

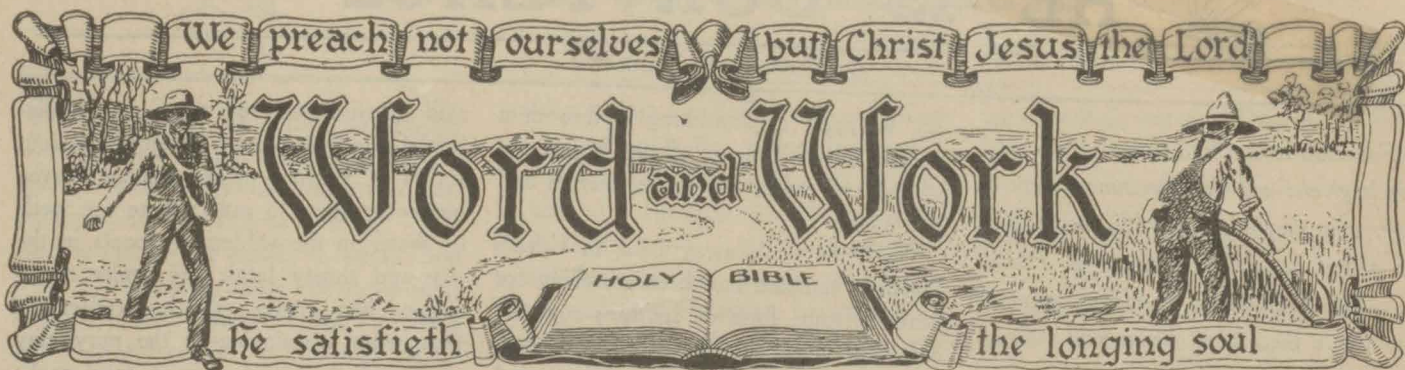
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May You Have A Joyous Christmas And A Happy New Year

JEHOVAH JESUS

By PASTOR J. J. MORGAN

"Emmanuel—God with us."—Matt. 1:23.

AT this festive season of the year our minds usually centre around that old-world scene in Bethlehem. We delight to recall those joyous events which lead right up to the advent of our blessed Lord into this world, and meditate upon all the blessings which come to us through His glorious appearance.

There is a grave danger, however, of beginning His life history in the Gospels, and thinking of Him as the historical Christ, for then He becomes circumscribed, localized and limited. He was, and is, and ever will be the eternal Christ.

The eternal Christ. It was no mere stranger who came to Bethlehem on that first Christmas Day. For centuries He had been coming, for He paid brief and fleeting visits to individuals throughout the Old Testament. Bethlehem was the culmination of those visits, a lengthening out of those briefer stays. He did not come to discover man's difficulties in order to grapple with them, nor did He know them only by His prescience, when He dwelt in the bosom of His Father. He knew the sordid conditions of humanity

by actual experience, contacts established over hundreds of years.

That is why we should think of Him at this Christmastide as Jehovah-Jesus, the Eternal Christ.

His Ministry before Bethlehem. It will help us if we study the Theophanies or Christophanies of the Old Testament, to get a fuller and grander conception of Christ; we speak of the hidden years at Nazareth and long to know something more about them. But to many the



Saviour is completely hidden for thousands of years in the Old Testament, and their earliest contact with Him is at Bethlehem on that first Christmas Day.

It was He who came to Hagar as the

Angel of the Lord, to minister to this runaway slave and comfort her in her distress (Genesis 16. 1 and 21:17).

It was He who appeared to Abraham, in company with two angels, and while the latter went on to Sodom, Abraham stood still before the Lord. His pleading with Jehovah-Jesus would have availed if ten righteous had been found in wicked Sodom.

It was He who met Jacob the deceiver that night at Jabbok. What an eventful night that was! Before he faced his wronged brother he faced his God, and became a changed man. In the evening of his life as he blesses the sons of Joseph, he recalls this experience, and blesses them thus: "The angel which redeemed me from all evil bless the lads" (Gen. xlviii. 16).

It was He who appeared to Moses at the burning bush, the "I Am" of both Old and New Testaments. The Angel-guide of Israel's hosts, against whom they were warned not to sin, for He possessed Jehovah's name (Exodus 23:21). The Captain of the Lord's host who commanded Joshua's army. The Commissioner of

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HE IS OUR PEACE



By Pastor R. E. DARRAGH

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called, . . . The Prince of Peace, . . . Of the increase of His government and peace there shall be no end.

THE birth of Jesus is the greatest event this old world has ever known or ever will know until He comes in the clouds of glory. It is the solution of the world's problems; it is indeed good tidings of great joy unto all men. When he entered this world through the Incarnation, that day He brought in His hand the key which has opened the great door of eternity, and has brought lost men unto the heart of the Father.

His birth is the keynote that brings peace unto men, for it was at the lowly manger in humble worship and adoration that men came to do Him honor. There He made it possible for them to clasp each other's hands and feel that they were brothers. It makes the black and white, the yellow and the brown, bow side by side and look up into the face of God and call Him "Our Father." For He has made of one blood all nations. Rejoice, ye chosen of Israel! Rejoice, ye Gentile world! Through His Birth, the door of mercy has been thrown widely open, for He is a light to lighten the Gentiles and the glory of My people Israel. Glorious news! Blessed truth! Glad tidings of great joy! Peace to the world, for He is its peace. No wonder the

Soul-Thrilling Tidings

of the angel is heard with delight, for it breaks through the storm-clouds of spiritual darkness, telling us the storm will soon be over and gone; there will be a great calm. The Prince of Peace has come.

Glory to God in the highest, and on earth peace, chanted the angels on that first glorious Christmas morn, as the Christ

lay wrapped in swaddling clothes in a manger in Bethlehem. Sweet peace, not hatred and strife, but peace, eternal and everlasting.

Since the Fall, away back in Eden's Garden, mankind had been searching for peace in some form or another; now the only One who could dispense it had come at last. Now their hearts rejoiced and their voices rang as they joined in the peace song, "Glory to God in the Highest!" Mankind had waited so long; generations had come and gone; babes had passed from their mother's arms into old age and on into the infolding silence of the grave, and still He had not come. Yet one of their prophets, seven hundred years before, had told them One would come who would have the name —The Prince of Peace. In fulness of time the prophetic Word was fulfilled. Peace had come to this dark world of sin. What music is found in these words, what a depth of meaning; sweeter than the sound of rushing water; more lovely than the rosy dawn; more charming than the song of the bird in spring;—the murmur of the sea. What glorious news! A blessed hope to a lost and sin-sick weary world. "Peace, perfect peace, in this dark world of sin, the blood of Jesus whispers peace within."

One day, when heaven was filled with His praises, when angels and archangels were paying Him homage, cherubims and seraphims were falling down before Him in adoration, but when a lost world reached up its hands in agony because of sin, when condemnation was written over it

In Letters of Fire

the Father saw and heard. Compassion filled His large and loving heart; then the miracle of the ages was performed. God so loved the world that He gave His only begotten Son. Jesus came, and as He came, peace arrived on earth.

Glory to God, said the shepherds on the plains of Bethlehem. Thank God,

said the wise men from the East. Hallelujah! said those who were on the lookout for Him. Because of His coming, heaven has come down to earth; there are wells of water in the wilderness; pools in the dry and thirsty land; the sinner transformed into a saint; the lost redeemed; those who are sinking in the miry clay shall find their feet upon a solid rock; the troubled conscience will have peace. The Lord Jesus had brought with Him what the world was in need of, yet strange as it may seem, many did not experience it because they did not receive Him. For He is our peace—peace of soul, peace of mind, peace of body.

The kingdom is not meat and drink, but peace and joy in the Holy Ghost. Everyone who so desires can enter into that kingdom; everyone can come under the regime and sceptre of the Prince of Peace, its Ruler. Humbly I want to say that I have found this Prince of Peace, and am living under His sceptre. There is peace in my heart today, for has he not said, "Thou wilt keep him in perfect peace?" Thank God, He can keep us there though the storms may

Threaten to Overcome Us

and though dragons like monsters of evil may arise before us. He can take us through safely and His peace can abide in our heart unmoved, unshaken, and we can have a living testimony—"There's a deep, settled peace in my soul." There will be opposition, trials, tests, difficulties from without, but if we have His peace ruling in our hearts, we can say with the Apostle Paul, "Troubled on every side, yet not distressed; perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed." There will always be that peace which passeth all understanding.

How happy the angel choir must have felt to bring such good news. Unto you is born in the city of David, a Saviour,

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The Greatest Miracle

By Garfield Vale

THE Incarnation of Christ is confessedly one of the basic truths of our religion and a wonderful mystery which was consummated in the "fulness of time." For the first time in the annals of history God DWELT with men, hence His name Emmanuel. Not "God is with us," so much as "God WITH us," is conveyed in the inner meaning of that mystic name. It is "a NEW THING" referred to in one of the prophets when "a woman should compass a man" and thus produce the mystery of the Incarnation of Christ in human flesh. It is well to remember that the Scriptures prophesy the immaculate conception of Christ in the Virgin, but do not claim this for the Virgin herself, as the Roman Catholics teach. It is here that the less (the virgin) is blessed of the greater (Christ), so that the glory of our Salvation is vested in Christ rather than in His honourable mother. This supernatural birth was not an *invention* but a *creation* of God.

THE HUMANITY OF OUR LORD WAS PRODUCED BY A DIRECT MIRACLE.

His birth was of the Highest, and although allied to us in body, He was from Heaven. The cradle was not His beginning. To accept His Pre-existence makes His Incarnation a simple miracle to accept, but rejecting His pre-existence makes the Incarnation an utter impossibility. It is wonderful that the Ancient of Days should be born, and that He Who made the stars, the sun, and the moon should be nourished as all other children.

His birth was of a Virgin, thus rolling away the reproach of women. It was by women that transgression entered, thus by woman was salvation brought to us. He was born of woman that we might be born of God. He was made flesh that He might assume our joys and our sorrows and eventually be crucified in the flesh for us. He took our flesh that He might take our faults, and then afterwards present us

faultless before the Father with exceeding joy. The humiliation of His Incarnation was astounding, and perhaps for Him to be born of a woman was more humiliating than bearing a cross. In fact, it was more humiliating than for angels to become worms and men to become beasts, and so He clothed Himself with the earth we tread upon. It meant that He was delightfully willing to wear sackcloth over His robe of gold, but He still maintains the title of being the ONLY BORN SON of God. Yet, those who believe on Him can, by a new birth, be CALLED the Sons of God—behold, what bestowing love of God is this!

His birth was of a dual significance. He took the likeness of our sinful flesh that we might be made to appear acceptable and lovely to God. It was actually a plot of grace by Christ to win God's attention to man and a design of love to gain the Father's favour toward us. Our wretchedness was nauseating to God, but when His Son adorned Himself in the likeness of sinful flesh He attracted the attention of God until God saw His Son culminating our condemnation on Calvary's Cross in His own body (Rom. 8. 3.). Also He took our nature that His DIVINE NATURE might be made beautiful to us. If the manger teaches us anything, it is that we might not be afraid of God. His Incarnation softened down the majesty of His glory, so that we might exclaim with joy, "we beheld His glory, as of the only begotten of the Father, FULL of Grace and Truth." Christ in the cradle and on the Cross has made it possible for God and Man to meet on one common ground of Faith, whilst His glorification has given us one common ground of Hope. God's Hope is in the Church now, and our Hope is in God. Hence He took our nature that God might be made approachable to us. This still remains a mystery to the angelic hosts, who would pry into this revelation

but are not permitted. They spake of the Saviour but never solved Him, but we know Him and are known OF Him.

IN HIS HUMANITY THE DIVINE NATURE DWELT INSEPARABLY.

There are repeated evidences of BOTH the natures in the ONE Person.

At His Birth we have the helpless babe hated by Herod and yet worshipped by the wise men of the East.

At His Baptism His *Body* was immersed in water whilst God spoke from Heaven declaring Him to be His very own Son.

At the Wedding Feast we see a Guest eating and a God working; on the lake, a Passenger sleeping and a Monarch rebuking; in the desert, human hands breaking bread and God multiplying; at the grave of Lazarus, a sad face wet with tears but with a voice of Omnipotence raising the dead; on the Cross, His body suffering but His Spirit declaring the completion of man's redemption; and in the Tomb, humanity wrapped and yet Divinity released. It is possible that the intimacy of the relationship in the two natures may never be dissolved.

IN HIS HUMANITY HE BECAME CAPABLE OF OBEDIENCE AND SUFFERING.

In possessing our Humanity he could suffer with humanity and so be touched with all the feelings of our infirmities. Although sin was laid on Him it never lived in Him, thus He lived a victorious life over the world, the flesh, and the devil. He is now able to succour and to strengthen us. Never can we say that God has not tasted our sufferings nor entered into the infirmities of our natures because in all points He was tempted, yet He never yielded to sin.

In possessing our Humanity he became a companion of our human griefs, for He was ACQUAINTED with our sorrows and griefs to an unknown degree. We shall

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In as Much and Ever So

By BEULAH WILLIAMS MCKINNEY

Inasmuch as ye have done it unto one of the least of these my brethren, Ye have done it unto me.. Matt. 25:40.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matt. 7:12.

These verses should have a very strong bearing on our view point at this time of the year, as we look forward to the birthday of the Christ-child. The giving of gifts among friends and relatives has become so accepted a custom that in some cases it amounts almost to bondage. We do not condemn this custom but is there not a possibility that we sometimes forget whose birthday we are celebrating? If on your birthday, all your friends and acquaintances exchanged gifts and in the joy of the occasion, neglected and forgot you, would you not feel you had cause for offense? Yet in all too many homes this is the case with this most important of birthdays, the birthday of the great Saviour of the human race.

I am sure, however, that where this neglect occurs in Christian homes it is occasioned by thoughtlessness. All who love the Lord will gladly concede the justice in giving gifts to Him. How then would he be pleased to receive our offerings? I believe the answer is found in the words of the verse above. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Just at this point, I want to bring to your attention a group of some of "the least of these," His brethren. Here in Bethel Home for the Aged are living some of those of whom the Lord said, "And even to your old age I am he: And even to your hoar hairs I will carry you: I have made and I will bear; even I will carry, and I will deliver you." (Isa. 46:4). How does the Lord fulfill this promise to these dear old saints? Through the faithfulness of His stewards, many times through unexpected sources God

has met the needs as they arose and although often a severe test of faith is experienced, these veterans of the cross, along with the workers in the Home, still stand upon the promises and are fully persuaded He is able also to perform.

We feel it would be pleasing to the Lord for His stewards to remember the Home at this time. If we could but hear the prayers of the aged as with the Psalmist they cry out, "Cast me not off in the time of old age: forsake me not when my strength faileth," surely it would stir us to true liberality. The value of our gifts is measured not by the amount given but by the amount remaining.

It is well to remember that, should the Lord delay His return, there may come a time even to us when old age shall find us in need of a helping hand. The future is veiled to all. Let us minister to these who are now approaching the setting sun as we would desire to be ministered unto should this need arise in our lives.

I think, also, of the fact that we have all had precious parents. If for some reason we had been unable to care for them, how thankful we should have been for the tender care of others who gave themselves to this ministry. For the sake of our own dear ones, let us make this a happy Christmas for these who are looking to the Lord as their portion, their inheritance.

Bethel Home for the Aged is worthy of your support. It is conducted under the auspices of the New England District Council of the Assemblies of God.

It has been my privilege to visit the Home and I wish it were possible for me to explain the uplift and inspiration brought to me by the hopeful and helpful lives of these fathers and mothers in Israel. My heart was deeply touched when I saw different ones assuming tasks about the place, some of them beyond their strength, simply because the work must be done and other provisions for it was not financially possible.

There are several ways in which you may help. First and most important, please place the Home on your permanent prayer list. God will thus use you in lifting the heavy burdens. Perhaps He will also ask you to help to answer your prayers by giving of your means. Even though your gift may be small, it will help. Why not have a small bank in a conspicuous place in your home? Use it for thank offerings. Talk about it to your guests. Each month empty and send to the Home. You may also help in the future by remembering this Home in your will. If God has entrusted you with some of this world's goods you will want it to continue to work for Him when you are in Heaven. What a wonderful way to smooth the pathway for the feet of God's old saints? If you are in the New England District, why not send also a food donation to the Home? Talk to the Lord about it. He will give you ways and means to help.

Last of all I want to ask you to give now. There is a very definite need. Rejoice the heart of the Superintendent, Brother Wight, and his sacrificial co-workers and the aged guests at Bethel Home by generously remembering the Home at this time. May the Lord bless you in your love gift for Him and His.

HIS WONDERFUL NAME

"His name shall be called Wonderful."
—Isaiah 9:6.

IT was England's great poet who once asked the question, "What's in a name?" and went on to answer it by inferring that the name does not matter, as a rose by another name would smell as sweet. In common, ordinary everyday life it may be true that the name of a person matters little, but the names of Scripture matter a great deal. They are full of significance, and in many cases

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KEEPING UP WITH THE TIMES

False Teachers

THE Evangelical Lutheran Synod of the Midwest deposed one of its ministers because he rejected historic Christianity in favor of the new Germanic paganism. In a letter to the Synod the 'minister' stated, "The German race is the oldest on earth. They knew and worshipped the true God before a single Jew or Hebrew was born. Jesus Christ was not a Jew but a German. There is a higher source, standard and authority than the Bible, the Augsburg Confession, or any other church documents. With the Germans lies the higher truth and the higher and more perfect kind of the Kingdom of God."—There must be something wrong with the Nazi-mind—no matter where you find it.

Unruly and Vain Talkers

Professor William Louis Bailey of Northwestern University revealed some time ago that he had a New Testament ready for publication. Dr. Bailey admits that he is not a theologian, but insists that is a linguist. He paraphrases the word "gospel" as "you'd be surprised." He translates "good samaritan" as "good sport," "(wise virgins" as "smart girls," "laying up treasure" as "making a pile," "repent" as "get wise to yourself," "give us our daily bread" as "give us good bread daily."—Titus 1:10, "There are many unruly and vain talkers."

Extravagance

During the last ten years the consumption of cigarettes in the U. S. A. has increased from 106 billion to 162 a year. Today 60 per cent of the men and nearly 25 per cent of the women are consistent cigarette smokers. That means that each hour Americans smoke 670 miles of cigarettes, a string of smokes that reaches from New York to Detroit.—"Wherefore do ye spend money for that which is not bread?" Isa. 55:2.

Propaganda.

During the 15 years following Lenin's

By OTTO J. KLINK

death 3,170 of his books have been published in the Soviet Union in 72 languages and with a total issue of 108 million copies.—"Of the making of books there is no end." Eccl. 12:12.

The Great Falling Away.

"Hoofs and Halos of 1939" was presented at All Saints' Episcopal Church in Washington some time ago. Advertised as Washington's only Church nite club, the show featured songs, skits, a gorgeous mixed chorus and male fashion show.—1 Tim. 3:5, "Having a form of godliness but denying the power thereof."

Nonsense.

Writes the Deutscher Weckruf und Beobachter (official organ of the German Nazi-Bund, New York,) "Fritz Kuhn personifies the persecuted German American element."—Where in all this great land of ours is one German-AMERICAN persecuted? R.S.V.P. elenihimerlan c iaiis

Nazi-Communism.

Adolph Hitler in his "Mein Kampf:" "The fact of the conclusion of a treaty with Russia embodies the declaration of the next war. . . . The present rulers of Russia do not at all think of entering an alliance sincerely or keeping it. . . . We must never forget that the regents of present-day Russia are common bloodstained criminals; that there is the scum of humanity, which, favored by conditions in a tragic hour overran a great state, butchered and rooted out millions of its leading intellects with savage bloodthirstiness."—Yet this did not prevent Germany (Gomer) to enter an alliance with Russia (Rosh). "The ter an alliance with Russia (Rosh). "The Scriptures cannot be broken."

The Jews and the American Press

Anti-Semites keep saying the American press is controlled by the Jews.—But this is contrary to the facts. Arthur Robb

says in Editor and Publisher, "1,700 proprietors own 1,900 English language newspapers, with a combined circulation of almost 40,000,000 daily. Of these 1,700 owners only 15 are of the Jewish race or faith, less than 1 per cent. Of the metropolitan press Jews own newspapers only in New York and Philadelphia. There is not a single Jewish officer or director of any of the three major news agencies. Less than 10 Jews are listed as editors or managing editors of daily newspapers, and less than 25 as business managers, advertising managers, or circulation managers."—Let all "Christian" anti-Semites held the admonition of the Scriptures, "Put away lying."

Hear! Hear!

Many of my readers will remember how this country was shocked by the Kishineff massacre in Russia, in 1903. Numerous protest meetings were held. The great Carl Schurz (German exile) spoke at one meeting, held in Carnegie Hall, New York, May 27, 1903, saying, among other things: "The persecution and maltreatment of human beings on account of their race or their religious belief is always an offense not only to the victim but also degrading to the offender. But the persecution and the maltreatment of the Jews, as mankind has witnessed it, and is now witnessing in several countries, has been not only especially barbarous in the ferocity of its excesses, but in a singular degree self-debasing and cowardly in the invention of the reasons adduced for its justification. These horrors are only one more revelation of the ulterior tendency of a movement which here and there even assumes the mask of superior respectability. May this event serve to put in clearer light the fact that the history of the world exhibits no more monumental record of monstrous injustice that the persecutions inflicted upon the Jews during so many centuries. " It seems to me that Carl Schurz represented German "Kultur"

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The Birth of Joy

By REV. F. F. BOSWORTH

"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" (Luke 2:10, 11).

Since during this season of the year our minds are directed to the birth of our Saviour, I wish to discuss with you tonight these few words spoken by the angel of the Lord to the shepherds on that eventful Christmas morning, "Behold, I bring you good tidings of great joy."

The First Evangelist

In our text we have the sermon of the first evangelist under the Gospel dispensation. The preacher on this occasion was an angel, and it was proper it should be so, for the grandest and last of all evangels will also be proclaimed by an angel, when he shall sound the trumpet of the resurrection and the children of the regeneration shall rise into the fullness of their joy.

The Keynote Of This Gospel

The keynote of this angelic Gospel is "joy". "I bring unto you good tidings of . . . joy." Since the fall, nature fears the presence of God. The shepherds were sore afraid, and since the Law itself came into the world to reveal sin, its tendency was to make man fear under every divine revelation. But the first word of the Gospel ended all this, for the angelic evangelist said, "Fear not, behold, I bring you good tidings." Henceforth redeemed man is not to fear when God unveils the splendor of His Majesty, since He appears no more as a Judge upon His throne of terror, but as a Father in sacred familiarity before His own beloved children.

There Is No Shallow Joy

The joy of which this first Gospel preacher spoke was no shallow joy, for he did not merely say, "I bring you good tidings of joy" but "I bring you good tidings of great joy." It is the duty and privilege

of each one of us in his own place and sphere to present the Gospel to the world as "good tidings of great joy" to all people. If we once lose this view of it, we have parted with its chief power over mankind. The Gospel is "good tidings of great joy." It heightens all other joys and makes that everlasting which otherwise would be temporary. It makes a strong man stronger, a young man younger, a wise man wiser, and a delightful man more delightful, and thus makes Christ, Who is the only source of rational joy among fallen men, what prophecy says of Him, "The desire of all nations." The joy mentioned in the text is a "great joy", a lasting joy, a pure and holy joy.

Reasons For This Great Joy

But why is it that the coming of Christ into the world is the occasion of joy?

One answer is that it is evermore a joyous fact that God should be in alliance with man, especially when the alliance is so near that God should actually take our manhood into union with His Godhood, so that Christ and man should constitute one Divine Person. From henceforth when God looks upon man, He will remember that His own Son is a man. As in the case of war, the quarrel is ended when the opposing parties become as one, so there is now no more war between God and man, because God has taken man into intimate union with Himself, and this is surely one cause for "great joy."

But there was more than this, for the shepherds were aware that there had been promises made of old which had been the hope and comfort of believers in all ages, and these wonderful promises were now about to be fulfilled. But the angel's song had in it yet further reason for great joy, for our Lord Who was born in Bethlehem had come as a Saviour. The angel said, "Unto you is born this day a Saviour." God had come to earth before, but never as a Saviour. The Lord might have come with thunderbolts in both His hands, or

He might have come, like Elijah, to call fire from heaven. But no, His hands were full of the gifts of love. His presence was the guarantee of grace. The Saviour was the Christ, anointed of God, who was duly authorized and ordained for this particular work of saving men to the uttermost. So the loudest note of all the angel's song is sounded in these words, "A Saviour, which is Christ the Lord." This means that Christ is *Jehovah*. No testimony to His deity could be plainer. It is indisputable. And what a reason for joy there is in this! For suppose an angel had undertaken to be our Saviour. He would not have been able to bear the load of our sins. If anything less than God had been set up as the ground of our salvation, it would have been too frail a foundation.

To Whom Is This Joy Offered?

Who are the people to whom this joy is offered? Observe how the angel begins. "Behold, I bring you good tidings of great joy, for unto you is born this day a Saviour." So then the joy began with the first who heard the message—the shepherds. Radio listeners, if you have not done so, let this joy begin with you now, for it little avails you that Christ was born, or that Christ died, unless unto you "a Child is born" and for you Jesus bled. A personal interest is the main point.

And then, after the angel had said "to you", he went on to say "which shall be to all people." There is joy to all mankind where Christ comes. It is a joy to "all nations" that Christ is born, the Prince of Peace, the King Who rules with righteousness.

A Foretaste Of Heaven

In spite of persecution the early Christians were transcendently joyful. The apostles had nothing that natural men usually call elements of happiness, yet you cannot find in literature ancient or modern as high a tone of cheerfulness as

you will find in their history. And since the days of the apostles, millions who have accepted Christ have been lifted up into that sphere of celestial joy which made their lives a foretaste of heaven. There is yet to be a greater revelation of what Christianity has done for the inner man. The greatest joy which you now experience on earth is but a slight foretaste of our eternal inheritance. Thank God Christianity is "glad news"! It reveals God to man. When Christianity was born, a sun arose into the darkness of the world. Men saw what they had felt should be, but what they had never before seen. Without God dwelling in the flesh, no man could know what flesh might become.

Reveals God In Man

Christianity is "glad news" because it reveals God in man. The proclamation of the angels is confirmed in our experience and corroborated by our personal knowledge. The birth of Christianity was indeed "glad news" to men because it brought God out of the distance and darkness into light, and made Him nigh as He is nigh Who shares our burdens, consoles our sorrows, and in every difficulty rescues us from peril and saves us from loss. Paul tells us that it is God's will to make known unto us "what is the riches of the glory of this mystery . . . ; which is Christ in you, the hope of glory." In other words, it is God's will that we shall know all that it can mean for Christ to have unhindered sway in man.

To Men More Than To Angels

The birth of Jesus is "good tidings of great joy" to men, more than to the angels, or to any other created beings, because He was born to be our Redeemer, delivering us from the servitude of sin and Satan, a worse bondage than that of Egypt. What songs of praise are due to Jesus Christ today, Who redeemed us by His blood and so delivered us from the power of our spiritual foes. He was born to be our Surety, taking upon Himself all our debts and the condemnation of all our sins. He was born to be our Physician, able and willing to heal all our diseases. He was born to be our Sun, enlight-

ening a darkness more dense than any natural or physical darkness. He was born to be our Guide, going before us in difficulties and smoothing our rough ways. He was born to be our Nourisher, sustaining us in the way with living bread. He was born to be the "Prince of Peace", bringing to us peace with God, peace to our own consciousness and peace with each other.

Cheerfulness Not Unchristian

Some church members need to be reminded that cheerfulness and good spirits, light-heartedness and merriment are not unchristian nor unsaintly. A cloudy, foggy, rainy day is not more heavenly than a day of sunshine. A funeral march is not so much like the music of angels as the song of birds on a May morning. It was not the pleasant things of the world that came from the devil and the dreary things from God. It was sin that brought death and all of our woe. As the sin vanishes the death and woe will vanish too. God Himself is the ever-blessed or ever-happy God. He dwells in a land of joy as well as of purity, and instead of becoming more like Him by becoming more miserable, as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete. Paul prayed that we might be filled with all the fullness of God. The great Christian graces, faith, hope and love are radiant with happiness. There is no sadness in them. Penitence makes the heart sad, but penitence belongs to the sinner, not to the saint. The more saintly we become, the less sin we have to sorrow over.

Christianity Not A Religion Of Sorrow

No, thank God! Christianity is not a religion of sorrow. It consoles wretchedness and brightens with a Divine glory every inferior joy. It attracts to itself the broken-hearted, the lonely, the weary, the despairing. It gives them rest, comfort and peace. It rekindles hope. It inspires strength, courage and joy. Why shouldn't the birth of Christ be the subject of supreme joy? We have the angelic word for rejoicing because Christ is born. It is a fact so full of joy that it caused the angel

who came to announce it to be filled with gladness. He had little to do with the fact for Christ took not up angels, He took up the seed of Abraham. But I suppose that the very thought that the Creator should be linked with the creature, that the great Invisible and Omnipotent should come into alliance with that which He himself had made, caused the angel, as a creature, to feel that *all creatureship was elevated thereby*, and this made him glad. Besides this, there was a sweet benevolence of spirit in the angel's bosom, which made him happy because he had such glad tidings to bring to the fallen sons of men. The birth of Christ was the incarnation of God. Mankind is not outlawed nor abandoned to destruction, for the Lord has married into the race, and the Son of God has become "the Son of man." How this does prove that God loves man, that He feels for man and pities him, that He intends to deliver him and to bless him. The angel called for joy, so let us call for it too, on this ground, that the birth of Jesus Christ was to bring glory to God in the Highest, and on earth, good will toward men.

God's Greatest Work

I am sure the birth of Christ has given such glory to God as He never could have had here by any other means. I am sure that all the work of God's hands do not glorify Him so much as the gift of His dear Son, and that all creation and all providence do not so well display the heart of Deity as when He gave His only begotten Son, and sent Him into the world that men might live through Him. Oh what wisdom is manifested in the plan of redemption in which the incarnate God is descended! What love is there revealed! What power is that which brought the Divine One from glory to a manger. Only Omnipotence could have wrought so great a marvel. What faithfulness to ancient promises! What truthfulness in keeping covenants! What grace and yet what justice.

To Whom Does This Joy Belong?

To whom does this joy belong? First,

(Continued on page 14)

CHRISTMAS BELLS

By Pastor E. C. W. BOULTON

The writer is sitting in the winter twilight before a blazing fire which throws its warm and welcome beams across the room. Everything within the room seems wrapped in the embrace of those quivering rays of golden light. It is one of those occasions when the chill atmosphere of the street without adds to the sense of comfort and calm within. One can settle down to the enjoyment of restful meditation and quiet reflection, to which such genial surroundings are so conducive. Suddenly the silence is broken by the cheerful chimes of the Christmas bells as they ring out their joyous melody from the belfry of a nearby church; instinctively one is aware of a new influence at work. Somehow in such circumstances one finds themselves in a mood to yield to the gracious benediction which those bells bring and give themselves up to the inspiration which they offer, and to the message which they broadcast. Those gladsome strains carry the mind back to the plains of Bethlehem where long ago the shepherds kept vigil o'er their flocks; back to that historic hour of advent when God a robe of flesh assumed, and garbed Himself in human form; when He who "was in the beginning with God" shone forth upon man's midnight darkness, bringing the "gospel of the glory" of a new creation within reach of all mankind.

As the writer listens to the Christmas chimes he thinks of God's great *desire* to share with His creation. The heart of the Eternal longs for His people to share His peace, His joy, His love, and . . . *His suffering!* It is *Not what we give, but what we share.*

For the gift without the giver is bare.

How easy it is to give our gifts and yet withhold ourselves, and this can never satisfy

The Heart Of God.

Where is the heart that has not at some time or other thrilled to the sound of the Christmas bells? Perhaps afar from home upon some strange and distant shore, the peal of those Christmas chimes has brought back in vivid succession a whole host of sweet and sacred memories. Under the mystic spell of those haunting notes the exile has been transported to days and scenes of long ago. The interspace of years has been spanned, and once again the familiar scenes of childhood have been visited, and afresh the heart has drunk of the tender inspiration of those far-away times. Or perchance to the heart of the one whose self-will has led him into the far country of prodigality there comes echoing through the chambers of memory the thought of that unfainting love which has sought him through the years. Yes, those bells are symbolic of so much that is sacred to the soul. They proclaim the sacrificial love of God.

Perhaps to some who chance to read these lines the advent bells seem to mock them in their misery; those strains tell of a joy to which they are total strangers; of a hope which finds no echo in their hearts. They dwell in the desert of disillusionment, where no oasis of good cheer is to be found. The Christmas bells add no comfort to their cheerless lot—pour no peace into their smarting souls.

To such we would say, let not the bitterness of the past close the door to a *Radiant Future in God.*

Let the sound of those bells stir your heart to earnest quest. Turn your face

Godward—toward the sunrise of divine fulfillment—begin to believe in the Eternal Love—let the dew of new hope fall upon your tired and tried spirit. Make haste to join those who worship at the feet of Him through whose poverty you may become fabulously rich. You are weary and worn in the struggle to survive the relentless antagonisms of life. Frequent frustration has driven you nigh to despair; your soul faints within you at this time. He who came to Bethlehem's Manger can turn again your captivity, and give the oil of joy for the spirit of heaviness.

Perchance these lines may fall into the hands of some of those "shut in" ones, who will spend this Christmastide confined to their chamber. Cut off from the festivities and felicities of the season. A great sense of loneliness and deprivation may sweep over such souls. And perchance there are others also for whom this past year has held some great personal sadness—some tragic loss. A loved one has been called home; there is a gap in the home circle; the familiar face is absent, and because of this all the gladness of such an occasion is overclouded. Let those bells remind you of Him who trod the path of loneliness and loss, who climbed the steepes of suffering, who descended the deep vale of humiliation. Put your hand in His at this time and let Him speak into your heart a new interpretation of your sorrow. Let Him show you the "other side" of your perplexity and pain. Your wounds, so fresh and deep and cruel, may prove windows through which God's sunshine one day will pour.

Listen and Learn

that "all things work together for good" in the lives that are being shaped for a

place in the diadem of Christ. Steal into the covert of His all-sufficient arms at this time, and let the Balm of Gilead drop into your wounded spirit. Deep and full shall be the joy of those who thus hide themselves and their anguish in the overshadowing presence of God, who discover that His love is the most real and precious factor in life.

And so over the still night air is borne the message of the Christmas bells, coming with hope and healing to the heart of mankind. What joy these bells inspire! What hopes they kindle in the breast! Their welcome chimes remind us of the Great Birth and of the Great Gift of that first Christmas morn; of Him whose stoop to the depths of utmost poverty met the need of a bankrupt race. Those silvery notes speak of that great act of self-emptying love which the Son of God accomplished in His Incarnation and Crucifixion. Across the feverladen, war-scarred wastes of earth steal the soft and plaintive melody of those advent bells. They tell of the Great Unveiling of God—of that Incarnate and Incomparable Love going "without the camp" in quest of prodigal humanity. They speak of Him who came "to break oppression," and open wide the prison doors of creation. To bring mankind out of its thralldom to selfish ambition and lust for conquest.

Blessed bells! Ring out your joyous message to the world! Pour your

Evangel of Peace

and hope into the hearts that are wounded and weary in life's stress and struggle. Break in upon the world's turmoil and tragedy, calling it to the feet of Eternal Love. Pierce the dark night of man's despair, lifting him into the light and warmth of Thine everlasting salvation.

Whether the world realizes it or not, those bells ring out a triumphant challenge to mankind. They challenge this twentieth century with all its love of luxury and pleasure to selfless and sacrificial living; to noble and valiant endeavour on behalf of others. They bid it rise up and forsake itself, following the glorious Galilean

along the path of victorious living. They come pregnant with challenge to fear-tortured hearts, bidding hope, courage and radiant joy come to birth within. They bring an invitation to shed sunshine on other care-dimmed lives. In this connection I think of those lovely lines:—

That song is sweetest, bravest, best,
Which plucks the thistle-barb of care
From a despondent brother's breast,
And plants a sprig of heartease there.
Those bells, methinks, bring a call and

a challenge to peace and goodwill among men. They bid the nations forego their feuds, and forsake their weapons. How can we cherish our bitterness or cleave to our animosities within sound of those peace-provoking chimes? They ring out the glad advent anthem of Him who came to end earth's discords and become Himself the Path to peace. O ye nations that tremble behind your bulwarks of steel—that build your strongholds of armaments, and place confidence in your military superiority, let the bells of Bethlehem speak loudly to your hearts of Him whose greatest dynamic is that of love. Listen to those appealing strains until all that makes those weapons of warfare necessary is removed.

If ever the world needed to hearken to the bells of Bethlehem it is today. Heart-sick it staggers on beneath its terrible yoke of suspicion and fear—a yoke which grows heavier and more intolerable as the days go by. Vainly it seeks escape in this direction and that, only finding each in turn a hopeless cul-de-sac. And yet those bells peal forth their challenge to peace. Oh, that men would hearken to the call, and find in Emmanuel the solution to their problems—the healing for their woes!

The bells of Bethlehem send forth a challenge to certitude to the Christian Church—certitude about the things that matter—the things which vitally affect life here and hereafter. "We know" triumphantly cries the apostle, and it is this blessed note of certitude that we need to recapture today. This will go a long way to restore the declining spiritual strength and influence of the Church. A sense of assurance regarding those things which

are really basic to our faith. Confidence regarding the ultimate

Triumph Of Christianity
over the mighty world forces by which it is now assailed. If the Church is to stand the fierce shock of assault she must be armed with this assurance. Nothing else can save the churches from collapse. And this can only come by means of a glorious baptism of the Holy Spirit, such as that which fell upon the one-hundred-and-twenty on the Day of Pentecost.

Somehow those bells, sounding their Christmas message amid the sombre shadows of wintertide, presage the coming of spring and summer—of that re-awakening and resurrection which shall dawn when He comes to be glorified in His saints. They are pregnant with promise. They remind us not only of that first advent, but they rekindle the hope of that other and more glorious unveiling, when Christ shall come, not to a manger, but to the air for His redeemed saints—the Bridegroom coming to claim His Bride. All the world over hearts are waiting to acclaim that second appearing of the Redeemer—waiting to respond to His upward call. Yes, the Christmas bells remind us of the fulfillment of the prophetic promise of a suffering Saviour, but they also announce the forthcoming of the Glorified King, who shall come not to suffer but to reign for ever and ever. Hallelujah!

What shall we do with this challenge? Shall we let it pass unheeded? Can we close our hearts to

This Unstinted Wealth

of love and grace? Are we to go back to the same old life of spiritual mediocrity. Is it to be only a momentary awakening followed by a relapse into deeper indifference than before? Shall we not answer God's "probe Me now" with a wholehearted response, such as shall satisfy the heart which gives to Bethlehem its blessedness?

—Elim Evangel

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Another Comforter

By GAY BENSON

I will pray the Father and He shall give you another Comforter, that He may abide with you forever. John 14:16.

IT is not difficult to ascertain the importance that Our Lord attached to the advent of the Holy Ghost and His subsequent habitation in the hearts of those who are redeemed by the merits of the Sacrifice of Calvary. It is a significant fact that while many today speak of the Baptism in the Holy Ghost in a slighting, disrespectful manner; the Lord Jesus considered the urgency of the experience great enough to make it the first object of His prayers and intercession upon entering His high-priestly ministry.

How weighty are the words of Jesus where He said, "I will pray the Father, and He shall give you another Comforter," and also, "It is expedient for you (or 'to your advantage' as Weymouth translates it) that I go away, for if I go not away the Comforter will not come unto you, but if I depart, I will send Him unto you." John 16:17.

Certainly an experience that will bring the Third Person of the Blessed Trinity from His abode in the eternal vastness and glory of God's Heaven down to abide in the lowliness and poverty of the human heart, is worthy of our acceptance and of our greatest desire.

The fact of the indwelling of the Holy Ghost is in itself, to say the least-marvelous beyond power of human expression. Mortal man cannot coin words or phrases adequate enough to portray or express the wonder of such condescension on the part of Divinity, and such good fortune and favor on the part of humanity. Aside from the fellowship and communion that the presence of the Heavenly Guest affords, there are other advantages contingent to His indwelling, that make the experience all the more desirable.

The Holy Ghost is

Our Light

During the Dispensation of Law, the

center of Israel's worship was the tabernacle, and later the temple. The most awe inspiring scene in the worship of the Jews happened on the Day of Atonement. On that eventful day, the high priest passed under the veil into the holiest of all, with the blood of atonement which he offered for his sins and the sins of the people. Approaching the mercy seat on each end of which the cherubims were mounted, the high priest sprinkled the blood. The Shekinah Glory, which shone between the cherubims, brightened in token of acceptance as the blood was offered.

Our High Priest, Jesus Christ, has entered into the Holy Place, not by the blood of goats or calves, but by His own blood, having obtained eternal redemption for us. The Glory that He received of His Father He poured out upon His waiting people. Henceforth the warmth and light of the Shekinah is no longer reserved for the high priest, and that only once a year. That glory has become the portion of every Spirit filled believer by virtue of the shed blood of Christ.

Storms and tempests may have raged all around the tabernacle, but outward conditions never affected the glow of the Shekinah as long as Israel's heart was right with God. Likewise today, the spirit of anti-christ is lashing this world toward the last, fierce conflict. Demons and devils of darkness rage all around, but thank God, no storm nor darkness can smother the light in the blood sprinkled heart. That Glory is God-bought and God-given and God-maintained, and it will burn on until it dawns in the perfect day.

The Holy Ghost is

Our Strength

Little do we realize the severe strain the disciples were subjected to prior to the crucifixion. Hope after hope came tottering to the ground with the shameful death of Christ. The boastful strength of Peter vanished like vapor in the face of

that awful test and hearts hitherto sturdy and strong melted like wax in the fierce heat of that trying hour. Was human fortitude sufficient in the face of the foe? Never. It never was, it is not, and never will be. Satanic power can never be overthrown by fleshly devices. Natural strength fades away under the pressure of such a might adversary.

Hence the reason for Christ's words after His resurrection, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. Human efforts were no longer to be pitted against the enemy. Into those hearts, emptied of sin an emptied of self, swept the mighty power of the Holy Ghost, The Paraclete, "The one called alongside to help", by His glorious, sustaining, prevailing power had come to vanquish the enemy and sweep the church to new heights of victory as she remained obedient to Him and yielded to His touch.

If during the course of this dispensation, evil men and seducers have waxed worse and worse; if the darkness and filth of hell are being spewed out upon this earth, and if the hearts of men are being enthralled by the spirit of this age; can the church expect to be victorious and conquer the enemy in the power of fleshly wisdom and earthly means? Never. If conditions prevailing 1900 years ago necessitated the outpouring of the Holy Ghost, do we need Him any less today? Nay, we need Him more.

The Holy Ghost is

Our Joy

The Apostle Paul wrote in Rom 14:17, "For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Not only does the Comforter bring heaven's light to our souls, and heaven's victory for our lives, He also brings heaven's joy to our spirits, as an added portion, incident to His indwelling presence.

From whence does He have this joy? The writer to the Hebrews, referring to Christ says, "Who for the joy that was set before Him, endured the cross, despising the shame, and hath sat down on the right hand of the throne of God." Heb.

12:2, A.R.V. That joy is the joy of victory. It is the joy that was Christ's when He ascended on high and led captivity captive. It is the exultation and ecstasy of the Conqueror as a result of His defeat of sin, death and the devil. That joy made heaven reverberate with hallelujahs when the Son of God returned in triumph.

Was that joy only for those who roamed heavenly hills? No, thank God. Listen to the words of Christ: "And now come I to Thee, and these things speak I in the world, that they might have my joy fulfilled in themselves." John 17:13. The Holy Ghost communicates to our hearts the joy of heaven. Divine joy, Christ's joy, for everyone whose heart has felt the cleansing power of the blood. Blessed be God for this fountain that gushes in the hearts of those indwelt by the Comforter.

Little wonder that Christ said, "It is to your advantage that I go away." How much longing empty hearts need this experience. Shall we hide it, shall we ignore it, shall we be ashamed thereof? God forbid. Though many refuse it, and multitudes mock it, and others hate it, let us preach it, and shout it and sing it, until the whole earth re-echoes the glorious message.

Shout it from the highest hills, let it penetrate the deepest valleys. Tell it to the poor, the halt, the maimed and the blind. Proclaim it freely, proclaim it fully, proclaim it forcefully. To the sad, to the disconsolate, to the heavy-hearted, to men everywhere, north, south, east and west, publish the glorious tidings. "The Comforter has come," Hallelujah, "The Comforter has come."

(Gay Benson is one of our fine young preachers who God has been richly blessing. The son of Pastor Samuel A. Benson of Philadelphia, he was saved as a young man and spent several years in evangelistic work. Upon Rev. Walter Long's being called to the Superintendency of the Potomac District, Evangelist Gay Benson was asked to take the pastorate of the splendid work Rev. Long had founded at Mt. Morris, Pa. For five



years the work has had a fine growth. Feeling God's call to the evangelistic field, Brother Benson is resigning the pastorate at Mt. Morris and is open for evangelistic calls. He is a spiritual, consecrated young man and would be a blessing in any church. Address Rev. Gay Benson, Mt. Morris, Pa.

HIS WONDERFUL NAME

(Continued from page 4)

were prophetic of the person to whom they were given. Of all the names in the Bible none is more interesting than that of the Lord Jesus Christ. Before His birth His name was given to Him by an angel. "His name shall be called Jesus," which was so named of the angel before He was conceived in the womb (Luke 2:20). Prophetic of His life and mission was the name that was thus bestowed upon Him, for above all else His name was to be Jesus, or Saviour, because "He shall save His people from their sins."

There are other names that our Lord had given to Him before His wondrous birth in Bethlehem in the long ago. Looking down the ages centuries before His birth the prophet Isaiah saw His day and wrote that the government would rest upon His shoulder: "and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And He is all of the names

that have been given to Him. In the many-sided aspects of His being He exemplifies every name that is His. When David wrote long ago his wonderful 23rd Psalm, he said: "He leadeth me in the paths of righteousness for His name's sake." For the sake of the name He bears He leads His sheep in the righteous ways.

We need not to be told how wonderful He is in manifestation to those who love Him. As we contemplate His condescension, leaving the glory that He had with the Father before the world was, and coming down to a sin-cursed earth, who does not find his soul ravished with wonder and lost in love and praise? And as Counsellor to His flock His wisdom is unerring and His judgments unailing. He guides us with His counsel, He leads, He teaches, He restrains.

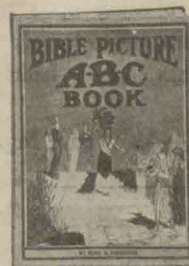
What shall we say of that other name He bears, "The Mighty God." Here we must "put off our shoes from off our feet for the place whereon we stand is holy ground." The Mighty God, the Great Creator, the One who was before all things and by whom all things consist, the One who made the world, for "all things were made by Him, and without Him was not any thing made that was made." Look around you, look above you, look beneath you, look where you will—the marvelous order and beauty of this world even

(Continued on page 12)

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BETHEL HOME NEWS



Located at 7 Auburn Street, Framingham, Massachusetts.

BETHEL HOME NEWS

O give thanks unto the Lord for His mercy endureth forever. Ps. 107:1.

Surely we have much to be thankful for here at Bethel Home. While Thanksgiving day has passed for another year, according to the calendar, yet every day is a day of Thanksgiving for the child of God, for we have so much for which to be thankful. Our many Christian friends who pray and then help to answer their own prayer in a practical way.

The Home was well supplied on Thanksgiving Day by our good friends, Brother and Sister Douglass and the people of the First Pentecostal Church of Chelsea. Two large turkeys and all the fixings that go with them to make a complete dinner and much left over for many days. After, praise the good Lord, all the folk in the home were up to the dining table and showed their appreciation, for which we do praise the Lord.

We have a very good heating system in the home, for we must have heat and heat does cost money. So we will appreciate it if you will remember us during the cold days and weeks, to receive your gift towards the fuel supply. Thanking all of our friends for their cooperation and praying God's richest blessing upon the whole Body of Believers. We hope you have a Happy Christmas, and a fruitful New Year.

—A. Wight, Supt.

FELLOWSHIP MEETING

The Fellowship Meeting at Everett on Monday, Dec. 4th was a day of real fellowship among the people of God.

After a real good Song Service in the afternoon, Sister Jessie Bright of So. Dennis, Cape Cod, brought a real searching message on heart purity, Habakkuk 3, 4, and seeing God.

A very wonderful lunch was served at 5:30 P.M. The Church was well filled for the evening service, when God's Spirit brooded over the people while Bro. Buckwalter of R. I. brought the message from Ezekiel 8:12 on the chambers of imagery or vain-imaginings being subjected to the Word of God. Truly it was good to be there, and we believe our lives were enriched by the Spirit and by the Word of God.

DONATIONS TO BETHEL HOME

Robert A. Brown	\$50.00
Mrs. Britten	10.00
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Total \$119.09

KEEPING UP WITH THE TIMES

(Continued from page 5)

more accurately than the Nazi-Bund.

A Cause of War

South America's military strength:
Argentina, 40,000 (reserves: 500,000);
Bolivia 5,000 (reserves 100,000);

Chile, 36,000 (reserves 180,000); Colombia, 11,000 (reserves 40,000); Ecuador, 5,500 (reserves 25,000); Paraguay, 5,000 (reserves 50,000); Peru, 10,000 (reserves 25,000); Uruguay, 7,000 (reserves 10,000); Venezuela, 9,000 (reserves 5,000).

HIS WONDERFUL NAME

(Continued from page four)

in its fallen state was all made by Him our Saviour, the Mighty God.

The Everlasting Father! This is also part of His wonderful name. From everlasting to everlasting He is God. There never was a time when He was not God, though for a short space, while He wrought out our redemption, He laid His glory by, and took upon Himself our nature that He might redeem us from sin. But the Everlasting Father He was and will ever be, leading His children gently by the hand until faith is forever lost in sight.

And then He is the Prince of Peace. In a world rocked by tumult and strife, harassed by wars and rumors of wars, what a name to bear. The Prince of Peace, the One who will make all wars to cease, who imparts His peace to men and women here below now, and will spread peace throughout the world until it covers the whole earth as the waters cover the sea. At His birth in Bethlehem the angels sang of peace on earth and goodwill among men. That is His purpose, and though the vision tarry let us wait for it. "Blessed be His glorious name forever."

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

—Scl.

NOTES and NEWS

From

EASTERN BIBLE INSTITUTE

A Page From A Student's Diary

Ding! Ding! Dong! Can it be six o'clock? I must dress quickly. It is "Quiet Time." That half hour with Jesus just starts everything going right. We gather now for breakfast and how glad I am to see so many smiling faces early in the morning.

Morning duties finished and all rooms in order and I hear the bell for Chapel ringing. Together we sing softly:

*In the Cross, in the Cross, Be my glory
ever;*

*Till my raptured soul shall find
Rest beyond the river.*

As we kneel in prayer how near Jesus seems! Then our Principal, one of our teachers, or perhaps a student brings to us a portion of Scripture which just meets our need for that day.

It is class time but I think I hear a familiar sound at the entrance. Someone is whistling merrily. The mail has come. I see some glad smiles and nods and I hear a few sighs too. But there is always another day. Perhaps that letter will come tomorrow. "Praise the Lord," one student cries as he displays a crisp green-back which he has just found upon opening a letter, "God surely answers prayer."

Class time passes quickly. How wonderful to study God's Word! As we delve into the Bible and discover new truths we breathe a silent prayer. "Lord help me to retain these wonderful truths."

It is dinner time and we gather around the table as lusty voices sing, "Come and Dine." Thank God for both spiritual and good, wholesome food for the natural man.

The afternoon classes seem to pass even more quickly than those of the morning and we meet again for Missionary Prayers. God has definitely called some of our number to the regions beyond. Lord help us all to catch the vision of the

perishing millions, is our prayer. How dark is the picture of the land where Christ is not known!

Recreation hour follows and we are afforded a time of relaxation for both mind and body. What a good opportunity we have to see God in the great outside. The stately oaks on our campus speak to us of the strength of God, Frisky, gray squirrels and rabbits scamper over the leaves. They seem little disturbed by our presence, but teach us that God's love is extended to the small things. He has created these small creatures and as He makes provision for their need so He is interested in the little things in our lives. What a loving Father, Who delights not only in the sturdy oak but also in the small creatures of His Creation. Here is courage for us students: We too are His care.

The evening meal time comes and passes quickly and soon it is "Quiet Time" again. We breathe a prayer of thanksgiving for God's loving care throughout the day which has passed and ask for divine aid as we pursue our studies. Study hours go quickly and almost too soon it is ten o'clock. All lights are put out and our large family glides into peaceful slumbers.

—Clara G. Baker

First Year Student E. B. I.

ONE SHALL BE TAKEN AND THE OTHER LEFT

Learning from Observation at E. B. I.

Here I am in the class room at Bible School. What's that I hear the teacher saying, "Use your eyes — God gave us eyes to use!" We can find some fine illustrations that are not in books. God has filled all nature with the story of Redemption and He is pleased if we take time to listen to the voice of the flowers, to the gentle whisper of the trees, and to the singing of the birds. They tell in their own language the story of the Creator.

This is how our Lord got many of His illustrations. Remember what He said concerning the lilies. He also called the believers sheep, and spoke of leading them through green pastures, and of making them to rest beside still waters. What a beautiful lesson we learn too, from the story of the vine and the branches!

With these thoughts in mind I went out for my recreation and while walking between the tall trees in the beautiful grove I made up my mind to use my eyes as the teacher had told us.

While passing a large hickory tree I stooped to pick a few nuts from the ground. A gray squirrel was busy among the leaves. This was a common sight, and I turned to leave but suddenly remembered that I was going to use my eyes.

As I watched him I noticed that he went from one nut to another, leaving one here and picking up another there to carry away with him. I wondered why he should choose one and leave the other. I marked the one he left with my eye and went over and picked it up. It looked just like the others in color, hard and smooth and from all outward appearances it was the same. Then I broke it open and to my surprise I found that it was hollow. I saw the lesson at once. That squirrel was after the fruit of the nut and the ones he left were the ones which had not matured. Worms had destroyed some of them and others had simply dried up. That squirrel seemed to know by the weight of the nut as to whether it was any good or not. Here is the lesson, and what a lesson! When our Lord returns, great will be the surprise when one is taken and another left. All may appear the same outwardly, seemingly ready, watching and waiting but only those who have matured and are bearing fruit will be caught up.

What a deep truth is gleaned from a small hickory nut and a common gray squirrel, and let us take heed to the lesson, for the day will come when we too will be weighed in God's balance, and we do not want to be found wanting.

—Roy Parkes

First year Student E. B. I.

BIRTH OF JOY

(Continued from page 7)

it belongs to those who *tell* it; then it belongs to those who *hear* it, and next it belongs to those who believe it. Let us manifest this joy by proclaiming the Saviour, by singing God's praises, by spreading the news as the shepherds did, by pondering the miracle of love as Mary did, and by doing good to others. Let us come and be real worshippers of Him Who is God manifested in the flesh, and be filled with His light and the sweetness of the power of the Holy Spirit.

The Angel's Interest

Notice the interest which the angel felt on this occasion. While the minds of men were intent on the decrees of the emperor, *their's* were centered on *Christ*. Not only did an *angel* appear to the shepherds, but the *glory of the Lord shone around about them*—the evidence that the message was immediately from God. The birth of Jesus Christ was itself good news. The great object of prophecy from the beginning of the World and the hope of the Church in all ages, the gracious designs of His incarnation were good tidings to a guilty and ruined world. The way of salvation which was effected by the coming of Christ was an essential part of the "good tidings" brought to us by the angel. Repentance and remission of sins were to be preached among all nations.

The coming of Christ was the joy of the Old Testament Church, although they lived only in hope of this great event. How much *more* should be our joy now that it is realized, all the joy of believers during the life time of our Saviour centered entirely in Him. All the joy in the times of the Apostles had an immediate reference to Christ and His salvation. The Apostles triumphed in every place, but it was because the Saviour and His Name were spread abroad. Christ and His salvation made all their troubles and sorrows light and momentary. They counted not even their lives dear for His sake. The history of the early Church is the history of suffering in the cause of Christ, and of joy and rejoicing in His holy name. This also

is the way for us to bear up under all the sorrows, trials and afflictions of this life.

How To Experience This Joy

What is necessary to render these good tidings a matter of real joy to us? It is an undoubted fact that they do not produce joy in *all* people. They did not *then* and they do not *now*. Many think the good tidings of the Gospel are not worth hearing. Many who *do* hear neglect them, or feel no interest in them. To become the subject of real joy, the tidings require to be *believed as true*, and to be *received* with the utmost cordiality. It requires a deep conviction of our guilty, lost and ruined state which is presupposed by the Gospel and which must be felt and realized before it can convey to us tidings of great joy. If you want this joy, receive the Gospel itself as revealing the only way of salvation, obeying it from the heart, and receiving the truth in love.

—Standard Bearer

JEHOVAH — JESUS

(Continued from page 1)

Gideon, the Encourager of the despondent Elijah.

Malachi, the last of the Jewish prophets, told the remnant who returned that this Jehovah-Jesus, the Angel of the Covenant, would come suddenly to His temple (Mal. 3:1). At last the hour came. A body was specially prepared for Him and in the fulness of time Jehovah-Jesus was born. God and man united. Heaven and earth linked together. How all heaven must have bent low over this sinful world, as with the heraldry of glory, sweeping through the portals of heaven, Jehovah-Jesus came.

With no earthly pomp or show but accompanied by angelic throngs, He came to continue His gracious ministry among men, and what He did in His pre-incarnation days He continued to do throughout His earthly ministry.

He lives today and is still Jehovah-Jesus. He lives not by virtue of His resurrection, but by the power of His endless life.

We who live on this side of Bethlehem

are the recipients of His divine and gracious ministries, for just as He was no idle spectator in those pre-incarnation days so in these post-incarnation days He is the Redeemer, Deliverer, Saviour and Comforter of His people.

No people can claim Him exclusively. No geographic boundary can localize Him. He is the Eternal Christ. He is Jehovah-Jesus. Emmanuel, God with us.

Here then we stand at Bethlehem and survey those thousands of years of ministrations, and our minds sweep onward to the present and we proclaim without a doubt He is the same yesterday, today and forever.

Somehow this blessed thought cheers the heart. He is not the historical Christ only. He is not the Christ of the Old Testament only. He is

The Christ of today—the One who ministers to His people, who provides a well of consolation for a brokenhearted Hagar, who feeds a hungry Elijah, who commissions a timid Gideon, who turns Jacobs into Israels. His blessed work is unending. His glorious and gracious ministries are new every day. He is the ever-with-us Saviour, Jehovah-Jesus.

—Sel.



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HE IS OUR PEACE

(Continued from page 2)

which is Christ the Lord. Glory to God in the highest and on earth peace, goodwill toward men. It was the right chorus to herald the arrival of the Prince of Peace. Peace for the weary, peace for the distressed, peace for the sick, peace for all mankind.

The years rolled on until one day He took up the sceptre and began to sway it. He came into contact with the sick and

Brought Them Healing;

to the blind He gave sight. When He met the sinbound He loosed their chains and set them free. He lovingly dried the tears of the sorrowful; He cast out demons and took away that restless spirit, planting within His peace, so that reason was once again enthroned. He turns to the penitent sinner who wept at His blessed feet and said, "Thy sins be forgiven thee; go in peace," or, "go into peace." Live in it, make it your home. He rises up when the storm is at its worst and stretches His hand over the turbulent waters, and said, "Peace be still." and all over the sea there was a great calm. Reader, are you in a storm? Are the troubled waters around you mountains high? Are you fearful? Jesus can still rebuke the wind and waves in your life and there

Will Be a Great Calm.

After the resurrection He stands in the midst of His disciples. They were in spiritual darkness, they had lost their joy. The dove of peace had taken flight, fear had taken its place. As He looked into their heart He knew their need, and He uttered these blessed words which brought restoration, "Peace be unto you." Do you know what it is to have that peace, then something coming in to unsettle you? Thank God, Jesus can still stand in your unsettled experience and say, "Peace be unto you." Fear will go, sadness will take its flight, your dark experience will be lit up with His glorious presence, and He will once again become your peace. For

He is our peace, sweet peace, the gift of God's love—Jesus Christ the Lord.

—*Exch.*

THE GREATEST MIRACLE

(Continued from page 3)

never understand here the awful forebodings of His heart as His refined nature shrank back from all that lay before Him in His pathway through life to the Cross. He was more often in tears than in laughter, and more acquainted with grief than with glory.

In possessing our Humanity He learned that He was God's Lamb and must die. He had been reared as God's Lamb on God's Farm from eternity, for "he was brought up by His side," but being found in fashion as a man, he humbled Himself. This humiliation was an act of His own choice, so he humbled HIMSELF even to the death of the Cross. The fact that He was the Lamb of God imparted efficacy to His sacrifice. Christ on the Cross meant more to God than if all the angels were on crosses, because He was God manifested in the flesh. If He was not God's Lamb, He was no Lamb at all. If Calvary does not convey to our minds redemption by sacrifice, then it has no other lower meaning. If we regard Him as a Lamb going under our burden of sin and bearing it for us, then we have seen the divine interpretation of its spiritual meaning. Other gods are supposed to pardon sin, but Christ carried our sin. Divine reconciliation has now been affected by His dual nature, thus removing guilt, pardoning sin, restoring fellowship. Behold, what love we see in Him becoming flesh that we might not become accursed. It is a wonder that God should have made us in His image, but it is a greater wonder that God was made in our image.

The stooping of Christ to a humbling incarnation and a laborious servitude and an ignominious death, was that He might raise us to the highest possible glory. Our ultimate destiny is likeness to Himself, so that we should be raised above all the glory of the created creatures in the glory. He

has purposed that we should share the fullness of Him that filleth all and in all, so that He without us would not be complete and neither we without Him. Then shall we be a Crown to Jehovah and a royal diadem in the hands of our God (Isa. 62. 3). Oh, this wondrous uplifting of a band of saved sinners to the heights of divine glory to show forth the manifold wisdom to the forthcoming ages. Let us not ask ourselves, "Was the Incarnation possible?" but remember that He Who made iron to swim, made waters to gush out of the flinty rock, and made a buried Lazarus sit with Him at meat is very God and very Man. "All hail the power of Jesus' Name, let angels prostrate fall: Bring forth the royal diadem, and crown Him Lord of All!" Great is the Mystery of Godliness!

—*Review.*

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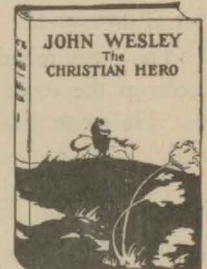
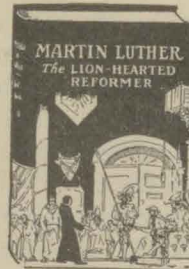
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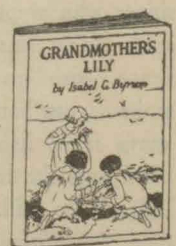
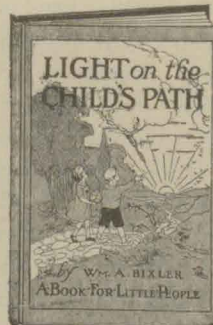
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