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The **Elim Evangel**

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

VOL. XLII. No. 50

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Photo by

**SUNSHINE AND SHADOW IN THE PORTICO OF ONE OF
NORWAY'S FAMOUS STAVE CHURCHES**
(see pages 790-1)

Paul Harrison

editorial . . .

BEHIND THOSE "CURTAINS"

THE inner story of the immense struggle for power in Russia consequent on the death of Stalin is now revealed, in all its horror, with the usual Communist accompaniment of sordid intrigue and espionage. Meanwhile the body of Stalin now lies in comparative ignominy, deposed from its place of reverence and near-worship, while everywhere there is a bustle to change the names of streets and squares and tear down innumerable statues. If only one felt that the powers that replaced the Stalin régime were of a different calibre, that here we were dealing with men of true integrity, the world might sleep more easily than at present. However, we cannot forget that Khrushchev too has been guilty of the slaughter of thousands of innocent victims. Nor is the tale fully told: even now as we write Finland is being placed under pressure, and fears are increasing in that land which has suffered so much from her geographical relation to her sinister neighbour.

Meanwhile, in spite of all opposition, we rejoice to read of the growth of church life in Russia. Recent figures from Communist sources suggest that about twelve to thirteen per cent of Russians attend a place of worship, mostly the Orthodox Church it is true, while about five times as many are being baptised in water as in pre-revolution days! Many places are experiencing a real revival. Furthermore, we read that in Esthonia more than half the population attend a place of worship, and that in a country where the church is evangelical, while three out of four children are being baptised. Yet we know that this is in face of constant Communist propaganda against the Christian faith.

The position in China is much worse, and there freedom of worship is severely restricted. Mr. Watchman Nee, leader of the indigenous "Little flock," is imprisoned, and recent reports say he may have lost his reason through the intensive Communist brain-washing, while the movement he founded has been forced to merge with the state-directed religious movement which is under the domination of Communist ideology. Yet, even in China, there are indications that in spite of much tribulation there is a growing body of believers who will not bow the knee to the anti-Christian powers.

When we contrast the position in this country, and realise that at present the attendance at church may well be less than in Communist Russia, in spite of generations of religious liberty and evangelical witness, how we need to seek God for an outpouring of His Spirit upon a nation that is rapidly turning its back upon God, and that God may not have to use judgment to reveal to its people His righteousness and abhorrence of its sins.

In the meantime we thank God that persecution cannot quench the fire that burns within the hearts of His true children, and that He is, even through great tribulation, calling out a people for His name, a noble band of martyrs who are in the true succession of the saints of early church days. What a story they will have to tell us when we meet around His throne!

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

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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Wait on the Lord (Psalm 27: 14)

By E. Adams

DAVID was a "man of war," and his psalms have much to do with deliverance from, and victory over, his enemies. But the book of Psalms has always been the heart-book and the hymn-book of the godly in every age. We Christian believers lift those inspired sentences out of their setting in ancient Hebrew national life and the perils of a Hebrew warrior and apply them to our own temporal and spiritual needs.

"*Wait on the Lord.*" Precious phrase! It speaks of a surrendered will and a humble readiness to obey. It is as the Lord controls that He frees; He liberates as He dominates. Many have been blessed through that golden sentence; Romans 12:1. Have we obeyed it?

The phrase in David's psalm speaks also of desire for God, of love of communion with our Almighty Friend. It suggests Mary of Bethany sitting at the Master's feet and receiving His Word. His commendation of Mary and His gentle rebuke of her elder sister serve to remind us in these materialistic days that spiritual intelligence and devotion are more important than fretful concern with the domestic routine.

We live in a noisy age—the age of the machine. Buses and lorries roar along our streets. Tube trains crash their way underground. Road-drills split the air with their penetrating din as they stab into the asphalt. The nerves of the harassed town dweller cry out for the peace and quietness of the countryside.

We live in a speed-loving age. The world makes heroes of those who break records on land, on sea and in the air. A good deal of the modern rush movement is largely futile. People hurry to get somewhere, and want to leave as soon as they arrive! The world is suffering from the "jumpiness" caused by excessive noise and rush, accentuated by the effects of two world wars and the foreboding of another and still more terrible world-wide cataclysm.

We live in an overcrowded age. It is difficult to get alone. And some are bored with their own company. And some are afraid to be alone. If we are so bored with our company that we avoid it, have we the right to inflict it upon others? On the other hand, fellowship with God's people is one of the choicest joys of the Christian life.

Solitude, stillness and silence we must have if our inner life, that is our truest life, is to flourish.

Through the clamour and the strife of our noisy and restless age the calm, clear Word of God reaches down to us: "Be still, and know that I am God." Mary sat at the Lord's feet, but her spirit was active. There is sound sense in the practice of some scholars and spiritual leaders who occasionally retire into "retreats," there to have their minds and spirits refreshed and re-charged with mental and spiritual energy.

A few moments of openness of soul before the Lord may bring in a jewel of truth. Much grace comes to us when some seed-thought from the Divine Word is dropped into the mind and heart and brooded over. We are on the way to blessing when God starts us thinking. Meditation fits us for supplication. Meditation in our noisy machine age is not easy, but to neglect it must mean serious loss. God may speak to us more loudly in the silence of solitude than in the message of spoken words. The deepest convictions are usually born in the silence of solitude. It usually takes time to get into a state of soul when spiritual things can take effect and leave a lasting impression.

It is precious to speak to the Lord; it is still more precious to hear Him speaking to us. "Listening in" is a vital part of real prayer. Do we watch for the leadings of the Spirit? Or are we so busy that the "still small voice" is drowned in the clamour of our own business and that of the world around?

When a Christian has to spend all his life in a shop or factory or business where quickness is essential if he is to keep his job or stave off failure, the habit of meditation becomes very difficult; and it is an achievement to avoid carrying over the hurry habit into his leisure hours.

Finally, waiting on the Lord speaks of trust and hope in God, and, when connected with Psalm 37: 5, 7, of expectation that God will act. David expected Divine help and blessing. The psalmist could trust and hope in the face of danger. As we commit our way to the Lord we may expect Him to undertake. God is active where there is faith and prayer. We today, in the midst of the difficulties and frustrations—and sometimes perils—of our mechanised civilisation, will prove that we have an antidote to a puzzled, fretful and anxious mind by obeying the repeated injunction to "*wait on the Lord.*"

Church News

MANCHESTER

The annual autumn rally organised by the Lancashire District Presbytery was again held in the Houldsworth Hall, Manchester, on Saturday, October 14th.

The conveners at the afternoon and evening meetings were the district secretary and district superintendent, Pastors S. Beresford and A. Brooks respectively.

The President, Pastor T. H. Stevenson, was the guest speaker. Also booked was Pastor John Woodhead, but he was unable to be present due to his illness, and was the object of united intercessory prayer.

A united presbytery youth choir of some fifty voices, conducted by Mr. Dance, of Blackburn, sang at both meetings, as did also the soloist, Mr. John Talbot, of Crewe.

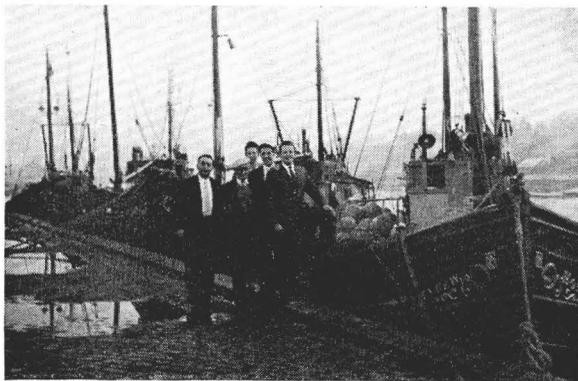
At the evening meeting the President spoke on the words of Jesus, "Lovest thou me . . . ?" a challenging question for these days.

A. MOORE.

GREAT YARMOUTH FISHERMEN'S CONVENTION

"I will make you fishers of men" was the theme of the wonderful services at the Elim fishermen's convention held on October 28th. This annual event, which is organised by the Yarmouth Elim Church, is conducted in the town hall, which was well filled for our evening rally, when 400 people gathered to hear God's Word.

What glorious memories we all had as we made our homeward way: the beautiful singing of the Calvary Quartet, the enriching solos of Mrs. D. Bailey, the thrilling testimonies of the fishermen, and the Holy Ghost anointed ministry of evangelist H. R. Fudge, of Bourne-mouth, and Rev. H. W. Greenway, our Secretary-General. Truly God wonderfully blessed our convention, and as a fitting climax we saw fifteen people consecrating their lives to become "fishers of men." To God be all the glory!



Pastor Jones and the Calvary Quartet meet fishermen at Great Yarmouth.



Crusaders who sang at Salford's youth weekend.

SALFORD

Youth weekend proved to be a memorable occasion. The guest speaker was Pastor T. W. Walker, who first addressed a Saturday afternoon conference of Sunday school and youth workers, passing on valuable advice and evoking some useful discussion.

The Saturday night meeting was conducted by the Crusaders, who rendered a number of musical items, vocal and instrumental, as well as testimonies. Pastor Walker's inspiring message was on "The sentence of death." The mother of one of the Crusaders yielded her life to Christ at the conclusion of this meeting.

After speaking to the children in the Sunday school, Pastor Walker again ministered in the evening service, in which the Crusaders again took a leading part. At the communion service which followed ten Crusaders were received into church membership.

The Monday night meeting concluded this special weekend on a note of consecration, Pastor Walker's message being "Consider."

The Crusader section is in a healthy state and much consecrated talent was displayed in solos, group singing, guitar, clarinet and cornet playing, and four of the testimonies were from young people converted at one of the youth meetings of the Billy Graham Manchester crusade.

All the meetings were well attended and many new faces were to be seen, particularly of young people, no doubt the result of some "Andrews" in the church.

A. MOORE.

EAST LONDON UNITED CRUSADER RALLIES

During 1961 the Crusaders of Barking, East Ham, Ilford and Leyton and occasionally Islington have united on a Wednesday evening every six weeks apart from the summer holiday period.

About seventy young people have gathered together at each of the above first four named churches in turn, and the Lord has indeed blessed our "get together" since we commenced in 1958.

Such rallies enable the Crusaders to get to know each other and also give them an opportunity to bring their friends to enjoy the varied spiritual programmes and Christian fellowship.

On July 1st this year an outing to Hatfield House was arranged and proved to be a very happy time together.

We commenced our rallies for this season on October 11th, and pray that the Lord will bless each Crusader branch represented. May our young people be true Crusaders, growing to love and to serve the Lord, witnessing for Him wherever He has placed them so that through these rallies many souls will be saved.

C. SPURGE, Secretary.

BURTON BAPTISMAL SERVICE

A baptismal service was conducted at the Town Mission Hall by Rev. K. Smith, minister of the Elim Church, Moor Street, Burton. Four young people were the candidates for baptism, each one professing a personal conviction in the Christian faith.

Mr. Smith expressed appreciation of the loan of the Town Mission Hall and the ministerial clothing from the Baptist Church, Derby Street, speaking of the co-operation and fellowship between the churches in the district that practised the scriptural form of baptism.

On Sunday evening baptismal certificates were presented at the Elim Church, when Mr. Smith spoke on the world situation and Biblical prophecy.

Burton Daily Mail.

FIRST ELIM CHURCH BUILT IN CUMBERLAND

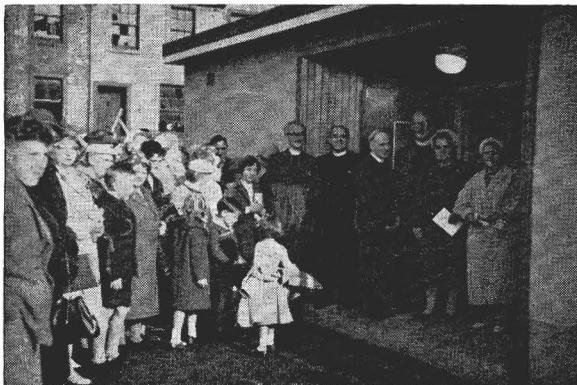
On a recent Saturday afternoon in Whitehaven, with the autumn sunshine cheering and warming a vast crowd of people, the new Elim church was dedicated to the service of God.

For the past four and a half years the church has faithfully presented the Word of life, though seriously limited by the use of hired accommodation; now we look forward under the blessing of God to a rich harvest of precious souls for His glory.

The Scottish district superintendent, Rev. W. J. Hilliard, was supported at the opening ceremony by Rev. G. Canty, Rev. H. Palliser and the resident minister, Rev. F. J. Taylor. Pastor Taylor led our praise as we stood before this fine modern building with its cedar-lined porch, and how the people sang "To God be the glory, great things He hath done." Pastor Hilliard prayed the prayer of dedication and the key was turned by one of the local members, Mrs. Hannah Corlett, who with our pastor's wife led us into the church for our first service. The gasps of astonishment as people viewed the inside for the first time would have cheered the heart of any architect! And right from the first service the "house full" notice was required.

Pastor Taylor told of how the brethren of the assembly had worked night after night for practically six months, so that the building should be opened on schedule. This note of gratitude was later taken up by the church and trustees' secretary, brother Henry Postlethwaite, when he spoke of the privilege of working together with our pastor, who had set the pace throughout the enterprise.

After an excellent tea, we were found again praising the Lord, but this time under the ministry of Pastor George Canty, who pioneered the work in Whitehaven and who was remaining with us for a few days to con-



Opening ceremony at Whitehaven's new church.

duct a revival and Divine healing crusade. Yet another full house, many people standing, and a real consciousness of the blessing of the Lord. May God grant to us the knowledge that many have found the Saviour through the dedicated ministry of His servants.

WESTCLIFF MINISTER'S SIXTH ANNIVERSARY

On Saturday Westcliff Elim Church commenced services to celebrate the minister's sixth anniversary, the guest speaker being Rev. J. T. Bradley, who is an executive member of the Elim Churches of the British Isles and minister of Croydon Elim Church.

The choir, under the leadership of Miss Hemmings, sang and Rev. George Backhouse convened the service and Pastor Stormont, of Leigh, Pastor Wright, of Southend, and Pastor West, of Bowers Gifford, gave testimonies. Mr. Hammond, elder of the church, closed the service in prayer.

At the Sunday morning service Mr. Bradley spoke on "The way of the Cross" and Mr. Backhouse convened.

Before the evening service members of the church visited Rochford General Hospital and held short services.

When the anniversary services continued the church was filled to capacity. Mr. Bradley preached on the theme "For me to live is Christ" and the choir and a trio—Mrs. Barker, Miss Barker and Mr. Turner—sang.

On Tuesday the Women's Fellowship met, when the speaker was Miss Greenway, a Faith Sister, the soloist being Mrs. Lone. On Wednesday Mr. Backhouse addressed the Crusaders on "Loyalty" and Miss Pauline Connew led the prayers.

WESTCLIFF ELIM YOUTH WEEKEND

Westcliff Elim Church youth weekend started last week with a special service entitled "Heroes of faith." A programme in the evening was organised by Miss O. Grocott, the pianist was Mrs. E. Connew, and Rev. George Backhouse presided.

At the start of the evening service on Sunday, Mr. Backhouse, on behalf of the Westcliff Crusaders, presented Mr. James with a Bible for his help in re-decorating the minor hall.

The young people presented a mock trial in the evening, in which the accused was convicted of failing to live up to standards set by Christ.

Southend Standard.

ANONYMOUS GIFTS

We take this opportunity of expressing our thanks to those who have sent anonymous gifts as follows:

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0939	Eastbourne Prayer Partner ...	2	0 0
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N.B.—Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

THE STAVE CHURCHES OF NORWAY

By Paul Harrison

OF the many aspects of Norwegian life which I have encountered, one of the most unusual, yet most typical, is that of the wooden Stave Churches. Indeed one might say that these churches symbolise the beliefs and traditions of medieval Norway. Many of the churches date back to the spread of Christianity into Norway, and were erected by an enthusiastic people, deeply inspired by the new Gospel. It is certainly astonishing that these churches, so nearly perfect in construction and design, could be developed within a century after the victory of Christianity over Paganism, but it is partly explained by the extent to which this new spiritual way of life had penetrated into the people's minds. Although originally very numerous, there are only twenty-eight remaining owing to an unfortunate failure to appreciate their historical and architectural value.

The Stave Church at Fantoft, which is illustrated in the photographs, was built in the twelfth century at Fortun, a little village at the head of the Sognefjord, the district said to be the homeland of Stave

Churches. In 1879, however, a new church was erected and the old one was sold for removal, as was the custom in those years when the beauty of the churches was not appreciated. Fortunately, a citizen of Bergen realised its beauty and transported it to Fantoft, near Bergen. It was here that I caught my first glimpse of the church.

The Stave Church stood to one side of a clearing in the mellow light of the woodland. It was very intriguing and curious, and seemed to hold some mystery in its dark outline, and the intricate ornamentation was revealed by patches of soft sunlight filtering through the foliage of the surrounding trees.

Fascinated and thrilled by the photographic possibilities of the church, I passed under an ornamented rustic gateway into the courtyard, eager to discover what secrets lay in the church proper. To my left as I entered stood an old cross, similar to a tumulus, and hewn in a rough manner out of stone. This marked, as I was to read later, the place where people gathered for services if no church was at hand. I found the entrance: a large wooden door, swung on large iron hinges and covered with iron-work handles and latches, and stepped inside.

The soft mellow light outside was contrasted sharply by the dull, sombre darkness inside; only the light stealing in through the cracks round the door betrayed the presence of the world outside. But I was mistaken; after accommodating my eyes to the darkness I could perceive a few rays of light creeping through bullseyes high in the roof.

Many more features were now perceptible. Over the entrance to the chancel hung a crucifix, in rough rustic-work, but, as I remember, a fine example of medieval sculpture. On either side of this were mounted wooden figures of the apostles John and Peter. On one wall of the chancel was a curiously small window, which proved to be an opening through which lepers could follow the services and participate in Holy Communion. On the same wall, one could just distinguish the remains of water paintings which were representations of scenes from the passion of Christ.

Over against the wall stood an old font, obviously retained from the time when baptism by immersion was practised. I read later of a rather amusing anecdote about this font: when the church at Fortun was being transported, the font was sought and



The tower of a Norwegian Stave Church.

eventually found on a nearby farm, used for feeding pigs! Evidently the motto was, "Do cast pearls before swine!"

By this time the atmosphere which had at first overwhelmed me had departed. I could now see quite well inside the church, and the eeriness and mystery of what lay in the gloom had vanished. Thus I resolved to examine the outward appearance and structure.

The main features of the structure and architecture of the church are illustrated in the photographs. The foundation consists of a very heavy beam resting upon a low stone wall, on which are based the tall and very solid pillars upon which the strength and stability of the church depend. Into the horizontal beam are sunk overlapping "staves," which terminate in the pillars and form the outer wall. It is from this outer wall that the Stave Churches derive their name. Around the outer wall may be recognised an outer corridor which served to protect the

pillars from the elements and to provide a shelter under which friends and relations could meet after the service.

Although the Stave Churches are very sturdy, they are not in the least clumsy or bulky. In fact, the door and porch are richly carved and ornamented as in the Japanese pagodas, which is not surprising, since during the period when these churches were being built the craft of wood carving had reached a very high standard. The motives in the ornamentation were mostly animals and foliage, although some figures were retained from pagan times but with a new significance. The serpent and dragon, for example, symbolised the evil spirits which tried in vain to enter the church.

In short, the Stave Churches are among the finest architectural achievements in Norway, being the result of excellent craftsmanship, age-long experience in handling wood as a building material, never failing artistic sense, and a very deep religious feeling.

WOMEN'S COLUMN

By Gladys Gorton

HIS LEADING

ONE of the members of our church has loaned us an old *Elim Evangel Annual*. With great interest we have looked through it—1926 is a long while ago! The pioneer workers in Elim were called "The Elim Evangelistic Band" and Miss D. Phillips was a member. Those of us who knew her loved her. She was a gracious lady and an outstanding Christian character. Out of much suffering she went to be with her Lord. This article, written by her so long ago, deeply moved me. It is entitled "His Leading."

"Yes, His way is always the right way, even though it may seem most wrong. Our way oft-time looks the right one, but it may lead us right off the track.

"How we all need to learn the lesson of trust, simple childlike trust in Him who has all knowledge, all wisdom, who sees the end of the path as well as the beginning, who has reason for every step He would have us take. Can we doubt His love if He leads us through darkened ways? Should we fear if He leads us in untrodden paths? Shall we falter if we see before us deep waters? Shall we turn back when we come to the fiery furnace? Has He not said: 'I will be with thee'; 'I will not fail thee nor forsake thee'; 'I the Lord have called thee, and will hold thine hand, and will keep thee'? How precious are His promises, what assurance and comfort and hope they bring, and how blessed to know they cannot fail, because He who promised is faithful.

"We can learn many lessons from the way God led His people, Israel. He led them by certain ways that He might 'teach them to profit' as we read in Isaiah 48:17-21. He led them through the deserts, dried-up places, but there they proved Him as they could never

have done in a fruitful, well-watered land. 'He caused the waters to flow out of the rock.' Have you tasted of these waters? How sweet they are to the parched and thirsty soul! Perhaps you are still pining in a dry and thirsty place, and like Hagar of old, thinking there is no hope for you. Look away to your Guide, He has water to quench your thirst even in a desert, and He can even spread a table in the wilderness.

"Many of God's dear children give way to doubt and even despair in such testing times as these, because they do not realise that He is leading them into such paths; and the enemy tells them that they have failed God somewhere and stepped out of His will, or that He has forgotten them, because they do not feel the joy that once they did.

"Remember, dear ones, that our Lord Himself was led into the wilderness to be tempted, and perhaps you are being led that way too. God says of His people: 'I will allure her, and bring her into the wilderness, and speak to her heart' (Hosea 2:14, margin). It is oft-times there that we hear His whispers; He speaks right to our hearts for Himself—we find ourselves drawn closer and closer to Him as we are cut off from all other help. And that was His blessed purpose in leading us there. Truly it was the right way, and we come up out of the wilderness leaning upon our Beloved (Song of Solomon 8:5).

"Jesus led His disciples up the mount, where they beheld His glory and rejoiced in His presence, and oh, they wanted to dwell there always, but He led them down again into the valley, where they came face to face with difficulties and trials. But it was His leading. He is the Lily of the valleys, as well as the God of the mountains. He leads us through the valley of the shadow of death spiritually in order that the self-life may be utterly destroyed that His life might come forth. For it is only as we are made conformable to His death that we may know the power of His resurrection. Let us not fear to be led by Him, though it be into suffering and death.

'Let Him lead thee by His way
Through death to resurrection life
From twilight into glorious day.'

TEXT: "He led them forth by the right way" (Psalm 107:7).

(c) Christ's sufferings were necessary that He might be an example of patience and endurance under trials and difficulties

He is our pattern. He pointed out and trod the path that He would have us walk. He took on Him "the seed of Abraham," to exhibit the beauties of holiness and set before us an example worthy of imitation. In human nature Jesus Christ manifested the most exalted virtues, such as patience and resignation under sufferings and distresses; resolution and courage when difficulties and dangers assailed Him; fortitude and meekness amid all reproaches, self-denial, long-suffering and diligence in the work He had undertaken. Many are the trials of the child of God, and perhaps the Christian character is never more fully exhibited than when consistency is maintained in the midst of trials and afflictions, when the storms of life beat violently upon his head. Where in all such circumstances shall we find a pattern so worthy of imitation as that which Jesus

faint in our minds"; "because Christ also suffered for us, leaving us an example that ye should follow His steps."

(d) The sufferings of Christ were necessary for the perfection of His own character as a compassionate and sympathising High Priest

"We have not an High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are," and as "He Himself hath suffered being tempted, He is able to succour them that are tempted," and to "have compassion on the ignorant and on them that are out of the way." Every child of God needs such an High Priest, One who has stood the test and come through to victory. He is the Captain of our salvation, who can, and will, lead us ever on our way from earth to heaven.

Having such a High Priest, let us "come bodily to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

THE SUFFERINGS OF CHRIST AND THE GLORY WHICH FOLLOWED

By A. S. F. Horne, Ev.Dip.Th., F.E.P.A.

The first instalment of this article appeared in our issue of November 25th

Christ exhibited while on earth? There was poverty in His life, but there was not a murmur of discontent. There were extreme sufferings endured by Him, but not a word of complaint, nor a look of impatience.

He met with persecutions and reproaches of the severest kind, yet there was no threatening revenge, but "in patience He possessed His soul." "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." "He was reviled, but He reviled not again." He even prayed for His enemies and murderers, saying, "Father, forgive them, for they know not what they do." To Christ we should look in all our trials and sufferings, because "He is the Author and Finisher of our faith." We are to "consider Him who endured such contradiction of sinners against Himself," lest at any time we should be "weary and

(e) The sufferings of Christ were essential for His own glory as mediator, and for the glory of His redeemed people

"Ought not Christ to have suffered these things and to enter into His glory?" This thought is brought out in many scriptures. "He humbled Himself and became obedient unto death"—"Wherefore God also hath highly exalted Him"—and for the joy that was set before Him He "endured the Cross and despised the shame."

Note it was also necessary for the glory of His people. "It became Him, for whom are all things, and by whom are all things, in bringing many sons to glory to make the captain of their salvation perfect through sufferings." When we at last get to glory and participate in those joys which are at God's right hand, and sit down with Christ on His throne, it must be through His sufferings and death alone.

III. THE GLORY INTO WHICH CHRIST ENTERED: THE TIMES AND THE IMPORTANCE THEREOF

When we speak of glory we mean in general the perfection of excellence, which, according to its kind, commands the admiration or challenges the worship of intelligent creatures.

There are three orders of glory connected with mankind. (i) The glory of sense. (ii) The glory of the mind. (iii) The glory of holiness.

Belonging to the first order there are the grandeur and magnificence of princes; the renown of conquerors and heroes; the wealth, honour, splendid mansions and train of servants, the portion of the great.

Secondly, by the glory of the mind or intellect we mean the empire which great minds have established over human thought; great men like Sir Isaac Newton, men whose bloodless conquests raised them and have given them immortal honour.

Then we have the glory of holiness, which is the empire of saints. This is a glory superior in value, and the one Man who stands out and over all others in this order is Jesus Christ.

But this is not the glory into which Christ entered, for in His Divine nature holiness essentially belonged to Him. From all eternity He dwelt in its splendour. Nor did He enter upon the glory of holiness as mediator, for from the cradle to the Cross He shone forth in the beauties of holiness. He always possessed, as God and Mediator, this glory, though this sinful world could not discover it.

What then was the glory into which Christ entered?

(a) **It was the glory which He possessed from all eternity, being the Second Person of the glorious Trinity**

“Being in the form of God, He thought it not robbery to be equal with God.” “He was the brightness of His Father’s glory and the express image of His Person,” equal with the Father in all His glorious perfections, in His dominion over all worlds, in the homage which He received from all creatures, and in that honour and bliss which He had with the Father before the foundation of the world was laid.

This was the glory of which Christ emptied Himself when He came down to tabernacle among men, and appeared in “the form of a servant.” Hence Christ’s prayer was: “Glorify Thou Me with the glory which I had with Thee before the world was.”

This prayer was soon answered, for having finished the work which the Father had given Him to do here below, He was again “crowned with glory and honour.”

(b) **It was the glory to which He was entitled and to which He is exalted, as an approved and accepted Mediator between God and man**

A part of this glory consists in the dominion which was given Him over this world. It was the scene of His obedience, sufferings, temptations and trials; therefore it was proper that it should be subjected to His authority. Hence, having finished His sufferings, He commenced establishing a pure and spiritual kingdom in this world: a kingdom which must increase until it spreads over all the globe. It is a kingdom set up by the God of heaven and therefore it shall never be destroyed. It is prefigured by the image of the stone cut out of the mountain without hands. Christ is the Sovereign of this kingdom, and all nations must bow to His sceptre, for He must reign until He has put all enemies under His feet.

His dominion is not confined to the present world, it extends over all the universe. He said, “All power is given unto Me in heaven and earth.” God the Father has put all things under His control, and He is with propriety called “Lord of all.” This implies supreme authority.

Into this glory Christ has entered, “having humbled Himself and become obedient unto death, even the death of the Cross,” and having “purged our sins” by the shedding of His own precious blood God has “highly exalted Him” as universal Prince and Saviour, and “given Him a name which is above every name.”

As Mediator, He receives worship and honour from all creatures. All men are to “honour the Son as they honour the Father.” Angels and archangels pay Him homage. When the Father brought His first begotten into the world He said, “Let all the angels of God worship Him.” Into this glory Christ has already entered. Thousands of saints on earth are lifting up their hearts and hands to Him in prayer and praise, and tens of millions of glorified spirits before His glorious throne above unite in giving glory to Him “who hath loved them and hath washed them from their sins in His own blood.” Holy angels, whose robes have never been polluted by sin, cry “Holy, Holy, Holy is the Lord of hosts.” There is no glory like that which our exalted Redeemer receives.

Now we notice the times when it may be said in a more especial manner that Christ entered into His glory. There are three: (i) His resurrection; (ii) His ascension; (iii) His second coming.

(i) *At His resurrection*, when He rose from the dead. What a glorious day when the soul of Jesus returned from paradise, re-entered His body, healed of all its wounds, except those of His hands, feet and

side, which He reserved as proofs of His passion and victory. In whatever light we view it the resurrection is truly glorious. His body, having been laid in the tomb, was shut up with a great stone, and at the desire of the Jews was sealed with the royal arms by the imperial signet, and a military guard was appointed to watch the sepulchre. But in the stillness of the night there was a mighty earthquake which shook the foundation of the place. The Roman soldiers trembled and became as dead men. A glorious being, whose countenance was like lightning, descended and rolled back the stone, and behold, the Son of God rose as a mighty conqueror! Christ's resurrection was a proof that He had conquered sin, death and hell, and now the grave; it proclaimed to the universe the destruction of sin, and the completion of His triumph in the redemption of the world. It was the delight of the Father and the joy of angels.

These are just a few of the things connected with the resurrection of Christ which give to it a peculiar glory. Having stepped forth from the lonely sepulchre in which He had lain, He bade an eternal farewell to His humiliation and hailed the commencement of His glory. He now stood forth before the universe as the acknowledged Destroyer of sin, the Grand Conqueror of Satan and the Sovereign Lord of all, who had nothing now before Him but eternal fruition, the joy for which He had "endured the Cross and despised the shame."

(ii) *Christ entered into His glory in an especial manner when He ascended to heaven.* Jesus, after His resurrection, was in the position of a conqueror to whom the triumph had been awarded, but who had not yet entered into the joy of it. He had won the diadem which was not yet set upon His head. The throne of majesty awaited His arrival and it was not long unoccupied. After the delay of forty days, during which time He gave the fullest proofs of His Divinity, and having comforted His disciples and instructed them in things pertaining to the kingdom of heaven, and also prepared them for the reception of the Holy Ghost, He now preferred to return to the Father and to take possession of the promised reward.

The time and place for His ascension were fixed; He took His disciples to the Mount of Olives, and there in full view He ascended to His Father and our Father, and back to the glory that had been His for all eternity. While He was addressing a few exhortations to His disciples, angelic bands were gathering around Him, preparing to follow the Sovereign Lord to the seat of His glory. "And He led them out as far as to Bethany, and He lifted up

His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven" (Luke 24: 50, 51)—the last we see of Him as He goes to the place not made with hands.

Who dare try to describe the glory into which Christ entered when the gates of the celestial and eternal palace were thrown open to Him, and when, with His glorious attendants, He passed through those gates in holy triumph and sat down on His bright and dazzling throne amid the acclamation of tens of thousands of pure and glorified beings?

(iii) *Jesus Christ will enter into His glory when He comes to judge the world.* He will come to judge the world, for "the Father judgeth no man, but hath committed all judgment to His Son."

There is something very grand in the thought that God in our nature will judge the world; will sit on "a great white throne," and at His voice the heavens and the earth will flee away; the dead, small and great, will stand before Him to be judged, and He will separate the righteous from the wicked as a shepherd divides the sheep from the goats.

How unspeakably glorious will Christ appear when the hosts of heaven are hastening in humble submission to accomplish every intimation of His will; when seated on the throne of judgment with countless multitudes arrayed at His bar, with their eternal destiny at His disposal.

Surely Frances Ridley Havergal caught the vision when she wrote:

Thou art coming, O my Saviour, Thou art coming. O my King,
In Thy beauty all resplendent, in Thy glory all transcendent;
Well may we rejoice and sing;
Coming in the opening east, herald brightness slowly swells;
Coming! O my glorious Priest, hear we not Thy golden bells?

Thou art coming, Thou art coming, we shall meet
Thee on Thy way,
We shall see Thee, we shall know Thee, we shall bless
Thee, we shall show Thee
All our hearts could never say;
What an anthem that will be, ringing out our love to Thee,
Pouring out our rapture sweet, at Thine own all glorious feet.

O the joy to see Thee reigning, Thee our own beloved Lord!
Every tongue Thy name confessing, worship, honour, glory, blessing,
Brought to Thee with one accord;
Thee, our Master and our Friend, vindicated and enthroned,
Unto earth's remotest end glorified, adored and owned!

¶ *As we approach the most dangerous season of the year for road accidents, we, as Christians, need to ask ourselves this important question :*

Are you fit for the road ?

By Laurence Evans

ARE people when they go on to the roads fatalistic? From some of their behaviour this would appear to be so. But there is a difference between being a fatalist and just taking your life and other lives at the cheapest possible value. Unfortunately this is what sometimes happens. It is no use hiding poor road behaviour behind time-worn excuses that accidents are due to bad roads. It has been proved statistically and, indeed, has always been obvious to those who continuously study this problem, that at least ninety per cent of all road accidents are due to some form of human failing. Often accidents occur because people have never considered seriously the importance of being fit for the road. That is being mentally and physically fit as well as having a vehicle which one can have every confidence in—a vehicle which has been regularly serviced and that you care for as much as you should care for your own bodily and mental well-being.

Let's take the equipment before we come to the person. One of the most important aspects of Ro.S.P.A.'s new six-month campaign "Fit for the road" is the emphasis on braking and steering. If hydraulic brakes, which are almost universal, are well cared for they are second to none in efficiency. But if they are not regularly maintained they will show little sign of neglect until they fail suddenly and completely. If more drivers thought about this they would not take the slightest risk and ensure the car was serviced regularly.

Safety straps! Some people even now decry their value. An alarming total of 1,400 car drivers and 85,000 passengers are killed or injured every year on British roads. From information abroad, where safety straps are in common use, it is estimated that at least seven out of every ten fatal or serious injuries could be prevented by the use of safety straps. This does not mean that they are the panacea or that they provide the excuse for driving faster or more recklessly, but safety straps are an extra safety factor in your car. They are an excellent second line of defence.

But the person should be just as fit for the road as the vehicle.

Eyesight is one of the most important considerations. Many people, for example, wear glasses when taking the test and do not wear them when going

on the road once they hold a licence. Such people would be shocked if drivers of public service vehicles took the lives of their passengers in their hands by not having regular eyesight tests. Why should the private individual be privileged?

Even after a test of your forward vision can you also be certain that your side vision is up to standard? If you are having your eyes tested Ro.S.P.A. advises you to ask your ophthalmic practitioner to check this for you. It does not mean that one should be deterred from driving, but drivers knowing that they have defective side vision drive safely because they are aware of the limitations, and drive accordingly.

Another eyesight tip: if dazzle from oncoming vehicles worries you when driving it is far better to stop than to go on blindly, but, in any event, concentrate your gaze to the nearside so that you are not dazzled. Recovery from the effects of glare takes from three to four seconds or more. This means that at forty miles per hour a car will travel 234 feet during four seconds of blind driving.

Drinking and driving is another aspect of the new campaign.

The great danger on the roads is not necessarily the drunken driver, who is normally easily detected, but the person who has been drinking, who feels good, and wrongly thinks he can drive or ride better and shows no obvious signs of intoxication. The figures speak for themselves. On Saturday nights between 10 p.m. and midnight the accident peak rises alarmingly. This surely is strong evidence that many accidents are caused by road users who have been drinking. The accident rate at this time in 1960 averaged 105 an hour.

Tiredness, ill-health, pre-menstrual tension in women are other facets which affect the ability of drivers, riders and even pedestrians. Often it is a matter of common sense, of knowing one's limitations. If I'm on a long car drive and I begin to feel tired, I find a pleasant place to park off the road and take a rest and have some breaths of fresh air. It is a wonderful tonic.

Like the vehicle, one must be in tip-top form and approach driving and other aspects of road using in a proper way. In fact the whole business of being fit for the road is really a state of mind.

Ro.S.P.A. Feature Service.



**YOUTH
PAGE**

More news from our thriving youth branches

Conducted by the National
Youth Director

LONG EATON

In order to extend the Sunday school and youth work, a children's campaign was held at Long Eaton, beginning on October 23rd, conducted by Rev. B. J. Epton. Meetings were held each night except Fridays for two weeks, the children's meetings being at 6 p.m., followed by the teenage youth meeting at 7.30 p.m.

Various types of quizzes were given, also film shows, stories and talent competitions, to which the young people responded eagerly. During the campaign oil paintings by Pastor Epton were given to those who brought the most friends. These paintings created interest, and also a number of youths were keen to listen to a lesson on world conditions today in connection with Bible prophecies.

About thirty-five decisions were made, and approximately twenty were added to the Sunday school. In fact, the work is still continuing and two Sunshine Corners are held weekly and new children are still being brought in. Various people too who had drifted away from the Lord were brought back once again into Christian fellowship.

We glorify the Lord for what He has done in the church at Long Eaton.

PONTYPRIDD

Readers of the Youth Page will rejoice with us to hear of five precious souls saved as a result of youth week, which was preceded by a day of prayer and fasting.

Our hearts were warmed and thrilled as we listened nightly to the talented ministry of Spirit-filled Crusaders.

The guest speaker was Pastor P. Smith from Ebbw Vale, who opened the youth week with challenging messages, resulting in one young man of twenty-one years accepting Christ.

SWINDON

A glorious day, with sunshine all the way, for the junior fellowship of the Swindon church when they visited Wallingford!

Splashing, screaming with delight and shouting with joy in the bathing pool, in the paddling pool and in the River Thames! Their leader, who is always brimming over with ideas to make their joy full, turned up to the bank of the river with a motor-boat to take twelve at a time up the river and back again. A wonderful testimony was given by observers who inquired who we were. They thought it was a family reunion of all the sons and daughters with nieces and nephews!

NEWTOWNARDS

During September we held a fortnight's Sunshine Corner meetings. Throughout the fortnight over 450 children attended these services and twenty-one young people gave their hearts to the Lord Jesus. The majority of them were in the 11-13 years age group. We thank God for these results because the majority of those saved were young people from our Sunday school.

Since the campaign ended we have continued with a weekly Tuesday night meeting. We commenced with a group of thirty young people, but in the last two weeks the numbers have increased to over fifty. We have also

introduced a Friday night meeting for the over-eleven-year-olds. One popular feature of this meeting is the club library which they themselves attend to.

From this Friday night meeting and from our Sunday school we were able to take twelve young people to the first of the winter monthly Elim youth rallies, which was held at the Melbourne Street Elim Church, Belfast.

We are looking forward to much blessing from the Lord upon our Sunday school and youth work in the months that are ahead of us.

BRISTOL

In active service for the Lord, the sphere in which results are often not seen for a long time is youth work. Many a Sunday school teacher can labour for years sowing the good seed, without any apparent evidence of success, and yet how often a sinner comes home in later life because of something he remembers hearing years before from his Sunday school teacher. And yet, at the same time, I believe that youth work is the most rewarding kind of work there is.

Recently at the City Temple, Bristol, a Junior Crusader meeting was held that was tremendously rewarding for all the workers concerned and which must have proved to all present that no labour of love for the Master goes unrewarded.

For nearly three years now, six branches of Junior Crusaders have been held in secondary schools in various districts of Bristol. The average attendance at each of these branches is thirty, and from week to week these services are run by our own young people from the Bristol church, who labour hard for the Lord, seeking by various methods to win these young lives to Christ.

Each branch leader employs his or her own methods and ideas, and each branch is virtually a separate unit from the others, although the main idea of the work is to win children to the Lord and then channel them into our own church. Consequently, from time to time a combined meeting is held in the central branch at the City Temple.

Probably from week to week there appears to be no fruit for the Master and the workers perhaps feel that nothing is being accomplished, and then the Lord encourages all our hearts by blessing us as He did in a combined rally held on October 24th.

The various branches were invited to attend a rally at the City Temple and to take part in competitions against the other branches.

Two hundred children in the age group 10-14 years of age attended, and the boys were by no means outnumbered by the girls, and the rally was a wonderful example of God's blessing on the work.

After the usual preliminaries the rally was opened by prayer and this had an inspiring effect on the youngsters, who behaved extremely well throughout the service. There is nothing more exhilarating, I am sure, than listening to 200 boys and girls nearly rupturing their throats as they make a joyful noise unto the Lord with their rendering of well-known children's choruses. A delightful duct was performed by two girls from one of the branches, while another child read the Scriptures.

SUNSHINE CORNER



MARGARET'S MISCHIEF

Hello Sunbeams.

Getting into mischief. I wonder how often mummy has said that about you. Boys and girls can't seem to resist it, can they? Margaret and her friends were no exception; they didn't mean to get into mischief, but it just seemed to happen.

One day Margaret and her friends were playing together in the garden. Mummy was out shopping and daddy was very busy. It was quite a nice day, just right for playing out of doors, but suddenly it began to rain, so Margaret and her friends had to run in quickly to take shelter.

"What can we do now," they asked one another; "it has spoilt our game, we must find something else to play."

First of all they played the piano for a while and then they switched on the television to see if there was an interesting programme but they soon became bored with the programme that was on at the time. Margaret suddenly had a wonderful idea. "I know," she exclaimed, "let's go upstairs and dress up; there are lots of clothes in mummy's wardrobe." Her friends followed her upstairs. This seemed a wonderful idea indeed, and they couldn't wait to try on these wonderful clothes.

Margaret opened drawers and cupboards and found dresses, hats and shoes, and excitedly the girls claimed the clothes they wanted to try on. Soon they were parading before the mirror in mummy's dresses and hats and tripping over in the high-heeled shoes. They were enjoying themselves so much that they did not hear mummy's footsteps as she came to see what the noise was all about. She gave a horrified gasp as she saw her best dress crumpled on the floor and her new hat completely out of shape where someone had sat on it, or trampled on it in the rush. Mummy was very cross indeed and Margaret's friends were sent home immediately and Margaret was sent to bed.

Yes, Sunbeams, dressing up can be very exciting but not with mummy's best clothes as Margaret learned to her cost. The Bible, in the book of Ephesians and the sixth chapter, tells us that we should dress up. It tells us that we should put on the whole armour of God. Margaret's mischief can remind us to be sure and dress up in the right way. If we remember to wear God's armour it will help to stop us from getting into mischief and doing wrong things. When Satan tempts us to do things that we know are wrong God's wonderful armour is our protection and we can dress up in it whenever we need it. I am so glad that it is provided for us when we need it.

Margaret was very sorry when she realised that her mischief had spoiled mummy's best dress and ruined her new hat. We can be so thankful that our heavenly armour can never be spoiled and can never wear out, and we can never be in trouble for wearing it. It is a very wonderful way of dressing up.

I am sure that Margaret will be careful not to get into mischief next time mummy is out and I hope she remembers to dress up in the right way in future.

'Bye for now, Sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.

The reading of God's Word was listened to attentively and a deep sense of God's presence was felt throughout.

The first main feature was a quiz. Each branch supplied a team of five members who competed in a knock-out competition. The questions were asked by the assistant minister at the City Temple, Rev. John Marriott, and they covered a very wide field of Scripture knowledge. The standard reflected the good work done in the branches in previous weeks.

The next feature was one so often employed in youth work, namely sword-drill. Here again each branch supplied a boy or girl to compete in a knock-out competition.

Before the message, the winning branch was presented with a shield by the minister at the City Temple, Rev. W. R. Jones, and this shield will be held by the branch until the next combined competition.

Finally, the 200 youngsters settled down to listen to a thrilling flannelgraph illustrated story given by one of the branch leaders, which was wondrously anointed by the Holy Spirit.

The story was the well-known one of the Passover story, which was brought to a climax by illustrating that the blood of the Lord Jesus Christ must be applied to the door-posts of our hearts. So often it is comparatively easy to get youngsters to respond to an appeal, but the appeal was so well given by Pastor Jones that it was impressed on the children that no decision was to be entered into lightly. Time and time again, he stressed that an indication of their acceptance of Christ was only to be made if they really meant it.

In a hushed, solemn and reverent atmosphere, forty children solemnly and quietly stood to their feet as an evidence of their desire to take the Lord into their hearts.

So reverent was the atmosphere that hardly was a head raised or an eye opened other than by those responding to the appeal.

These children were dealt with personally by their own team leaders, and I am sure that the results of this meeting will be far-reaching in all of the branches.

How successful and how rewarding to see the fruits of one's labours over a number of mouths.

This account is not told just to show what has been done in Bristol, although it is hoped that this will gladden the hearts of all who read this, but it is intended rather as a challenge to other churches to try to do the same.

Forty souls brought into the kingdom in one evening as the result of weeks of toil in six branches by our own young people! Surely this is something to praise and thank God for and may it challenge us all to greater exploits for the Master.

IMPROVE YOUR BIBLE KNOWLEDGE

By Bryan Hopkins (Sowerby Bridge)

Answers to Bible quiz No. 10: Moses

- 1, Three months. 2, (a) Jethro; (b) a priest.
- 3, Midian. 4, (a) Aaron and Miriam; (b) Miriam.
- 5, River to blood, frogs, lice, flies, murrain, boils, hail, locusts, darkness, death of the firstborn.
- 6, Mt. Nebo. 7, 120 years. 8, (a) Shittim wood; (b) two; (c) the law.

Completed text: "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will shew today."

Watch next week for the special Christmas quiz.



THE FAMILY ALTAR

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

Monday, December 18th. Psalm 46 : 1-11.

"He maketh wars to cease" (v. 9).

War started outside the garden of Eden when Cain rose up against his brother. This started a torrent of bloodshed that has continued to this day. From time to time leaders of nations have gathered around the conference table to try to deal with this age-long problem and settle their differences. In spite of this each succeeding war becomes more horrible and devastating. We know that when Christ shall come there will be universal peace. Men will beat their swords into ploughshares and learn war no more. Today men's hearts are failing them for fear of a thermo-nuclear war, but the true Church of Christ can look up, knowing that her redemption draws nigh.

Tuesday, December 19th. Psalm 47 : 1-9.

"Sing praises" (v. 6).

David was known as the sweet singer of Israel, and he used his vocal and musical talents to the glory of God. Five times in this psalm he exhorts us to follow his example and praise God in song. Through the ages the preaching of the Gospel and joyful singing have been linked together. He has put a new song into our hearts: not the slushy sentimentalism of the pop singer, but the happy, hearty, holy singing of the songs of Zion. When the Israelites were in captivity the Babylonians asked them to sing one of their songs, but how could they sing the song of the Lord in a strange land? How can the backslider in heart have the song of redemption on his lips?

Wednesday, December 20th. Psalm 48 : 1-14.

"We have thought of Thy lovingkindness" (v. 9).

This psalm is one of several written for the sons of Korah. Well might these people remember the goodness of the Lord. Years before their father had rebelled against the authority of Moses and Aaron and had formed a party to oppose them. For this impiety the Lord caused the earth to open and swallow them up alive. The sons of Korah were mercifully spared (Numbers 26 : 11), and continued to officiate in the tabernacle, and in the days of David were still doing this work. Have we not every reason to think of His lovingkindness to us in that He has saved us from being swallowed up by sin, death and hell?

Thursday, December 21st. Psalm 50 : 1-15.

"Gather My saints together unto Me" (v. 5).

Who are the saints of the Most High God? The psalmist here leaves us in no doubt. They are those who have been reconciled to Him by a sacrificial covenant; an everlasting covenant through the blood of Jesus Christ (Hebrews 13 : 20). That is why they delight to gather together unto Him. To us the worship service affords an opportunity unitedly to magnify His holy name. We respond to His invitation to break the bread and drink the wine knowing that this is only till He comes. Then shall we who have continually gathered to Him here be gathered to Him there for evermore. "What a gathering of the ransomed in that summer land of love."

Friday, December 22nd. Psalm 50 : 16-23.

"Now consider this" (v. 22).

What a solemn warning is contained in these verses. Here are some religious people who, although their lives were wicked and sinful, had taken upon themselves the preaching

of the Word of God (v. 16). Because they were not immediately judged and condemned they deceived themselves into thinking that God was as they were. Such a one as this was the Jezebel of Thyatira (Revelation 2 : 19). God gave her space to repent and she repented not. God searches the reins and the hearts and knows who is truly repentant, and forgives, but let no man presume on the grace of God. Let everyone who names the name of Christ depart from iniquity.

Saturday, December 23rd. Matthew 1 : 1-25.

"Immanuel . . . God with us" (v. 23).

The Gospel of Jesus Christ is the most sensational, thrilling and exciting story that has ever been written. People who say that Christianity is dull surely do not know what Christianity really is. The Bible affirms that the great eternal God, the Creator of all things, took upon Himself a body of flesh and bones and blood, and walked and talked with the people whom He had created. He submitted Himself to His own laws and went through the whole of human experience (sin apart) from the cradle to the grave. God with us! If this is dull, what can be called exciting!

Sunday, December 24th. Matthew 2 : 1-8.

Herod the king was busy with his affairs of state. The scribes and chief priests were occupied with the formalities of their religion. Both church and state were unaware that only six miles away a child had been born who was to shake the world and change the whole course of history. Both Herod and the chief priests knew in a dull way that Christ would be born. The latter even knew where this would happen. If these were asleep there were men in a far country who were alive and awake. Having seen the star they set out on their long quest and found the Christ. Surely to find Him is the greatest discovery of all.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The weapon of prayer

David the sweet psalmist has come upon evil days. Saul is seeking the life of the one who will take his place as king. After finding refreshment at Nob by the priest Ahimelech, David asks if he has a sword. On finding he has the sword of Goliath, he asks for it and says "There is none like that; give it me." David had every right to the sword of Goliath and in a time of need he used it for his own defence.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

What a mighty weapon prayer is for the believer! How he can say there is none like it. When the enemy of our soul has come against us with his host, how we have found the weapon of prayer to be enough. Someone was telling me recently how because of her faith in Christ the rest of the family would not speak with her. How mighty was the weapon of prayer. As this sister held on in prayer, so a change came over the family and once more there was friendliness and unity.

Let us use this mighty weapon God has given to us. We need to use it skilfully and put the enemy to flight. Don't let your sword get rusty through not using it, but sharpen up your weapon and go out to use it in the service of the Lord.

Prayer is requested for

Revival throughout the British Isles.

The "Elim Evangel," that God will bless and use it to thousands for their edification.

Those who are suffering persecution for their faith in Christ, that God will strengthen them.

Thought for the week

Prayer is a most important work.

COMING EVENTS

BERMONDSEY. January 6. Elim Church, Dunton Road. South London Presbytery Rally, 7 p.m. Speaker: I. H. Stevenson (President). Musical items, testimonies. Business meeting 3 p.m.

ROMFORD. December 16-18. Saturday 3 and 6.30 p.m. Revival Rally in Salem Baptist Church, London Road. Sunday 11 a.m. and 6.30 p.m. and Monday 7.30 p.m. in Elim Church. Guest preacher: L. Cowdery. Southampton Youth Choir.

THORNTON HEATH. December 24. Elim Church, Marsham 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 17. Carols by candlelight, conducted by the Choir, 6.30 p.m. December 21. Visit of Choir to Lewes Prison for Carol Service, 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. Iford, p.m. Thornton Heath.

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LONDON CRUSADER CHOIR

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

December 17, Brixton Prison and Watford; 23, Bromley (A.O.G. Masons Hall). Carols by candlelight 7 p.m.; 31, Wormwood Scrubs Prison, and Thornton Heath; January 7, Broadmoor.

ITINERARIES

Miss M. Llewellyn. December 16, Kidderminster.

Urgent prayer request

Prayer is requested for Mrs. Bristow, wife of Pastor Bristow, of Wimborne, who is seriously ill in a London hospital.

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MARRIAGES

TAYLOR—KITCHING. On November 18th, in Elim Church, Grimsby; Herbert Taylor to Rose Emma Kitching. Officiating minister: James McAvoy.

TRAVI—STUART. On November 22nd, at Elim Church, West-cliff; David William Travi to Carol Enid Stuart. Officiating minister: George Backhouse.

WITH CHRIST

ESCOTT. On November 24th, Ivor Escott, aged 70, of South Benfleet. Officiating minister at funeral: George Backhouse.

WELLINGTON. On November 10th, Florence Wellington, of Sheffield, an earnest Christian, passed into the presence of the Lord. Officiating minister at funeral: R. B. Chapman.

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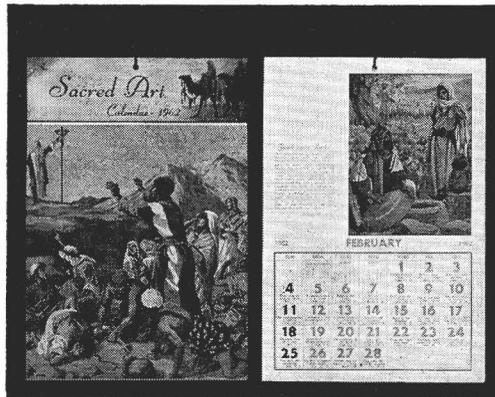
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