son, and thou shalt call his name *Jesus*: for He shall save His people from their sins. Now all this

was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:18-23).

Two very clear facts emerge: (1) Mary's conception was "before they came together," and (2) Joseph, reacting precisely as a man would be expected to react under similar circumstances, was only dissuaded from "putting her away privately" by Divine intervention or the announcement that it (the virgin birth) was to be a fulfilment of inspired prophecy.

Added to this record is the strong internal evidence of an interesting discourse between Christ and His Jewish antagonists. In the heat of argument the Jews vilely accused Christ of being an illegitimate child. This accusation would have been meaningless unless the *fact* of the virgin birth or at least its claim were known to them and to our Lord. This conversation, in part, follows:

"I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father: and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. . . . Then said they to Him, *We be not born of fornication; we have one Father, even God.* Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me (John 8:37-39, 41, 42).

### BLISTERING DENUNCIATION

Here the Jews sarcastically accused Christ of being a bastard child. The context also bears this out, for the following verses contain one of the most blistering denunciations of His Pharisaical critics contained in Scripture.

In these passages Christ established the fact that God was His Father, *not* Joseph, and Satan, not God, the spiritual father of His antagonists. In addition, He specifically established the explicit fact that He was *not* "born of fornication" but was of unique Divine paternity.

Clearly, the virgin birth, according to Scripture, was the instrument utilised by God to bring about the incarnation. The biological fact of the virgin

birth in itself should never constitute a barrier to faith and acceptance, for God created the first man without benefit of any human parents. If we believe this, why should we question the creation of a child through the instrumentality of just one human being?

In reality, those who deny the virgin birth are denying the authority of the evangelists on rationalistic grounds. While human reason is certainly important, Scripture indicates that in the Fall every area of man's physical, mental and spiritual capacities was impaired. So reason, though useful, is by no means a safe criterion for determining the validity of Divine revelation. The angel's reference to Isaiah 7 places a Divine *imprimatur* upon both the Old Testament prophecy and its New Testament fulfilment. It is therefore difficult to read Matthew, Luke and especially John 8 without concluding that the incarnation is indissolubly linked with the virgin birth.

If we accept the God who could form the universe, open the Red Sea, deliver Elijah on Carmel and Daniel from the lion's den, then we should be able to accept the virgin birth. If we believe that Adam, the first of the human family, was created without benefit of parents, certainly the birth of the "last Adam" (1 Corinthians 15:45) should in comparison provide no obstacle to a mature faith.

Some critics would ask, "Could God have created Christ sinless apart from the virgin birth?" We know that with God all things are possible. But this is not the question. The question is, "What does the Divine record reveal to us regarding the instrument





of the incarnation?" Our Lord Himself affirmed His own sinlessness in unmistakable terms (John 8:46), but such sinlessness Scripture links with His virgin birth by Divine decree.

Those who would deny the virgin birth would do well to recall our Lord's intense displeasure at being called illegitimate (John 8:41-47). And if Joseph or any other mortal were his father, then according to Scripture the charge would have been true (Matthew 1:18). Matthew and Luke, though, rule out any such concept. Those who retain a so-called "rational view of Scripture" by challenging the integrity of the Gospel narratives of the virgin birth are questioning the integrity of God Himself. Paradoxically, although they may maintain that God inspired the gospels, they refuse to accept what the record so plainly states.

### INSEPARABLY JOINED

The positive teaching of Scripture, however, is clear. Through the lineage of David and in David's city, in the womb of a virgin whom He had prepared according to the sovereign dictates of His own will, the eternal Word was made flesh (John 1:1, 14) and emerged in the world of men to be rejected by His own people and to purchase eternal redemption for those who would believe in Him. The meaning of the virgin birth of Christ is not so much the miraculous element of God intervening and suspending the laws of nature, but the fact that God chose to become man in Jesus Christ "who for us men and our salvation was incarnate of the Holy Ghost and born of the virgin Mary." The prophecies of the Old Testament, hoary with age, burn brightly once again in the manger of Bethlehem. The testimony of Peter at Pentecost wherein he designates the Son of God as "Thy holy child Jesus" (Acts 4:27) also flares out new meaning; God was manifest in the flesh.

The doctrines of the authority of the Scriptures and the virgin birth are inseparably joined. The Church has ever held that they are both true.

It is paradoxical indeed to affirm the cardinal doctrines of Scripture and deny Scripture itself. Such unbiblical speculations unsettle the faith of many and impugn the record that God has given of His Son (1 John 5:9). In a very real sense such a view indicts God for perjury (1 John 5:10).

In view of all these facts, the virgin birth is, first of all, a very important Biblical teaching. It is not to be treated lightly. It is to be believed by all who

accept the Scriptures as authoritative.

Secondly, it is a sin to disbelieve or to question this teaching, because it is closely related to the incarnation of our Lord Himself. On this issue, Dr. J. G. Machen wisely sums up our thinking.

"What then is our conclusion? Is belief in the virgin birth necessary to every man if he is to be a believer in the Lord Jesus Christ? The question is wrongly put when it is put in that way. Who can tell exactly how much knowledge of the facts about Christ is necessary if a man is to have saving faith? None but God can tell."

"Some knowledge is certainly required but how much is required we cannot say. 'Lord, I believe. Help thou my unbelief' was said by a man in the Gospel who was saved. Though today there are many men of little faith, many who are troubled by the voices that are heard on all sides . . . what right have we to say that full knowledge and full conviction are necessary before man can put his trust in the crucified and risen Lord? What right have we to say that no man can be saved before he has come to full conviction regarding the stupendous miracle narrated in the first chapters of Matthew and Luke? . . . One thing at least is clear. Even if the belief in the virgin birth is not necessary to every Christian, it is necessary to Christianity and it is necessary to the corporate witness of the Church. . . . Let it never be forgotten that the virgin birth is an integral part of the New Testament witness about Christ and that the witness is strongest when it is taken as it stands."

### "There is born . . . a Saviour" (continued)

probably larger and grander than this old earth. They may be strewn with diamonds, and robed with flowers that never fade, whose beauty and fragrance exceed our most gorgeous dreams. But if they have no Calvary to diadem their beauty, of all the worlds that God has made our world is king, and the highway which leads from it to heaven is more frequently trod by the angels. We have our Calvary—grand old Calvary!—heaven's sacrificial altar—the moral axis of the world, upon which the wheels of redemption move.

To go to Calvary He must first be born at Bethlehem. And so He came—the Saviour—your Saviour. If you have never taken Him into your life, take Him *now*. When He was born there was no room in the inn—make room in your heart for Him *now*.

# THIS CHANGING WORLD

*Clippings and Comments*  
by **W. G. Hathaway**

## **The torch of Israel**

The Bible has, in fact, served as the binding force between Jews everywhere. For the religious Jew the Bible constitutes the immutable record of the Divine Word which inspired the prophets of Judaism to utter their majestic message. For the Jews making their way back to the goal of their longings after an exile of nineteen centuries, the Bible is the fundamental title-deed to the land, bridging the centuries in its affirmation of the heritage of Israel. For the ordinary Israeli, the Bible is the prime book of Jewish history. It is a guide book for the weekend hiker, a reference book for the scientist seeking to locate the earth's riches, a source-book for the creators and speakers of the reborn Hebrew tongue. It is the supreme Jewish literary creation and its greatest contribution to humanity.

*These words from the Jerusalem Post are full of meaning to those of us who love the Lord Jesus Christ. His Word is Truth. He is the Truth, and Israel shall yet see this.*

\* \* \*

## **South Africans secede from W.C.C.**

The Synod of the Dutch Reformed Church of the Transvaal—biggest of the Dutch Reformed bodies in South Africa—voted to resign immediately from the World Council of Churches. The decision came just three weeks after similar action by the smaller Dutch Reformed Church of Africa. The Synod's decision left only the Dutch Reformed Church of the Cape Province represented in the World Council, and there is a strong agitation for it also to leave the Council due to its severe criticism of the racial segregation policies in force in the Union of South Africa.

*Good enough reason for their action from a political standpoint, but we would rather they had withdrawn from absolute fidelity to the Lord Jesus.*

## **New English Bible broadcast**

Dr. Robert J. McCracken, pastor of Riverside Church here, is being heard in a unique radio broadcast in which he will read the entire New Testament of the New English Bible.

*The best possible broadcast—the Living Word of God.*

\* \* \*

## **Dead Sea—Red Sea road**

Work on the new Sodom—Eilat road, which will run from the Dead Sea to the Red Sea, was formally begun with the laying of a cornerstone for the road's first hridge at Nahal Tamar in the Wilderness of Zin, south of Sodom. The road, which will be 114 miles long, will take two years to build. It will shorten the distance between Sodom and Israel's Red Sea port, reducing transport costs. Dr. Giora Josephthal, Minister of Labour, said that an expansion of the road to Ein Gedi, twenty-eight miles to the north of Sodom, would be ready next year. When the entire road has been completed, he said, it will take only three and a half to four hours to travel from Ein Gedi to Eilat instead of eight. Mr. Mordechai Mckleff, managing director of the Dead Sea works, said that by 1965 the potash works would be sending 400,000 tons annually to Eilat for export to Africa, Asia, and the Far East. Mr. Baruch Bassin, Director of the Labour Ministry's Public Works Department, said the exploitation of phosphates would begin at Ein Yahav, thirty-four miles south of Sodom, next year. This would not have been possible without the new road, he added.

*These reports from the Israel Digest show the rapid development by this new-born nation, which is indeed remarkable.*

\* \* \*

## **New Bible in Hungarian**

A new translation of the Protestant Bible into Hungarian has been completed after fourteen years

of work sponsored by the Hungarian Bible Council. A trial edition of the Old Testament is expected to be distributed before the end of this year. A trial edition of the New Testament was published about ten years ago. It is the first revision of the Hungarian Scriptures in more than three centuries.

*Excellent work! God prosper all such efforts to spread the only light that can enlighten this benighted world of ours.*

\* \* \*

## **Living waters at Dead Sea**

The waters of Ein Bokek, including the mineral waters of the Dead Sea and the sulphur springs at Zohar, as well as the area's climate, have an exceptionally good effect on psoriasis, a skin disease common in Israel. Between fifty and seventy-five per cent of sufferers treated have responded favourably. These are observations of doctors who carried out research on patients at the convalescent home at Ein Bokek and whose report was submitted to the ministry of Development recently by Professor A. Dostrovsky, of the Hadassah Medical Organisation. Studies made of 300 cases during the 1959-60 bathing season, two-thirds of whom have suffered from the skin complaints, have raised hopes that other skin and general diseases, such as rheumatism and arthritis, could be alleviated if not cured here.

*This news from Israel is encouraging from a medical standpoint, but one day the dead waters of this Dead Sea will be healed by the living waters flowing from Jerusalem when Jesus returns to that sacred spot, the Mount of Olives. No need for medicinal waters then.*

\* \* \*

## **Atheists organise in North Korea**

According to news via the Hanoi Radio, a Society for the Dissemination of Scientific Knowledge—counterpart of a similar atheistic organisation in the Soviet Union—has been established in Communist North Korea.

The radio reports that branches of the society are to be formed in "every factory, office, school, and village," with the support of the Red government.

*A society doomed to final extinction as are all atheistic societies, for one day—maybe very soon—every knee shall bow and every tongue confess that Jesus is Lord.*



# SUNSHINE CORNER

## BENJY'S WONDERFUL JOURNEY



Hello Sunbeams.

A very happy Christmas to you all.

Isn't Christmas exciting? I expect you have had a wonderful time choosing cards and presents. Then there is the tree to decorate, new carols to learn and perhaps you've even helped mummy make the Christmas pudding and the Christmas cake. I am sure that when Christmas Day arrives you'll be glad to relax and enjoy it all.

Do you like Christmas stories? I think they are one of the nicest things about Christmas. I love to be reminded of the journey to Bethlehem and the wise men and the shepherds. I do wish I could have been there, it must have been so wonderful. I would love to have peeped into the manger and seen Jesus lying there. I would like to have seen the wise men present their gifts, and the shepherds telling about the angels' song.

My special Christmas story is about Benjy, the smallest camel. Benjy had never been on a journey before. He was really quite young, much younger than the other two camels. He was so pleased to be chosen to take his master on this journey. He had heard such wonderful things about the places they would visit. Benjy was sure that this was going to be the most wonderful journey of all. "I wonder if we will see a king?" he thought to himself. "We will surely go to a palace, we are royal camels."

The other camels were not so excited, they had been on so many journeys and they couldn't understand Benjy's excitement.

There were so many things Benjy wanted to know. Why did their masters keep looking at the stars? Was the desert very lonely? What were the gifts they were carrying? The other camels were very cross with Benjy. "You are only small fry," they said to him. "Just you remember to show proper respect to us; little camels should not speak unless they are asked."

Benjy found it very hard indeed to keep quiet, but he tried his best. Sometimes when they rested for the night the other camels would talk about their journeys and Benjy learned to listen carefully and find out many things he wanted to know. He discovered that they were following a special star and that they were going to visit an important King: the greatest King of all. The other camels said he was sure to be very rich indeed.

He must surely live in a palace and have lots and lots of servants. Benjy tried to imagine it all. He had heard about very rich kings who had lots of jewels and gold and silver. They wore wonderful

clothes and everyone bowed very low as they passed by. "It must be wonderful to be a king," thought Benjy to himself. "I hope it won't be long before we get there."

One night the oldest camel began to tell them about the gifts that they carried. They were taking costly presents to give to this King. Benjy discovered that he was carrying gold—the finest gold there was. This King was so great that only the very best would do. There were other gifts too, but Benjy could only think of the gift he carried. He, little Benjy, the smallest camel, had a gift for a king. He sighed with ecstasy, it was so very wonderful and he wanted to get there quickly and see this wonderful person.

There was great excitement as they reached the city. The people in the city were surprised to see them. "What have you come for?" they asked the travellers. "We have come to see the new King," they said. "Have you not seen the star in the heavens?" Herod himself came to greet them, but he knew nothing of the star or of the King they were seeking.

Soon they had left the city behind and were following the star again. It seemed to grow brighter and brighter, and then wonder of wonders, it stopped. Benjy and the other camels couldn't understand it. This wasn't a palace and surely a king wouldn't be here! Why, it was a stable! They expected to go to a palace. They stood amazed as their masters entered the lowly building. The older camels grumbled to themselves, "Whatever is happening?" Benjy moved towards the door; he could just see inside. He gazed with astonishment as he saw his master on his knees. Then Benjy saw the King! A tiny baby in a manger. He gazed and gazed at the little face and his heart filled with love.

The other camels wanted to know what it was all about. "Big camels should wait until they are told," Benjy said, laughing at them. "Oh, do tell us," they pleaded. "Is the King there and is he rich? Are there many servants?"

"He is here," said Benjy. "A little baby in a manger. Your master and mine are bowing before him in the dust of the stable and they have given him presents; gold and frankincense and myrrh. He does not wear costly robes, but his face is wonderful; truly he is a great King indeed." Then Benjy sank down on his knees and worshipped. The other camels looked with awe. "We cannot understand it," they said. Benjy did not try to understand, he just looked at the baby and was glad.

Yes, sunbeams, it must have been very hard to understand why Jesus, the King of kings, was born in a stable. He did not have costly garments and great riches. Like the older camels we cannot understand, but we can worship Him and thank Him for coming to this earth for us. I hope you like the story of the little camel, sunbeams, and I hope you will remember to say thank you to Jesus for coming to live on this earth, and for being our Saviour.

'Bye now and God bless you all. Have a very happy time this Christmas.

Lots of love,  
AUNTY DOROTHY.



## OUR MISSIONARIES *(concluded)*

missionary society is amazing for such a small movement as ours," said Miss Brown.

"Indeed you are right, and it might interest you to know that the last statistics I heard about from America some time ago showed that the largest Pentecostal body there averages one missionary to every nine churches, but we have one to every six churches. We couldn't do it though if it wasn't for the generous and sacrificial giving of all our people. Their contribution to the maintenance of our missionaries is truly magnificent, and yet when we have occasion to make an extra appeal it is immediately responded to. However, we are hoping to raise even greater interest in the churches now regarding our work overseas through our wonderful new modern missionary exhibition. It's one any missionary society could be proud of."

"I hope it will come here soon," said Ruth. "One of my friends saw it when she was staying with her grandmother at Bradford; she says it's smashing, I'm dying to see it."

"Well, it will come this way soon and then you can all have the pleasure of visiting it," replied Mr. Service.

"And that can't be too soon for me," said Miss Brown.

Mrs. Service rose to her feet, placing her book on the table. "Well, I'll get some tea now," she said, "I'm sure you are all ready for it."

"Sit down mummy dear," said Mr. Service, "the girls will get it for us I'm sure; won't you Ruth and Dorothy?"

"Certainly daddy," replied Ruth, suiting her actions to her words and scrambling up from her position on the rug; "come on Dorothy, and you too Paul, all hands on deck."

"Just one moment before you go," continued Mr. Service, "I want us to have a little word of prayer first for all our dear friends across the sea." Each head was bowed; the only sound in the room was the crackling of the fire as Pastor Service prayed for those separated from loved ones and home at this time. He asked that they might be very conscious of the presence of the Master, and their hearts filled with His joy and peace. Everybody responded with a fervent "Amen" while little Miss Brown unashamedly wiped a tear from her eye.

**EASTER**  
~~Christmas is coming!~~

and it's not too early to make your  
plans for a visit to London

# EASTER MONDAY

at the

# Royal Albert Hall

Guest speaker:

## Dr. Howard Courtney

(Los Angeles, U.S.A.)

## A CHRISTMAS MESSAGE FROM THE PRESIDENT *(continued)*

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." The lowly manger of Bethlehem, the cruel Cross of Calvary, the glorious throne of heaven, that is the vista before our gaze. Like the river of Ezekiel's vision, the stream of God's peace flows on, ever deepening, ever widening, until lost in the sea of God's love. In days of distress Luther was wont to say "Come, let us sing the forty-sixth psalm," and well do we to let our hearts sing this refrain, a psalm that is a carol of praise: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea . . . There is a river, the streams whereof shall make glad the city of God."

This Christmas and in the coming year, should the Lord tarry, may "the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).



## My introduction

**T**HIS is a youth page with a difference. As it is Christmas time with lots of little things we call *tit-bits* to eat, I am following the pattern with a number of paragraphs which are unrelated to each other.

It also serves the useful purpose of you being able to read something complete in itself for a couple of minutes or so, and return later for another *tit-bit*. But I hope you get the point, even if it hurts, as long as it helps you on.

\* \* \*

## Power drunk

A diminutive man crouched behind the wheel of a 3½-litre supercharged sports saloon is soon transformed into an arrogant tyrant screaming down the straight with men, women and children scattering right and left. This is the picture presented by many writers on road safety.

Another picture of a power-drunk man is presented by political writers as a rotund figure with glass in hand shouting threats of push-button destruction to those who would dare to oppose him.

Power . . . it can be ugly; but emanating from the right source and employed for benefit of humanity it can be one of God's great blessings to all.

We must have power, *Holy Ghost power!*

\* \* \*

*Last-minute thought—one for the road.*

PS.—That's just the place for it!

\* \* \*

## One for each eye!

In a London evening paper readers were provided with a photograph of a man looking at two television sets in his dining room and trying to find the sausages and bacon on a plate before him, all at the same time. The television receivers were positioned alongside each other, one carried the B.B.C. programme and the other was tuned to the I.T.V. channel. His explanation amounted to this: "I'm determined to get my money's worth, and not miss a single thing."

Some young Christians are like that man. They want the security of the Christian faith and yet play with the tinsel of the world. They are trying to get their money's worth without realising that they cannot enjoy either, because of the other. It's either one or the other. You must make your choice.



# Christmas

BY THE NATION

## How's your business?

I came across a cute definition of *business* the other day: "Business is that which, if you don't have, you go out of."

The charge usually levelled against Christian organisations, whether it be in church life or on the mission field, the making of films or production of radio programmes, the singing of hymns or the playing of an organ, the publicity we employ and sometimes the sermons we preach, is just this: if you tried this in business you would "go out of" and that mighty quick. We should remember always to apply our Crusader motto: "God's best for us—our best for God."

\* \* \*

## The Twist

It's a new craze on the ballroom floor, but it's not new in the proselytising technique of false cults. Tom Allan recently told of one man who was visited every night for eighteen months by two members of the Mormon Church. They refused to give up until he accepted their faith—and they won!

All this effort and time for one man.

This is what Christians should be doing. Christ laid this down as the pattern for the expansion of the Church.

The twist? The Devil employed it long before the ballroom floor!

\* \* \*

## Sit-down strike

A few years ago a column, hundreds long, of unemployed men from Jarrow trudged wearily into London. They had walked hundreds of miles to give emphasis to their demand for the right to work.

Today men sit down and strike against a request to do more work for more pay!

Years ago Christians suffered hardship, persecution and even violent death in the arena of Rome's Colosseum to retain the right to witness for Christ. They

# Youth Page

NAL YOUTH DIRECTOR

sacrificed not only wealth and health, but life, for this right.

Today Christians can endure the hardship and persecution of a sore conscience, the discomfort of penetrating preaching, and live in the shadow of spiritual decay in their cowardly attempt to avoid the responsibility of witnessing for Christ.

Isn't it a crazy world?

\* \* \*

## An unpleasant meal

The youth department is filled with Sunday school scripture examination papers as I write this paragraph. In two weeks from now we will be marking the answer papers, which reminds me of your Christmas dinner!

A few years ago one of our scholars gave this reason why Daniel was such an unpleasant meal for the lions in the den: "He was full of grit." A double edge in that reply, as you will have noticed.

The more courage you exercise in your Christian witness the less likelihood will there be of your being *eaten up* by the things of this world. There is no reason for a Christian to be on the defensive. It is no mean thing to be accepted by God as His child. Furthermore, when you have taken courage in both hands and nailed your colours to the mast, you will not be invited to fight for the other side. I knew one young man who gave his testimony to his new employer the first day in this simple statement: "I am a Christian, sir, and will serve you honestly." Not long afterwards a telephone call was received by the young Christian for his employer. The employer turned to another person in the office and said: "Tell him I'm out"; then turning to the young Christian said: "John will answer the call as you don't tell lies."

All you need to have is grit, which is a development of faith. Peter encourages us, "Add to your

faith virtue" (2 Peter 1:5). This word virtue means courage in this setting, a characteristic of the soldiers of Peter's day.

Follow up your faith with courage.

\* \* \*

Just a thought—

If you don't stand for something  
You'll fall for anything.

\* \* \*

## Humbug!

Not a nice word, but one which is overworked when used by critics of the Church.

Christmas is coming . . . well, maybe it will be here by the time you read this paragraph. I wonder how many owners of tongues used to criticise the Christian will be the humbugs they say that Christians are. The celebration of Christmas has no true significance for the majority who celebrate it. Honesty demands that they have nothing to do with it, a Christian festivity, but they prefer to be humbugs.

Jesus said "I am the . . . truth." If we earnestly desire the *man in the street* to accept the Christ of our Christmas, we must keep to the truth and be free of the charge *humbug*. The Christian above all things must be honest. The Devil is aware of the value of honesty to the Christian, and he will not fail to exploit every good thing for his evil ends. He is described in some of his acts as the "angel of light."

Where we take pride in the supernatural working of the Holy Spirit we have more to guard against than our fellow Christians who do not accept Pentecostal truth. The spurious must be ruthlessly thrust out. We must be frank with ourselves, about ourselves, and our behaviour. Under the disquieting charge of "quenching the Spirit" many a foolish action has been allowed to go unchallenged, and the consequences have been to the detriment of Pentecostal testimony.

\* \* \*

## Did you get what you wanted?

Maybe you don't know the answer, you have yet to see what you will get for Christmas.

David experienced many disappointments in his life, but I think the greatest must have been when God said to him, "Thou shalt not build an house . . ." It had been something David wanted



from the earliest days of his life. He had wanted to build a house of God.

Today we hear of people being *frustrated*. They search out psychiatrists to solve this problem, but what can they do, poor chaps? Maybe they are frustrated also. They live in the same world.

Have you learned to live with the "no's" of life? Or are you happy only when everything goes your way? Will you be a Christian only if God says "yes" in response to your every prayer?

When I first read of God's refusal to allow David to build the temple I looked for signs of a dejected and embittered man. It certainly must have broken his heart. It certainly was a difficult decision to accept. He had prepared everything for the building of the temple, but the honour and glory was to be given to another. But David accepted this "no" from God. Though the privilege was to be given to another he was determined to give himself unselfishly, without restraint or reserve, to the work of making it possible for the other man to complete the job. "So David prepared abundantly before his death."

If you don't get what you want from God it must

be that you will be better without it. Do what God wants you to do with all your might.

David's love for God was greater than his love for God's service.

\* \* \*

The members of the Elim Youth Committee (H. W. Greenway—chairman, P. S. Brewster, T. W. Walker, Alex Tee) join me in sending good wishes to every member of the Elim Youth Movement for this Christmas and the new year.

J. HYWEL DAVIES  
(National Youth Director)

## IMPROVE YOUR BIBLE KNOWLEDGE

### BIBLE QUIZ No. 11 : CHRISTMAS

By Bryan Hopkins (Sowerby Bridge)

1. An angel appeared, foretelling the birth of Jesus. What was his name?
2. Who said "Lord, now lettest Thou Thy servant depart in peace"?
3. How often did the parents of Jesus go to Jerusalem?
4. Who decreed that all the world should be taxed?
5. Where was the angel that appeared to Elisabeth's husband, and what was his name?
6. What relation was Mary to Elisabeth?
7. There was a prophetess that gave thanks to the Lord at the dedication of Jesus; she served God with fastings and prayers night and day. What was her name and how long had she been a widow?
8. Who saw that he was mocked?
9. How did the Lord appear to Joseph?
10. What were they going to call Elisabeth's baby before they called him John?
11. Who was "highly favoured"?
12. In which direction did the star the wise men followed travel?
13. "They shall call his name Emmanuel," but what does it mean?
14. Why did the wise men not tell Herod where to find Jesus?
15. Of whom was it said that he should "drink neither wine nor strong drink"?

Complete the text: "And she brought forth her firstborn son and wrapped him in . . . . ., and . . . . .; because . . . . ."

Now try this. A well-known Christmas text has been jumbled together with all the vowels taken out. Can you solve it? F-r-nt-s-ch-ld-s h-rn,-nt-s-s-n-sg-v-n,-ndth-g-v-rnm-ntsh-llb--p-n h-ssh-ld-r;-ndh-sn-m-sh-llb-c-ll-dw-nd-rf-l,c--ns -ll-r,th-m-ghtyg-d,th- -v-rl-st-ngf-th-r,th-pr-nc--fp --c-.

Now turn to page 830 for the answers.

*Christmas will not be the same  
without it . . .*

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## THE FAMILY ALTAR

Scripture Union Portions. Notes by R. R. Taylor  
(Minister of Elim Church, Knottingley)

**Monday, December 25th.** Matthew 2 : 9-23.

"Exceeding great joy" (v. 10)

How different was the reaction to the birth of Jesus of the wise men and that of Herod. He was "exceeding wrath" (v. 16), but they "rejoiced with exceeding great joy." The difference is not so apparent today. The Church and the world have agreed together that Christmas is a time of festivity and merrymaking. If we look below the surface, however, we find that the joy of the worldling passes away with the Christmas season, and he is just as opposed to the Christian Gospel as before. The true Christian does not find this season an excuse for revelry; or merely for the giving and receiving of gifts; but a time when he can remember anew the wonderful love of God and the gift of His Son.

**Tuesday, December 26th.** 2 Timothy 1 : 1-18.

Timothy was a young minister and he needed all the encouragement that Paul could give him. The mention of tears would indicate that Timothy was often distressed and downcast. Paul reminded him here that God had equipped him not with the spirit of fear that was, and is, so prevalent in the world, but with power; power to live day by day for God; power to advance against the forces of darkness. With this was also given him the spirit of love and of a sound mind: the love that endures, hopes and believes all things; the sound mind; the mind of Christ; the spiritual mind that is life and peace.

**Wednesday, December 27th.** 2 Timothy 2 : 1-13.

Timothy is reminded here that he need not expect the Christian life to be easy. A good soldier of Christ must be prepared to find the way hard and difficult at times (v. 3). Before the crowning there must be the striving (v. 5). Before partaking of the fruits the farmer must toil and labour. Paul speaks of his own experiences in the Gospel. He suffered trouble and endured hardness (vv. 9, 10), but then reminds Timothy, and us, that if we suffer we shall also reign with Christ. The sufferings of this time are not worthy to be compared with the glory that we shall share with Him at His appearing and kingdom.

**Thursday, December 28th.** 2 Timothy 2 : 14-26.

"Study to shew thyself approved" (v. 15).

The young minister, with his many duties and activities, was to be careful not to neglect his diligent perusal of the inspired Scriptures. His mind was to be a storehouse of spiritual truths from which he could draw continually. In this passage are named two preachers who were in fundamental error, not understanding the Scriptures or the power of God. What havoc has been wrought in the Church by unlearned, unspiritual teachers. These were in the great house (the Church), but were God-dishonouring vessels. From these Timothy was to purge himself, and was to be prepared unto every good work. How necessary is this preparation, not only for the minister but for every servant of Christ.

**Friday, December 29th.** 2 Timothy 3 : 1-17.

Surely this is a true description of things as they are today: in the home, rebellion against parental authority; in the

world, an increasing craze for sensual excitement and sinful pleasures; in the church, lifelessness, powerlessness and formalism with much learning but little knowledge of spiritual things; internationally, treaties and agreements being broken continually, with unrest, suspicion and the ever-present threat of warfare too horrible to contemplate. Can we doubt that we are living in the last days? In such conditions the Christian is to stand for Christ, making his doctrines (what he believes) and his manner of life (what he does) fully known, whatever the outcome may be.

**Saturday, December 30th.** 2 Timothy 4 : 1-12.

Almost at the end of his days Paul looks back over the journey he has made. It had been a life of continual spiritual conflict and warfare, but he had put up a stiff resistance and could testify that he had brought it to a victorious conclusion. He had stayed the course and retained a living faith in the living Christ. Not only does he look back but he looks forward to the future. Henceforth! We can rejoice that although the going may be heavy at times there is a henceforth for the faithful warrior who is looking for Christ's appearing, not with fear and apprehension, but with joyful anticipation.

**Sunday, December 31st.** 2 Timothy 4 : 13-22.

The last recorded words of a faithful servant of Christ. It was shortly after this that Paul was taken from his prison cell to the execution block where his head was severed from his body. As with his Master, when he was brought up for trial his friends turned away from him and fled, but he was conscious of the invisible Christ at his side. So with final warnings of the treachery of the enemies of the Gospel, and with hearty salutations to his friends, this outstanding Christian passes from this scene of time to find his place in the everlasting kingdom of God and of Christ.

**Monday, January 1st.** Joshua 1 : 1-18.

The invasion of Canaan was about to commence. Moses had died and a new leader had been appointed. The campaign had been delayed for nearly forty years because of the unbelief of the children of Israel. Joshua, the newly appointed leader, was here assured of two things. From God he had the promise that His presence should not depart from him and that every advance he made into Canaan would be confirmed (v. 3). From the people he had the promise of their loyalty, faithfulness and obedience (vv. 16-18). What else remained? That Joshua himself would not only diligently read the Word of God but would obey its precepts (v. 8). Thus, with Joshua working with God and the people working with Joshua, success was assured.

**Tuesday, January 2nd.** Joshua 2 : 1-14.

Rahab was a sinful woman, dwelling in the midst of a sinful, corrupt and depraved people. God did not justify her mode of life or the falsehoods that came so readily to her lips. According to Hebrews 11 she was justified by faith. She believed that God was the God of heaven and earth (v. 11). She believed that Jericho was already a doomed city. Wisely she determined, if possible, to make her future secure. We can be sure that her faith changed her whole life and character. There are many who believe that she is the same person mentioned in the genealogy of Christ (Matthew 1 : 5); and why not? Where sin abounds, grace can much more abound.

**Wednesday, January 3rd.** Joshua 2 : 15-24.

Deliverance from death was promised to Rahab and to those members of her family who would believe her report. To be in the house meant salvation from the invading army. To be out of the house meant certain destruction. Is it to be wondered at if Rahab was urgent in the preaching of her



gospel? We have a message of salvation that is not for a select few but for the whole of mankind. Jericho was in imminent danger from the army of Israel. This world is in danger of the coming wrath of God. Salvation is to be found in the Lord Jesus and in Him alone.

**Thursday, January 4th.** Joshua 3 : 1-17.

The crossing of Jordan was not to be a haphazard affair. The preparations were made and put into effect in an orderly way. God is not the author of confusion. Preceding the people were the priests bearing the ark of the covenant. This was highly significant, as the ark symbolised the presence of God. To go before God is a presumptuous sin and leads to disappointment. To follow Him is an act of faith that leads to blessing. Jordan was in flood and to the natural eye the crossing would be hazardous in the extreme, but as the advance was made in faith the waters stood in a heap and Israel passed over on dry land.

**Friday, January 5th.** Joshua 4 : 1-14.

This historic occasion was to be commemorated by the erection of a memorial composed of twelve stones taken out of Jordan. These were to bear a silent witness in the ensuing years to the miraculous intervention of God. Future generations would gaze at them in awe and wonder and be reminded of the faithfulness of God to His promises. Week by week we hold our breaking of bread service in which we remember the death of our blessed Saviour. Through His intervention in our lives we have, in the spiritual sense, been brought out of a waste and howling wilderness into the land where milk and honey flow. As living stones we should bear continual witness to this.

**Saturday, January 6th.** Joshua 4 : 15-24.

"The tenth day of the first month" (v. 19).

It is interesting to note that it was exactly forty years before, to the very day, that Israel had selected the passover lamb in Egypt. Faith had brought them out of the land of Egypt, but unbelief had kept them out of the land of promise. Truly they had been blessed of God in many ways. He had miraculously provided for them day by day, but for forty years they had missed the best. God's will for Israel

was not aimless wandering in the wilderness but fulness of blessing in the land of Canaan. Included in our great salvation are all the precious promises of God for spirit, soul and body. How many are kept from them by unbelief and fear!

**Sunday, January 7th.** Joshua 5 : 1-15.

After the first great thrill of setting foot in the land of Canaan Joshua must have realized that the campaign was to be long and hard. Walled cities and men of gigantic stature remained to be overcome. Perhaps this vision of the Captain of the Lord's host was given him that he might remember that he was not fighting the battle alone. By the fact that Joshua worshipped this person it seems clear that this was one of the pre-incarnate appearances of the Son of God. We can rejoice that as we fight the good fight of faith the Captain of our salvation, though unseen, has promised to be with us all the way.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

### Time for prayer

Recently I saw a heading of an item of news in a local paper which ran like this: "I bear no ill will." This was no doubt what someone said in an interview with a newspaper reporter. How it reminded me of the scripture regarding prayer which tells us if we have iniquity in our heart then God will not hear us. How sensitive are our spirits. When we pray and there may be something that rankles in our heart against another, how large this thing looms up before us until it is impossible for us to pray. There must never be anything between us and the Lord or prayer will be impossible. Let us take time in prayer with nothing between.

"No time to pray!"

Oh, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

"No time to pray!"

'Mid each day's dangers, what retreat  
More needful than the mercy seat?  
Who need not pray?

"No time to pray!"

Must care or business, urgent call  
So press us as to take it all  
Each passing day?

What thought more drear  
Than that our God His face should hide,  
And say through all life's swelling tide,  
"No time to hear!"

Author unknown.

### Prayer is requested for

An outpouring of the Spirit upon Britain.

A young man, recently married, who is suffering from leukaemia, that he may be saved and healed.  
Young Christians, that they may have added grace to stand for Christ this Christmas.

An old man who is very ill.

All lonely ones, that friends may  
call to see them.

### Thought for the week

"God looks for quality."  
Watchman Nee.



## IMPROVE YOUR BIBLE KNOWLEDGE QUIZ ANSWERS

1, Gabriel (Luke 1:26). 2, Simeon (Luke 2:25). 3, Every year at the feast of the Passover (Luke 2:41). 4, Cæsar Augustus (Luke 2:1). 5, (a) The right side of the altar of incense, (b) Zacharias (Luke 1:11). 6, Cousin (Luke 1:36). 7, (a) Anna, (b) about eighty-four years (Luke 2:36, 37). 8, Herod (Matthew 2:16). 9, In a dream (Matthew 1:20). 10, Zacharias (Luke 1:59). 11, Mary (Luke 1:28). 12, Westward (it appeared in the east, Matthew 2:2). 13, God with us (Matthew 1:23). 14, They were warned in a dream by God not to (Matthew 2:12). 15, John, Elisabeth's son (Luke 1:15).

*Completed text:* "... and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."

*Here are the missing vowels in their order:*

o, u, o, u, a, i, i, o, u, o, u, a, o, i, i, e, a,  
e, o, e, e, a, e, u, o, i, o, u, e, a, i, a, e, a,  
e, a, e, o, e, u, o, u, e, e, e, i, o, e, e, e, a,  
i, a, e, e, i, e, o, e, a, e.

# COMING EVENTS

(Please pray for these services)

**BERMONDSEY**, January 6. Library Hall, Spa Road, South London Presbytery Rally, 7 p.m. Speaker: T. H. Stevenson (President). London Crusader Choir. Testimonies. Business meeting 3 p.m.

**THORNTON HEATH**, December 24, Elim Church, Mersham Road. Family Christmas Service 6.30 p.m. Carols by candlelight, tree, etc. Children specially welcomed. December 31. Special visit of London Crusader Choir 6.30 p.m.

**WORTHING**, December 24. "Born to be King." 6.30 p.m.

## PRESIDENTS' TOUR

January 2, Kingston-on-Thames; 3, Caterham; 4, Clapham; 5, Camberwell; 6, Bermondsey (Presbytery Rally 7 p.m.); 7, a.m. Ilford, p.m. Thornton Heath; 9, Englefield Green; 10, Coulsdon; 11, Wimbledon; 13, Aldershot; 14, Guildford.

## LONDON CRUSADER CHOIR

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

December 23, Bromley (A.O.G. Masons Hall). Carols by candlelight 7 p.m.; 31, Wormwood Scrubs Prison and Thornton Heath; January 7, Broadmoor; 21, Coulsdon; 28, Romford.

## CHRISTMAS AND NEW YEAR CONVENTIONS

**BELFAST**, December 24 to 27. Ulster Temple, Ravenhill Road. Annual Christmas Convention of Elim Church in Ireland. Sunday 11.30 a.m. and 7 p.m. Christmas Day 11.30 a.m. and 7 p.m. Boxing Day 3 p.m. (Baptismal Service) and 7 p.m. (Refreshments provided). Wednesday 8 p.m. Speakers expected: R. B. Chapman, Malcolm Smith and A. Wilson.

**GLASGOW**, December 30—January 2. Elim Church, 294 Cathcart Road. Saturday 7.30 p.m. Mr. Dan Hunter and Musical Party. Sunday 11 a.m. and 6.30 p.m. Watchnight Service 11 p.m. Monday 3.30 and 6.30 p.m. (tea provided). Tuesday 7 p.m. Speakers: F. R. Lomas and T. W. Jacobs.

**GREENOCK**, December 30—January 4. Elim Church, Belville Street. Saturday 7.30 p.m. Sunday 11 a.m., 6.30 and 11 p.m. Monday 3 and 6.30 p.m. Tuesday, Wednesday and Thursday 7.30 p.m. Speakers: T. W. Thomson and F. J. Taylor. Convener: W. J. Hilliard.

**PAISLEY**, December 30—January 1. Elim Church, Wellmeadow Street. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. 8.30 p.m. Youth Fellowship with tea. 11.15 p.m. Watchnight Service (with special bus at the close). Monday 7.30 p.m. Speakers: John Smyth and K. Campbell. Convener: Alex Tee.

The next issue will be  
**THE NEW EVANGEL**  
Out on January 6th Price 6d.

## Two Crusader House Parties

1. Fifteen days in the Scottish Highlands from August 4th to 18th. Inclusive charge for travel, accommodation and excursions, 21gns. (from Glasgow).
2. Fourteen days motor-coach tour through France to the Costa Brava (Spanish Riviera) from August 17th (departing London at 7 p.m.) to August 31st. Inclusive charge for travel, accommodation, excursions and all meals en route from dinner August 18th, 38gns. (from London).

Write immediately to secure your place, as numbers are strictly limited. Deposits: 3gns. Scotland, 5gns. Spain. Application forms from

**NATIONAL YOUTH DIRECTOR,**  
Elim Youth Movement,  
20 Clarence Avenue, London, S.W.4

## YOUNG FOLK'S EVANGEL

Owing to increasing printing costs, the publication of the Young Folk's Evangel will be discontinued with the December issue, but its reintroduction in a new format in the near future is being considered.

## ELIM BROADCAST ON B.B.C.

Scottish Home Service

Sunday, January 7th, at 7.45 p.m.

HEAR REV. ALEXANDER TEE AND HIS REVIVAL PARTY FROM THE ELIM CHURCH, PAISLEY.

Pray for many to find Christ.

Invite your friends to listen.

## TWO GREAT MEETINGS FOR YOUNG PEOPLE TO WAIT UPON GOD

in the  
Elim Church, Clapham Crescent, S.W.4,  
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Special speaker: Rev. Alexander Tee  
Buffet tea provided between the services.

A new soulwinning venture!

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| The Soulwinners' Message     | The Soulwinners' Equipment |
| The Soulwinners' Designation | The Soulwinners' Example   |
| The Soulwinners' Temptations | The Soulwinners' Passion   |
| The Soulwinners' Prayer Life | The Soulwinners' Urgency   |



## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertising Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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### WITH CHRIST

**BEDWELL.** On December 2nd, Elizabeth Mary Bedwell, aged 83, of Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

**KELLY.** On November 27th, Samuel Kelly, aged 62, beloved member of Elim Church, Scarborough. Officiating minister at funeral: T. W. Walker.

**OSMAN.** On November 27th, Edward J. Osman, aged 75, faithful member of Elim Church, Swansea. "With Jesus, which is far better." Officiating minister at funeral: A. J. K. Magee.

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