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THE "ELIM EVANGEL AND FOURSQUARE REVIVALIST"

DECEMBER 25th 1938

Christmas Double Number



Elim Evangel

Foursquare Revivalist



4^D

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 Avenue, Clapham Park, London, S.W.4.

Vol. XIX. December 25th, 1938 Nos. 51-52

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Christmas

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 AT ELIM WOODLANDS

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MISSIONARY TOUR

BY MISS A. MARSHALL (EGYPT)

Southampton ...	January 1st.	Winton ...	January 12th.
Eastleigh ...	January 3rd.	Christchurch ...	January 13th.
Romsey ...	January 5th.	Salisbury ...	January 15th.
Wimborne ...	January 10th.		

Now is the time to purchase your

1939 SELF-BINDER

for the "Elim Evangel"

4 Coming Events 4

ADDISCOMBE. January 11, 18, 25, February 1, 8 and 15. Adult School Hall, Woodside. Series of Bible Studies on the Work of the Holy Spirit, by E. C. W. Boulton.

BECONTREE. January 1. Becontree Temple, Green Lane, Becontree Heath, London Crusader Choir, 6.30 p.m. (Choir at Holloway Prison, 3 p.m.).

CANNING TOWN. December 11—22. Elim Hall, Bethell Avenue. Youth Campaign conducted by Pastor David Vanstone.

CLAPHAM. Elim Tabernacle, Clapham Crescent, Saturday, February 4th at 4.30. Tea-time Missionary Conference (open to Young People's Leaders), followed by United Missionary Youth Rally at 7 o'clock. Watch for further announcements of this great gathering.

CROYDON. December 18. Elim Tabernacle, Stanley Road. Service of Christmas music and carols (new and old) conducted by the London Crusader Choir. 6.30 p.m. (afternoon at Lewes Prison). December 25, visit of Pastor D. Vanstone, 6.30 p.m.

EAST HAM. December 18. Elim Tabernacle, Central Park Road. Visit of Pastor P. N. Corry, 11 a.m. and 6.30 p.m.

ELIM WOODLANDS is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.

GLASGOW. The City Temple, corner of Bath Street and Elmbank Street. Principal George Jeffreys and Revival Party. Saturday, December 31st, Watch-night service, 11 p.m. Sunday, January 1st, 11 a.m. and 6.30 p.m. (at 8 o'clock in the Regal Cinema, Sauchiehall Street), Monday, January 2nd at 11 a.m., 3 and 6.30 p.m.

HALIFAX. January 7, 8. Elim Tabernacle, Bond Street, Hopwood Lane. Visit of Pastor P. N. Corry.

SHEFFIELD. January 1—5. Friends' Meeting House, Hartshead. Visit of Pastor P. N. Corry.

WOOLWICH. January 5, 12, 19, 26 and February 2. Elim Hall, Crescent Road, corner of Burrage Road. Special series of Bible studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

Christmas and New Year

CONVENTIONS

ABERDEEN. December 31—January 3. Elim Tabernacle, Marischal Street. December 31, Watchnight service; January 1, 11 a.m., 3 & 7 p.m. January 2, 3 & 7 p.m. January 3, 7.45 p.m. Speakers: Pastors E. C. W. Boulton and E. Dainton. Convener: Pastor J. Hill.

BELFAST. December 25—29. Ulster Temple, Ravenhill Road. December 25, at 11.30 a.m. and 7 p.m. December 26 at 11.30 a.m., 3.30 and 7 p.m. (Baptistal Service); December 27 at 11.30 a.m., 3.30 and 7 p.m.; December 28 at 8 p.m. December 29 at 8 p.m. Speakers include Pastors E. J. Phillips and W. G. Hathaway.

BIRMINGHAM. December 25—January 1. Elim Tabernacle, Graham Street. December 25 at 11 a.m. and 6.30 p.m.; December 26 and 27 at 6.30 p.m.; December 28, 29, and 31 at 7.30 p.m. Speakers: Pastors S. J. Cooper and G. Bishop. Convener: Pastor S. Gorman.

BRADFORD. December 24—29. Southend Hall, Leeds Road. Speakers include: Pastors P. N. Corry, T. E. Francis, R. D. Bradley, and Mr. L. Wigglesworth. Convener: Pastor H. W. Greenway.

CARLISLE. Elim Tabernacle, West Walls. Speakers include Pastor J. J. Morgan. Convener: Pastor W. L. Taylor.

DOWLAIS. Elim Tabernacle, Ivor Street. Speakers: Pastors J. McInnes, J. Newman and Mr. and Mrs. L. Bell. Convener: Pastor L. W. Green.

EAST HAM. December 25—29. Elim Tabernacle, Central Park Road. December 25 at 11 a.m. and 6.30 p.m.; December 26 at 11 a.m.; December 27, 28 and 29 at 7.30 p.m. Speakers: Pastors J. Frame and F. D. Byatt. Convener: Pastor A. Longley.

EDINBURGH. December 31—January 3. Elim Tabernacle, Dean Street. December 31st, 7.30 p.m.; Watchnight Service; January 1st, 11 and 6.30 p.m.; January 2nd, 3 and 7 p.m.; January 3rd, 7.30 p.m. Speakers: Pastors A. S. Gaunt and J. C. Cairns. Convener: Pastor J. R. Knight.

GREENOCK. December 31—January 2. Elim Tabernacle, Belville Street. December 31, Watchnight Service. January 1 at 11 a.m. and 6.30 p.m. (Baptistal Service). January 2 at 7 p.m. Special speakers; Convener: Pastor A. J. K. Magee.

LURGAN. December 31—January 8. Elim Tabernacle, Windsor Avenue. Speaker: Mr. Samuel Burke (Graigemouth, Scotland). Convener: Pastor F. A. Farlow.

MANCHESTER. December 25—27. Elim Tabernacle, Grosvenor Street. Speaker: Pastor T. H. Stevenson. Convener: Pastor W. Douglas.

SWANSEA. Elim Tabernacle, Alexandra Road. Speakers: Pastor H. Palliser, Evangelist J. J. Way, and Mr. H. Jones. Convener: Pastor W. J. Hilliard.

SELF-BINDER for the "ELIM EVANGEL"

This is the very latest, simplest, and smartest self-binder on the market. Each issue of the "Evangel" is inserted in a moment as you get it. It will be kept clean and tidy, and at the end of the year you will have a perfect book. Every page will open quite flat, the parts are not damaged in any way, and although of greater strength than an ordinary bound book, there is a substantial saving in cost.

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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. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all 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.

Vol. XIX., Nos. 51 and 52
DECEMBER 25th, 1938
Price: FOUR PENCE

A Challenge to Sacrificial Service

THE PRINCIPAL'S LOVING GREETINGS TO THE ELIM FAMILY

My Beloved People,

The first note in my Christmas message of 1938 is one of praise and thanksgiving to our loving heavenly Father. This time last year found me suddenly broken in body, with very little hope, humanly speaking, of ever campaigning again, yet prayer from loving hearts prevailed and I have since seen the multitudes in extensive campaigns gripped by the same old-time power, and with signs following. God bless you one and all for the faithful ministry of prayer which has restored me to health. Many are the testimonies that could be given of bodily healings experienced by our Elim Family throughout the year that is drawing to a close.

The appeal in my last Christmas message on behalf of our "Elim Debt Clearance Fund" met with a response that has astonished us all, for a miracle has indeed been wrought. In just one year the debt has been reduced by more than half! Only the Bema of Christ will reveal the practical loving sympathy that has been expressed; only Eternity will make known the extent of sacrifices made by even the poor and needy in their struggle to send in love-offerings towards the fund. All one can do is to say "One big thank you" to each one and "Ten thousand thanks" to Jesus.

Internationally the situation is serious. Institutions of long standing are giving way, and the peoples of the world are in the grip

of a relentless fear. How thankful we Foursquare Gospel people should be for the sure foundation—Christ Jesus the Lord, which age cannot affect, for a spiritual institution, the Church of Jesus Christ, that will never pass away, and for a love that casts out fear!

In the midst of trials and tribulations multitudes are feeling after God; even the suffering sons of Judah in their extreme need are looking afresh at the claims of Jesus to Messiahship. The wail of a broken people, bruised and crushed by the heel of the tyrant, is certainly reaching the ears of the Lord of Sabaoth. Truly an age-long prophecy in Deuteronomy xxxiii. 7 is being fulfilled before our very eyes—"Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be Thou an help to him from his enemies." Let us continue in prayer that they may hear the voice of the Son of God, the Prince of Peace, and live.

If it is a day of tribulation, thank God it is also a day of opportunity. Never has the challenge to the Foursquare Gospel Church been more powerful than to-day. The need is here, but the supply for the need is with us. We have something that can give the lead to the individual, the home, the Church, the nation, the world. May we divest ourselves of any selfish interests and put forth every effort to send the life-changing message throughout the land.



May this season of goodwill toward men find us all on the altar of sacrificial service, willing and ready to do anything for the extension of God's glorious kingdom.

Again thanking you for your prayerful and practical sympathy, trusting the Lord to grant

you a happy Christmas and a joyous New Year in His service.

Yours,

A servant of Jesus Christ,

George Jeffreys.

THE PRINCIPAL



AND HIS REVIVAL PARTY

The Principal and his Revival Party in 1938.

While Principal George Jeffreys and Pastors R. E. Darragh, A. W. Edsor, and H. M. Strange have been ministering in our own beloved land, Pastor J. McWhirter (top left), with Mrs. McWhirter, have laboured in far-off Australia. As well as campaign work, they have conducted a missionary tour amongst the aborigines in the Australian bush.

By Pastor R. E. DARRAGH
(of Principal Jeffreys'
Revival Party)

He Is Our Peace

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.

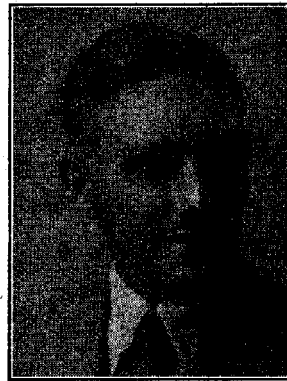
His birth is the keynote that brings peace unto men, for it was at the lowly manger in humble worship and adoration that men came to do Him honour. There He made it possible for them to clasp each other's hands and feel that they were brothers. It makes the black and white, the yellow and the brown, 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. How 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 look-out 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 to-day, 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, 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 sin-bound 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.

IMMANUEL

Christmas! Choir of angels! Bells of joy! Messengers of light! What a time of world-wide gladness is the Christmastide! That first Christmas broke the silence of heaven. It linked heaven and earth in a golden bond of friendship. It tuned celestial choirs to the music of earth. It struck the chord of harmony in a world's discord. It hung the starry lamp of God on the bosom of the night for the eyes of the "wise men." It unfolded the charter of "everlasting peace and good will to men." It poured out the earth's treasure of "gold and frankincense and myrrh" at the feet of the Redeemer. It took the Jewel from the bosom of heaven and put it on the bosom of a woman. It brought Immanuel to earth and lifted man to heights celestial.

God Manifest in the Flesh

By R. V. BINGHAM



Unto us a Child is born . . . and His name shall be called Wonderful . . . Mighty God . . . Prince of Peace.
—Isaiah ix. 6.

EVERY year at this season Christianity proclaims its supernatural origin, and asserts itself as a religion of miracle. It declares anew its faith that "God was manifest in the flesh." The transcendent mystery of the incarnation it accepts.

At the manger-cradle of the Christ it worships and adores the Babe of Bethlehem as the realisation of prophetic expectancy—"the Wonderful, the Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace."

And yet the faith of the Church is not childish credulity. With the sequence of the sinless life, the unique and extraordinary death, and the fully attested and glorious resurrection, and ascension into heaven witnessed by a multitude of credible witnesses, the Christian's faith in a Divine Saviour from the cradle to the glory rests upon a chain of evidential facts that only blind credulity can explain away. Belief in the light of historical facts is more reasonable than unbelief.

But the Christian is not left to a mere belief of old history. The mystery of the incarnation gives to Him

a present-day challenge of faith in the promise of a repetition of the mystery in personal experience.

Not in isolated and obscure passages of Scripture but in plain and unequivocal promises the believer is assured of the presence of Christ within the Holy Spirit, coming as "the Wonderful, and the Mighty God," to reproduce the miracle of "God manifest in the flesh."

The language of Paul in the Epistle to the Galatians (Gal. iv. 19 and ii. 20) which is in perfect accord with the teaching of Christ Himself (John xiv. 23) warrants the Christian in expecting that the Christ incarnate at Bethlehem should be found within himself, until that Presence should become the reigning power of his life, reproducing in the believer the holiness and righteousness of the Christ once more.

Let us this Christmas season worship the Saviour in person at the right hand of God, but in real spiritual presence dwelling in the believer. Let our faith seize the double mystery—God was incarnate nineteen hundred years ago—Christ is incarnate in me to-day.

Lengthening the Line of Witness In Sin's Dark Dominions Overseas

By The FOREIGN MISSIONARY SECRETARY (Adelaide)

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

—Habakkuk ii. 14.

WHAT a magnificent utterance, and it shall have its fulfilment for God hath said it, and "God is not a man that He should lie!" Anxiety and uncertainty must not furnish us with an excuse for apathy and neglect. The darkness and difficulties of the days must awaken within us invigorating forces, an awakening which we believe at present is taking place, bringing us face to face with our duty and our



Master JOHN PHILLIPS.

responsibility as a people to whom God has committed a solemn trust. The line of witness to God's great salvation, accompanied with endowment of pentecostal power, which had its beginning in a little upper room in Ulster, has been increased and consolidated with the years. For twenty-three years God has been moving in the midst of us, blessing us, increasing and multiplying our numerical and spiritual forces, consolidating the whole movement into a living organism of loving, responsive, willing-hearted, God-fearing

people. To us the humble custodians of a sacred trust, by God's sovereign grace, has come in the midst of these convulsive days the command: "Go forward and possess" and from a multitude of men and women whose hearts God has touched has come the response: "Yea, Lord, Thy people shall be willing in the day of Thy power," and in very truth our Elim people have shown great willingness to go forward and possess for God, which has been a real stimulus to the members of the Missionary Council in drafting out their bigger and bolder missionary policy, whereby the number of Elim missionaries has very considerably increased this year. God's people have already shown their approval of this forward move to extend the line of battle overseas, and we are assured that they will nobly support this advance by their consistent and continuous prayers and by their systematic and faithful giving.

On Saturday, September 3rd, at the Central Hall, Westminster, a picturesque line of little torch-bearers in Eastern dress, a miniature representation of Elim's line of witness-bearers overseas, took part in the World Crusade Meeting. The whole service had a strong Eastern colouring. Our missionaries, who had been in service in Transvaal, Japan, Congo, Belgium, Spain, and India were on the platform, mostly in Eastern

costume. The little torch-bearers in their gay array representing in addition to the countries already named some of the new countries into which our Elim line of witness is hoping to enter, namely, Egypt, Mongolia and China. It was a most unusual missionary service, challenging in its silent representation as well as in its direct and intense appeal from the missionaries' messages themselves. The attendance was greater than at any World Crusade meeting previously held on such occasions, and the command "Go forth and possess," which was made known, not in exact words, but in the language of the entire meeting, as well as in the proclamation of Elim's enlarged missionary policy, was received with gladness and delight by a gratified and sympathetic audience.

The same command to "go forward" found expression in a lovely and attractive way during the 6th, 7th and 8th of October, a little way outside the Metropolis. The Bible's city of palm trees and Letchworth Garden City, have become strangely associated somehow one with the other in my mind. But the city of palm trees never witnessed such a beautiful and well-organised exhibition of trophies and treasures, fetters and fetishes, as well as a strange collection of all manner of sacred things from the East, as Miss Phillips, the organising secretary, presented to us at the missionary exhibition in the Elim Church in Letchworth. There were six courts representing Africa, India, Spain, Japan, China and Palestine, and missionaries or people who had been in these countries gave talks on the exhibits at each court. It was a well-ordered, beauti-



Mrs. TAYLOR and CYRIL picking oranges with Sister EDWARDS.

fully arranged, and divinely blessed exhibition. The needs of other lands and our obligations before God as a highly favoured and enlightened people, to get these lands opened up by the gospel, that they might become recipients of His light and peace, were clearly shown forth during each court talk and at every meeting.

Not only in Letchworth, but in an increasing number of other Elim centres, there is a real stirring up of missionary interest, which is being encouraged by our ministers in the churches, in the Sunday schools, and in the Crusader and Cadet branches. One centre where the minister and church members are helping together to build a beautiful new church, sent £25 recently for our missionary work from the Sunday school children's farthing fund alone. A number of other churches are sending regular monthly gifts. In one of these churches the minister and members are building their own baptistery, whilst in another they have been adding a minor hall. All this encourages us to believe that



Miss EWENS.

the lengthening of our line of witness overseas will not curtail advance in the homeland and that giving to missionary enterprise will not hinder our people from giving to help to clear off commitments in the home churches.

The last news item is one which will bring cheer at this Christmas time, because it certainly reveals the advance that is being made in sin's dark dominions overseas. An Elim representative has already returned this year to a land of great spiritual need. Three more are even now preparing to go forth, one for the first time in January, and two returning, one in February and one in March, to fields in which they have already ministered; three others are on furlough, who hope to visit the churches on deputation work in the New Year, and three others still are on the continent getting ready for their final French examination preparatory to going forth at a future date. "For the earth *shall* be filled with the knowledge of the glory of the Lord as the waters cover the sea!"



Converted witchdoctor burning his charms.



The Star that Shone

By E. Margaret Clarkson

The Star that shone o'er Bethlehem
To-day is shining still,
And thro' the night its silver light
Falls soft o'er vale and hill.
The busy crowds of earth go by,
And hustle to and fro,
And will not sight the glorious light
Of Him who loves them so!

The Star that shone o'er Bethlehem
To-day is shining still;
Its fire of love rains from above
And rests on Calv'ry's Hill;
And earth wends on its weary way,
And knows no rest or peace,
And will not see on Calvary
The Love that cannot cease.

The Star that shone o'er Bethlehem
To-day is shining still
To point the way to endless day—
And all may see who will.
But earth's great mass of aching hearts
Gropes onward in the night,
And weeps for aid, alone, afraid,
And will not see His light!

The Star that shone o'er Bethlehem
To-day is shining still;
And till the dawn shall break upon
The farthest midnight hill,
To point the way to Calvary
Where glows the Light Divine,
Thro' sin's dark night till morning bright,
His Star of Love shall shine!

The Neglected Guest

By JOHN WRIGHT FOLLETTE

1938 10

And she brought forth her firstborn Son, and wrapped Him in swaddling clothes and laid Him in a manger; because there was no room for them in the inn.—Luke ii. 7

THE NATIVITY PROPHECIC. The Christmas season is again upon us and our hearts instinctively turn to the birth of the Christ Child. We are all familiar with the record of His advent. The many phases of life and interest connected with this wonderful event have been brought to us in many forms. However, we never tire of hearing over and over again the story of His birth. This is, no doubt, due to its exquisite simplicity and deeply human interest and atmosphere. The record given by Luke is generally chosen as a favourite because it brings the scene so near to the human heart and artlessly portrays the story as it no doubt actually occurred.

The text before us, Luke ii. 7, is very suggestive and fruitful because it bears testimony to two extreme facts. First, the great fortune and immeasurable blessing (she brought forth, etc.) and second, a most pathetic tragedy (there was no room in the inn). Is not the last phrase prophetic in its pathetic sadness and strangeness? It foreshadowed the spirit of so many in their attitude toward Christ. He came into the world as a Redeemer to save and bring back again to the heart of God the broken race of humanity. He came as Life and Light, but the world would not have Him. They crucified Him. Neither will the world have Him to-day. He came to His own, to Israel as a King and Messiah. "And His own received Him not." There was no room in the inn of backslidden Jewish economy. He comes to the Church to-day to bring to her fresh outpouring and blessing of spiritual life and power. But again the material side of life has gained the victory and blighted its best interests. The pathetic and tragic answer is often given, "no room in the inn."

The Innkeeper. It cannot be that so great a loss and failure on the part of the innkeeper could have been due to mere accident. Before we consider what might have been possible causes of failure, let us note two facts which I believe are suggested. I do not believe the innkeeper intended to do the seekers an indignity. It was not a studied rejection. He did not wish to be rude and unkind. He may have been a perfect gentleman. Neither was the rejection founded upon conclusions drawn from careful study and investigation. It rather seems to me he was "earthbound" and material in his vision. This was caused by preoccupation which resulted in neglect. The city was filled with different members of the tribes—they had come for registration. This called forth not only the poor, but the influential and rich. The innkeeper was wise and knew this was his money-making season. Places of entertainment were in demand, and at this late

*I do not know the reason—false or true,
Which ruled the heart of him who kept the inn.*

*It was enough howe'er to shut the door,
And answer that there was no room within.*

*How little did the keeper realise
What privilege and honour waited there,
Brought by the strangers to his very door,
If he but open it and room prepare.*

*It was not that he sought to do them harm;
In turning them aside he had no plot.
His time of visitation waited him,
But dead to heaven's touch, he knew it not.*

*What reason rules the keeper of thy heart?
Are all the doors unbarred and opened wide?
Is room prepared for Him who waits without?
Or do you answer still, "No room inside"?*

*It is not that you wish to do Him harm;
It may be that you hold Him in respect.
But even so, if He remain outside,
You suffer fatal loss in such neglect.*

*Then open wide the door and make Him room.
He comes to give thee peace where woe has been,*

*Let open hearts be made His natal place,
That He might reign as King within the inn.*

hour a single room was at a premium. Certainly the last room or two could harvest him more than this humble couple, worn and tired, could offer him. So why not reserve the best for others and put the couple in the stable? And (seeing Mary's condition) no doubt he thought it safer and easier to avoid possible inconveniences. Hebrews xiii. 2: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Mark ix. 41: "For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." The human heart and natural reason still act as hindrances too many times to the richest and best God has for us. Let us not be too severe in our criticism of the innkeeper. It is one thing to preach to the dear sinners and feel pained and burdened that they neglect so rich a salvation by closing their hearts to Him. But, dear Christians, ours is to seek Christ and again at Christmas He is seeking a fuller entrance into our lives. He comes to enrich—not to rob.

Tyrant World Spirit. In dealing with young people and helping them through many trying places and crises in life, I have noticed a few possible reasons for closing the doors. One of the first is the tyrant world spirit. I do not mean by this the coarse, vulgar spirit manifested in outbreaching sin and disorder. But rather the tyrannical world spirit

as it makes its demands in the forms of recognised customs of life. It takes real courage to stand true to the spiritual convictions in regard to the world and its standards. We are not only Christians but baptised Christians and the Church and the world are expecting and have a right to expect lives lived under higher and more spiritual standards than the world with its wisdom and philosophy can afford.

When He comes to the heart to-day (and He comes) does He find room in life or has the world spirit (even the legitimate) so occupied us that through sheer neglect and preoccupation we have starved our lives and wounded His heart?

Dominant Passion. In dealing with some young people who have a fair conception of the possibilities of walking in the Spirit and life of service for Christ, I have met some who had "no room" because of a dominant passion. This often takes too much attention and acts as a hindrance to the noblest and best God could bring into the life. We should all have a dominant or ruling passion in life I am sure. In fact, we all do, only they are not all of noble birth. Our lives would be tame and insipid were there no dynamic which throbbeth and

STIRRED US INTO ACTION.

To do the will of God is a very safe passion. But too many times the good is the enemy of the best. Often this passion is of good origin and may render commendable service. Many times we have been made ashamed of our devotion to Christ and His service when we have seen the devotion and attention an artist pays to his music or art. *Music* sometimes is a passion which runs away with the Christian and unconsciously the dear one is deceived in the thought, "it is, all for His service." It may be *study*. Such a passion for study (even for His Word) may do damage when the letter killeth and the soul becomes absorbed in the theoretical side of the message. An uncontrolled or unbalanced desire for study and more knowledge have closed the doors of more than one student's heart to the "fuller revelation of the Spirit."

Business is often a passion or objective in the life of a Christian. It so occupies the heart and attention that the inn of life is cluttered with business propositions and adventures. Matthew vi. 33: "But seek ye first the kingdom of God and His righteousness; and

all these things shall be added unto you."

Service may so fill the inn that He, the very One we serve, is sadly neglected. Let us always remember that the worker is greater than any work he may do. There are times when

THE INDIVIDUAL HEART

and personal attention are the desired portions Christ seeks. Did you ever notice in the Revelation the salutations or greetings of Christ to each of the Churches? It is as though their works were the first things to be brought up for recognition. He instantly brushes them aside with the one remark for each—"I know thy works—" and proceeds at once to the personal attitude and responsibility. You remember when the Temple became too cluttered, He cleansed it. It is good to know that the hand that used the scourge is a pierced hand.

Misjudgment. Another reason I have found which fills the inn of one's life is a misjudgment of Christ's purpose in seeking a fuller entrance. Sometimes I find a heart with an unsharable secret or a difficulty in which one does not think the Lord could be at all interested. I have not time to develop this thought here, but it is worth a good meditation. I wish you might know in your hearts that God is love. Christ does not intrude upon our personal lives to rob us or make us unhappy. He comes to bless. We do not understand his motives and purposes and so do not have the faith to trust Him. Unbelief and self-pity slink back into the inns of our hearts and when He seeks an entrance, we feebly say, "no room in the inn."

We may not want to insult Him. We may, in our refusal, treat Him with

COURTESY AND RESPECT.

Many dear hearts to-day would not do Him an indignity. But alas—when He knocks we fail and through neglect or indifference we pave the way to loss and tragedy.

It is Christmas time and again He is seeking. Shall we not for a time consider prayerfully the hindrances which clutter the inns of our lives? Let us not repeat the sin of the innkeeper, but joyfully and wholeheartedly say,

*Come into my heart, Lord Jesus,
There's room in my heart for Thee.*

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government there shall be no end."

—ISAIAH ix. 6-7

Retrospect

By Miss ADELAIDE HENDERSON

A survey of the Elim work for the past twelve months

GARBED in robes of anxiety, fear, gloom, apprehension, the old year gently faded out and the new year glided in, upon the noble family of "watchers unto prayer" in Elim. "Toward the sunrising shall the standard of the camp of Judah be." The trumpet blast was sounded. A wire had been sent forth for prayer to every Elim Church in the land, and that prayer, like a child who knows the road home to the father's heart, broke through the ramparts of Satan's power. The Father heard the cry and the answer came. "Behold I am the Lord, the God of all flesh, is there anything too hard for Me?" The strong hand of a covenant-keeping God was stretched forth, and the one who had been sick unto death, whose surrendered life to the will of God had been used in building up living temples for God to dwell in all over the land, was marvellously restored to the people who loved him and to the work of God again.

In those early months of Spring another gracious touch of healing was given to the one who had stood and worked wholeheartedly by the side of Elim's leader for so many illustrious years, and on a sunny March day these two whom God had so signally blessed and graciously spared, were kneeling together in praise and thanksgiving and devotion to God for all His faithfulness and unbounded mercy toward them. "Behind the dim unknown standeth God within the shadows, keeping watch above His own." Those weeks of grave anxiety, crowned with prevailing prayer in the beginning of the year produced a deeper spiritual influence on many lives in Elim. The hearts of God's people responded to Him for His loving answer to their anguished prayer for the Principal's recovery. What could they render unto God for His merciful grace in sparing and restoring the founder and leader of the work? With their renewed vows of consecration and allegiance to God came a liberal giving to His cause. The Principal's appeal for a united effort to pay off the Elim debt, resulted in £16,959 being received in answer to definite prayer, and coming from hearts and lives determined to do their share, in the light of eternity to render thanksgiving and gratitude unto God for ever bringing them the joys of a great and full salvation through the outpouring of Pentecostal power. Who knows but



before another Christmas *Evangel* goes forth, Elim people will have poured into God's treasury of their freewill offerings in such abundance, that the debt will be completely wiped out and a great forward advance for truth and righteousness will be blazing its way both in the homeland and in the lands of darkness overseas?

Noble northerners and loyal midlanders had an unusually rare treat to encourage their valorous spirits during those rainless days and searching east winds of March. Five fearless



Elim Ministerial Conference Group.

fundamentalists, with the glow of Pentecostal fervour in their hearts, invaded the city of Birmingham, and from the platform of its noble Town Hall was heralded forth the full fundamental Foursquare Gospel message, by Pastors Boulton, Hathaway, Corry and Mercer. Speakers and hearers were alike jubilant in God's presence on that day and no wonder, for in their midst was their leader, restored and looking well, convening the meetings with all his old-time power and with even greater zeal and earnestness. On March 9th in magnificent Birmingham, Jesus was lifted up and exalted; the speakers gave Him the place of majesty and might, and in the realms of glory a number of the redeemed will reckon their spiritual birthday March, 1938, when, under the inspired pleading of the Principal they were led to give themselves to God and to His service for ever.

"Springtime is angling time," so proclaim our good friends of the Publishing Company. Watch the clever way they put out their bait to catch buyers for their books, etc., on pages 3 and 4 of the *Evangel* cover week by week. They do their best to advocate good books and best sellers, for they know that many a heart has been blessed and to many a life God has spoken, awakening, revolutionising, changing their whole life's history through a God-inspired book. Let us not therefore forget to inspect occasionally God's precious literature in the Book Room in Clapham Crescent.

Spring warblers with their rapturous strains, heralding forth that summer days were on their way, had carolled to us many a song before our "Back to the Bible Demonstration" in the Royal Albert Hall with Elim's beloved leader the speaker at the three great meetings, had arrived. Easter was late, but Elim hearts were awake. Again the nation's great premier hall was filled. Every bit of space to the top of its famous

dome throbbed and reverberated with spiritual power and gladness. A well-known writer reporting on the meetings of the day described the Principal's ministry as follows: "It was as a prophet under the constraint of a Divine commission and possessed of a deep sense of urgency, that he spoke. There was something almost volcanic in his words. It was a great message, great in its dignity, depth and directness, great in its faithful and fearless challenge to the Christian Church, great in its clarion cry to the nation.



Easter Demonstration, Royal Albert Hall, London.

It was a summons to surrender and separation to all who bear the name of Christ, a call to repentance and righteousness to this land and its people." Such truly was a fitting description of the way the man whose life God had graciously restored from the gates of death, had ministered to that mighty throng in the Royal Albert Hall on the never-to-be-forgotten Easter Monday of this year.

"Churches leave me cold," said a young man to a Congregational minister a little while ago. If this young man could find himself in one of Elim's great Youth Rallies he surely would never say that again. Warmth, gladness, power, and love find an outlet in smiles, hand-shakes, atmosphere, vigorous messages, matchless music, as Elim ministers gather their young people together for a bright meeting each week or for united youth rallies in all parts of the country, from Hampshire and Dorset in the south up to staunch old Scotland and Bible-loving Ulster in the north. Grand reunions, young people's leaders' "at homes," modern youth gatherings, missionary and youth rallies, these all contribute to keep Calvary passion and Calvary sacrifice in all their old-time power right in the

HEART OF ELIM'S YOUTH.

"The stormy wind fulfilling His Word." But does it always fulfil His Word? Whit-Monday's heavy gales almost tore to shreds the Principal's cosy tent which cost labour and time, effort and energy to erect in Eirias Park, Colwyn Bay. Was this fulfilling God's Word? That disastrous gale which wrought heartache and havoc up there became the very best publicity agent possible in advertising the campaign meetings, and in

telling the folk of Colwyn Bay of blessing God had brought to thousands of lives through the Principal's former campaigns in other places. The Colwyn Bay press men, glad of any exciting bit of news, wrote bold headlines and sympathetic columns on the disaster to the Revival Preacher's tent in Eirias Park. Yes, we do know, O Lord, that "all things work together for good to them that love God." The end of the Colwyn Bay campaign saw over five hundred souls brought to Christ and brought into a movement where Pentecostal power and fulness hold vast possibilities for the people who are willing to go all lengths with their Saviour.

Conscious as we are as a Movement of much past failure, humbled as we certainly should be by the sense of many a defeat, yet we do praise our God that *He has kept us from retreat*. Through His grace alone we have been enabled to take a plunge of faith this year by launching forth a bigger and bolder policy in our missionary enterprise. On another page of this Christmas *Evangel* reference will be made to this. Our ministers in the home fields too have been

GOING FEARLESSLY FORWARD

with the torch of Foursquare Evangelism into new districts. The procession of witness is steadily and stoutly being maintained, a free and full salvation, sanctification, in its different aspects and an Acts ii. Pentecostal experience with all its invigorating fulness are still the old wells from which they draw living water for their ministry. God bless and shield every-one of our Elim ministers, we fervently pray.

Time marches on. The first touch of "autumn in the air" marks the close of a very important branch of the Elim work which certainly grows and glows with spiritual power and attractiveness with each succeeding year. Elim's Holiday Homes and Camps have become life-giving centres for soul and body, wooing hundreds of Elim people, the young and those not so young, to their refreshing and invigorating influences. The secret of the success of those Holiday Homes and Camps is simply this. Year by year they are steeped in prayer for months before they are in operation by those who are responsible for them, and by those who



Eastbourne Holiday Home Group.

have been deeply blessed through them. "Them that honour Me I will honour."

Portsmouth Revival and Healing Campaign conducted by the Principal and his Party brought God's music and God's great salvation into the lives of over

seven hundred people. The acid test of the reality of this gracious visitation of God's Spirit upon Portsmouth and district is that we are hearing now at the close of the year of the revival fire still blazing away under the anointed ministry of Pastor and Mrs. Joseph Smith there. "Do the converts of these revivals go on?" is the usual question asked by interested outsiders. Some may go back, no doubt. There were those who went back in the days of the greatest revivalist of all, but Elim's Church membership in the various places where revival campaigns have been held all down the past twenty-three years, bears witness to the fact that God is the mighty Power and the mighty Operator in the conversion of souls in Principal Jeffreys' campaigns.

Gloriously sunny was Saturday, September 3rd, both without and within the great Central Hall, Westminster, when once again sanctified Pentecostal fervour flooded its sacred precincts. The atmosphere of the Central Hall, methinks, is always pregnant with Holy Ghost power.

That is why we Foursquare Gospellers feel so happy and at home within its gracious walls. This year's meetings were sweetly blessed and richly owned of God. The World Crusade or Missionary meeting was one of the outstanding meetings of the day. But more of this unique meeting will possibly appear in another article in this issue. "Spontaneous and ordered harmony" flooded the great evening meeting, addressed by the Principal, when twenty-one souls at the close decided to receive Christ as Saviour and Lord of their lives. The whole long lovely day was one in which at every meeting the Prince of Glory was garlanded with majesty and power. Foursquare Gospellers are forming an affectionate link with the Central Hall, Westminster, where their annual September Rally is becoming an outstanding landmark in their history as an aggressive spiritual movement.

During these dull winter days, Nottingham, like Portsmouth, has been the scene of a sweeping revival conducted by the Principal and his Party. The ground was well prepared. Pastor and Mrs. Miller Barton, like their predecessors, Pastor and Mrs. James Bradley, have been used of God in deepening and consolidating the lovely family of

CHRIST'S BRAVE FOLLOWERS

at the City Temple there. But let it be said too, that the Principal and his Party left London under mighty blessing. The Principal's last act was to meet with a few friends for prayer before leaving for Nottingham. At that prayer meeting the room was flooded with such Holy Ghost power that it still lives as a memory. Fresh from this definite touch with the living God, Principal Jeffreys journeyed forth to Nottingham,

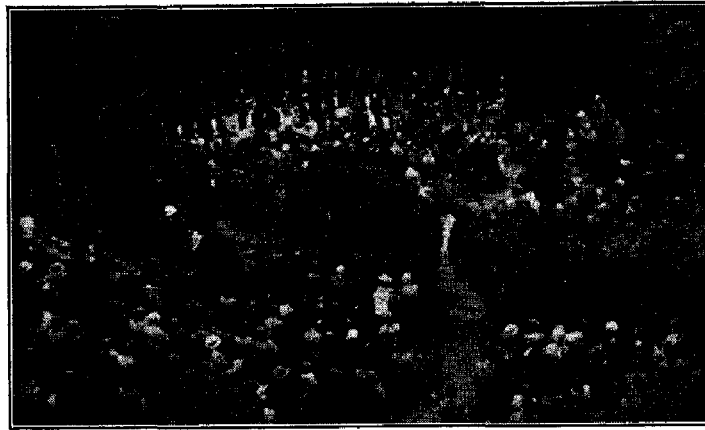
where God has privileged him to see over six hundred and fifty lives (as this goes to press) won for the Christ. At the same time Pastor Brewster, whom God has signally used in revivals on many occasions before, assisted by Pastor Hadler, has been seeing hundreds of conversions in dear old Grimsby (about four hundred and fifty conversions have been recorded). The Grimsby people have been rejoicing over this wonderful outpouring for which they have fervently prayed, and we have all rejoiced with them.

We are nearing the close of the year. Clocks have been changed to winter time. Blackest of nightmare days have been changed to days of sunshine and peace. This through the faithfulness of a prayer-hearing and a prayer-answering God. Not just alone through a brave and noble British Premier stepping in and taking decided action, not just alone through his fearless endeavour to stop a world war, but something more. Unseen forces played their part behind Mr. Chamberlain's daring effort. Our God is the God

of the unseen forces and it is to these unseen forces that we owe the miracle of peace in these convulsive days. Lives there are which have been awakened by this unpleasant international jolt; to desire something

SOLID AND RELIABLE

in the relationships of life. Knees are bending down to God in prayer now, which have not bent in His presence so definitely and sincerely for years! Our part is to pray more consistently and unceasingly for our nation and for these awakened souls at this time, that our lovely land will be flooded with a Holy Ghost revival which will bring God's salvation to the hearts of all her people. This alone will bring back to the British nation the prestige she seems to have lost. This alone will give to her the unquestionable position of leading other nations into those Divine relationships which will engender peace and goodwill everywhere. If they do not accept her God and give Him full allegiance they will at least respect the people who have accepted Him as their sovereign Lord and King. This is the great opportunity that this nation and Commonwealth of Nations should seize during this hour in which God has given us time for national repentance and for turning to Him, for salvation. Then will be brought to fulfilment God's gracious promise in II. Chronicles vii. 14: "If My people which are called by My name shall humble themselves and pray and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land."



Elim Crusader Garden Rally at Elim Woodlands.



A Bunch of Ribbons & a Bible

By Pastor P. N. CORRY

OF late my correspondence has contained more than the usual number of letters asking the question: "How shall I read my Bible?" "How shall I study or get to know the Word?" I am glad of such letters, for growing interest in Bible knowledge is what we need more than anything else in these days.

So to answer my friends and to interest a few more in Bible reading, and to give all who desire to have it a Christmas present which will last throughout 1939 and perhaps longer, I am going to share my secret with you. This is how I find it best to read my Bible. First of all let me say how necessary it is to read your Bible just as you would any other book. It is no good doing what a young applicant to the Bible College did. I had asked him how much he had read or knew of the Bible? He said that he knew the parable of the Ten Virgins very well indeed—I asked why? His reply was astounding—I rocked with laughter, for he said: "My Bible always opens at that chapter." He had more luck than the man whose Bible opened at the words, "Judas went and hanged himself," and whose second dip for something better only brought him the command, "Go thou and do likewise."

I do not vouch for the truth of that second story—it sounds too good to be true, —but I have a feeling that it is just the kind of thing that should be done to grown-up folks who treat the Bible as a fortune-telling book! You would never dream of doing such a thing with Shakespeare, or Dickens, or any other book, then why disgrace the Word of God by such trickery. Get to know the Bible as a book or library of books, not as a book of chance. Oh, I know you may tell me of instances and testimonies in which God has helped in this way, but that does not excuse you and make up for not reading the Bible as a book.

"Then how shall I read, Mr. Corry? For if I start at Genesis it seems years before I am in the New Testament, and it can get so dry and in places so difficult to keep the interest alive."

That is where my little bunch of ribbons is such a help. Ribbons and the Bible, whatever do you mean?

Yes, a bunch of ribbons is my Christmas gift way of enjoying Bible reading.

Get six lengths of narrow ribbon, all the same colour or in every shade of the rainbow, just whichever you fancy, and a small ivory ring. Sew the ribbons on to the ring so that you have a bunch of bookmarks and you are ready for my way of Bible reading.

Put the first ribbon in Genesis, chapter one, the second in Joshua, chapter one, the third in the first of Job, the fourth in the first of Isaiah, the fifth in Matthew, chapter one, and the sixth in the first chapter of the Acts. In this way you cover all the great sections of the Bible.

Ribbon one is to be used while reading the Pentateuch.

Ribbon two covers the Historical books.

Ribbon three the Poetical Works.

Ribbon four the Prophetical Writings.

Ribbon five will take you through the Gospels, and

Ribbon six the Acts and Epistles to the end of the New Testament.

The first division of the Book of Moses has 187 chapters. The second division 249, the third 243, the fourth 250, the fifth 89, and the last 171. Thus you will see that if you read one chapter a day (I hope you will go in for more, but will refer to this later) you will be reading the New Testament about three times to every once of the Old Testament, and that to my mind is one of the fine features of this system, because you need to know the New Testament better than the Old—it is our message to the world.

Now start to read and on Monday you read your portion from the Pentateuch, Tuesday from the Historical Section, Wednesday from the Poetical and so on through the week of six days, leaving Sunday free for you—to read in any portion of the Word; this is your day off from the system. You will not finish all the sections in the same week or at the same time, for you will have read through the five books of Moses before the Prophetical, but whenever you get to the end of a section you move your ribbon back to the first chapter and start again.

One of the interesting features of this method is that whilst you are reading of Abraham or some other Old Testament character or prophecy, you are at the same time reading about their testimony or faith or fulfilment in the New, and this happens over and over again during your reading under the ribbon system. You never seem to be far off from the New Testament, and you never spend months in one particular sort of literature—you cover it all, treating it as a library of Divine wisdom.

Now how much should you read a day? It depends largely upon your own inclination and time, but it is

certainly true to say that if we have a love for the Book we will find time to read it, and the only way to fall in love with the Bible is to read it until you do. A chapter a day is not much and yet in these days most people seem to think that more than that will give them spiritual indigestion. Can it be the slogan, "An apple a day keeps the doctor away," has been changed to, "A chapter a day keeps the Devil away?" I would not mind a chapter a day being the limit if the chapter divisions were sensible, but sometimes they are ridiculous and to stop at the end of a chapter will often rob you of its meaning and its blessing. Take a few instances: you never understand John iii. if you begin to read at verse one.

WHEN DID THE LORD SPEAK

to Nicodemus and where? How did He know him so well? All these facts are given to us in chapter two from verse 23. The Lord was in Jerusalem on the day of the Passover and many were believing in Him because of the miracles He did (Nicodemus among the number, see John iii. 2), but He knew them all too well, read their hearts, knew what was in them and thus when Nicodemus came for his chat, the Lord was able to put his finger on the one thing that was missing. You miss all that if you only read in chapters!

There is another picture you will miss if you only read in chapters, and that is in chapter eight. The members of the Council had already judged Christ in their hearts (with the exception of Nicodemus who pleaded for a fair trial), and when the meeting broke up "every man went unto his own house, but Jesus went unto the Mount of Olives" (John vii. 53). Can you see the picture of those deserted streets, every door shut and Jesus going alone to the garden on the hillside? They had shut Him out of heart and home; from city as well as from charity and He that made the worlds is treated as a tramp and an outcast. That is a picture you miss if you only read in chapters.

When I was a boy my opinion of Jesus

RECEIVED AN AWFUL SHOCK

and for a long time I thought He was a coward. It was all because of those wretched chapters, and a clergyman saying "Here endeth the Second Lesson" in the wrong place. You will find it in chapters eight and nine. The picture of Jesus hiding and slipping away, passing by in the crowd and the shadows made me feel that my Hero was not as brave as I wanted Him to be. It was a shame to break the narrative there and it was not till years afterward that I read on and saw that even though the mob was after Him with stones He stopped and gave a youth his sight. That did not look like a coward on the run, but my Hero once more going about His Father's business as though nothing was wrong or disturbed. My wrong impression was all due to a wretched chapter cut in the wrong place.

I disgraced myself once when I was a choirboy by laughing at the end of the Lesson. I was thrilled with the story of Paul's arrest in the Temple, seemed to hear the cry of the mob and the clash of Roman swords as they hurried him away into the castle. Then

the silence as Paul stood on the stairs and the officer gave him permission to speak. I am sure I leaned forward in my choir stall to catch what he would say to those wretches who wanted to kill him and, the minister read, "And when there was a great silence Paul spoke to them in the Hebrew tongue saying, Here endeth the Second Lesson." Do you wonder I laughed? Who would not? and yet reading

THRILLING HISTORY

or Divine words of truth can become just as unmeaning and uninteresting if you only read in chapters.

So I am hoping that my bunch of ribbons will not only help you to read in sections and thus keep the whole of the Bible under your eye, but in doing so I am also hoping you will read on to the end of an incident or a speech and thus find you read more and miss less by disjointed chapters. Try my ribbons for 1939.



An Interesting Announcement



OUR readers will be interested in the announcement of several important changes in the Headquarters' Staff which are to take effect as from the beginning of the New Year. Pastor E. J. Phillips, whose physical breakdown over twelve months ago has made it necessary that he should undertake work of a less strenuous character than hitherto, will be taking over the position of Editor of the *Elim Evangel*; this will entail less physical strain and therefore be more suited to his present condition of health. A new post of Chief Secretary has been created to which Pastor W. G. Hathaway has been appointed, and in order to assume the heavy responsibilities of this position he will be relinquishing his present work as Field Superintendent, a position in which he has laboured for several years. This necessitates that a new appointment should be made to the position of Field Superintendent, and Pastor E. C. W. Boulton will take over these duties in the future.

Pastor P. N. Corry, who for the past eleven years has been Dean of the Elim Bible College, has for some time now realised a call to ministry of another character, and so in order to free him for this special work he has asked to be relieved of his present position. He will be commencing a series of Bible Study Campaigns in our churches, which we are confident will be welcomed by our Elim people throughout the Movement. Pastor Joseph Smith has consented to take over the work thus relinquished by Pastor Corry and will become Dean of the Elim Bible College. Pastor Smith will come to the College with a long and successful ministry behind him, well-equipped to tackle the task of preparing young men for the work of the Christian ministry. We wish all these brethren the Divine anointing upon their new sphere of service. May God crown their labours with abundant blessing!

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, localised 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 presence, 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 xvi. 1 and xxi. 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

Jehovah-Jesus

"Emmanuel—God with us."—Matt. i. 23.

By Pastor J. J. MORGAN

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 (Exod. xxiii. 21). The Captain of the Lord's host who commanded Joshua's army. The Commissioner of 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. iii. 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 to-day and is still Jehovah-Jesus. He lives not by virtue of His resurrection, but by the power of His endless life.

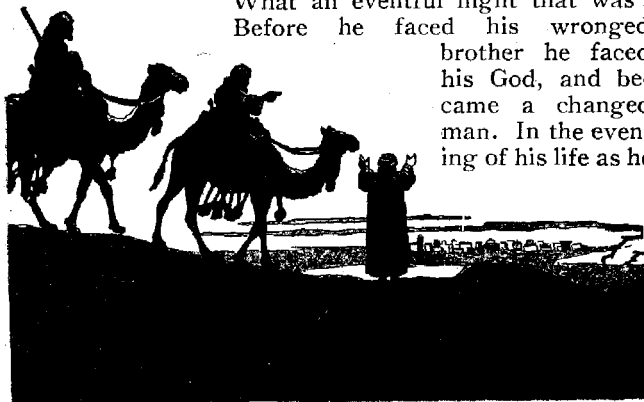
We who live on this side of Bethlehem are the recipients of His divine and gracious ministries, for just as He was no idle spectator in those pre-incarnation days so in these post-incarnation days He is the Redeemer, Deliverer, Saviour and Comforter of His people.

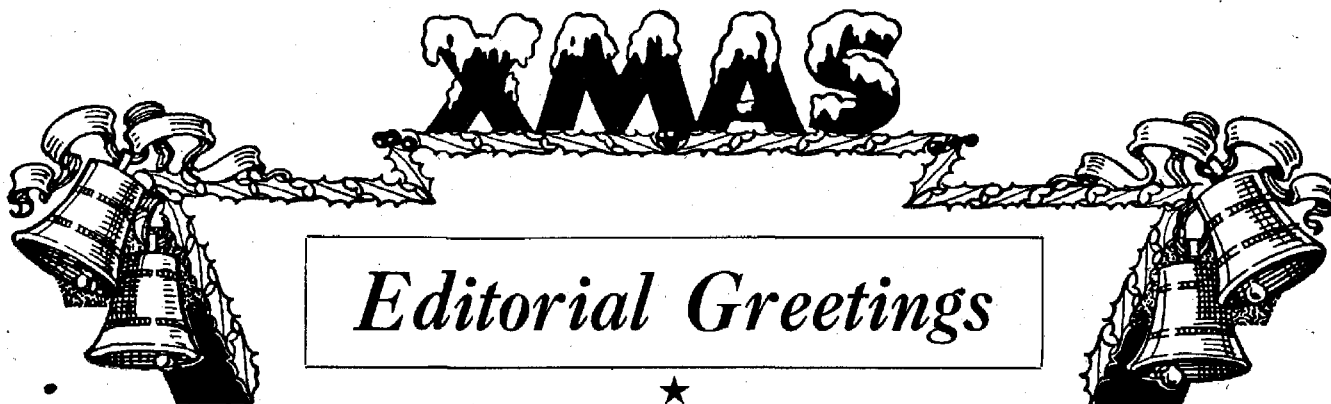
No people can claim Him exclusively. No geographic boundary can localise Him. He is the Eternal Christ. He is Jehovah-Jesus. Emmanuel, God with us.

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, to-day and for ever.

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 to-day—the One who ministers to His people, who provides a well of consolation for a broken-hearted 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.





Editorial Greetings



TO all our readers we send hearty Christmas greetings! We wish you a season brimful of the joy of the Lord, and hearts abounding with His own wonderful peace. These are old and oft-repeated greetings, but nevertheless deep and sincere, and full of sacred content. Time has not outworn nor exhausted them. They still serve to convey the fulness of hearts that are warm with the glow of divine love. Therefore we desire for you that this Christmas may be crowned and glorified with the realised presence of Him who trod the path of poverty and pain that we might "be filled with the knowledge of His will in all wisdom and spiritual understanding," and made "meet to be partakers of the inheritance of the saints in light."

How thankful to God we should be for that precious bond of faith and fellowship which binds us together in this great Foursquare family. The ties that link us together are "not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" His hand hath bound us into glorious spiritual fellowship of which He is the living Source and Centre. Let us think of some of the links which unite us in this holy brotherhood of blessing.

We are welded together by a common devotion to the same Master. His we are and Him we serve. His love has won these hearts, having loosed them from the bondage of sin and self. It is this desire to achieve His will that brings us side by side in the service of the Kingdom. Greater than any denominational interest is the passion to please Him. Our love for Christ comes first—it is the sovereign incentive even as it is the supreme end of our fellowship. We belong to the brotherhood of those who glory in the Lordship of Christ.

Humanly speaking there are many things that might tend to keep us apart, but this great and noble passion has become dominant in our lives, and because of this we are found in fellowship. It is just here that the vital emphasis is laid, and in this that all the really great and beautiful things of this communion find their stimulus and strength. We are ready to serve each other because this means serving Him.

Then we are united in heart by a deep love for the

Word of God. This forms the background and basis of all our work and witness. It is this intense love for the Book that brings and binds us together. We stand, heart to heart and shoulder to shoulder, for all that the Bible stands for. In this Foursquare fellowship the Bible is the Fount of Divine revelation and illumination. Through the pages of this Book we receive our command and constraint to service, and therein find the necessary inspiration to obedience. We are lovers of the Word because we are lovers of the Lord; the written revelation has led us to the Living Revelation. We have found Him in the Book.

Then another strong link which sustains this Christian fellowship of redeemed hearts is *the God-given passion to win men and women for Christ.* In that great absorbing pursuit we can join hearts and hands. For this great spiritual crusade we close our ranks, and answer the call to move forward to consecration and conquest. In the presence of the perishing we stand together for the task of deliverance. Knights of the "compassionate heart" we go forth to claim the worst for God. We stand pledged to this great and holy adventure for God. *Saved to serve we serve to save.* Emblazoned on our banners are the emblems of self-forsaking love. Let us fall to brethren with indomitable zeal and unyielding determination to

increase the number of those who have received the authority to call themselves "sons of God." The kingdoms of this world must become the kingdom of our Lord, and of His Christ, and "He shall reign for ever and ever."

Let us face the forthcoming year with the thought of that threefold bond ever before us. Let these things find greater emphasis and expression in every phase of our Foursquare fellowship. The Book tells us that "a threefold cord is not easily broken." And so constrained by our mutual love for the Master, our hunger for His Word, and our urge to bring the perishing to His Cross, let us move on to more mag-

nificent achievements in the coming days. As individual members of the Body of Christ let us take a fresh grip of His all-conquering hand. There cannot be any thought of retreat or defeat with such a Leader. One look into His face will write victory on our hearts in indelible characters.

Thanks be to
God for His
Unspeakable
Gift.

THE 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 selfwill 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 fulfilment—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 perhaps 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 steeps 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 force 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 those 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 fever-laden, 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 realises 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 forgo 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 to-day. Heart-sick it staggers on beneath its terrible yoke of suspicion and fear—a yoke which grows heavier and more

(continued on page 825).

ADVENT CHIMES

By EVA TETCHNER

Peal forth loudly joyous heralds,
Over land and sea,
Let the whole earth hear your message:
Peace and Liberty!
Christ has come, the long-awaited—
Let the tidings ring;
Continents shall swell the chorus
And the Isles shall sing.

Christ has come—the Liberator!
Let the message sound
Everywhere where souls by Satan
Are in darkness bound.
Christ has come! Oh glorious freedom
For the sons of men:
He who conquered them is conquered!
Peal forth bells again.

Into hearts with sorrow silent
Let your comfort steal.
Christ has come—the Sympathiser,
Wounded hearts to heal.
As the flow'rs in early springtime
Open to the light,
Lives will greet this glorious morning
Breaking on their night.

Peal forth loudly joyous heralds,
For the time draws near
When the Lord in pow'r and glory
Shall again appear;
Not as man, to share men's sorrows,
But as King to reign—
Death and Satan banished ever.
Peal forth bells again!

THE greatest revival in the history of the world took definite shape nearly two thousand years ago. It was at Bethlehem—when Jesus was born.

Then was fulfilled one of the greatest and most thrilling prophecies of Old Testament utterance:—

“For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end” (Isaiah ix. 6, 7).

Read the passage again and again. Consider it in every detail. Then you will see its tremendous significance. When God's Son was given there was to commence a tremendous heavenly movement that would increase and increase until righteousness and peace should everywhere hold sway.

1. *Christmas — Christ's Birth—brought to the world a fresh knowledge of God.*

The knowledge of God had become sadly dim. The vision of God had faded—and the people were perishing for lack of knowledge. “A thousand different objects of worship, with contradictory attributes, claimed the attention of the devout mind.” Gods of wood, and stone, and brass; gods of cruel power and listless indulgence; gods of stupid pranks and vile lusts—these were the gods of the multitudes. Others were sickened by such suggestions and turned from the very idea of God with bitter loathing. Infidels and atheists abounded. Cruelty, pride, lust, blasphemy, war, disease, all combined to hide the face of God. Even to the Jew there was bewilderment and darkness.

THE GOD OF ABRAHAM,

Isaac and Jacob seemed far away. He had become vague and perplexing in the light of sinful and silent years. The world was blind to a God of righteousness and love, of mercy and grace. She had lost the consciousness of the holy and tender Fatherhood of God. God was selfish, cruel, distant—so thought the average man. *Then Jesus came.* And in the face of our Lord the people once more saw the heart of God.

He was God manifest in the flesh. He lived without sin—without selfishness. Perfect as a Babe—perfect as a boy—perfect as a man—perfect as a sacrifice—perfect in gentleness—perfect in love and compassion. No sin could ensnare Him. No bribe could entice Him. No opposition could discourage Him. He loved and

He loved and He loved. The crowds heard Him gladly. The sick flocked to His touch. The children sought His blessing. The young and the old, the rich and the poor, the moral and the wicked, found in Him just the One to meet their case. He loved the unlovely. He had compassion on the ignorant, and the wayward. And, ultimately, He died to save the race that loved not God. He took their place. He accepted the rebuke for their sin, He paid their penalty. He gave to those who hated Him. He prayed for those who crucified Him. He had no tears for His own griefs, but shed drops of blood for mine.

And, in His face, in His character, in His actions, men and women obtained a new vision of God. “He that hath seen Me hath seen the Father.” And it sufficed. Eternity's love was revealed in the Babe of Bethlehem.

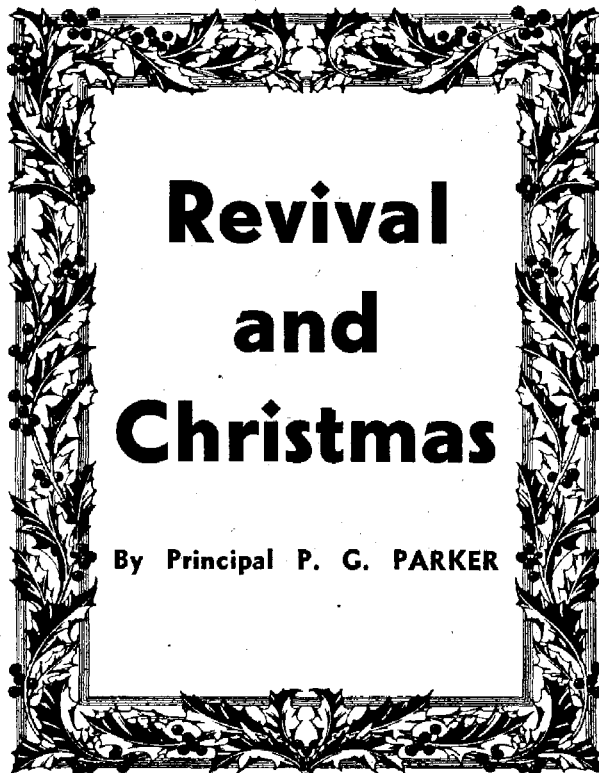
It is the same to-day. To truly understand Christmas is to get such a fresh vision of God and His love that the heart is brought into a state of joyful revival. Christmas is the revelation of Christ, and in the revelation of Christ is the revelation of God, and in the revelation of God, there is the basis of revival. To truly know the love of God is to stir our easy lives into sacrificial love for the sake of Him who loved us even unto death.

A passion enters into our lives to tell others of this love—the love that lifts.

One who has much experience writes: “The apathy so prevalent to-day is due, we think, to a lack of that fundamental quality which should mark Christian discipleship—the love of God. In these days when the world is full of every kind of suspicion, jealousy, racial hatred, selfish nationalism, and wholesale fear, it is surely the more needful that we who say we love God should live and teach that love in all its simple fulness. Its potency has never been diminished. It is still the greatest dynamic in the world. It “never faileth.” Whatever else we deem it our duty to proclaim, let us never cease making known the “Love that lifts” and under its sublime compulsion, do the things which seem impossible.

2. *Christmas brought to the world a fresh activity of the Holy Spirit.*

This is not surprising, for the Holy Spirit delights in bringing witness to Christ. There was a Jewish Pentecost when the Saviour came. John the forerunner was filled with the Spirit from earliest days. Elizabeth was filled with the Holy Ghost. So was Mary. So was Zacharias. So was Simeon. So was Anna.



Luke, the physician, wrote the Gospel of Luke and the Acts of the Apostles. In the first and second chapters of Luke, the Holy Spirit is nearly as prominent as in the first and second chapters of Acts.

When the Saviour came there was a localised Holy Ghost revival. At Christmas time we still need the Holy Ghost to bear witness to Christ, and as surely as the Spirit bears witness to the Son, then a revival takes place.

I have just been reading a book, "The love that will not let me go." It was given as a Christmas present, and the article is about Christmas. It is one of those wonderful touches that the Rev. G. F. Dempster has had with prodigal men. It was approaching Christmas when it all happened. The man in question was angry. He was poor, and miserable, and bitter. But he was more—he was terribly angry. For, to use his own words, "A parson had spoken to him, and he wanted to have nothing to do with parsons." But that parson was full of love, and he took the miserable man's thin wrists and gazed into his bloodshot eyes, and told him of the love of Christ." Beneath the strength and sympathy of Mr. Dempster, the man's opposition faded. And at last he cried out, "If you really want to be my friend, find out if my mother is still living."

That Christmas there was a revival in the minister's home. A revival of seeking after God. The Holy Spirit was working. That man sat that Christmas Day at the minister's table. Love was winning—the love of Christ.

That outcast belonged to an excellent family in India. He had received a first-class education in England. Then

DRINK HAD RUINED HIM.

For sixteen years he had not heard from his mother. He was lost—a lonely, broken, drunken wastrel in the midst of London's underworld.

But that Christmas, Christ was preached to him as a living, bright reality. He got back to God—and he got back to his mother. The Holy Ghost used a surrendered life to win a lost life back to God. He is always willing to do it. It is for us to let the Spirit use us. He it is who brings lasting revival.

See how Christmas Evans, the great Welsh evangelist spoke. Said he, "Brethren, this is the time. The mulberry trees are shaking. God is going before His people to prepare their way to victory. The hand of Divine Providence is opening a great and effectual door for the Gospel. The mountains are levelled, the valleys are exalted, and a highway is cast up in the wilderness for our God. The arts of printing and navigation, the increasing commerce of the world, the rapid march of literature and science, and the correspondence of eminent and leading men in every nation, are so many preparations for the moral conquest of the world. The Scriptures have been translated into nearly all the languages of the babbling earth. Missionaries have gone into many lands—have met the Indian in his wigwam, the African in his devil's bush, and the devotee on his way to Mecca. We can furnish more men for the field and more money to sustain them. But these cannot change and renovate the human heart. "Not by might, nor by power, but by My Spirit, saith the

Lord." This is the regenerating agency; He alone can convince and save the world. His aid is given

IN ANSWER TO PRAYER,

and the Father is more ready to give than we are to receive."

Another extract from Dr. Thos. Payne's book, *Revivals, How Promoted?* can be used to bring this article to a close. He says, "A bright young Christian told us only very recently that he had received a call to the ministry, and with the call came the conviction of his need of the Baptism in the Holy Spirit. But, prior to this, a book on the work of the Spirit had been put into his hand, in which the author had denied the right of our expecting to receive any such blessing after conversion. Said the young man, "If I thought that there was no such baptism for me to expect since my conversion, I should be tempted to give up in despair, but now that I am convinced that there is, I feel inspired with a new hope." And, blessed be God! while looking into the face of that very promising young servant of Jesus Christ, we felt as if life was worth living if only to assure him that the Gift of the Holy Spirit was as freely at his disposal as is the Gift of Jesus. Also that this Gift could be obtained for the asking."

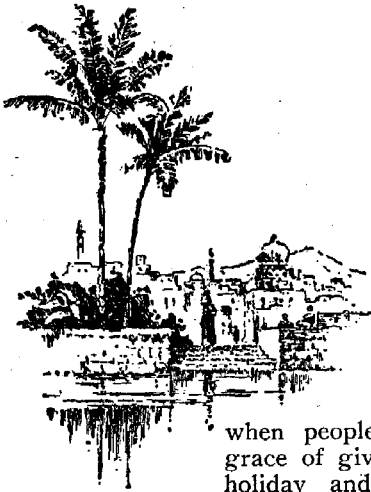
BETHLEHEM AND PENTECOST ARE BOTH GIFTS!



Christmas

CHRISTMAS! Hearts quicken, eyes sparkle and the word falls like a benediction upon the troubled soul of the world. It speaks in unmistakable accents through the lips of a little child, the helpless cry of a new-born Babe of the ultimate redemption of our mortality and the final triumph of God. "Unto us is born this day in the city of David a Saviour which is Christ the Lord." Above the jarring notes of a discordant, disordered world float the celestial strains. Faint and almost lost they have seemed at times, amid the babel tongues and clash of arms, and a hollow mockery

again when the nations lay in blood and man in the lust of hate slew his fellowman. Still we listen to the song, still tune our weary hearts and strain our ears if haply we might hear again the melodious notes of angels that floated o'er the shepherd's fields of Bethlehem two millenniums ago. And we are not disappointed. Still to our ears and hearts that song comes ringing through the corridors of Time. A multitude of the heavenly host take up the strain that will one day echo to earth's remotest bounds—"Glory to God in the highest. On earth peace, goodwill to men."



God's Christmas Gift

By Pastor G. I. FRANCIS

"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 iii. 16.

THERE are three special seasons in the year

when people generally reveal the grace of giving: on a birthday, a holiday and Christmas day, the

latter being the most popular, because on this occasion great pleasure is derived not merely through receiving gifts, but also through choosing and providing reasonable and acceptable presents.

Such gifts remind us of another great gift; God's Christmas Gift, a gift which should be acceptable to all, and in the words of our text we have three great aspects of God's Great Gift:

1st. *The Gracious Giver*: "For God so loved the world, that He GAVE . . ."

2nd. *The Greatest Gift*: "His only begotten Son . . ."

3rd. *The Glorious Gain*: "That whosoever believeth in Him should not perish, but have everlasting life."

1st. *The Gracious Giver.*

(a) *The origin—God's love.* "For God so loved." The great and glorious plan of the redemption of man originated in God's infinite and eternal love. Love is a generic term which includes a large number of specific affections. There is the love of friendship with its companionship; brotherly love with its sympathy; parental love with its sacrifice, conjugal love with its affections, and whilst God's love includes all these, yet it is far more, His love is redeeming love.

Again we find that "God so loved the world." A superlative love. Human love can often be measured and sometimes exhausted, but God's great and matchless love is infinitely beyond all human limitations and comprehension. God's love never fails because it did not originate in the manger, nor in the garden, neither on the Cross; at Bethlehem it was manifested, at Gethsemane it was measured, at Calvary it was magnified, but it was formed and founded before the foundation of the world: "Yea, I have loved thee with an everlasting love" (Jer. xxxi. 3). Therefore, it is unchangeable and inexhaustible.

Moreover, the Love of God to the world was entirely self-moved, it had nothing to attract it, but everything to repel it. The manifestation of God's gracious love was according to the pleasure and not the necessity of His great will. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

(b) Our text reveals to us also the *object* of God's love. "For God so loved the world . . ."

This is not the angelic world, nor the world as made by Satan and sin. The world with its hostilities and butcheries; its strife and atrocities; its vices and blasphemies; its rebellion and defiances; its godlessness and wickedness, yet the mighty scope of God's marvellous love covers all classes, all colours, all conditions and all climes. It sees the unseen; it knows the unknown; it cheers the lonely, it heals the broken-hearted; it saves the lost.

(c) *The outcome* of God's great love was "that He gave." God's love was not prompted by what it was to receive, but by what it was to give.

A story is told of a child in Luther's time who thought of God only with dread, as of a terrible Judge. In her stern home God had been held before her only in this way and it terrified her. She had never heard about God's gentleness or affection. But one day in her father's printing office she picked up a scrap of paper and found on it just the words, "God so loved the world that He gave . . ." The remaining words of the text were torn off, but even this mere fragment was a revelation to her. "God loved"?—God loved the world—loved it well enough to *give* something. What He gave she did not know, but it was enough for her to know that God loved at all, and that He loved the world enough to give anything to it. This changed her conception of God, and brought her sweet comfort and joy.

We have the whole truth; we know that God is love; we know just what His love gave—the most costly and most valuable gift in all the universe, a revelation and realisation of which fills us with great and unutterable joy: "God so loved the world that He gave His Son"; "Christ loved the Church and gave Himself for her," and Paul, thrilled with the wonder of this great Gift, declares, "He loved me and gave Himself for me."

2nd. *The Greatest Gift*: ". . . His only begotten Son."

(a) In these words we have a divine revelation of the character of Christ—He is the very Son of God. The inspired writers declare it (Rom. ix. 5), Christ Himself proves it (Matt. xxvi. 63, 64); and every believer knows it (Matt. xvi. 16).

(b) Notice the *condescension*, "God gave . . . to the world." Here we have the clear assertion that Christ the Son of God became the Son of man. "And the Word [Jesus] was made flesh, and dwelt among

us" (John i. 14). Christ was Divine-human, He was God-man. He hungered on the way from Bethany; He thirsted by Jacob's well; He wept at the tomb of Lazarus, blood and water flowed from His sacred body on the Cross. He became the Son of man, but without the sins of man. Christ clothed Himself in human flesh that God's eternal glory might be made manifest to man. In the human nature of Christ, we behold as through a glass the divine love, wisdom and glory of God.

(c) *The contribution.* God was under no obligation to interfere with the state of fallen humanity. As the Great Creator He had made full and perfect provision for man's happiness in creation, but man through wilful disobedience on his own part had transgressed the law of his Creator and had brought upon himself the terrible consequences, that is, separation, sorrow, sin, sickness, disease and death. Had God been the Just and Omnipotent Creator only, He could have been eternally content had he left the guilty world to its horrible fate, but God is Love, and His great, intense and infinite compassion could not refrain from coming again to the rescue of the wrecked and fallen humanity, so He gave His only begotten Son, who discarded His heavenly robes for human garb, put off His royal crown of glory and received the piercing crown of thorns, laid aside the sceptre of power and honour, for the staff of mockery and shame. He sacrificed His plenty in order to share our poverty, denied Himself of His glory in order to deliver us from our infamy. He suffered, He died, was crucified for you and me.

*Out of the ivory palaces
Into a world of woe,
Only His great eternal love
Made my Saviour go.*

"He gave His only begotten Son." Spiritual love is not estimated merely by what it gives, but by what it has left after giving. The poor woman who gave her two mites, gave more than all, because it was her all. Abraham gave up Isaac but he still had Ishmael; Jacob had given up Joseph but he still had Benjamin and his other sons, but when God gave Christ to the world, He gave His only Son, He gave His all. Could love make a greater sacrifice? Could love present a greater gift? Nay, for it had voluntarily exhausted itself in its divine extravagance.

3rd. *The glorious gain.* ". . . that whosoever believeth in Him should not perish, but have everlasting life."

(a) *The possession* of this glorious gift of God's love, the acceptance of Christ as the Saviour means deliverance from eternal death. "Should not perish." Someone has well said, "Although there is a hell for every sinner out of Christ, there is a Christ for every sinner out of hell." "Should not perish, but have everlasting life." Notice, it does not say, "Everlasting existence," because sinners as well as saints will exist for ever, but it refers to the most precious blessing which God can bestow with the acceptance of Christ. "Everlasting life," which speaks of glorious reunion, unending jubilation, eternal satisfaction.

(b) *The possessor* of this great gift is the "whosoever."

The acceptance is made possible to every individual. Although the application may be made universal, the acceptance *must* be made by the individual. The glory of the Gospel of Christ lies in its ability to unite and adapt the eternal, infinite and universal love of God to the personal and individual need of man. Richard Baxter said, if he saw in the promise his own name he should fear lest some other Richard Baxter was meant, but when he read "*Whosoever*," he knew that meant him. A great preacher said once: "The elect are the whosoever will, the non-elect are the whosoever won't."

*Whosoever will to the Lord may come,
He'll not turn one away.*

(c) *The possessing* depends upon "Whosoever believeth in Him." Although surrounded at this season by various kinds of gifts, yet the greatest gift of earth and heaven, with all its joys, privileges and advantages, is offered to any man or woman on the easiest and simplest of all terms—Believeth, trusteth, accepteth, and receiveth, "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."



In the Fulness of Time

In the fulness of time Christ came. God is never too soon, and He is never too late. "Every successive peal of the silver bell of history," someone has written, "announced the advancing steps of God, who was to be manifest in the flesh." Prophets and seers looking down the long corridors of Time announced the advent of the coming One. And at last in God's own time, He came. He came at the time, and He came to the place prophesied, a Branch cast into the darkened stream of human life to sweeten its waters, an apparently helpless Babe born in the little town of Bethlehem, who was to lift empires off their hinges and change the course of human history. In the fulness of time He came.

But for each individual all the purpose of the incarnation of our Lord is for naught unless "He is born in you and me. There is a fulness of time for every human soul, when Christ stands at the door of our heart and knocks and seeks admittance.

*Admit Him, for the human breast
Ne'er entertained so kind a guest.*

Will you not do it now and say to Him, "Be born in me, dear Lord, that I may indeed be born again"?
—J.H.H.



The
Purpose of Christ's First Coming

By Pastor T. BURTON CLARKE

"Christ Jesus came into the world to save sinners."—I Timothy i. 15.



PAUL reaches the very heart of the Gospel in one glowing sentence. Here is a definite setting forth of the purpose of Christ's first advent into the world, and a word to accept and act upon now. The apostle, in declaring the purpose of the Divine Incarnation, has the surest and most serviceable background in so doing, the background of a personal knowledge of His Saviourhood. Paul is in reality giving his testimony; he often does that. It gives such strength to his message and convinces his hearers: "Christ Jesus came into the world to save sinners,"—"the chief of sinners, and that is me," adds the apostle.

How many of us this Christmas season rejoice that Jesus came into the world that we might be saved, and with the "chief of sinners," can say, "He loved me and gave Himself for me." The scripture that heads this message was probably a quotation current in the early Church at that time, and Timothy most probably was familiar with the saying before he received his letter from his spiritual father.

What a faithful saying this is, authenticated by every evidence which proves Christianity to be the creation of the Word of God which cannot lie. The message is worthy to be received with humility and affection by all men everywhere; as all are sinners and cannot be saved in any other way, and as none are

EXCLUDED FROM SALVATION

who seek it in Jesus Christ. Let us examine more closely this faithful saying, as an encouragement to the believer, and an exhortation to the unbeliever.

Christ Jesus—the Divine Personality.

Christ, the Anointed, denoting His kingly authority and mediatorial mission. Jesus, the Saviour—the anointed Saviour. His earthly name not chosen by His mother; "Thou shalt call His name Jesus, for He shall save His people from their sins." An angel had informed Joseph as to His name, and why he should be given that name. His name denotes the strength of His character, Jesus—Saviour. If we believe the Bible it is not hard to believe in Jesus Christ, for He is in all the sacred Scriptures. The Holy Book and the Holy Child bear close relation. He is the Divine *Logos*—the Word made flesh. The mystery of the God-man is explained only on a Bible basis. Believe Romans i. 3, 4, and the problem is solved. It is the message concerning God's Son, Jesus Christ the Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God with power, by the resurrection from the dead. By our own spiritual and physical complex we can accept the divinity and

humanity of our Lord. "He emptied Himself, taking the form of a servant, and was made in

THE LIKENESS OF MEN "

(Phil. ii. 7). In John's Gospel Jesus speaks twelve times of Himself as the Son of man and twelve times as the Son of God. One day a leper came and worshipped Jesus, saying: "Lord, if Thou wilt, Thou canst make me clean." Jesus put forth His hand and touched him saying: "I will, be thou clean"; immediately his leprosy was cleansed. In Christ's touch upon the leper there was revealed all the fatherhood of God. Here is the true Jacob's ladder—the way of God to man: the way of man to God.

Came into the World—The Divine Procedure.

We are thinking just now of Christ's entrance into the world of mankind. What a palace for a king to be born in! How lowly and humble it was. Born in a rude stable and cradled in the manger of an ox. Notwithstanding His lowly entrance, such a birth must needs be heralded in a manner fitting the occasion. First the announcing angel to the shepherds allaying their fears in hearkening to the glad message of a Saviour's birth, and then the "Hallelujah Chorus" of angels singing that wonderful carol, "Glory to God in the highest, and on earth peace, goodwill toward men." We read elsewhere too of wise men who were guided to where the young Child lay by a star of special brilliance, dominant in the heavens at that time; so with the humble shepherds, soon there were representative groups

WORSHIPPING AT HIS SHRINE;

of rich, poor, learned and illiterate. One outstanding picture we love to gaze upon is that of the aged Simeon with the eight-day-old Child in his arms, singing his swan-song filled with perfect peace, because the revelation made to him by the Holy Ghost had now been fulfilled. He had seen the Lord's Christ. "Mine eyes have seen Thy salvation." He is now ready to depart this life. When Jesus grew up, one day He appeared near his forerunner, who cried, "Behold the Lamb of God, which taketh away the sin of the world." His earthly ministry must now begin and after His baptism in the Jordan and the Holy Spirit's sealing with the Father's voice from the excellent glory, He immediately commences His three-and-a-half years' saving and healing ministry. How compassionate and considerate He was, feeding the hungry, blessing little children, then His exit, not in comfort surrounded by all His loved ones, but expiring upon a common gibbet. If His entrance was strange, His exit more so, in the light of His selfless, spotless life. Nailed to the accursed

tree by cruel hands, and with just a handful of His faithful followers watching and weeping. It seems so very untoward, the end of a good, holy, useful life, nothing but a crown of thorns, a cross of wood, a few nails, and a soldier's spear. A century ago men were hung for sheep stealing, but Jesus never stole sheep. He came to save them. All the religious hatred culminated in the death of the Cross. He said He was

THE SON OF GOD

and He was. In His exit He opened a door into heaven for every believer, and He now the flock precedes. His Cross became men's door of hope.

To Save Sinners—The Divine Purpose.

His purpose is made clear from His own words,

"The Son of man is come to seek and save that which was lost." It has interest for every individual man. Paul says, "Sinners!—of whom I am chief." Paul who says, "I am the chief of sinners," says too, "I am the least of all saints," "yet to me is this grace given." Before conversion it was Saul the Great, after conversion it became, Paul the Little. Little—that is the meaning of the word Paul. Jesus came only to save sinners; Jesus does save sinners; Jesus does save the chief of sinners; therefore Jesus can save any and every sinner. Child of God, remember this festive season that the Incarnation of the Son of God has made your salvation a precious and potent reality. Christ Jesus did come into the world to save sinners, and to save you.

His Wonderful Name

"His name shall be called Wonderful."—Isaiah ix. 6.



IT was England's greatest 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 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 was called Jesus, which was so named of the angel before He was conceived in the womb" (Luke ii. 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 worlds, 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 marvellous order and beauty of this world even 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 for ever lost in sight.

And then He is the Prince of Peace. In a world rocked by tumult and strife, harassed by wars and rumours 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 for ever."

*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.*

Christ—The God-Man

By Pastor S. GORMAN

ALLOWING our minds to travel back over nineteen centuries, we find ourselves confronted with the stupendous problem of Bethlehem's manger, namely, Who is this Child wrapped in swaddling clothes upon whom the shepherds gaze with adoring wonder and godly fear? With questioning minds we ask, "Is He the One whose glory ever shone forth from the prophetic scroll, the One whom prophets and patriarchs desired to look upon? Is He the long-sought-after Messiah, or only the son of Joseph the carpenter?" This has been the vital question of the ages, answered by many in the positive to their eternal joy, peace and satisfaction, and by others in the negative, to their misery, anguish, and in some cases eternal doom. Jesus as God Incarnate was a problem to the people of His day and generation. He is a problem to many people to-day. Even in this twentieth century with all its advancements the birth of Jesus Christ is the unexhausted subject of human enquiry. Men of intellect and of different stations in life have met on the battle-field of controversy, fighting in confirmation of and against the declaration of the angelic host, that a Saviour had been born who was Christ the Lord. This conflict is still raging fiercely in these last days, and fresh onslaughts are being made on the Virgin Birth and Deity of the Lord Jesus Christ.

The birth of Jesus Christ gave to the world (1) The Mighty God, and (2) The Magnetic Man. In other words, in that manger was born the God-man. Christ was so much a man that Judas had to kiss Him so that His enemies could distinguish Him from the disciples. On the other hand He is God. He could truthfully declare: "Before Abraham was, I am." Dr. Graham Scroggie says: "Mark it well, 'He is,' the 'He' emphasising His Personality, and the 'is' His pre-existence and self-existence."

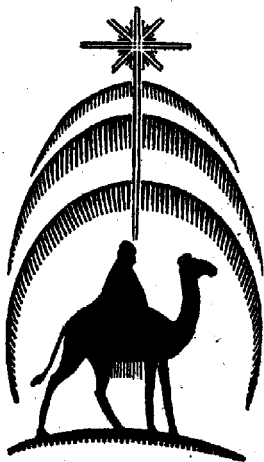
1. The Mighty God.

The space allowed does not permit a lengthy treatise, so we will only make a brief survey of this great fact. Concerning that unique birth of Jesus in the manger, the angelic testimony was: "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And the angel said unto them . . . unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 9-11). Here we learn that an angel appeared to the wondering shepherds, announcing the first advent of Jesus into this world, and in verse 13 of this same chapter we read that He was accompanied by an angelic

choir who sang praises to God and the message, "Peace, goodwill toward men."

The apostolic testimony could be summed up in the words of Paul: "Without controversy great is the mystery of godliness. God was manifest in the flesh." The apostle here reveals that the great mystery of godliness is God manifested in a human body. The Incarnation was the visible manifestation of the Invisible One, the Eternal Word made flesh. With reference to this mystery Dr. I. M. Haldeman of New York has well said: "It is the pre-existent personality as the Only Begotten of the Father that must always define and defend the character of Incarnation as the act of God, and not at all as the act of man; for, as the woman could not conceive a personality even in nature (Heb. vii. 10), and as a sinful man could not beget the sinless human nature, then that nature could have been, and was, produced only by the interfering act of God; and as God the Father could not beget in her the personality of His already eternally begotten Son, and the Son is the outgoing and forth-putting of the Father creatively, then the Son came into the world born of a woman, unbegotten of man and clothed with the creative humanity produced by Himself in conjunction with the Father and the Spirit." The manifestation of the Son of God in a body of flesh is a truth which the Church needs to guard with a jealous care, because it is the foundation of all historical and Biblical teaching. Disprove the truth of the Incarnation, and the doctrine of the Atonement is rendered inefficacious; and the faith of the Church is paralysed, or as the apostle says, "faith is dead." If Jesus was not God, then all these great doctrinal truths which have their origin in the Incarnation are false, and Jesus Himself was the greatest impostor this world has ever known, in that He taught people that He was God Incarnate, the Resurrection and the Life.

All down the ages God manifested Himself to mankind in various ways. He appeared in the burning bush when He spoke to Moses concerning the deliverance of Israel out of Egypt. After this deliverance had been wrought by His mighty hand, as Israel journeyed through the wilderness to the promised land, God manifested His presence in the pillar of cloud by day and the pillar of fire by night, whilst His shekinah glory was later manifested in the Holy of Holies in the Tabernacle. These are but three of the many ways in which God manifested Himself to His chosen people, but in Jesus Christ, born of a virgin, we have the perfect



manifestation of God to the whole world, for Christ was God Incarnate.

2. *The Magnetic Man.*

Jesus was "man" as well as God. His was a real birth, human though miraculous. All the true attributes of the human family meet in Christ. From birth until His death Jesus drew people to Himself as a magnet draws steel to itself. The magnetism of Christ has been felt by men and women in all classes of society. He has drawn to Himself people from the realms of plutocracy and democracy. Rich men like Cornelius and Joseph of Arimathea, and rugged sons of democracy like some of Christ's first fishermen disciples, have responded to the Saviour's magnetic power and appeal.

Dr. Peter Wiseman says: "The birth of Christ became the great centre of interest. The educational world is represented in the wise men; the peasants are represented in the shepherds; royalty is represented in Herod; nature is represented in her gifts, "gold, frankincense, and myrrh"; the heavens are represented in the star which led the way; the heavenly hosts are represented in their presence and praise; the lower creation is represented in the cattle around the manger; poverty is represented in the place in which He is born. This wonderful birth still holds the centre

of interest. It has not abated by the years; for the simple reason He is the same yesterday, to-day and for ever."

The magnetism of Jesus was even felt by those who had not accepted Him as Saviour and Lord of their lives. Renan admitted that Jesus was the greatest religious genius that ever lived, or will live, and that He was in every respect unique; Strauss referred to Him as the Being without whose presence in the mind piety is impossible. Napoleon the Great said: "I think I understand something of human nature, and I tell you all these were men (Alexander, Cæsar, Charlemagne), and I am a man. None else is like Him—Jesus Christ was more than man." Do not such testimonies witness to the uniqueness and magnetic power of Christ's influence?

Christ is the "Magnetic Man"—the Incomparable One. He stands alone as the Man among men. As Bushnell says: "The character of Jesus forbids His possible classification with men." Charles Lamb said: "If Shakespeare were to come into this room, we would all rise up to greet him; but if Jesus were to come into the room, we would fall down and worship Him." At this Christmas season let us give thanks unto God for sending to men in the person of Jesus Christ, the God-man.

The Christmas Bells

Continued from page 817

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 to-day. 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 fulfilment 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 "prove Me now" with a wholehearted response, such as shall satisfy the heart which gives to Bethlehem its blessedness?

"Thou shalt call this name
Jesus: for he shall save this
people from their sins."

—Matthew i. 21.

Is the Christmas Story True?

WE have among us to-day men claiming to be Christian scholars who are labouring to convince themselves and others that the biblical story of Christ's birth is a myth. They declare that there was no virgin birth, no choir of heralding angels, no mysterious star in the East, no adoring Magi. All this they assert is a beautiful fiction that grew up as a tradition to account for our wonder-working Lord. Is not this assumption in reality far more incredible than the old Christmas story? Is it probable that the adoring disciples who consorted daily with Jesus and who heard Him speak as man never spoke would have invented a tale so derogatory to the royal dignity of one whom they considered a king?

The tendency of the age was entirely the other way. Had there been any desire for invention the disciples would have been tempted to place Jesus at His birth among the greatest and mightiest of earth. The palace of the king would have been too mean for the birth-place of one so exalted. The angels would have appeared, not to the lowly shepherds watching their flocks on the hillside, but to the rich and noble and titled of the land. Kings, instead of the wise men

from the East, would have bowed before the wondrous Babe. The fact that the Bible tells the story of the birth of Jesus in all of its bare poverty and humiliating circumstances is the strongest proof of the veracity of the wonderful narrative.

The spirit in which myths are invented and developed would have omitted the stable, the manger and the shepherds. The naive simplicity of the whole story is such as to make us wonder that any intelligent mind can consider it an invention of the apostolic or post-apostolic age. The story as it is recorded is the story that has been accepted on the best of evidence by adoring believers throughout Christian history. We believe profoundly in the virgin birth of Christ and in all the miraculous events attendant on that birth. Effort to discredit this narrative declares that Jesus Himself never spoke of His virgin birth, the songs of angels, and the star that guided the Magi. In answer to this it may be said that Jesus spoke little concerning His own life. He left that to His disciples. If we cannot trust them as to His birth, can we trust them as to His resurrection?

To Us a Child of Hope is Born

Allegro vigoroso.

1. To us a Child of hope is born, To us a Son is given;
 2. His name shall be the Prince of Peace, For e - vermored,
 3. His pow'r increas - ing still shall spread, His reign no end shall know;
 4. To us a Child of hope is born, To us a Son is given;

Him shall the tribes of earth o - bey, Him all the hosts of heaven,
 The Won - derful, the Coun - sel - lor, The great and migh - ty Lord,
 Jus - tice shall guard His throne a - bove, And peace a - bound be - low,
 The Won - derful, the Coun - sel - lor, The migh - ty Lord of heaven,

Him shall the tribes of earth o - bey, Him all the hosts of heaven.
 The Wonder - ful, the Coun - sel - lor, The great and migh - ty Lord.
 Jus - tice shall guard His throne a - bove, And peace a - bound be - low.
 The Wonder - ful, the Coun - sel - lor, The mighty Lord of heaven.

Bible Study Helps

HE IS ABLE (Hebrews vii. 25)

1. Able to save (Heb. vii. 25).
2. Able to keep (Jude 24; II. Tim. i. 12).
3. Able to succour (Heb. ii. 18).
4. Able to deliver (Dan. iii. 17, 28, 29; vi. 20-22).
5. Able to establish (Rom. xvi. 25, R.V.).
6. Able to do exceeding abundantly (Eph. iii. 20).
7. Able to make all grace abound—to qualify and equip for service (II. Cor. ix. 8).

JESUS DEPENDED UPON THE HOLY SPIRIT

1. As to His virgin birth (Luke i. 35).
2. In His conflicts with Satan (Luke iv. 1, 2).
3. In His daily walk (Luke iv. 14).
4. For power to bless others (Acts x. 38).
5. For wisdom (Isa. xi. 1, 2).
6. In casting out demons (Matt. xii. 28).
7. In His preaching (Luke iv. 18).
8. When offering Himself to God on the cross (Heb. ix. 14).
9. As to the resurrection of His body (I. Pet. iii. 18).
10. In commissioning His apostles (Acts i. 2).

REACTIONS OF PAUL In II. Timothy i. 12.

1. "I also suffer."
2. "I am not ashamed."
3. "I have believed."
4. "I am persuaded."
5. "I have committed."

SECRETARIAL NOTES

By W. G. H.

The Quarterly meeting of the Executive Council was commenced on Monday, November 21st, and continued until Thursday with a full programme of matters to be discussed. All members of the Council were present, including the Principal, and much ground was covered.

* * *

Four new churches were officially recognised, and four students, recent graduates from the Elim Bible College, were accepted as Probationary ministers of the Alliance.

* * *

The Council accepted, with regret, the resignation of Pastor P. N. Corry as Dean of the Elim Bible College, who has felt the urge for some time to conduct a series of Bible Schools in Elim Churches. We believe that this venture will be a valuable aid in the training of Bible students, as well as of future ministers. The Council passed a resolution expressing their very warm appreciation of Mr. Corry's services during the past eleven years in his work at the College.

* * *

The proposed change of the name of "The Four-square Gospel Churches of the British Isles, Incorporated" to "The Elim Church, Incorporated," has now taken effect. This does not, of course, affect the present designation of the Elim Foursquare Gospel Alliance.

* * *

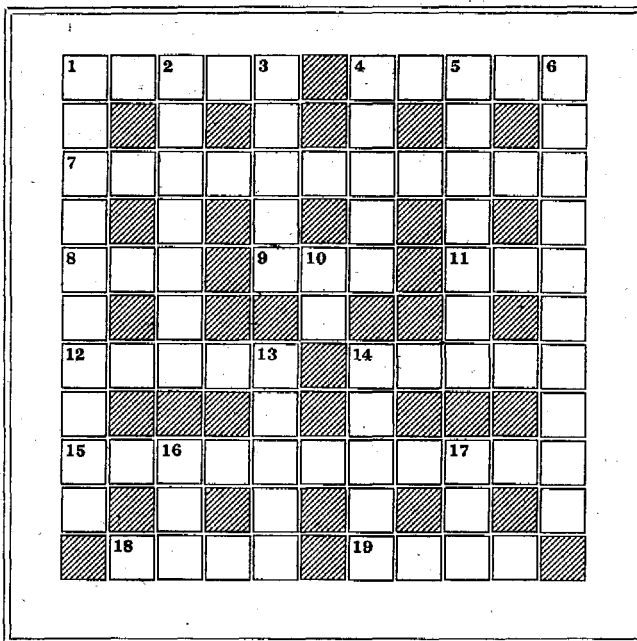
A Bible School and Missionary Home will (D.V.) open in Geneva, in January. Mr. Perremond, who has had experience of pastoral work, both in Switzerland and France, and Mrs. Perremond, will be in charge. Their co-workers, the Misses Ducommun, formerly missionaries, are personally known to the Principal and Revival Party. English students requiring French, and all Christian friends, as well as missionaries with their families, will be heartily welcomed as guests.

"Behold, a virgin shall . . . bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us."—Matthew i. 23.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 8.



The Solution will appear next week.

CLUES ACROSS

- 1. These bound Samson.
- 4. Joseph's brethren bowed these before him.
- 7. Paul mentions the time of this in Hebrews 9.
- 8. Sem was his son (Luke 3).
- 9. "Whom — ye that I am?"
- 11. Foolish virgins lacked this.
- 12. Name in the genealogy of Christ (Luke 3: 28).
- 14. Paul admitted being this (Acts 22).
- 15. Preachers of the gospel to the multitudes.
- 18. Crushed by Balaam's ass.
- 19. Pharaoh gave this to Joseph when he conferred upon him a great honour.

CLUES DOWN

- 1. Book of the Old Testament.
- 2. Parts of a house (Song of Sol.).
- 3. Lazarus suffered from these.
- 4. "One would think the deep to be —" (Job 41).
- 5. Saul's wife (I. Sam. 14).
- 6. A state of heart mentioned in Eph. 6.
- 10. Possession of the children of Lot (Deut. 2).
- 13. Wisdom and this are God's (Dan. 2).
- 14. Rank of Nicodemus (John 3).
- 16. Peter, in Acts 15, refers to a good while —.
- 17. This rises on the evil and on the good.

SOLUTION TO NO. 7 CROSSWORD

Across : 1. Idle (Matt. 20: 3). 4. Mark. 8. Heels (Gen. 49: 17). 9. Apple (Prov. 7: 2). 10. Tin (Ezek. 27: 12). 11. Rome (Acts 28: 16). 12. Door (Prov. 26: 14). 13. Age (Gen. 48: 10). 15. Wares (Jonah 1: 5). 16. Gifts (Luke 21: 1). 17. Noise (Rev. 6. 1). 19. Abram (Gen. 17: 5). 21. Eli (I. Sam. 3: 1). 22. Skip (Psa. 29: 6). 23. Meek (Psa. 37: 11).

Down: 2. Dreamer (Gen. 37: 19). 3. East (Matt. 2: 1). 4. Mean (Mark 9: 10). 5. Reproof (2 Tim. 3: 16). 6. Whirlwind (Job 38: 1). 7. Wearisome (Job 7: 3). 13. Asleep (Mark 4: 38). 14. Eglaim (Isa. 15: 8). 18. Ink (2 John 12). 20. Rie (Exod. 9: 32).

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON

Sunday, December 25th. I. John iv. 1-11.

"Love is of God . . . God is love" (verses 7, 8).

This Christmas Day we are celebrating that great act of self-emptying love which gave Christ to the world. It was the greatest and clearest translation of Divine Love that God could possibly give to this world. That manger-bed, with all its humiliation, reveals God as the Great Lover and Giver. Amid our joyous festivities let us remember Him who trod the path of poverty that we might enter the Kingdom of His eternal grace. May our hearts be warm with devotion to the One who laid aside His glory in order to redeem from the thralldom of sin and darkness. On this glad day let us magnify the Lowly One who was "delivered for our offences and raised again for our justification." Let all our celebrations find their centre in Him.

PRAYER TOPIC:

That this Christmas Day may be full of the peace and joy of God for all His people.

Monday, December 26th. I. John iv. 12-21.

"We love Him because He first loved us" (verse 19).

Here we see the source and spring of divine love in our lives. This is a fruit that can only be borne in those lives that live and move and have their being in God. It is the apprehension of His love for us that brings to birth our love for Him. His love is creative in its action within those who realise and respond to it. The love which has its source in the Heart of God must ever flow back to Him. But what is the measure of our love to Him? How far is it prepared to go along the pathway of self-renunciation? How much will our love to the Master enable us to forgo and forsake for the extension of His Kingdom on earth? Shall we not pray that our love may be deepened? That we may bring joy to the heart of Him who gave so completely for us?

"Love so amazing, so divine,
Demands our life, our soul, our all."

PRAYER TOPIC:

Showers of Latter Rain to fall upon the Elim Convention gatherings now in progress.

Tuesday, December 27th. I. John v. 1-12.

"His commandments are not grievous" (verse 3).

Then why should we shrink from giving utmost obedience to them? Are

we afraid lest He will call us to tread the path of deprivation? Is there something to which we would selfishly cling that really belongs to God? Surely life will be richer, purer and stronger if we yield to the claims of God? We may rest assured that God's interest in His people is utterly unselfish. He longs to promote their highest good, and most enduring happiness. And therefore we may give unquestioning obedience to all that His will appoints; as the light increases so we may with confidence walk in it, ever moving on to the goal of God's purpose. "Perfect love will cast out all fear," and enable the soul to tread the darkness with God.

PRAYER TOPIC:

Divine blessing upon all the members of our Foursquare, Gospel Testimony in this and other lands.

Wednesday, December 28th. I. John v. 13-21.

"Keep yourselves from idols" (v. 21).

There are so many things that can develop into idols in Christian life. Things that are lawful, and yet which come to be objects of the heart's idolatry. They challenge the supremacy of God in the life, and become rivals for the throne of the affections. What rightly belongs to the Lord is often claimed by these rival interests and ambitions. It is from anything that would take the place of God in our hearts that we must keep ourselves free. There must be no secret flirtation with anything which seeks the worship of the soul. Spiritual idolatry must inevitably bring us out of touch with God. He will not tolerate anything or anyone in His place. He must be Lord of all departments of the life. *This is our responsibility.* Let us give no room to that pursuit or pleasure which would ultimately dominate our lives.

PRAYER TOPIC:

For Holy Ghost outpouring upon the ministry of all our Elim missionaries.

Thursday, December 29th. II. John i. 1-13.

"That we receive a full reward" (verse 8).

"A full reward." Then it is possible to receive a *partial* reward, and fail to achieve that standard of service which entitles to full honours. The motives which have been behind our ministry will to a great extent determine the character of the reward that we shall receive. We too often lay emphasis upon the *amount* of work which we undertake in the cause of Christ rather than the quality of the service which we render. Though

we toil at a task that keeps us in the background, yet may we secure the highest approval of our Lord in the day of reckoning. We do well to heed the apostolic injunction, "study to shew thyself approved unto God, a workman that needeth not to be ashamed," and to remember that "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

PRAYER TOPIC:

That much blessing may rest upon the Principal and Revival Party at this time.

Friday, December 30th. III. John i. 1-14.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (verse 1).

What a close and vital relation there is between the health of the soul and that of the body. They react upon each other. Often retarded spiritual growth may prevent physical healing. Weak faith can expose the believer to temptation which may affect the condition of his body. How needful it is to walk humbly with the Lord, that in the day of test we may be able to claim His life for the mortal body—that His victory may be made manifest in us to the glory of His precious name. In the whole of man's being God desires to declare His power. We must remember that spirit, soul and *body* are His redeemed possession. Therefore let us seek to live so close to Him that we shall enjoy spiritual and physical prosperity. Moment by moment drawing our strength from the risen Lord.

PRAYER TOPIC:

That God's keeping power may be manifest in the lives of all new converts.

Saturday, December 31st. Psa. ciii. 1-22.

"Bless the Lord, O my soul" (verse 1).

Let us close the year on a note of praise for all God's goodness and loving-kindness. A review of the three-hundred-and-sixty-five days will reveal how wonderful has been the faithfulness of the Lord. "Step by step" He has led us through the labyrinth of days, guarding us in times of temptation; shielding from unseen dangers, and bringing us to the place of triumph in Himself. Surely it becometh the children of the King to pass out of 1938 with a joyous song in their hearts. We should voice our gratitude and our gladness at this time, paying our tribute of praise unto Him whose hand has held us steadfast in the evil day. O Lord, I would raise my Ebenezer as I bid adieu to the old year; carrying with me many a sacred memory of the things which Thou hast wrought. Thou who hast been sufficient in the past will assuredly undertake for all the days to come.

PRAYER TOPIC:

For the Divine power to quicken the mortal bodies of all those who are looking to God for physical healing, and who have obeyed the conditions.

Sunday, January 1st. Psa. cxxi. 1-8.

"He that keepeth Israel shall neither slumber nor sleep" (verse 4).

O the untiring vigilance of Love! The eyes of Divine Love never grow heavy with sleep. God is ever on the watch tower, caring for the well-being of His own. Love can never be caught unawares—it is always on its guard. With such an assurance we may cross the threshold of the New Year with holy courage and confidence. The Lord will be our constant keeper; at all times and in all places He will be there to undertake and uphold. We may rest beneath the shadow of His sufficiency, and hide ourselves in His prevailing might. The Lord shall be our confidence for every one of the days that form a part of 1939. Not an emergency can arise but what He will be at hand to counsel and comfort. He will make a way through the difficulties that beset the path, and keep our feet from slipping in the treacherous place.

PRAYER TOPIC:

That this the first day of the New Year may be one of deepened devotion and strengthened faith.

Monday, January 2nd. Psa. cxxii. 1-9, and cxxiii. 1-4.

"Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens" (Psa. cxxiii. 1).

This is the true way to triumph over our feelings when they would overwhelm us with misgiving. Lifting our eyes from the disconcerting things of earth, and directing them unto Him who can put the spirit of fear to flight and give courage to the wavering heart. This is not a cowardly effort to escape from the stern realities and responsibilities of life. It is the soul's quest of that dynamic which will render it competent to shoulder life's burdens bravely, and face life's challenge with devotion and determination. That vision will put hope and heart into the fainting heart, and send it forth to the battlefield armed with the spirit of conquest. The vision of Thy mightiness shall make me more than conqueror through the hours of this day.

PRAYER TOPIC:

For special blessing upon all the New Year Conventions now being held in our churches.

Tuesday, January 3rd. Psa. cxxiv. 1-8, and cxxv. 1-5.

"As the mountains are round about Jerusalem, so the Lord is round about His people . . . for ever" (Psa. cxxv. 2).

The mountains around Jerusalem formed a powerful natural defence; they stood 'twixt Israel and their enemies, making their position difficult of assault. And thus to the soul that puts its trust in Jehovah He shall become their stronghold in the day of fierce besetment. Does this not remind us of those words of the Apostle in the New Testament, "Your life is hid with Christ in God." What an invulnerable position to occupy.

How safe and secure is the soul thus secreted within the pavilion of the Divine presence. No one shall pluck the soul from thence. O my soul, let not fear take hold of thee. Rather rejoice in the strength of Him who holds thy life in everlasting safeguard. Thou art encircled by Omnipotence, and compassed about by the goodness of God.

PRAYER TOPIC:

Thanksgiving for all God's mercies throughout the past twelve months.

Wednesday, January 4th. I. Chron. x. 1-14.

"Rehoboam forsook the counsel of the old men" (verse 13).

Rehoboam rejected the counsel of experience and chose to act upon the advice of inexperience. It was a costly experiment as consequences revealed. Rashly he threw himself into opposition with his people, and in so doing showed how completely incompetent he was to occupy such an exalted and honoured position. Had he sought the mind of the Lord no doubt he would have been spared the humiliation of subsequent events in the national life. In moments of crisis how necessary it is that we should seek guidance from the Lord, and if that guidance is to come through some human channel, it should be sought from those whose judgment will be according to the Word of God. Let us beware lest we are lured into disastrous mistakes that will result in irreparable spiritual loss to ourselves and others.

PRAYER TOPIC:

That peace may come to those lands now being rent and torn by war.

Thursday, January 5th. I. Chron. xi. 1-14.

"According to the Word of the Lord" (verse 3).

What a great need that in everything we should act "according to the Word of the Lord." To lean unto our own natural understanding may easily lead us into spiritual difficulties. We should make each move and take each step at the Word of the Lord. Thus we may spare ourselves some of those humiliating mistakes which bedim the Christian witness. What a sense of rest fills the believer's heart when he knows that his life is being fashioned according to the pattern of the Divine thought. This applies not only to the shaping of a life, but also to the building of a church; it always needs to be "according to the Word of the Lord." This will ensure endurance and spiritual stability in that which we are undertaking for the Master.

PRAYER TOPIC:

Blessing upon all our Elim Local Preachers.

Friday, January 6th. I. Chron. xi. 15-25.

"Poured it out to the Lord" (v. 18).

It was ever David's wish to place God first, and give God the best. There was

always the recognition of the right of the Lord to the first claim upon all his possessions. David realised that all that he was and all that he had came from the munificent hand of God. And so he desired that the firstfruits should go to the One to whom he owed everything. Herein lay the secret of much of David's greatness. His heart was set upon Jehovah. His central thought was to please the Lord. Blessed is the man who thus purposeth in his heart, for unto him will the Lord have respect, and unto such an one will the Lord manifest Himself. Give me grace, blessed Master, always to pour out unto Thee the firstfruits of my devotion and service—let me not keep back part of the price.

PRAYER TOPIC:

That this may be a year of real advance in our Young People's work.

Saturday, January 7th. I. Chron. xii. 16-22.

"Mighty men of valour" (verse 21).

Thus David, the King, was surrounded by those whose renown as warriors was already established. Men of strength and courage, whose hearts were pledged to serve the king. They placed themselves unreservedly at the command of David, to do his bidding and promote his interests. In the spiritual sense God is looking for those who may be described in these glowing terms as "men of valour." Those who are prepared to risk something for the cause of the Kingdom; who are ready to give themselves utterly and for ever to Him beneath whose banner they have enlisted. Blessed Lord, grant unto Thy servant grace this day to serve Thee faithfully and well; not to count any sacrifice too costly if thereby Thy name may be honoured and Thy Kingdom extended.

PRAYER TOPIC:

That the power of God may be with our ministers as they prepare for the Sunday's services.



**"Fear not:
for, behold, I bring you
good tidings of great
joy, which shall be to
all people. For unto
you is born this day in
the city of David a
Saviour, which is
Christ the
Lord."**

Take ii. 10.



CONTENDING FOR THE FAITH

Fulfilment of the Word—Songs and Signs of Salvation

SPECIAL ANNIVERSARY SERVICES Wonderful Blessings

Sheffield (Pastor A. S. Thorne).

" Riches unsearchable,
In Jesu's love we know;
And pleasures springing from the well
Of life, our souls o'erflow."

These words do indeed sum up the testimony of the Sheffield believers, for they have been wonderfully blessed and edified during the past few weeks.

The National Crusader week was a splendid beginning to the winter's work, for it is certain that nothing can be more irresistible than the joyful, wholehearted witness of young men and women eager to tell what God hath wrought in their lives, earnest to publish abroad His salvation.



Pastor
A. S. Thorne

During the month of November the church was favoured with a visit from Pastor W. G. Hathaway; it was the occasion of the Church Anniversary, and special week-end services were held.

On the Saturday evening the Minor Hall was filled to capacity with happy people, praising God for seven years of blessing and of growth, and it was inspiring to see hands raised all over the building when Pastor Hathaway asked for a united testimony from those either saved or healed when the glorious Four-square Gospel first came to the city. It must be reported that a Decision Service was held in the Sunday school, and Pastor Hathaway was the speaker; the teachers had been praying earnestly and seeking to lead the children to the Saviour for some time, and great was their joy, when after a tender, yet compelling message by our brother, eight children responded to the call. There were also three consecrations and, as a result of this service, other children have since surrendered themselves to God. To Him be all the glory!

On the Sunday evening a large congregation gathered to hear the gospel preached, and preached it was, in all its fulness by Pastor Hathaway, and one soul was saved, a brother, whose wife had been brought to the Lord on the previous Sunday. Thus the Church Anniversary services ended on a real note of victory and praise to God for sending His servant into the midst.

Mention must be made, in closing, of the Tuesday services held each week, varied meetings have resulted in added blessing, talks on the Gifts of the Holy

Spirit have been given, special seasons of prayer have been very precious, and occasionally part of the meeting has been reserved for questions about believers' difficulties, and these have been ably answered by Pastor A. S. Thorne.

The series of studies on Bible Prophecy and the Second Coming of our Lord Jesus, illustrated by a chart, and a large map, which are being given by the Pastor at the present time, are stimulating Bible study, and awakening a sense of responsibility.

SIGNS OF THE TIMES Prophecy in Fulfilment

Penzance (Evangelist J. K. McGillivray). The following report is taken from a local newspaper:

ELIM FOURSQUARE BAPTISMS Penzance Pastor on Bible Prophecies

Despite unfavourable weather conditions, a large congregation gathered on Sunday night in the Rechabite Hall to witness a public baptismal service, conducted by the local branch of the Elim Foursquare Gospel Alliance.

Pastor J. K. McGillivray (resident minister) convened the service, and there was much enthusiasm in the singing of the Elim revival hymns and choruses which are a unique feature of the great revival meetings, in connection with this Movement.

This rapidly-growing denomination believes it is experiencing the revival which many churches to-day are still praying for, and points out that no small amount of evidence can be brought to substantiate this claim.

At this service Pastor McGillivray dealt with a subject entitled: "Signs in the Sunset of the Day of Grace," when he claimed that prophecies depicting the scenes accompanying the Second Advent of Christ were to be seen everywhere by those who observed outstanding events in relation to Bible prophecy. Ancient prophecies of Nahum, Daniel, and those of New Testament writers were shown to have been fulfilled in detail to-day.

In recent years, the speaker claimed, the decline of religion was but a fulfilment of the prediction in Paul's epistle to the Thessalonians: "Before the coming of our Lord there will come a falling away first." Other signs were explained in detail and this unusual side of Bible teaching was aptly dealt with; with the final claim that the present anti-Semitic persecution and Jew-Arab problem were but God's greatest sign of the imminent return of Christ.

Following this, five candidates were fully immersed in water. The three

women and two men candidates were dressed in white, and each one was separately baptised by the pastor, who pronounced the following rite: "Upon the confession of your faith I baptise you in the name of the Father, Son, and Holy Ghost."

Speaking of baptism, the pastor claimed that total immersion was the Bible mode, the mode in which Christ was baptised, in which His disciples baptised, and in which the early church baptised, and that infant sprinkling was unknown in the history of the church for the first one hundred and fifty years.

The service closed with the singing of the hymn "Jesus shall reign where'er the sun," and Benediction.

SPECIAL CHILDREN'S SERVICES Illustrated Messages

Portsmouth (Pastor J. Smith). Crowds of children. Hundreds of them, flocking from everywhere to the "Sunshine Corner" meetings in the Elim Church, Arundel Street, Portsmouth. For once in our lives we almost felt that the "Free Admission Ticket" had worked too well. But praise the Lord, He undertook, and the crowd of boys and girls were soon got in hand, and began singing the choruses as heartily as any of our Elim members. The meetings continued for

about ten days, but the boys and girls, once gripped by the messages and the choruses, kept coming. Pastor David Vanstone, the special speaker for these meetings, with his splendidly illustrated addresses for children, got the message of the gospel home to their hearts in such a vivid manner that it was the subject of conversation in many a home in Portsmouth. The average attendance throughout the campaign was between five hundred and six hundred, and many of these boys and girls also expressed their desire to accept the Lord Jesus Christ as their personal Saviour.

Pastor Vanstone also conducted special meetings for the adults during this time, and these were also well attended, and everyone who expressed an opinion about the meetings, spoke of how much they enjoyed them, and of how they had received blessing through them.

INSPIRING BIBLE READINGS Well-Attended Gatherings

Yeovil (Evangelist J. J. Way). It is a joy to report the continued blessing of
(continued on page 832).



Pastor
Joseph Smith



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

East London Rally

The Baths Concert Hall, Barking, was well crowded on Monday, December 5th, when the East London Crusader branches united. The presence of Pastor E. J. Phillips (vice-president) was much appreciated and his genial chairmanship and apt remarks were sentiments of encouragement and confidence. Southend Crusader Choir rendered two splendid items, and their singing was well controlled and balanced, coupled with a touch of soul that was sensed by the large congregation. Leyton Crusader Choir, too, were present. Their items left little to be desired musically. This choir has made great progress of late. Their singing is inspiring and possesses character and soul that stirs and blesses all hearers. Then something new was included, the East Ham Male Voice Choir. A fine company of Christian young men, whose singing is captivating and full of youthful enthusiasm. All the choirs, together with the individual items by other Crusaders, gave of their best. Then last, but by no means least, the message of Mr. Douglas Craig (Crusader Commissioner) was full of challenge, that stirred us all to a deeper consecration in our service for God.

Progress at Sheffield

We are glad to report progress in the Crusader work here. A programme band has been formed whereby each Monday night's meeting is now specially arranged by the appointed Crusaders (three brothers and three sisters) and each Crusader feels responsible for the programme. The missionary band has trebled its numbers and a real work has commenced on behalf of Elim missionaries. The Crusader Week brought blessing to one and all. Special programmes were printed, each night being singled out with a striking headline, and the final night which was made "A Representative Night," when Crusaders from Halifax and Leeds gave the gospel message. We are beginning to settle down to the winter nights' programme and a special effort is being made to get old Crusaders back into fellowship again. Visitation and letter writing are being done, backed home by earnest prayer that our Crusader nights might be full both in blessing and in numbers.

LONDON CRUSADER CHOIR PRISON APPOINTMENTS

Dec. 25.	Wandsworth Prison (Special Christmas Service).
Jan. 1.	Holloway Prison.
" 22.	Wormwood Scrubs Prison.
Feb. 12.	Maldstone Prison.
" 26.	Chelmsford Prison.



Joyous Greetings

to Crusader Secretaries and Crusaders, Cadet Leaders and Cadets, Sunday School Superintendents and Scholars, Choir Leaders, and to all of Elim's youth and their noble band of Leaders and Workers.

"We bless thee in the Name of the Lord"

Coming Youth Events

Great Yorkshire Rally BRADFORD

JANUARY 14th at 3.30 and 7.30 p.m.
conducted by

Pastor DOUGLAS B. GRAY
(National Crusader Secretary)

Pastor SAMUEL GORMAN
Birmingham Male Quartet Party,
etc.

Youth Leaders' Conference
between Services

London Monthly Rally

JANUARY 7th

Elim Tabernacle, Perry Vale,
FOREST HILL

Programme conducted entirely
by London Crusaders
also

Clapham and Barking Crusader Choirs

London Crusader Choir

Tenth Anniversary Week-end

JANUARY 21st and 22nd

(Details later)

East Essex Crusader Rally

CHELMSFORD

JANUARY 25th at 7.30 p.m.

Speaker:

Pastor DOUGLAS B. GRAY

Musical Items by
Essex Crusader Choirs
and

Chelmsford Salvation Army Octet Party

GREAT

London Missionary Rally

will be held on

FEBRUARY 4th

AT CLAPHAM

(details later)

OTHER COMING EVENTS

Annual Young People's Leaders'

CONFERENCE

at the Elim Bible College
London

MIDLANDS YOUTH RALLY

to be held at

STOCKPORT

God in this church; that prayerful chorus "Let it come, O Lord, we pray Thee," has been answered. In the prayer meetings especially God has poured out His Spirit of prayer and power upon crowded gatherings. Some have recently been baptised in the Holy Ghost, whilst others are so keen for this experience that they have gathered before the services to wait on God. The Bible readings have embraced a wide variety of interesting and helpful subjects. The altitude of our present standing in Christ was realised as the heights of the Epistle to the Ephesians were scaled, and the glory of the future in Christ has been clearly seen on the prophetic horizon.

The Sunday evening gospel services are well attended, the full-throated singing is a loud testimony to the district that the old fashioned gospel is still the drawing-power. Recently three brothers and three sisters followed the Lord through the waters of baptism, five of the six being Crusaders. One member described this service as unique, and most impressive.

Yet another time of rich blessing must be mentioned, namely the visit of Pastor W. G. Hathaway from headquarters on the occasion of the anniversary services. The exposition of the Word and the claim for its practical application was most profitable to all.

SUCCESSFUL CAMPAIGN Souls Won for Christ

Halifax (Pastor T. E. Francis). This northern citadel progresses under the

ministry of Pastor and Mrs. T. E. Francis, and through the months its activities have been varied.

The Crusaders, during the week of witness, gave of their best in message, song and testimony; Mrs. Francis, one evening giving a résumé of the London Crusader Choir's prison visitation, which was most enlightening. Several were saved, and in this connection Pastor Francis, oddly enough, found that one young convert hailed from his native Wales, more particularly from his own district; also that the seed watered in a Yorkshire town had been planted in rural Wales, at a farmhouse meeting where he himself has attended.

Pastor David Vanstone recently has conducted a children's campaign, and also ministered to the assembly. Apropos the children's services, one was conscious of a unique ministry of enormous possibilities. To see and hear these modern children, so appallingly injured to "pools" and "glamour," responding to the messages, singing choruses lustily with appropriate actions, was delightfully refreshing; to see them staying behind at the close of the meeting to give their hearts to the Lord was lovely. One wished that a net could be drawn round the entire infant progeny of the town.

Halifax has ever been missionary-hearted; the annual missionary week-end

a month ago, coincided with the Felixstowe Elim Holiday Home re-union, when many friends were entertained by Mrs. Saxon Walshaw and others. Our dear Granny Walshaw, on behalf of the Emmaus Missionary Bureau, presented the 42nd balance sheet of £658/6/2, a statement covering a period of ten months. Mr. E. Hodgson, of the Congo Evangelistic Mission was the speaker. This brother moved our hearts and called us to prayer service with him, as he recounted his life in the raw in the Belgian Congo.

"Therefore with joy shall ye draw water out of the wells of salvation."

STEADY PROGRESS Enlightening Ministry

Bath (Pastor F. J. Stemming). God is wonderfully blessing the work at Bath. Week by week the saints are being fed upon the finest of the wheat. The inclement weather has been unable to prevent a large attendance both at the Sunday and weekday services. The work here is going steadily forward. Several, through the ministry of the Spirit, have been led from darkness into His glorious light, and backsliders are being reclaimed.

Recently, at the invitation of the Pastor a most interesting lecture was given by the Wickcliffe preachers. It was a most enlightening and searching message.

On Armistice night the Pastor gave a message on the question which many young Christians must be asking themselves in these troublous days, "Should a Christian fight?" The meeting was well attended in spite of the bad weather.



Pastor
T. E. Francis

The Way of Salvation

"I Prefer the Broad Way"

ON Saturday evening, June 12th, 1926, a woman who knew God was greatly burdened for a neighbour who had been reared in a Christian home, and who had had great light along religious lines. The burden increased, and the woman went to the neighbour. She pleaded long and earnestly, warning him of the great danger ahead. He seemed touched and listened attentively. After a time he said, "Mrs. —, I know you are right. I know I should be a Christian. I am on the wrong track, but I prefer the broad way."

Some twenty hours later, on Sunday, he ascended in a balloon, to do his "stunt" for the never-satisfied pleasure seekers. This was no new adventure for him; he had made so many successful landings that it was an old story. Sometimes he even neglected to fasten the leather belt that held him to the seat, and laughed at those who cautioned him. Up, up, up he goes!

"Look! Look! He's cut loose from the

balloon all right."

The parachute unfolds beautifully and is floating gently toward earth.

"Now watch! Here comes the second!"

He reached up, and slashed the releasing rope on the second parachute. It shot downward, then unfolded with a snap.

"Horrors! He's unseated! Oh, why didn't he fasten the safety belt? Look at him hurtling down through the sky, head over heels!"

One moment floating gently in the air, the next shooting through space with the speed of a meteor. One day God warned and pleaded; the next—too late! His body tore away the side of a tree as it fell, and one arm was imbedded in the earth several inches where it struck. A witness said his screams of anguish and terror were horrible. But what about his soul?

This tragedy occurred in Flint, Michigan, June 13th, 1926.

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Advertisements should arrive MONDAY mornings for the issue on sale the next day week.

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

Geneva.—Geneva Bible Institute. Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Misses Ducommun, 133, route de Lausanne, Geneva, Switzerland. C736

Hove.—Comfortable Christian home (private family); suit lady; modern conveniences; good locality; close to sea, shops, Elim Tabernacle; permanency or otherwise; or bed and breakfast, etc.; moderate. Write: Mrs. Richards, 81, Westbourne Gardens. C728

* **London.**—Elim Rest House.—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, inferior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C723

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C724

* **London.**—Christian greetings! Bed-sitting room; breakfast or meals optional; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.A. Phone Mountview 7069. C671

**HOUSES, FLATS, ETC.,
For Sale, to Let and Wanted**

London.—Comfortable furnished three-room flat; gas, electric; no attendance; suit visitors; terms moderate; Pentecostal. 37, London Road, S.W.17. C734

FOR SALE

Collection of books, suitable teachers, preachers. Types, doctrinal, devotional; lot or separately. Stamp list; no dealers. 43, Brearley Street, Old Whittington, Chesterfield. C731

BIRTH

Kingston.—On November 9th to Pastor and Mrs. C. J. E. Kingston, the gift of a son, David George Ian.

MARRIAGES

Bowler : Bramwich.—On November 26th, at Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; William Harold Bowler to Dorothy Bramwich.

Brooks : Wright.—On November 22nd, in the Methodist Church, Wickersley, Rotherham, by Rev. J. A. Yorke; Pastor Noel Brooks to Nora Wright.

Kerr : Boyd.—On November 30th, in the Elim Hall, Skeog, Brookerborough, by Pastor W. J. Martin (Irish Superintendent); Joseph Kerr to Elizabeth Jane Boyd.

Walters : Pearce.—On November 19th, at Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; Reginald Joffie Walters to Olive Elise Pearce.

Wharton : Smith.—On December 3rd, at Elim Tabernacle, Carlisle, by Pastor W. Leslie Taylor; James Wharton to Isabel Margaret Smith.

WITH CHRIST

Battleman.—On November 23rd, Mrs. A. Battleman, aged 26, of Canning Town. Funeral conducted by Pastor S. Penney.

Girvan.—On November 29th, Mrs. Girvan, aged 75, member of Elim Church, Edinburgh. Funeral conducted by Pastor J. R. Knight.

Here is a collection of

FINE NEW CHORUSES

YOU SHOULD ORDER AT ONCE

THE VOICE OF MELODY

by Wm. & Mildred Dillon

is an entirely new collection of 43 hymns and choruses that you cannot afford to be without. In a very short time they will be heard in every Elim Church. Just try for instance "Beloved, now are we the sons of God," "I will never leave thee," "Safe am I," etc.

only 6d. (by post 7d.)

Elim Publishing Co., Ltd.,
Clapham Crescent, London,
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**Six New
Elim Records**

2/6 EACH Post free in the United Kingdom only

For Christmas 1938

we are releasing six new recordings, several by such favourites as **Pastor P. N. Corry** and **W. Llewellyn Bell**.

We are also introducing newcomers to recording in **A. C. Elliot**, the Scottish Gospel Singer, and **The Ilford Crusader Quintet**.

Although new to recording these are well-known to Elim folk in their different spheres of service for the Master.

★ To every purchaser of this set of six new records we are presenting **free and post free**

One set of three 9" Carol Records value 2/9 by post. or 1 best quality Elim Record Album value 3/- by post.

E36 **Is Your Life a Channel of Blessing?** Sung by W. Llewellyn Bell.

Carry Me Back to Calv'ry's Mountain. By the Ilford Crusader Quintet.

E37 **Beautiful City of Gold.** Sung by W. Llewellyn Bell. **That's Why I Love Him.** By the Ilford Crusader Quintet.

E38 **Blessed Be His Name.** Sung by Percy N. Corry. **Come Unto Me.** Sung by Percy N. Corry.

E39 **Ho, Everyone that is Thirsty.** Sung by Percy N. Corry. **Only One Door.** Sung by Percy N. Corry.

E40 **Jesus Kens It A'.** Sung by A. C. Elliot. **The Beautiful Land.** By the Ilford Crusader Quintet.

E41 **I Believe It All.** Sung by W. Llewellyn Bell. **Alone.** By the Ilford Crusader Quintet.

SECURE THESE NEW RECORDINGS FOR CHRISTMAS

ORDER FORM

To: ELIM PUBLISHING COMPANY, LTD.,
CLAPHAM CRESCENT, LONDON, S.W.4.

Please send me 1 set of the new Elim Records (Nos. E36 to E41) for which I enclose remittance 15/-.

Please include free and post free the special free gift.

- 1 Best Quality Elim Record Album.
- 1 Set of 3 Carol Records.

Mark Gift desired with a cross in square provided. This offer is for U.K. only.

Name.....

Address.....



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1/- (by post 1/3).



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