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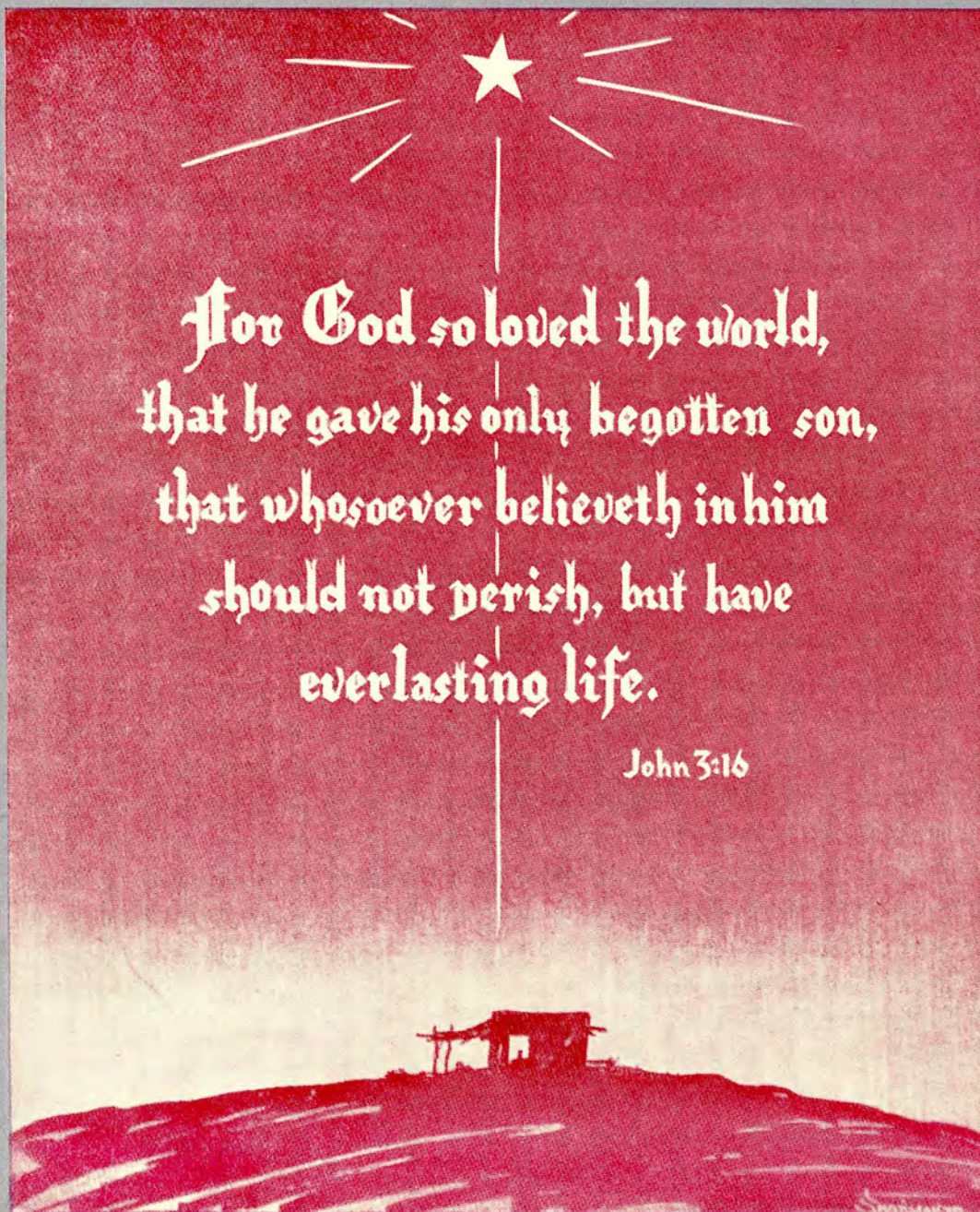
# Elim Evangel &

Foursquare Revivalist

Registered at the G.P.O. as a Newspaper.

**SPECIAL CHRISTMAS NUMBER**

**2d.**



For God so loved the world,  
that he gave his only begotten son,  
that whosoever believeth in him  
should not perish, but have  
everlasting life.

John 3:16

THE FIRST CHRISTMAS GIFT



# The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)  
Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston,  
R. Mercer, and J. Smith.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII. December 24, 1937 No. 52

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# Christmas

Join the Family Gatherings

at  
Elim Woodlands and  
Beth Rapha.

Visitors are heartily welcomed to these spacious houses which have central heating, home comforts, spiritual fellowship, and seasonable attractions for young and old.

APPLY: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.  
Pastor & Mrs. Tetchner, Beth Rapha, Glossop.



Remember to book

# APRIL 18th, 1938

(Easter Monday)

## Foursquare Gospel Demonstration

in the

# Royal Albert Hall

**THOSE CHRISTMAS PRESENTS!** Our London friends are cordially invited to call and inspect the great variety of gifts displayed at our showroom.

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Gifts to suit all. Hours: 9—7.30. Christmas week, 8 p.m. Every style of Bible supplied. Finest value in Cards, Calendars, etc.

# 4 Coming Events 4

**GLAPHAM.** January 8th and 9th, Elim Tabernacle, Clapham Crescent, 9th Anniversary services of the London Crusader Choir. Special speakers and programmes. (Sunday afternoon, Choir at Holloway Prison).

**EAST HAM.** Elim Tabernacle, Central Park Road, January 1st. New Year Crusader Rally, 7 p.m. Speakers include Dr. N. Beattie, M.D., F.R.C.S. Convener: Pastor P. N. Corry. Special choir items.

**ELIM WOODLANDS** open to Elim friends on Boxing Day, December 27th. "Christmas cheer" of the brightest and best. Inclusive charges: dinner, tea and supper, 6/-, or tea and supper, 4/-.

**KENSINGTON.** January 5. Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Pastor E. C. W. Boulton.

**LAINDON.** December 22. Elim Foursquare Gospel Mission, High Road. Pastor Douglas B. Gray, 7.30 p.m.

**MAIDSTONE.** December 19, London Crusader Choir, 2.30 p.m.

**THORNTON HEATH.** December 19th, Elim Tabernacle, Moffatt Road, London Crusader Choir. 6.30 p.m.

# CHRISTMAS AND NEW YEAR CONVENTIONS

**BELFAST.** December 25—27. The Ulster Temple, Ravenhill Road. Christmas Day, 11.30 a.m., 3.30 and 7 p.m. Boxing Day, 11.30 a.m. and 7 p.m. Monday, December 27, 11.30 a.m., 3.30 and 7 p.m. Speakers: Pastors W. Hill and C. J. Kingston. Convener: Principal George Jeffreys.

**BIRMINGHAM.** December 25—28. Elim Tabernacle, Graham Street. Christmas Day, 11 a.m. and 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 7.30 p.m.; Tuesday, 7.30 p.m. Speaker: Pastor P. N. Corry. Convener: Pastor S. Gorman.

**BRADFORD.** December 25th to 30th. Southend Hall, Leeds Road. United Rally on Boxing Day, 11 a.m., 3 and 7 p.m. Speakers include: Pastors A. Longley and J. Tetchner, and Evangelist R. Cook. Convener: Pastor J. Woodhead.

**CARLISLE.** December 25—27. Elim Tabernacle, West Walls. Christmas Day, 11 a.m. and 6.30 p.m.; Sunday, 11 a.m. 3 and 6.30 p.m.; Boxing Day, 6.30 p.m. Special speakers. Convener: Pastor W. G. Hawkins.

**CLECKHEATON.** December 25, 26, 28 and 29. Elim Foursquare Gospel Church, King Street. Speakers include: Pastors A. Longley, J. Tetchner, A. S. Thorne and J. Woodhead. Convener: Evangelist R. Cook.

**DOWLAIS.** Elim Tabernacle, Ivor Street. Christmas Day, 10.30 a.m., 3 and 6.30 p.m.; Sunday, 10.30 a.m.; 2.30 and 6 p.m. Boxing Day, 3 and 6.30 p.m.; Tuesday, 7 p.m. Special speakers. Convener: Pastor F. Shadlock.

**DUNDEE.** December 31—January 5. Elim Tabernacle, Dudhope Crescent Road. Saturday, Watchnight service, 11 p.m. New Year's Day, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, Tuesday, Wednesday and Thursday, 7.30 p.m. Special speakers expected. Convener: Pastor W. M. Barton.

**EAST HAM.** December 25—28. Elim Tabernacle, Central Park Road. Christmas Day, 11 a.m.; Sunday, 11 a.m. and 6.30 p.m.; Boxing Day, 11 a.m. and 6.30 p.m.; Tuesday, 7.30 p.m. Speakers: Pastors J. Kelly and W. J. Patterson. Convener: Pastor A. V. Gorton.

**GLASGOW.** December 31 to January 2. New Year Convention. The City Temple, Bath Street (opposite King's Theatre). December 31, Watch Night Service, 11 p.m. New Year's Day, 11 a.m., 3 and 6.30 p.m.; Sunday, January 2, 11 a.m., 3 and 6.30 p.m. Further particulars later.

**MIDDLESBROUGH.** December 27, 28. Jerusalem Church, Brentnall Street. Boxing Day, 3 and 7.30 p.m.; Tuesday, 3 and 7.30 p.m. Speakers include: Evangelist A. C. Hadler and Mr. S. Vasey.

**SWINDON.** December 25, 26. Clarence Street Girls' School. Saturday and Sunday, 11 a.m. and 6.30 p.m. Speakers include: Mr. W. George. Convener: Pastor T. A. Carver.

**THORNTON HEATH.** December 25-27. Elim Tabernacle, Moffatt Road. Saturday and Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m. Speakers include: Pastors W. G. Hathaway, H. Kitching, F. Byatt and Mr. E. S. Thomas. Convener: Pastor G. H. Thomas.

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# The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland in the year 1915. Its General Headquarters is the Elim Bible College, Clapham Park, London, with National Headquarters at Belfast for Ireland, Cardiff for Wales, and Glasgow for Scotland. Since its inception this virile, orthodox Revival Movement has grown rapidly throughout the British Isles, chiefly as a result of the Principal's campaigns. He has pioneered the combined message of Salvation, Healing, Baptism in the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London; the Bingley Hall, Birmingham; the Cory Hall, Cardiff; the Ulster Hall, Belfast; the Dome, Brighton; and the St. Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

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DECEMBER 24, 1937

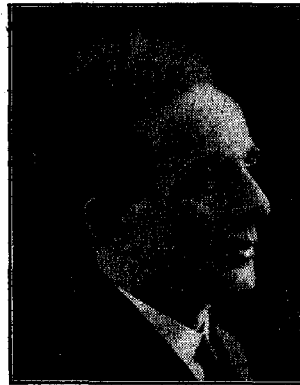
Twopence

## A Call to Prayer and a Call to Sacrifice

FROM THE PRINCIPAL TO HIS PEOPLE

**O**NCE more it is my privilege this Christmastide, 1937, to send loving greetings to my great world-wide Elim family. It is a joy for me to write this annual letter to you, for in it I can express what is in my heart. I think again of the years that are past, years packed full of blessing, and my heart goes out in praise and thanksgiving to the Lord for His goodness. The pathway has not always been a rosy one; there have been the tests and the trials, when one's faith has been tried to the uttermost, nevertheless, He has stood by me up to the present, and I am trusting Him for the future. In the trials as well as in the triumphs I have ever been conscious of your loving prayerful support and this knowledge has sustained me in the fight. Yes, the knowledge that saints of God are supporting me by their prayerful and practical sympathy is indeed a source of strength and encouragement, and I praise God for all such faithful prayer-warriors. This great Elim work has ever been a venture of entire faith and trust in God, yet He has been pleased to bless the efforts put forth in His name from the commencement of the work twenty-two years ago. I repeat, God has been

pleased to bless our humble efforts throughout the years that are past, but I believe He is waiting and willing to bless in a still greater measure if only Elim could be freed from its financial burdens.



Principal GEORGE JEFFREYS

After much prayerful waiting upon God I feel impelled to launch this call to prayer and sacrifice, particularly to those who have been blessed under the revival ministry God has graciously given me. During these twenty-two years I have been privileged to put my strength into continuous revival work, going from one campaign to another, reaping in harvests of souls, witnessing God-given miracles of healing whilst building up a Movement that has endeared itself to its people throughout the land. Of course, this is all of grace, and it is with deep humiliation of heart

I say, "Thine, O Lord, is the praise and glory!"

Naturally, in the building up of a Movement like ours, with churches everywhere; it necessitated the shouldering of financial responsibilities on the part of some, and these were gladly undertaken, chiefly for the purpose of nursing the converts that flocked to Christ through our ministry, and to provide homes for the homeless

who wanted to warm themselves by Pentecostal fires. All who embraced the message were blended into one family, so that when one church building was acquired in one town, it belonged just as much to the other members of the family in another town. Our people have ably supported us and have given freely of their substance towards acquiring homes in the revival centres. However, one cannot go on incurring responsibilities in a growing Movement like ours, and the time has come when the people of each new place must provide their own home and all churches be self-supporting.

The great need of the present is to help remove the commitments already undertaken, and it is to this end that we have inaugurated an Elim Debt Clearance Fund. No greater blessing could be bestowed upon the people of God and myself to-day than to see the emancipation of Elim from its financial burdens. It would be a blessing that would liberate me to reach the multitudes with the message of the Cross, and to help bring revival to our land. Hence this call to prayer and sacrifice.

May the Lord lay this particular need upon your heart and grant you grace to sacrifice, which means that you deny yourself of something, in order to share in alleviating the burden

that rests upon your leader's heart. Write me direct, addressing your letter to:—

Principal George Jeffreys,  
Elim Debt Clearance Fund,  
20, Clarence Road,  
Clapham Park,  
London, S.W.4.

At this season of goodwill, when we are celebrating the birth of the Christ who gave all for us, can we not make a personal sacrifice in order that we might give something practical back to Him?

May the God of all grace abundantly bless you and yours this Christmastide, granting you the joy that comes in sacrificing for His glorious cause.

Again thanking you from my heart for your practical support in the past and believing that you will continue to stand by me for the work's sake.

Yours,

A servant of Jesus Christ,

*George Jeffreys.*

## ELIM BIBLE COLLEGE EXTENSION LECTURES AT CLAPHAM, LONDON

In response to the wishes of last year's students the following series of lectures have been arranged to take place on Friday evenings throughout the months of January, February and March, 1938.

### Pastor E. C. W. BOULTON

#### Four Lectures on Preaching:

1. The Power, Pattern and Purpose of Preaching.
2. The Preacher's Personal Preparation.
3. The Preacher's Problems and Perils.
4. Methods of Preaching.

### Pastor P. N. CORRY

#### Paul's Epistle to the Romans, chapters I. to viii.

1. Condemnation.
2. Justification.
3. Sanctification.
4. Indwelling.

### Pastor G. J. E. KINGSTON

#### Four Lectures on Systematic Theology

1. The Attributes of God.
2. The Origin of Man.
3. The Nature of Sin.
4. The Plan of Salvation.

### Pastor H. KITCHING

#### Four Lectures on Children's Work

1. The Friend of Children.  
The Teacher's Aim. Preparation. Qualifications. Hero-worship.

### 2. The Mind of Childhood.

Fear, Lying, Cruelty, Curiosity, Self-expression, Imagination.

### 3. The Superintendent and Teacher's Problems.

Conversion. Unity. Leakages. Periods. Parents' apathy.

Rules.

### 4. The Children's Service.

Central. Anti-social conduct. Silence. Planning variety.

### Pastor JAMES McAVOY

#### Homiletics

1. The Structure of a Sermon.
2. Methods of Textual Division.
3. Methods of Topical Division.
4. Methods of Expository Division.

### Pastor GEORGE STORMONT

#### Open Air Work

1. Purpose, Qualifications and Personal Preparation.
2. The Message. Its Preparation and Delivery.
3. Methods of Work. Practical Problems Discussed.
4. How to Deal with Questions and Opposition.

The full course of 24 lectures is open to all Local Preachers, Open Air Workers, Sunday School Teachers, and those who are in any way engaged in public service for the Master, at a nominal cost of 5/- for the whole series. Write at once to the Dean, Elim Bible College, London, S.W.4, and enrol NOW.

The lectures commence Friday, January 7th, 1938.

# An Acts of the Apostles' Revival To-day

By Pastor A. W. EDSOR (of Principal Jeffreys' Revival Party)

**A**S we read the Acts of the Apostles we are thrilled by the descriptive accounts of the various revivals recorded in this marvellous Book. Invariably the same story unfolds itself—the gospel is preached with all boldness by God's faithful servants, souls are saved, sick bodies healed, signs and wonders done in the name of the Lord, and there is great joy on every hand. We find the same characteristics accompanying the revivals of Church history since the days of the apostles, and in this the twentieth century, we are privileged to be in a glorious revival

No matter where Principal Jeffreys, with his Revival Party, has carried the message in our own beloved land—north, south, east or west—the largest halls in the chief cities and towns have been besieged by vast crowds. These include such famous buildings as the Royal Albert Hall, Crystal Palace, Alexandra Palace, Westminster Central Hall, and Queen's Hall, London, the Bingley Hall, Birmingham (this, the largest hall in the Midlands, has only been used three times in its history for revival campaigns, by Moody in 1875, Torrey in 1904, and Jeffreys in 1930), the

## PRINCIPAL AND HIS REVIVAL PARTY



## WORKERS TOGETHER WITH GOD

movement the characteristics of which are the counterpart of those found in the revivals of the first century.

In our day, since the year 1915, Principal George Jeffreys has undoubtedly pioneered this powerful Foursquare Gospel message in the premier halls throughout the British Isles, and what have been the results of this God-honoured ministry? Exactly the same as those which followed in the great revivals of history. In response to the Word preached with all boldness multitudes have accepted Christ as Saviour, lives and homes have been transformed, pain-racked bodies delivered by the power of God, and great joy has been abundantly manifested. But something more is taking place in this twentieth century revival which is akin to that which took place in the Bible revivals of the first century—Holy Ghost rain is descending! Through the ministry of this present-day revival God's people everywhere are coming under the Pentecostal showers of the latter rain and are receiving the Baptism in the Holy Ghost as the disciples did on the Day of Pentecost, all in fulfilment of the prophecy of Joel, "And it shall come to pass afterward, that I will pour out of My Spirit upon all flesh."

Free Trade Hall, Manchester, St. Andrew's Hall, Glasgow, Royal Dome, Brighton, Usher Hall, Edinburgh, Caird Hall, Dundee, Guildhall, Southampton, City Hall, Sheffield, Cory Hall, Cardiff, and the King's Hall, Belfast. Then too, he has preached in packed boxing stadiums, drill halls, riding schools, baths' halls, cinemas, theatres, evangelistic tents, exhibition buildings, with the same biblical results accompanying the ministry. As the message has gone forth in power, these monster congregations, sometimes numbering over 10,000 people, have sat spellbound, drinking in every word. The Principal never fails to make the plan of salvation clear and plain, hence the reason why so many find Christ as Saviour in his great revival campaigns. Not only are thousands of souls saved, but the sick are prayed for according to God's Word, and marvellous miracles of healing have followed in this ministry of the miraculous. The lame walk, the blind see, the deaf hear, the dumb speak—twentieth century confirmation of first century Christianity.

Then as we read the Acts of the Apostles we find that the converts were baptised in water and broke

bread in memory of their Lord's death on Calvary. These same biblical characteristics also follow in this Foursquare Gospel Revival to-day. Principal Jeffreys has baptised multitudes of converts in water; in one meeting about 1,000 candidates before 10,000 people in the Royal Albert Hall, London! He has conducted baptismal services not only throughout our own land, but in Canada, America, Belgium, and Switzerland. In the latter, the beautiful Lake of Geneva was the setting for a unique service of this kind when many Swiss converts followed their Lord through the waters of baptism in obedience to His command.

The great communion services that have been conducted find no parallel for numbers in Church history, when again as many as 10,000 born-again people have partaken of the emblems in memory of their Lord's death on Calvary.

Not only has the blessing of the Lord rested in a remarkable way upon this revival ministry in our own land, but also in other lands, particularly Switzerland. The Principal has conducted revival meetings in the largest towns and cities, such as Geneva, Zurich, Berne, Basle, Neuchatel, La Chaux-de-Fonds, Lausanne and Bienne, and the finest halls, including the famous Reformation Hall at Geneva, in which the League of Nations' Council met for over ten years, the magnificent Ton Halle, Zurich, and the great "Comptoir Suisse," Lausanne, have been besieged by

enthusiastic crowds. In this beautiful little country so signally blessed of God at the Reformation, signs and wonders have confirmed the preaching of the Word.

During this year of grace, 1937, apart from the great Foursquare Gospel Demonstration meetings in the Royal Albert Hall and Westminster Central Hall, London, and the Whitsuntide Convention meetings at the Kensington Temple, London, the Principal and Party have visited such places as Bradford, Margate, Halifax, Bristol, Cardiff, Southampton, Burslem, Cwmwrch, Blackpool, Blackheath, Kingstanding (Birmingham), and Becontree, and the same glorious revival results have followed the ministry. No matter whether the meetings have been held in large public buildings, such as the Victoria Hall, Halifax, and the new Guildhall, Southampton, seating 2,500 and 2,000 respectively, or in the huge Evangelistic Tent, one of the largest in the country, crowded congregations have been held in the grip of Holy Ghost revival. Hundreds of souls have been saved, bodies have been healed and the saints encouraged and strengthened in the Christian faith. The days of miracles are not past, for the same Lord who commanded, "Go ye into all the world and preach the gospel to every creature," is still "working with them and confirming the Word with signs following." To Him be all the glory!



## A Merry Christmas to You All!

By Pastor D. A. VANSTONE

Rex and I were resting. We had once again voted Christmas a wonderful idea. From the crack of dawn, when Rex loudly proclaimed to the world that Father Christmas had put up a good show, to the present moment which found us sprawling on the drawing-room floor shortly after our Christmas dinner, the day had been one whirl of excitement. And we were just having a "breather" in preparation for the evening's fun.

I said we were resting. At least, we had been busy operating the super-railway outfit of which Rex had just become Managing Director; and what a fascinating occupation too. I am afraid we had been responsible for some ugly-looking smashes, but no passengers had claimed compensation, so all was well.

However, it was growing dark. We were too lazy to switch on the light, so we fell to reclining on the rug and watching the flicker of the fire.

"Super-train set, Rex," I observed, "how much do you think it cost?"

"Give it up!" said he.

When I told him, he gave what the story books term a "low whistle."

"Really?" he gasped, "I shouldn't have thought Dad could have afforded all that."

"Neither could he," I replied, "but both your mother and he wanted to give you the very best present possible so (I'll let you into a secret!) they went without lots of things they needed so that you could have this railway. Seems as if they love you a lot, eh?"

Rex was silent. At length: "Jolly decent of them, I call it! Glad I gave Dad the **expensive** penknife. I only wish I could have afforded something better."

"Oh! that's all right, Rex. He was delighted with it. You see it's not the actual price of the gift that counts, but how much it costs the giver."

"How much it costs the giver . . ."

As we silently watched the dying embers, I thought of the very first Christmas Present, which cost the Giver so much; of His strange arrival and of those who still refuse God's priceless Gift . . . "God so loved that He gave." . . . Refusing a valuable present! Well! well! . . . But I thought of others who on this day of rejoicing will remember God's Gift, what it cost and the love it displays, and in simplicity will **receive** Him into their hearts "To as many as received Him . . ." Will you be one?

But Rex disturbed my reverie. "I say, if God gave us His only Son the first Christmas, oughtn't we to give Him something in return? Only—I mean, there doesn't seem anything worth giving, does there?"

Tea was almost ready, but we just had time to decide that Rex's bike or skates or even this railway would not be good enough to give, but we both felt that "What God **most** desires is our humble, thankful hearts." Accordingly we knelt and gave again our hearts and lives a Christmas gift unto the Lord.

Will you? It will be appreciated!

# The Handiwork of God



TWELVE YEARS have passed since Elim Woodlands was converted from a Roman Catholic convent to the Elim Bible College, and like other true "conversions" many changes and transformations—inward and outward—have gradually taken place during this time. All these years it has had an ever-open door for guests from far and near. There is hardly a day in the whole year but someone arrives or departs, more often there is a multiplicity of such. Daily the table is spread with food and the fire goes not out by day or night, both in a material and spiritual sense.

Unabated energy and loving ministry is constantly shown by the workers, but these would not have accomplished what has been wrought apart from the watchful eyes of the Father whose house and land it is. "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." It is not a land "watered with the foot," but by the "rain of heaven" that has fallen in baptismal showers, causing many to be immersed in the Holy Ghost.

"How many prayer meetings do you have at the College?" someone has asked. It is difficult to count if you include the meetings where there are the twos, and threes gathered together. But there are specified prayer gatherings. The students have their united prayer meeting before breakfast, when the sound of

#### PRaise AND PRAYER

is carried through the house. There is the morning time of worship around the breakfast table, when so often the heavens seem open above us and His messages are received through the gifts of the Spirit.

The Monday night prayer meeting is for work and workers in foreign lands; letters are read, news passed on and then on bended knees these are spread before the Lord and the prayer warriors press through with God for those in the lands where Satan has sway.

Birds of passage on their way to and from other lands have alighted here for a while and gone on their way refreshed. In 1937 missionaries have been sent forth to Peru, Ceylon, India, Egypt, Nigeria, Liberia and Morocco; From European countries visitors have come from Sweden, Norway, Finland, Switzerland, France, Holland, Belgium and Germany. Two came from abroad to stay for the Coronation not knowing what the place was, one of whom was a classical dancer at Monte Carlo. At first they appeared to be entirely taken up with the sights and sounds that London had to offer in superabundance at that season by day and night. But gradually they came under the allurements of the Spirit; conviction was followed by conversion and they returned to their land new creatures in Christ Jesus.

Besides the usual lectures for students which visitors have also the privilege of attending, our new feature this year was the evening classes for those who sought more knowledge for themselves and equipment as Christian workers. These

lectures covered a very helpful range of subjects and were taken advantage of by a large number from different parts of London and further afield. In fact, some came from so far that it is not likely that they could reach home again before midnight.

The London Crusader Choir are welcomed for their practices each week and gladly is an extra room provided for a preliminary prayer meeting where members may seek for blessing for themselves and for the ministry of the Choir.

The grounds are an unceasing delight affording space and enjoyment for summer holidays and open Saturdays and special occasions such as the Crusader Rally when a crowd gathered on a very hot day and after treasure hunts and other recreations sat down to an open air meeting at which our kind friends, Dr. and Mrs. Beattie from Ilford, were the speakers.

#### REUNIONS AND RALLIES

of other types, too, have been held here throughout the year, in summer out of doors and in the spacious rooms indoors in the winter.

Not the least of the activities connected with Elim Woodlands are the Holiday Homes, sacred landmarks in the memory of many who have been blessed at these joyous life centres, where radiant youth and those a few steps further along life's journey meet and merge together into deepest spiritual experience. The bracing life-giving air of St. Annes, near Blackpool, provided a delightful retreat for the people from the north. There is nothing haphazard or casual about the choice of these holiday centres. The fires of a woman's soul burned with desire to procure a haven of rest and blessing where the sea would be conveniently near and where heavenly sunshine would fall continually upon hungry hearts,



ELIM WOODLANDS:  
A place where God is wont to meet His saints

stimulating the soul's growth and vitalising spirit, soul and body alike. Mrs. Saxon Walshaw spared no trouble in searching for such a place. God led to St. Annes. To add to the rich spiritual attractions which Mrs.



Walshaw's Holiday Home always affords, our beloved Principal and Party had commenced a revival campaign in Blackpool, conveniently near enough for visitors at the St. Annes Home to attend. This, together with Mrs. Walshaw's and beloved "Granny's" unique and outstanding ministry, left deep and abiding blessing upon the lives of those who stayed at the St. Annes Holiday Home.

In a snowstorm last January a number of schools were inspected in Eastbourne with a view to procuring a larger house on the south coast for Elim holiday seekers. Again God graciously guided and in face of many difficulties and not a little opposition from the enemy a spacious house overlooking the sea was obtained. From the very first week-end visitors to "Hillcote," for so the house was named, young and old together came under a most remarkable and

unusual outpouring of the Spirit. This outpouring which led very many hungry hearts into a glorious Acts ii. experience, brought to others already baptised in the Spirit who had got dried up and bound up in their lives a joyous loosening of the spiritual forces within them and set free a gracious wave of divine blessing all over the house. Eager youth and riper Christians kneeling together in the prayer room received beautiful gifts of the Spirit with an unusual freedom and solemn sweetness. Ministers of our Elim Churches whose members had spent their holiday at "Hillcote" afterwards testified to the fact that these members of the congregations had brought back to their Church Pentecostal fire and power in a most acceptable and blessed way and expressed their sincere appreciation of the way God had so graciously visited and blessed the ministry of the Elim Holiday Home this year.

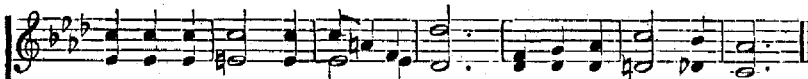
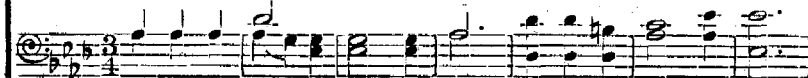
## Jesus, the Wonder of Thy Love

E. C. W. BOULTON.

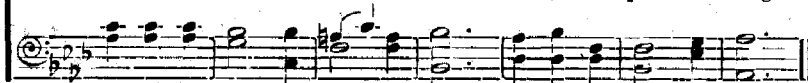
DOUGLAS B. GRAY.



1. Je - sus, the won - der of Thy love With rapture fills these hearts,
2. Be - fore the stars in lus - treshone, Or worlds in space were hung,
3. And we in praise would now u - nite Thy name to mag - ni - fy,
4. Je - sus, Thy sanc - ti - fy - ing grace, Up - on these souls now pour,
5. We wait be - fore Thy cross, dear Lord, O let Thy voice now speak,
6. For - bid that we with - in Thy courts Should less than worship bring,



Whilst on Thy beau - ty here we feast, Thy Spi - rit life im - parts.  
The glo - ry of Thy matchless name By seraph choirs was sung.  
Declare the rich - es of Thy grace, Thou who for us didst die,  
And let Thy sov - reign will be done, We ear - nest - ly im - plore.  
We would not be con - tent with less, Thy - self a - lone we seek.  
Can those whose souls re - deem'd have been Withhold one pre - cious thing?



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## Bible Study Helps

THE REAL MEANING OF CHRISTMAS

(LUKE II. 10)

(Read Luke ii. 1-20)

Introduction: Christmas in many quarters has come to mean just another holiday, or another season for money making. For some it is a time of worry about gifts to friends. These, however, oftentimes obscure the real meaning of Christmas, which is:—

1. That God loves man—"Fear not" (v. 10; see also John iii. 16).
2. That God's love is manifested—"for, behold" (I. John iii. 1).
3. That God showed His mercy before man sought it—"I bring" (Rom. v. 6, 8).
4. That good tidings and joy are for every individual—"you" (Acts xiii. 32).
5. That God is no respecter of persons—"to all people" (Acts x. 34).
6. That salvation from sin is within the reach of every one (Isa. lii. 10; Luke ii. 11).
7. That God wants man to enjoy peace of heart, and good will among men (Luke ii. 14).

Sin (Rom. iii. 23).

Sentence (Ezek. xviii. 4).

Salvation (John iii. 16).

## THE INFLUENCE OF ONE LIFE

HERE is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His feet inside a big city. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was

nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and to-day He is the Centre-piece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as that one solitary life.

# FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

**Sunday, December 26th.** Isaiah lxii. 1-12.

"I will not rest until . . . give Him no rest, till . . ." (verses 1, 7).

How the Lord encourages us in His Word to be importunate in our prayers. To fully realise the importance of the things for which we pray, and to know that the manner in which we present our petition should bear some relationship to the things which we ask, is all part of the prayer life. As we consider how petitions are presented to the king, or to Parliament; how much time and thought, and concentrated energy are expended on them; how weak and heartless are some of our petitions compared to them. And yet the things for which they make request are usually only to do with things temporal, but our requests are usually to do with things eternal. Let us stir ourselves, then stir heaven, and then we will realise that the God who lived in ancient times is just the same to-day.

**PRAYER TOPIC:**

That this day may prove one of spiritual outpouring in all our Elim Churches.

**Monday, December 27th.** Isaiah lxiii. 1-14.

"The day of vengeance is in Mine heart. In all their affliction He was afflicted" (verses 4, 9).

What a wonderful revelation we have in these verses of the depth of the heart of the infinite One. Shall I speak of strength? Who is like unto Him? Shall I speak of love? Who loves so deeply as He does? Shall I speak of pity? Who can sympathise as He can? Shall I speak of vengeance? Who can stand before Him once He is risen up? What we need to-day is the full-orbed vision of the Lord our God. Alas, for the sentimental, weak, and sickly picture which we have often seen our preachers paint of the Christ of God. How very different to that which we have in the chapter before us. I wonder how many of these preachers really love this Christ—the Christ of the Bible. I am afraid we have many idolaters in our land, who love and worship a god of their own making. O God, make us real men and women, not sentimental dreamers, who will love the Christ of both the Old and the New Testament.

**PRAYER TOPIC:**

For peace to prevail among the nations of the world.

**Tuesday, December 28th.** Isaiah lxiv. 1-12.

"What He hath prepared for him that waiteth for Him" (verse 4).

What a depth is in this verse. What a glory. What an inheritance. What an encouragement to pray and especially to

wait upon the Lord. I am afraid there are but few who fully comprehend what it means to wait upon God. To hold the heart in divine expectation before Him, to listen to His counsel, to move on in the spirit of prayer as He guides and leads the way. To stop when He says stop; to tarry there until God is through with you on that point. To spread out before the Lord your petitions, to make them deep and large; and then to wait in faith, looking unto Him for the answer. To wait until you feel the presence of the Lord with you before stepping out in any special service. Before going out to speak at meetings, Richard Weaver used to be heard pleading before God, saying: "I will not go until You come with me."

**PRAYER TOPIC:**

The Divine anointing to rest upon the Prison Work of the London Crusader Choir.

**Wednesday, December 29th.** Isaiah lxv. 1-12.

"These are a smoke in My nose" (verse 5).

How disagreeable, how annoying, how repulsive to the Divine Majesty were the religious observances of these people, who imagined themselves better than their neighbours. We have a strange state of affairs to-day, which, if it were not so serious, might be regarded as amusing. The unconverted churchgoer looks down on the non-churchgoer, and says: "Stand by thyself, for I am holier than thou"; while the non-churchgoer, rushing off into the country on Sunday, says the same thing about the churchgoer. Alas, how few there are who say: "Is my life pleasing in the sight of God?" "Lord, what wilt Thou have me to do?" Or, "Take my life and let it be consecrated, Lord, to Thee." As we think of the altars (hearts) from which incense (worship) is offered to God; how they reek with the lusts of the flesh, and the pride of life, and things of the world. How can such worship be acceptable to the Lord?

**PRAYER TOPIC:**

For blessing upon the Sunday School and Cadet work in our churches.

**Thursday, December 30th.** Isaiah lxv. 13-25.

"I create new heavens and a new earth" (verse 17).

What the new heavens and the new earth will be like it is very difficult to conceive. But one thing we do know: that God makes everything beautiful in its season, that He beautifully matches everything, that the present earth is perfectly suited to its inhabitants. And we can rest assured that the new heavens

and the new earth will be perfectly suited to a glorified company of redeemed sons and daughters. We can rest assured that its beauty, and glory, and splendour, will be in perfect harmony with its inhabitants. We are told that when we see Jesus we shall be like Him. Down here we have many imperfections to put up with, in fact there are many imperfections in ourselves; but up there in Jehovah's own home, everything will be perfect. There is no imperfection in Christ, and we are to be like Him. And there will be no imperfections in God's new heaven and earth, everything will harmonise.

**PRAYER TOPIC:**

That all Elim publications may be owned of God to the spread of truth and the extension of the Kingdom.

**Friday, December 31st.** Isa. lxvi. 1-2; 13-24.

"From one sabbath to another, shall all flesh come to worship before Me, saith the Lord" (verse 23).

The old dispensation has rolled away, the noise of war, and the strife of multitudes has ceased; peace has settled down on mother earth, the multitudes come to worship before the Lord, and everywhere we hear the voice of praise and thanksgiving. Just one sabbath ago war was raging, the heavens were black with thunder clouds, the whole earth was in upheaval; but a new year has dawned, a new dispensation has arrived. The Lord has now taken the reins of government and to-day peace reigns. What a change, what a relief. "Time like an ever-rolling stream bears all her sons away." Soon it will have carried us past this last break-water, and then on out into the broad peaceful river of millennial glory, where God reigns.

**PRAYER TOPIC:**

Showers of blessing to fall upon all our mission fields.

**Saturday, January 1st.** Psalm xci. 1-16.

"Because thou hast made the Lord . . . thy habitation" (verse 9).

Ah, that is the reason for it, that's why you are so safe—you dwell in God. Nothing can come nigh you without first coming through God. Your afflictions are only those which God in His wisdom permits to come through for your good, for your development in God, that you may be enlarged and become more fruitful in God. Dwelling in God! How wonderful! How glorious! How safe! What is there to fear? You will always be provided for. The young lions may lack and suffer hunger, but you shall not want any good thing. What a promise! Jehovah-jireh all around you. God all-sufficient your defence. He is your God, and this may be your position as you step forth into another year. Do you worry about what it contains? Why worry? Do you dwell in God? That is all there is worth worrying about. Settle that question to-day, and then sing your way through 1938.

**PRAYER TOPIC:**

A special endowment of Holy Ghost power to be experienced by all our Elim ministers in their preparation for the morrow's services.

**W**HEN we have taken the trouble to strip all sentimentality from our religious beliefs, and after all, this is the demand made of us by our contemporary critics, this unprepossessing beginning for the life of Messiah does appear rather ordinary and dull. The Son of God a helpless babe! The Son of God choosing a stable for His entry into life! The Son of God making His debut in a family and amid scenes where poverty was rife! Is it possible that the great creative mind behind the universe should be revealed in the meagre garb of a common plebeian? Can it be true that God should seek such a method, with its lack of sparkle and glamour?

Why not a more glorious advent? Why not a revelation of the super-magnificent kind; with the sweeping of seraphic wings, the thunder of angelic choirs, the overawing spectacle of an invincible leader coming to emancipate His people? Such an advent would be nearer the heart's desire of our modern imaginative novelists. Something to stir the blood, to arouse dormant fear, and make us abject slaves of this great conqueror. But did God want a race of cringing secular serfs? The incarnation, with its resultant accomplishments is answer enough. Divine purpose was revealed in that simple manger, for "God was in Christ reconciling the world unto Himself."

#### HE WAS SEEKING SOMETHING HIGHER

than a mere subservient adulation: He came to establish a sympathetic friendship of an enduring nature, based upon an indissoluble relationship, and a perfect understanding between God and man. He denied the mastery of physical power, choosing rather to enter the realm of our humanity and meet us on a common footing. He even refused the mystic authority of the angelic nature; He was found in fashion as a man. As the writer to the Hebrews puts it: "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham."

And so we begin with a Babe in a manger: an outcast. He was not received by the social set, they were too busy amassing gold to care about the birth of a prophet. Even the religious folk were too occupied with their preconceived notions about the Messiah to notice that He was already in their midst. And as for the military faction, those bragging overlords of that world, well, what difference could one more child make to their empire? Yet this Babe who had made such an unobtrusive entry into their national life, was destined to influence the whole world, as no other Babe had done.

"But a baby!" someone will exclaim with horrified incredulity. And really, it does seem a little odd to find the eternally existing Son of God the subject of a biological process, and circumscribed within the limits of infant simplicity. But whatever our impression of

#### THE CHRISTMAS STORY,

we must admit the absolute necessity for the biological aspect of Christ's introduction to the

# A BABE IN

By Pastor H. W.

*"And they came with haste and found Mary, and Jese*

scene of time. How else could He have taken flesh, but by the lawful channels ordained of God? He began at the legitimate beginning. He did not take a side-slip into the course of history by suddenly appearing from some desert place in the full flush of His manhood. A virgin was chosen as the vehicle for the surpassing revelation, and this humble holy woman "brought forth her firstborn Son." How it must sadden the heart of God to find the votaries of a great Church worshipping this humble woman, and elevating her by use of the empty pseudonym, "Mother of God." She was a channel for divine expression, and inasmuch as we bring Christ to the modern world, we too can become channels for the revelation of the Son of God. He comes into the life, and through us manifests Himself to the world: the process and time are different, that is all.

There is something very inspiring about this corporeal gesture on the part of God, for by His humanity we get to know Him; we sense the pulse-beat of God's loving heart; we recognise the example of a superlative personality. Lawrence of Arabia once said that "No man would lead the Arabs except he ate the rank's food, wore their clothes, lived level with them, and yet appeared better in himself." That is also true of

#### DIVINE AND HUMAN RELATIONS.

An impassive, distant deity might inspire awe and wonder, but never the adoration born of love. He had to come among us and eat our food, wear the clothes of ordinary life, and live on the level of common people. He dipped into the communal dish, for they have none of our fastidious knife-and-fork methods in the East to assist their gastronomic operations, neither do they bother with individual dishes.

Eating is more a fellowship among the Orientals than in the more sophisticated West. That helps us to understand the significance of our Lord's words when He said, "The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners." Dr. Glover describes that phrase as "the most precious bit of slander that ever slipped from slimy lips." But do you see how that slander became the greatest compliment? It was meant as a taunt: "a friend of publicans and sinners." He ate with sinners, and that simple act was interpreted as the sign of His friendship. Jesus knew the taunt: He also knew it was true. He was, and is the friend of sinners.

The Babe in the manger affirms to depraved souls the most thrilling fact in the world's history; the

# A MANGER

W. GREENWAY

"Joseph, and the Babe lying in a manger." (Luke ii. 16).

fact that God is coming near us to offer fellowship in terms we can easily understand. He is willing to sit at meat with us, and in the

## CONVERSATIONAL ATMOSPHERE

of the meal-table, discover our problems of unconquered vice. It is by this frank identification with sinners that we begin to comprehend the full play of divine compassion upon our lives. We feel His friendship entering the commonplace in a practical effort to emancipate our sordid lives. As He eats with us we know Him to be a practical reality.

He was also known as a member of the vulgar classes by the manner of His dress. Clothes may not make the man, but in the East they certainly indicated his social status. No doubt the spirit of democracy, or the measure of economic freedom, have done much to eliminate this distinction of raiment among the modern civilised communities. In fact it has become extremely difficult to discern the difference between a duchess and her chambermaid nowadays, for both suffer the same fad for artificiality. In Bible lands, however, things were not reduced to this dead monotony. The religious caste wore vestments denoting their spiritual ascendancy. Christ Himself referred to the enlarged borders of their garments, a peculiarity adopted in order to impress the uneducated. The wealthy were dressed in fine linen. Perhaps they were the only ones able to afford it. Anyhow, they paraded their financial pre-eminence in the warp and woof of their apparel, and not in the texture of honest and

## MAGNANIMOUS CHARACTERS.

The poor people (always in a majority) were compelled to wear the cheaper clothes by force of necessity. The credit system is a development of the new age, so the poor of long ago were compelled to wear only the clothing they could pay cash for. Christ moved among the down-trodden masses as one of them, and wore their vesture in proof of His adherence to their cause.

Had He worn the garments of religion or wealth, the priestly system might have controlled His theology, or the wealthy retained Him a miserable victim to vested interests. Being a poor man, all had access to Him; He was in a position to help the under-dog, the noble, or the religious. Rising from the lowest ranks He is able to help those who are there. "I am a member of your society," He seems to say; and we feel the warmth of a genuine affection. He is not too mighty to partake of our humble fare; He is not too

proud to wear our humble everyday garb; He is not too high that He cannot stoop to share our miserable poverty.

The Babe in Bethlehem tells us all this. He trod our way. He knows it all. The pathos, the heartache, the weakness. It is His gesture of sympathetic friendship, the guarantee of God's great concern for us.

And this I know, I shall arrive,  
For this dust 'mid which I strive  
Once stained the Galilean's feet.

There is a further lesson we learn at the inn

## WHERE CHRIST LAY.

This apparently insignificant life was actually the greatest nobility in embryo. He raised the standard of our manhood to something worth while and beautiful. Born among the lowest, He lived as the highest. Educated as a son of the people, He gave the world its finest ethics. Do we grumble about our obscurity? Do we silently curse Nature's folly in giving us birth among the poor? Do we resent the fact of our heredity, and lack of facilities others seem to enjoy? Christ is challenging us to something higher and better, by the chivalry emerging from a stable crib. True gentlemen are the result, not merely of high birth, but a sacrificial devotion to a lofty cause. For Christ it was the redemption of the world. We cannot help but follow in His steps.

If Jesus Christ is a man,  
And only a man—I say  
That of all mankind I cleave to Him,  
And to Him will I cleave away.

If Jesus Christ is a God,  
And the only God—I swear  
I will follow Him through heaven and hell,  
The earth, the sea, and the air.

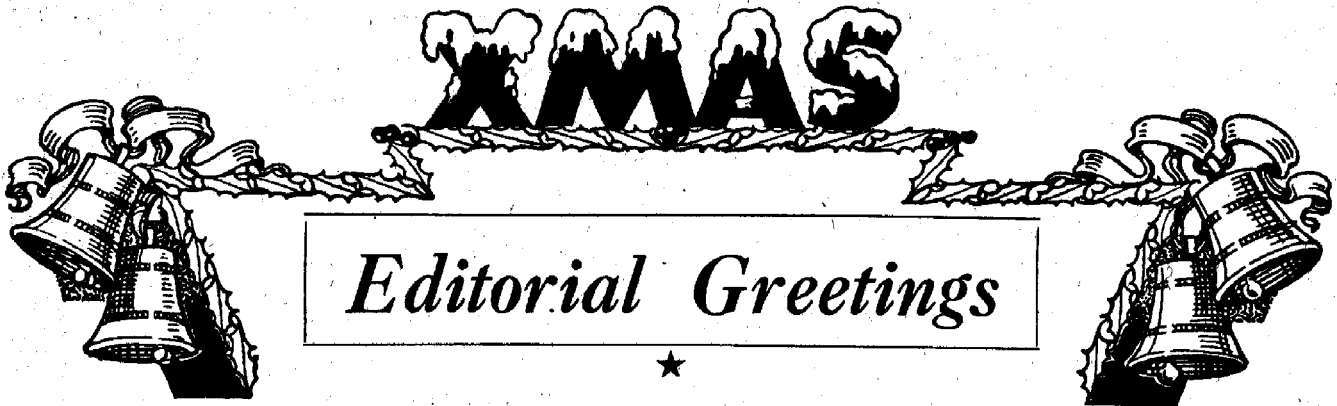
But there is another thought comes to us as we ponder in the gloom of the Eastern cattle shed, for a

## FAINT RED GLOW

in the shape of a cross falls athwart the crude cradle. To those who have eyes to see, that crib prefigures a Cross. Mary's pains are not to end with the pangs of travail; a sword will enter her heart. This body has been given as God's altar of sacrifice, for in prophecy the cry of Messiah has echoed from the sacred page: "Lo, I come to do Thy will, O God!" She who had seen His birth would also stand by at His death. Bethlehem was part of God's preparation for Calvary.

The Babe in the manger was a beginning that can have no end, for it marks the point in time God had chosen for the supreme work of all the ages. There the aspirations of bygone saints were made complete; and as we from this twentieth century look back with thankful gaze, our hearts are gladdened to know "God gave His only begotten Son."





## Editorial Greetings

**“HE CAME.”** These two simple words have been ringing their silvery chimes in our heart at this time, telling of the ineffable glory and wonder of that natal morn when the Son of the Highest became the Babe of Bethlehem. The spell of these sacred words is upon us as we pen these lines, filling the soul with an unutterable sense of blessedness and benediction.

*“He came.”* This is the essential and vital message of this glad advent season. If we miss this then we miss the utmost and the best that Christmas holds. How much that first appearing of Jesus has meant to the world—to every age and class. No moment of nativity has had such profound influence upon human history or so vitally affected the course and destiny of mankind. Down the aisles of the centuries comes the sweet refrain, *“Unto us is born this day . . . A Saviour.”* Hallelujah!

*“HE came.”* Let those merry Christmas bells peal forth their joyous evangel. Whatever the motive behind all the festivities and goodwill of this season, to the awakened heart it all proclaims the blessed fact of Christ’s coming. He came out of eternity to ransom and redeem. Forth from heaven’s unclouded harmony He stepped into earth’s jarring discord to save and heal. Word of the Father—Revelation of the Heart of God—glorious unveiling of Love’s pure passion to bless and restore to fellowship. Redeemer and Redemption—He came to cover the moral nakedness of a fallen creation in the warm embrace of His own creative love—to pour His own healing life into the gaping wounds of a prodigal humanity. No regal reception awaited this Prince of Life; no retinue of servants to prostrate themselves in His presence; no costly coverlet to adorn the bed of this manger-born Son of God. Born *“outside”* He came for those who languished *“outside”* God’s sheltering grace.

Bethlehem was God’s great love gesture to those in red-handed rebellion against His law and His will. It was the challenge of a love which has swept millions into union with the Father.

*“He came”* as God’s greatest Gift, and if Omnipotence has any limit then that limit was reached when Christ *“made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.”* This act of humiliation reveals the extent of the divine determination to redeem and restore

a faithless and fallen creation; to forgive and cancel the transgressions of a guilty race. Who can fathom such grace? Who can measure such mercy? It is altogether beyond human comprehension. It floods the soul with an unutterable and overwhelming wonder.

Christmas should be a time of reverent adoration and worship, when believers, possessed of the spirit of thanksgiving, bring their sacrifices of joy unto Him whose grace and bounty has so enriched them. It should be a season of generous goodwill when the heart overflows with the desire to gladden other needy lives. Christmas celebrations should take the form of practical demonstrations of Christian beneficence. Love to Christ can find no expression more likely to meet with His acceptance than that of sacrificial service on behalf of other members of His Body. This happy season affords splendid opportunities of bringing comfort and cheer to those who *“mourn in Zion”*; of pouring the healing virtue of Christian love into sorrow-torn hearts. In so doing we shall be giving gladness to Him who gave Himself to the uttermost for us. *“To heal the broken heart He came.”* Let us join Him at this time in that healing ministry.

When we share our gladness it is multiplied thereby. Hoarded blessings soon lose their charm. Spiritual progress and prosperity are found in the path of sacrificial bestowal. Christian charity and liberality becomes the channel of soul expansion and enrichment. It is for ever true:

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

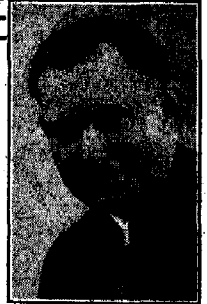
We wish to take this opportunity of extending to all our readers the heartiest of Foursquare Gospel greetings, praying that out of the boundless *“riches of His grace”* they may enjoy to a degree only limited by the measure of their capacity to receive. Having given us His Son *“shall He not with Him also freely give us all things?”* It pleased the Father that in Him should all fulness dwell, and of that fulness have all we received.

We gratefully acknowledge all the prayerful support which our readers have given throughout the past year, realising how much the ministry of a magazine depends upon having such gracious influences behind it.

# The Wonderful Night

"Let us go unto Bethlehem."—Luke ii. 15

By  
Pastor  
J. ROBINSON



AND so will we, for wonders are abroad to-night. Men say the town is crowded, so it is just as well that we have no need to seek accommodation there. And as for the main caravanserai, you could not squeeze in another dog, let alone a human being! They even had to turn away a poor woman whose husband led her slowly on an ass, because she was so weary. The old folk chattering around the fires shook their heads together and nodded wisely; but nobody offered to make room for her—and after all, you could hardly blame them on a night like this! But it did seem hard on her in that condition; I wonder where they eventually found shelter?

What is the attraction of Bethlehem to-night? The town is as squalid and uncouth as ever; yet my heart draws me there.

Do you see that light? No, not there—this way, out over the fields where the hill runs down. What can it be? *There!* Did you see it *then?* Only lightning, I suppose; and yet—it made me think of angels, and the heavenly glory.

Hark—music! Whoever is singing in the fields so late as this? If it were the barley harvest I could understand; for then the reapers often sing late around their fires. But this is different. O listen, it is like a great swelling chorus; and surely I know those words! Listen again:—

Yea, Lord, we greet Thee,  
Born for our salvation.  
O Jesus, for ever be Thy name adored!  
Word of the Father,  
Now in flesh appearing.  
O come, let us adore Him, Christ the Lord!

But there must be hundreds of voices singing, and the sound is more than earthly. Come, let us hurry! We *must* get to Bethlehem immediately. Those were surely angels singing—and—and—I feel that I must join their song of praise. Hallelujah! Hallelujah! "Praise God in His sanctuary: praise Him in the firmament of His power: praise Him for His mighty acts: praise Him according to His excellent greatness

But see, we are not the only travellers to Bethlehem to-night; there are figures moving away on the skyline, running figures, clad in sheepskins for extra warmth. Why, now I see—they're the passover shepherds. Whatever can have brought them so far from their flocks? And why do they hurry? Look at their

faces!—just radiant: surely something tremendous must have happened. Do you think that light and the music may have anything to do with it? But an angel would not sing to shepherds! And yet, after all, why not? King David was once a shepherd.

No, I dare not call them; it would seem almost sacrilege. Let us just follow; but we must run to keep pace with them.

Where are they aiming? Not the caravanserai, for that is away to the right; and the town is still further over. Why, look! They are going towards that old stable-cave that we have so often passed.

They have ceased walking, and are standing grouped, and reverent, about the stable door; now they have slowly entered.

Quickly! Quickly! For we must enter too.

"And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger."

Only a Babe as other babes—yet not as other babes; for God stooped down from heaven that night, and the Child of lowly Mary was the Lord, the Redeemer.

Nineteen centuries have slowly passed, yet still men love to talk of that wonderful night. In the blessed Book of God these words are written: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." "When the fulness of the time was come, God sent forth His Son." "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." "I am He that liveth, and was dead; and behold, I am alive for evermore." "As in Adam all die, even so in Christ shall all be made alive." "Behold, He cometh with clouds, and every eye shall see Him." "He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

For lo, the days are hastening on,  
By prophets long foretold,  
When with the ever-circling years  
Comes round the age of gold:  
When peace shall over all the earth  
Her ancient splendours fling,  
And the whole world give back the song  
Which now the angels sing.

"His name shall be called Wonderful, Counsellor, The Mighty God,  
The Everlasting Father, The Prince of Peace."

# The Conquest of Fear

By . Evangelist . G . Stormont

*And the angel said unto them, "Fear not, for behold I bring you tidings of great joy, which shall be to all people."—Luke ii. 10.*



**T**HREE times in connection with the birth of our Lord Jesus the message, "Fear not," was given. The words strengthened Mary, reassured Joseph, and encouraged the shepherds. This Christmastide they come with new force and fresh appeal, for these are days of fear.

One writer, a continental psychologist, says: "Most people live in a state of uninterrupted, perpetually smouldering, internal fear, mainly located somewhere round the heart. . . . It is as though something within them were always flinching from a terrible blow, which at any moment, at the very next moment, must strike them from somewhere or other. . . . It is nameless anxiety, nameless despair, nameless terror." These words are but an echo of the words of our Lord Jesus who describes men's hearts in the last days as "failing them for fear." This individual fear has spread so that socially, class fears class; industrially, men fear masters, and masters fear men; economically, system fears system; internationally, nation fears nation; and the world to-day is afraid of its own shadow.

The effects of this fear are far-reaching and destructive. Fear breeds hate and unrest; it destroys peace and hinders progress; it haunts, paralyses, and confuses. It is a cancer that feeds itself upon nations, society, and men. An American writer declares that "if a man harbours any sort of fear, it percolates through all his thinking, damages his personality, makes him landlord to a ghost." The result is that in the presence of so much fear "the type of man that

## STOOD FOURSQUARE,

fearless, and cheerful, with his feet planted upon the earth, is dying out more and more."

The passages quoted above have been culled from the writings of men who make no claim to the name Christian. They reveal the present outlook of some thinking men of the world. With what refreshing, cleansing fulness comes the message of Christmas to our hearts—Fear not! Dr. Lee, a great headmaster who became Bishop of Manchester, when nearing the end of his life, was visited by Dr. Westcott, his former pupil, to whom he said: "People often sum up the teachings of Christ in such passages as the Lord's Prayer, and the Sermon on the Mount. To me they can be summed up more simply in these words, 'Fear not, only believe!'" The gospel is one of deliverance from fear. "It is amazing how the Lord seeks to save us from fear. In the Old Testament and in the New, He rebukes our fears, calls to courage, and promises peace."

Christ can deliver from fear because He has dealt with its causes. The most potent source of fear is Satanic. Adam knew no fear until he listened to the voice of Satan. Then he was forced to cry, "I was

afraid." Whenever men listen to the deceiver, the father of lies, they open their minds to fear. It is the opinion of one old saint that "Satan makes up old ghosts into new ones, and people are mystified and nervous, and it all helps him."

Praise God that Christ has dealt with Satan. The Lord Jesus became man, was born in Bethlehem, "that through death He might destroy him that had the power of death, that is the Devil; and deliver them who through fear of death were all their lifetime

## SUBJECT TO BONDAGE "

(Hebrews ii. 14, 15). Weymouth translates the word "destroy" as "render powerless." Jesus was "made a little lower than the angels for the suffering of death" (Heb. ii. 9); but through His death He has rendered the Devil powerless. As our lives are brought under the dominion of the Lord Jesus, so they are delivered from the thralldom of Satan, who by the Cross has been revealed as an impostor. The believer who has completely entered into the meaning and power of the Cross cannot be hurt by Satan.

A second cause of fear is sin. A man is tempted "when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James i. 14, 15). Sin produces death, and the sting of death is sin. The fear of death, the fear of punishment, the fear of consequences, the fear of exposure: all find their source in sin. Adam, when God came to him after the first sin, said that he was afraid because he was naked. His real fear was that God would discover his sin.

Here again comes the sweet note of the Christmas message. Just as Christ became man in order that through death He might destroy Satan, so He became man that He might deliver from sin. Joseph was commanded to "call His name Jesus: for He shall save His people from their sins" (Matt. i. 21). Calvary is intimately connected with Bethlehem, the Cross with the Cradle, the Atonement with the Incarnation. We read in Hebrews ix. 26 that "now once in the end of the world [age] hath He appeared to put away sin by the sacrifice of Himself." This gospel of the Cross is the only gospel that can adequately

## SAVE FROM FEAR.

No other scheme, however sound psychologically, ethically, or religiously, can finally remove fear. Fear springs from sin, and sin is dealt with only in the Cross. If in any measure we are possessed by fear, let us examine ourselves and ask ourselves whether we have accepted fully "the redemption that is in Christ Jesus . . . through faith in His blood" (Rom. iii. 24, 25).

(continued on page 832).

# "Unto You is Born a Saviour"

(Luke ii. 11)

By Pastor J. C. CARISS



**N**EARLY two millenniums have rolled by since the strains of the angelic music thrilled the watching shepherds who kept their flocks on Bethlehem's starlit slopes. But with the advent of another Christmas they fall upon our ears as fresh as ever. And how it thrills our soul to hear them again. Around us is a world of chaos. On every hand nations are feverishly rearming. From across the sea like distant thunder comes the noise of war. Nearer home the jarring sound of sabre-rattling reminds us that sharpened swords and smouldering passions await impatiently the trumpet-call to action, that they might drench with blood and fire the field of Armageddon. In such a world—a world where tempests of hate lash the nations into fury against each other, a world in which the sky is dark and the outlook terrifying, a world in which all human hope of saving the ship of civilisation from dashing herself to pieces upon the rocks of modern warfare, seems to have gone—in such a world, we say, how unspeakably sweet to hear again the heaven-born strains, "Fear not . . . Unto you is born a Saviour." We bow our heads in awe and wonder as with the eager shepherds we make our way to the inn. There He lies—the Saviour, stripped of heavenly splendour, and wrapped in swaddling clothes. Not on regal throne but in humble manger He reclines. No glittering pageantry heralds His birth. A handful of lowly shepherds and travellers from afar alone present themselves to do Him homage. Yet He is the One in whom our hopes are centred, the One who, though now rejected and despised, will as surely as the sun will rise to-morrow, one day reign as King of kings and

## LORD OF LORDS.

Even now, because He has come into the world, and by faith into our hearts, we enjoy a peace which like the silent pool beneath a rock when tempests rage, is not disturbed by outward circumstances.

With the passage of the years since that first Christmas have come many changes. Mighty empires have risen and fallen. Great men have come and gone. Voices which once swayed the world have died away for ever. Old ideals have fled like mists before the rising sun, at the advance of new learning. But still the Babe of Bethlehem claims universal recognition. Even those who do not acknowledge His sovereignty in their lives bear witness at this time by their very actions that they have not escaped His influence. Busy streets thronged with jostling Christmas shoppers, the sound of carollers in the silent streets at night, expectant children hanging up their stockings in cottage and palace, bells chiming merrily from innumerable church towers, and the glorious indefinable, yet inescapable "Christmas spirit," which everywhere prevails, all bear witness that the Babe has conquered.

If the Father had not given us the love-gift of His Son we should not be giving presents now. Because

God gave His Son we are giving gifts to each other, but what gift are we giving back to God? Surely we ought to give to Him before anyone else. If we think of the nature of His gift to us we shall discover what the nature of our gift to Him should be.

We cannot gaze upon the Babe in the manger without realising that in giving Him for us God made the greatest sacrifice which we can imagine. His gift of Christ was

## A SACRIFICIAL GIFT.

The value of a gift is measured by its cost to the giver. We estimate the affection that prompts a gift by what the donor sacrificed to make it. That is why the widow's mite may mean so much more than the rich man's gold. That is why we have tiny things we have kept for years, and which we value greatly. It is not their intrinsic value, but the sacrifice of which they speak that makes them precious. God with all the resources of the universe at His disposal might have made us a gesture of affection in innumerable ways. He could have sent a seraph with His message, or He could have inscribed it in letters of flame across the azure sky. But no, to prove beyond all question that He did love us, He made the greatest sacrifice possible, He gave His only begotten Son. Had God given us less than this we might have turned from the pages of the Old Testament and said, "Is God really love?" We might have gazed upon the world so full of sorrow, and as the wails of men in anguish fell upon our ears have murmured, "Can it be true that God is love?" But in the radiant light that emanates from the manger at Bethlehem no such thought can live. We can but kneel at that sacred spot and reverently say, "God is love."

If God was willing to make so supreme a sacrifice to prove His love to us ought not we to be willing to sacrifice to prove our love for Him? Let us search our hearts this Christmas time. We are sacrificing, perhaps, to give gifts to others—to make others happy. This is good, but what are we sacrificing for Him? Are we giving Him anything at real cost? Our time, our money, are we giving up any of these for His sake? We must remember that pious platitudes and glib

## AFFIRMATIONS OF AFFECTION

are mockery to Him if we do not follow them up with sacrificial living and sacrificial giving.

Furthermore, God's gift to us was a willing Gift. He did not give His Son reluctantly. He rejoiced to give Him. The angelic bands would not have sung with gladness had heaven been shrouded in gloom at His advent. As the Father rejoiced to give His Son so the Son rejoiced to give Himself. In like manner ought we to give to Him our love, our service, all that we possess. "The Lord loveth a cheerful giver," says the scripture. He wants our service not to spring merely from a sense of duty. He does not desire only that homage that comes just from the realisation that



since we are men and He is God, His position demands it. No! He seeks that with glad enthusiasm we shall give ourselves freely to Him, counting it not a duty but a privilege thus to show our love to Him who, by His Love-gift to us has taught us that not "getting," but "giving," and giving joyfully, is the highest thing in life.

Again, when God gave us Christ He gave us a most appropriate Gift. Was it Demosthenes who, some time before the advent of the Saviour, voiced the need of humanity when it an impassioned outburst he cried, "Oh, that a God-man would come to teach us." Christ was God's answer to that cry. He was the God-man, combining in Himself the dual nature, very God, yet very man. Only such a Saviour could ever bridge the gulf between a fallen race and an offended God. Through no other means could salvation be obtained. "He only could unlock the gate of heaven and let us in." To have given a planet for our sakes would have been without avail. No, God knew

#### THE NEED OF MAN,

and He gave Christ, the very Gift and the only Gift to meet that need.

When we give things to friends, we seek, no matter how inexpensive the gift may be, to give them something they need. If we succeed we feel sure they will

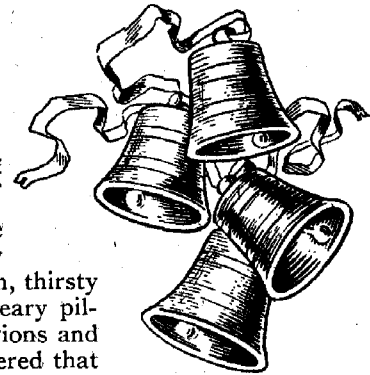
be pleased. When it comes to giving to God there is a tendency to rush here and there in breathless haste with much friction and little achievement, thinking that we are pleasing Him. If we stop to think for a moment, however, we shall realise that this is not what God desires most. He wants our utter devotion to *Himself*, not to His service. It is possible to be fully occupied with Church work, to be blindly obedient to some creed, to be a staunch supporter of some good cause, and yet to be missing the mark. The tools of the expert craftsman are not of necessity always in use, nor is it imperative that they be strong, or glittering, but one thing they must be—they must be responsive to His touch. In like manner, what God desires most and what we can give, is a life so utterly yielded and devoted to Himself that through mist and sunshine, ease or pain, activity or inactivity, we shall be ready for, and responsive to His every touch.

This Christmas will be the happiest we have ever had, if like the wise men who opened their treasures of gold, frankincense, and myrrh before the Babe of Bethlehem, we will pour out to Him the treasure of our heart's deepest devotion, and cry—

*"Take myself and I will be  
Ever, only, ALL for Thee!"*



## THE World Crusade



DEAR FRIENDS,

The World Crusade Department has gone steadily on throughout 1937 as a happy integral part of the grand Elim life and fellowship. Sacrifice and co-operation mark its progress. So many more of our Churches now receive the Missionary News Letter and help to swell the offerings every quarter. The new farthing with a bird on it will remind each of us, as well as our Cadets who help us so much, that "our Father knoweth."

As you receive my warm thanks for your sympathy and co-operation with the Elim World Crusade, think of me in India, the land of Hindu Temples and Moham-medan Mosques, of snakes and tigers and millions of people of dark skins and darker hearts, yet the land also of palm trees and orange groves and many a

cluster of folk in love with the Lord Jesus, and millions of lonely individual souls behind the purdah, thirsty for the joy of salvation, as a weary pilgrim in the desert of man's religions and oppression. It must be remembered that *India contains a fifth of the population of the world.*

Just where we are He will help us to pass on the Bread of Life, and with renewed thanks to every member and friend I would close with the lovely Eastern salutation of "*Salaam*"—Peace, and wish you a happy Christmas.

Yours very sincerely,

DAISY COMYN CHING.

*World Crusade Secretary.*

## CHRIST'S COMING

*That ye through His poverty might be rich.—II. Corinthians viii. 9.*

His was the wonderful surrender,  
The putting off, the stooping low,  
The gift of love so strong and tender  
That we His blessedness might  
know.

This is the Lord who waits to bless us  
With joy and everlasting gifts,  
How'er earth's troubles may dis-  
tress us,  
Jesus the trusting heart uplifts.

Oh, teach us, Lord, the wondrous  
treasure  
That even here our own may be;  
For riches that we cannot measure  
Are waiting for us, Lord, in Thee.

# A Year of Youthful Enterprise

By EVA M. TETCHNER (Headquarters' Staff)

There is a story briefly recorded in three of the Gospels which one could not read without experiencing some measure of regret—the incident which centres around “the rich young ruler,” who *ran* to Jesus to ask what he might *do* to gain eternal life. “Jesus beholding him loved him.” Here the Master saw a representative of the younger generation, energetic and enthusiastic, seeking the best not only in this world but in the world to come, also. And Jesus loved him. Who would not? Then, was it too much to ask of him that he should become a follower of the lowly Nazarene who humbled Himself, and left all? Perhaps it was, for we read that he turned from Jesus and went away sorrowfully.

There is a special place in the service of Christ for youth, even in the twentieth century, and thousands of young people today are responding to His call: “Come, follow Me.”

Throughout this year Elim Crusaders of the British Isles have been earnestly contending for the Faith; sometimes with a small band of open air workers, almost unobserved, often unheeded and frequently despised, giving forth the vital message first proclaimed by their Master—He, too, was “despised and rejected of men”; sometimes ploughing the lonely furrow of the tract-distributor or sowing the seed of the Word of God in hearts of Sunday school children.

Not only in the less-frequented by-paths of life have these messengers of the Master toiled tirelessly, but time and time again their voices have been raised in praise and testimony at crowded rallies, for Pastor Douglas Gray, whose consecrated gift for organising has proved a blessing to thousands, has continuously been planning Crusader rallies in London, the provinces, Wales, Scotland and Ireland, in addition to conducting and organising the London Crusader Choir's activities and



Photo by [Leonard Mould]  
The Summer Garden Rally at Elim Woodlands,  
July, 1937

the multifarious duties to which he must attend.

What can we say of the army of born-again youth which took part in the national rallies at the Royal Albert Hall and the Central Hall, Westminster, except that under the blessing of God their ministry has become a vital part of these annual festivals?

In January the London Crusader Choir celebrated its eighth anniversary and reunion week-end. This choir alone will this year have taken part in 100 services not only in Elim centres but also in many prisons (38 services), in Anglican, Methodist and Baptist churches, and in Salvation Army and Brethren halls, tents, Blind Institutions, etc. We praise God for the way in which He has so graciously and signally blessed the efforts of the choir, and pray that, should our Lord tarry, still greater may be their achievements—for His glory alone.

The fourth Young People's Leaders' Conference was also held in January this year when Youth leaders from a number of centres met to discuss and receive advice on current problems.

During Easter week-end the London Crusader Choir conducted a memorable campaign and tour to Ireland, visiting Lisburn, Lurgan and Belfast.

On Sunday, 18th April, Elim Crusaders conducted a service in Chelmsford Prison for the first time, making twenty-four prisons which have been opened to our Crusader choirs.

The Third National Crusader Tour was conducted by Pastors D. B. Gray and D. A. Vanstone in May when Youth meetings and Crusader rallies were held in eleven different centres.

In July another unique event took place at Elim Woodlands, the London Crusader Garden Rally, when (quoting from the report) “the keynote of the day was one of fellowship and unity. Many acquaint-



A WINTER CRUSADER RALLY AT BRADFORD, JANUARY, 1937

tances were strengthened, blessings shared and happy memories revived among the four hundred present." The day was a gloriously sunny one and in the cool of the evening Dr. and Mrs. Beattie's messages were blessed to every heart.

July and August remind one of summer holidays, and more young people than ever made—and carried out—the good resolution to spend their holidays at the Elim Holiday Camps, held in Eastbourne, Glossop and Johnshaven. The Scottish Camp this year was opened to sister Crusaders and a goodly number availed themselves of the privilege! Not only were camp days times of refreshing for tired bodies and minds but also of spiritual refreshing to the souls of the Crusaders themselves and of others to whom

they joyously ministered.

"October brings the cold weather down," someone has said, but his prophecy was not true this year! Even if it had been that would have made no difference to Elim Crusaders. Weeks before October arrived plans and prayer had been made for the National Crusader Week, October 3rd to 10th, and one is convinced that not one effort was made in vain. God indeed blessed this effort and souls were brought to a saving knowledge of the Lord Jesus Christ, which, after all, is the fundamental object of the Elim Crusader Movement.

During the winter months there will be Crusader rallies and activities throughout the four countries.

Finally, in surveying the year one could not omit to thank the Crusa-

der-in-Chief (Principal George Jeffreys) and the Chief Crusader Secretary (Pastor Douglas G. Gray) and Commissioners for the part that they have taken in encouraging the Youth of our movement. Pastors Douglas Gray and David Vanstone are worthy of special mention. The latter through the year has been conducting Youth meetings all up and down the land, and God has used him in the salvation of scores of young people.

Unattached Crusaders have been doing their part too to extend the kingdom of God and young people all over the world and members of the Fellowship Links are praying for the Elim Crusader Movement and expecting that it will do its duty both to God and to the needy souls of mankind.

## The Conquest of Fear

(continued from page 828)

Fear has a third source in uncertainty. When the disciples saw Christ walking on the water, they were afraid because they knew not whether it was man or spirit, or whether the strange sight was for good or ill. The words of the Lord removed the uncertainty—"It is I," and thus He could banish their fear—"Be not afraid" (Luke vi. 49, 50).

This dread of uncertainty finds expression in many ways. We can be afraid for our health, afraid of being thrown out of work, afraid of growing old, afraid of the future—all because we cannot be certain of these things or of what these things will lead to. Men try to produce certainty by safeguarding against unpleasant possibilities. They take out insurance policies, invest in gilt-edged securities, and make careful plans for the future. Nations, uncertain of the designs and tempers of other nations, seek to safeguard themselves by armaments, alliances, and treaties. Still the uncertainty remains.

Again come the Christmas tidings. Fear not! "Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel [God with us]" (Isaiah vii. 14). God, in Christ, came into the world; and He comes into the hearts and lives of those who accept Christ. God becomes the guarantor of our future. "If God be for us, with us, and in us, of whom and of what shall we be afraid? He undertakes our supplies, He chooses our way, and guides our feet.

He fights our battles and makes us more than conquerors. He knows all things—all about our tempers, all about our lot, all about life and all about death."

Isaiah says that the Lord spoke to him with a strong hand, saying, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread" (Isaiah viii. 11-13). Here lies the secret of deliverance from all fear. There are two steps. First, sanctify the Lord of hosts, that is, set apart the Lord as Lord, personally. We need to make personal choice of God as Lord, and to adopt an attitude to life in keeping with that choice. Second, let Him be your fear. This does not mean substituting one reign of terror for another. It means that we must let the Lord be to us what fear has been in the past. As fear has dominated or influenced our lives, so God must. Instead of being "fear-conscious," we awake to the consciousness of God. The effect is immediate, amazing, transforming. Take these two steps now. God is willing to deliver at this moment.

The final word of the Christmas message is love. "God loved . . . God gave . . ."; and now "perfect love casts out fear." As we each respond to that perfect love, we each shall be able to say adoringly, "I will trust and not be afraid."

When preaching a Christmas sermon, the Rev. D. H. Martin brought out a striking fact that has escaped many. He called attention to what the shepherds in the field said to one another after the angel had brought them definite word about the birth of a "Saviour, who is Christ the Lord." They did not say, "Let us go and see IF this thing is come to pass." They said, "Let us go and see this thing that IS come to pass." What a world of difference between the two ways of taking God's Word!

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