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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Elim Evangel

KENSINGTON TEMPLE, LONDON

ULSTER TEMPLE, BELFA

PRINCIPAL GEORGE JEFFREYS

*Some of the Temples and Tabernacles
owned by the Elim Foursquare Gospel Alliance.*

Principal George Jeffreys has pioneered the combined message of Salvation, Healing, Baptism of the Holy Ghost, and Second Advent of Christ in the largest and most historic buildings in the British Isles, including the Royal Albert Hall and Crystal Palace, London. He has established a work which has become a demonstration of Divine power throughout the land, and its enduring nature covering seventeen years eloquently speaks of its solid worth. These Temples and Tabernacles testify to its solidity and permanency.

ELIM TABERNACLE,
CLAPHAM

CITY TEMPLE,
NOTTINGHAM



THE ELIM EVANGEL AND FOURSQUARE REVIVALIST

Vol. XII, Nos. 51 & 52. December 25, 1951 Fourpence

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Rd., Clapham Park, S.W.4

Secretary-General: Pastor E. J. Phillips.

Editor: Pastor W. G. Hathaway.

CONTENTS.

Christmas and New Year Greetings	801
The Foursquare Gospel Testimony	803
The Revival Party in 1931	804
The Elim Crusader Movement	805
Elim Bible College Correspondence School	807
Elim Printing Works and Book Depots	808
Elim Foreign Missions in 1931	809
The Message of the Manger	810
The Night Shepherd	812
Music: What the World Needs	815
Bible Study Helps	815
Contending for the Faith in 1931	816
Editorial	818
The Children's Bread	819
Jesus Breaks Every Fetter	821
The Purpose of the Incarnation	822
The Living Water	823
The Revival in Yorkshire	825
Family Altar	828
Sunday School Lesson	830
Concise Comments and Interesting Items	831

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XII, Nos. 51 & 52

DECEMBER 25, 1931

Fourpence

Christmas and New Year Greetings

To the Elim Foursquare Gospel Family throughout the World
From our Beloved Leader

YES! It is Christmastide 1931, and the great Elim Foursquare Gospel family is about to pass another milestone on its journey of life. The season comes, bringing with it recollections of past mercies, emphasis of present blessings, and hope for the unknown future.

More than any other, this season induces meditation along the lines of the goodness of God. The darkness of its nights becomes a background for the brilliant light of the glorious Gospel. The coldness of its atmosphere brightens and thus intensifies the fire of Divine love. The earth void of foliage throws into relief the life that is never barren, and its white mantle of snow folds more closely around us the spotless garment of our Lord's righteousness. It is also the season of retrospection. Within doors the light from the Yuletide log will fall upon the pages of subconsciousness, and records long thought to be illegible will be clearly read beside the Christmas fire. Buried memories of the past will surely be resurrected, we shall tread upon the paths that once were obliterated, and we shall take part in dramas upon which the curtain of forgetfulness had fallen.



PRINCIPAL GEORGE JEFFREYS.

In our meditation we shall assuredly travel back to the commencement of Elim and pass through scenes of the early days. We shall re-build the first bit of Foursquare material on a foundation akin to the one the Apostle Paul built upon and which, like his, could not be called "another man's foundation." We shall pass through enduring trials, claim glorious triumphs, count one, two, three, as the first members to join our Evangelistic Band. We shall be reminded that Elim started at a time when the truths of Divine Healing and the Baptism of the Holy Ghost were shunned almost everywhere, even by earnest Christians. That it started at a time when extravagances and excrescences on the part of some who held these truths were rife, and any kind of organisation was condemned. Elim was called to blaze the trail through most fierce opposition, to stand for the truth in the midst of many misunderstandings, to bring order out of chaos, and to establish a work which has become known everywhere by the hall-mark of solidity.

We have lived to see the day when many who criticised our launching out for God studiously

copy our example. In answer to prayer the establishment of Elim with its scripturally controlled churches, its sane presentation of the Foursquare Gospel message, its aversion to disorder and extravagance, its forceful testimony mirrored even in the secular press throughout the length and breadth of the land, have resulted in almost every city, town, and hamlet crying out for the truth. It has opened doors everywhere, and the response to any announcement of a "Revival and Healing Campaign" immediately attracts the greatest attention. Our hearts go out in praise and thanksgiving because the way has thus been opened for others to carry the full message without having to contend with the unfavourable conditions that confronted Elim.

At this Christmas fireside we shall view the pathway so clearly mapped out for us by a loving Heavenly Father, we shall move on from the beginning, when He made us custodians of the Foursquare Gospel message, right up to 1931, and we shall find ourselves in an ecstasy of praise. In answer to your prayers I have been called upon to pioneer this combined message of Salvation, Healing, Baptism of the Holy Ghost, and Coming King in the largest and most historic auditoriums in the land. Elim with its chain of centres has become a Divine demonstration of God's faithfulness to His people. A movement owned of God, directed by leaders of the right calibre, powerful yet scripturally controlled, the influence of which is world-wide.

In the light of God's goodness toward Elim the utterance of that devoted servant of Christ, the late Rev. Professor Cunningham Pike, M.A., one-time Principal of All Nations Bible College, was profoundly prophetic. Speaking at one of our early Conventions, he said, "I have been on many platforms, but on none more gladly than this, for I believe you are twentieth-century representatives of New Testament Christianity. This is no movement of a moment, no flash in the pan. You are pioneers going forward boldly and freely to preach and practise everything that the Bible enjoins. In sound impartial fashion the changes are rung upon the great cardinal truths. Justification by faith, holiness as a heart experience, Divine healing, the Second Advent, and the headship of Christ in the midst of the Church. Thousands of Christian people to-day are weary of cold formalism and futile rationalism, and are looking for a living fellowship where the Bible is believed, and the Gospel preached with power. Many eyes are upon this work, may it meet the deep and present need. Go on building on the broad, deep foundations which have already been laid with such wonderful sagacity and success."

There will be faces in the fire at this Christmas time loved ones who were on earth praying with us, working with us, and talking with us last Christmas time. We shall see them radiantly portrayed in the burning embers of Yuletide, joyously beckoning us onward in the faith, and upward towards the mark of the high calling.

Christmastide is the scene when we naturally think of home, friendship, fellowship and loved ones. Elim Foursquare Gospellers spread throughout the world and joined together by a life more powerful than the natural, will certainly think of the members of their own family. Through each succeeding year peals of praise have rung out, and there has been continual rejoicing throughout the Elim camp because of the great increase in the family. The multitudes that have been born into the Kingdom of God, and incidentally into Elim, have given cause for tumultuous praise. The phenomenal growth has so enlarged the family that one cannot help but exclaim, "It is the Lord's doing, and it is marvellous in our eyes."

The miracles of healing that God has graciously given in confirmation of the Foursquare Gospel message are indeed a cause for wonder. The Lord's hand has been lovingly and constantly stretched forth in healing power, and wherever the message has been proclaimed we have been privileged to see the miraculous signs follow. A retrospective glance over the past reveals the vacant wheeled spinal and bath carriages, the discarded crutches, the cast-off iron belts, steel, and other kinds of body jackets, all eloquently testifying to the supernatural, in evidence. Some who for years were pushed about in wheeled carriages as helpless and hopeless cripples are to-day touring the land preaching the Gospel that brought them deliverance, and leading hundreds of souls to Christ. Some who have been healed of blindness are now shedding the light of the glorious Foursquare message. Others healed of cancers, tumours, and growths are busy disseminating the knowledge of Christ the Healer. Everywhere deliverances from most deadly diseases are testified to as miracles of healing, the like of which can only be found in the Bible.

The solidity and permanency of the work are well demonstrated in the pictures of some of our substantial church buildings on the cover of this Christmas *Evangel*. Before these permanent homes for the people could be taken over by the Elim Alliance, faithful colleagues with me had to shoulder great financial responsibilities. It would have been much easier to leave the revival centres to look after themselves, but the Shepherd heart kept beating so loudly that we were constrained to choose the more difficult

pathway in order to consolidate the work of God entrusted to our charge. Our testimony to-day is that we are more than compensated by the joy of seeing flocks safely sheltered in permanent folds where they are fed upon the finest of the wheat. We have cause for rejoicing to know that the testimony is going forth from buildings that are situated right out in the open, and sometimes in the most prominent places in our cities and towns.

Our Elim and Foursquare Ministers by their devotion to Christ, constant loyalty to the work, untiring efforts in the ministry, and loving sympathy for their flocks, have endeared themselves alike to leaders and people. As we consider the following twelve outstanding features of the Elim Foursquare Gospel movement our hearts go out in praise and thanksgiving to God—strict adherence to scriptural rule and authority, Christlike regard for all other Christian bodies, scenes of unbounded revival enthusiasm, multitudes of transformed lives and homes, soul-stirring miracles of bodily healing, the largest halls packed to overflowing, the phenomenal response of youth, the condemnation of all fanaticism and extravagance, the enduring nature

of seventeen years' labour, the fellowship and love-service amongst the workers, character and calibre of its God-given leaders, and the solidity testified to by ministers of other denominations.

To our Overseers, Members of Council, Divisional Superintendents, Ministers, Evangelists, Foursquare Gospel Missionaries, Editors, College Staffs, Students, Church Officers, Sunday School Superintendents, Teachers, Scholars, Crusaders, Cadets, the Staffs of our Holiday and Healing Homes, to those in our Printing, Publishing, and Correspondence School Departments—yea, to one and all in our great world-wide Elim Foursquare Gospel family, I send best wishes for a happy Christmas and a blessed New Year. I thank you for your unceasing prayer and your practical sympathy on behalf of the work, and your unswerving loyalty to myself as leader.

I am,

Yours, a Servant of Jesus Christ,

George Jeffreys

The Foursquare Gospel Testimony

SEVERAL years have now passed since the founding of the Foursquare Gospel Testimony by Principal George Jeffreys, and there is every reason to praise God for its inception. Its members are scattered all over the world, and it embraces believers in many denominations. Its purpose is to link together in fellowship those who stand for the whole Word of God in these days of spiritual declension.

In many parts there are groups of believers who have no established Foursquare Gospel Church, but who have joined the Testimony, and thus keep in touch with the Revival Movement. In other parts there are isolated individuals waiting and praying for the visit of the Revival Party, or other Foursquare evangelists. These too are kept in touch by means of the Testimony.

This fellowship of Christians who are all-out for God and His Word provides a practical demonstration of the unity of believers in various denominations who all rejoice in the experience of the "new birth," bound together by a common faith in the Lord Jesus Christ.

In the Revival which has swept the different cities and towns where the Revival Party have gone dur-



The badge (enlarged) worn by members of the Testimony

ing 1931, thousands of new members have been enrolled who are now praising God for the glorious Foursquare Gospel, and rejoicing in Jesus as Saviour, as Healer, and as Baptiser with the Holy Ghost, and who are looking for His speedy return as Coming Lord and King.

The neat badge of the Testimony is a silent witness to the truths we stand for, and often leads to new Christian fellowships, or to opportunities to witness for the Master. On this page is an enlarged facsimile of the badge, which is neatly

enamelled in red, white, blue and gold, and is sold in small or large sizes, studs for coat lapels of men and brooches for ladies.

The accounts are duly audited and issued to members annually, and through the Testimony's funds valuable help is given in the work of spreading the Foursquare message at home and abroad. If you have no Foursquare church in your district and you wish to add your testimony to those who stand for the full-orbed Gospel of Christ, here is your opportunity of linking up in a strong witness to the whole Word of God. Write to the Secretary, Foursquare Gospel Testimony, 20, Clarence Road, Clapham Park, London, S W 4, for full particulars.

The Revival Party in 1931

By JAMES McWHIRTER



Evangelist
R. E. Darragh.

DURING the past year the Revival Party's activities add another chapter to the advancement and consolidation of a movement that has neither equal nor rival. The idealistic theories of teamwork have never found a truer expression in practice than in the personnel of the Party. Never has "Let him that is chief

among you be servant of all" been better exemplified than in the Chief of our Party. It is this spirit of brotherhood that has welded the party together so satisfactorily that it stands the test of the years. 1931 began with a campaign in the Ulster Hall, Belfast, which resulted in giving a fresh impetus to the four Elim churches in that city, and occasioned the extension of the convention building to a two-thousand capacity. Three missions followed in the provincial towns of Ballymena, Armagh, and Portadown.

The success increased in the order in which they were conducted. The almost imperceptible inflow of the revival tide at Ballymena steadily rose to high-water mark in Armagh, where the local paper reported that the city had not passed through such a spiritual experience since the days of St. Patrick. But it was on Portadown that the tidal wave broke. What froth and foam found its way into the local newspapers! It was an exciting time. The Parliamentary election was tame in comparison.

When the futility of trying to put a quart of audience into a pint of Town Hall was demonstrated to the danger of the public, the Town Clerk personally offered the new Market. The offer was an answer to prayer. Soon the stalls were cleared from the floor, and seating for several thousand people was mustered from the Town Hall, Salvation Army, and mission halls. The tide brought in what we had never seen

before. The majority of those huge congregations were men. Multitudes came to the Saviour, and hundreds felt the healing virtue of His seamless dress. A Presbyterian minister (the Presbyterian denomination is the strongest in Ulster) who attended the meetings joined the fray of controversy in the secular press, and invited the Principal to his church to hold revival meetings.

It was with a lump in our throats that we joined in singing, "God be with you till we meet again," with a crowd of loving

and loyal hearts on the Belfast docks as we departed for England. The next scene of service was in the Royal Albert Hall, London, where for six years special meetings have been held at Eastertide. The great building was crowded from its spacious amphitheatre to the dizzy height of its lofty dome. The greatness of the crowd and the grandeur of the setting were lost sight of in the wonder and awe of profound worship. A depth of spiritual devotion, hitherto unrealised in a mass meeting, was experienced this year. Southport, the Continental-like town on the west coast,

proved, against many prophecies to the contrary, good ground for Gospel work. Gradually the cold aloofness of very conservative people changed until they flocked like any other crowd and packed their beautiful Cambridge Hall to overflowing. A splendid Foursquare cause was formed where the work continues with much blessing.

At Whitsuntide Birmingham Town Hall was filled for a Foursquare Convention. The people began to queue up five hours before the first meeting. The work has gone forward since the Campaign in a manner that ought to teach some that the role of a prophet is dangerous to reputation if the prophecy does not come true. It is the *afterward* of Elim's work that entirely distinguishes it from the flash-in-the-pan character

of other revival movements. The word *Elim* has become synonymous with solidity. The conservative methods do not admit of the pitiful reactions of the show-man variety of evangelism. Three church buildings where religion had died are now filled with people who make an effective contribution to the spiritual life of Birmingham.

A series of missions was held in the Isle of Wight, but principally at Ryde. The little island was stirred for God from centre to circumference. Several hundred souls were saved and many wonderful miracles of healing wrought in answer to prayer. An excellent building was acquired in Ryde where a Foursquare Gospel Church has been established. The patience and faith of the Portsmouth saints were rewarded by the opening of a splendid place of worship. The building was originally a picture house. Though four years had elapsed since the work was started, the passing



Pianist
A. W. Edsor.



Principal George Jeffreys



Evangelist
J. McWhirter



Evangelist
Frank Allen.

time had not diminished but intensified the fervour of its enthusiastic beginning. A week-end Convention was held at Blackpool where a Pentecostal Holiness mission has been taken over by the Alliance. About this time a foundation stone was laid in Belfast.

The Sheffield Campaign will be cherished among our fondest memories of pioneering. The canvas Tabernacle that has become precious to thousands was pitched on the Fair Ground in

THE CENTRE OF THE CITY

Amid the smoke of factories and railways it soon became as black as the tents of Kedar. Notwithstanding this, the inside was floodlighted with the glory of the Lord. How exceedingly kind God was in laying so bountifully to the hand of His servants. It had been said by local spiritual leaders that there would be no revival of religion until there would be a revival of industry. But "the love of God is wiser than the measures of man's mind," and thousands who were soul-weary, found in spite of trade depression and a ten per cent cut in the dole, that "the heart of the Eternal is most wonderfully kind."

We shall never forget the crowds that queued outside the Fair Ground gates, and when they were opened, the rush and the scamper for seats. The demonstration of spiritual hunger was pathetic. Many of the cynical and curious who came to scoff remained to pray when they saw the miracles of healing and the earnestness of those who decided for Christ. A big daily newspaper devoted two columns of its front page to a description of the meetings, in which it was stated that the authentic spirit of the old revivalist meetings was in evidence. Betimes it seemed as though heaven was strangely near while the huge congregations sang softly with bowed heads, "Steal away, steal away, steal away to Jesus, for Jesus wants to save you." Notorious sinners and nominal Christians found their way together into the Kingdom *via* the new birth.

THE ANGELS' JOY WAS SHARED

with mortals in those moments of appeal when men fought their spiritual battle in favour of Christ. Over 3,000 decided for Christ. The Society of Friends with their characteristic graciousness, put their meeting-house at our disposal until we get a church building.

The rally at the Crystal Palace, London, was one of the happiest events of the year. A thousand memories were stirred at the sight of Elim friends from all parts of the four countries. "The World's Greatest Exhibition Hall" was thronged with a people crisply described in the last sentence of a national daily's report—"I walked in a dream through laughing, sobbing, well-dressed, tattered, friendly, nervous, extraordinary people."

The Party proceeded to Glossop, about twenty-three miles from Sheffield, where a revival broke out in this quiet uneventful town among the hills. The meetings were something in the nature of a sensation. A church whose ordinary attendance was sparse suddenly found its lonely gallery filled, chairs in all the aisles and around the communion rail, and the overflow huddled in minor hall, class rooms and

vestry. The unique feature of this campaign was the taking over of a famous healing home in conjunction with the church, which was founded by the late Pastor Richard Howton. A beautiful little Foursquare Church was opened in Worthing for a very worthy pastor and flock. Kensington Temple was opened in the West End of London. In this church grew a juniper tree (for the meaning, see *The Path of Prayer*, by Samuel Chadwick, page 125) which was taken out with many other things, and in their place an enlarged modern gallery, opera seats and floodlighting were put in. Now the place is a "live" church with an ardent witness for Christ.

INSIDE AND OUTSIDE.

The next campaign was conducted in a Congregational church at Huddersfield, where the religious life of the town is very indifferent, and where some modern movements that flourish generally have failed to establish themselves successfully. Notwithstanding over 500 souls were saved, many healed, and a cause commenced where 300 break bread, and a live-wire witness prevails. Through the venerable Mr. and Mrs. Walshaw of Halifax, the down-town Baptist Church, where Dr. Graham Scroggie was once a Pastor, was lent for a campaign. From the first meeting the mission was a success, thanks to the local saints who sowed the seed and waited patiently for the harvest. What a joy it is to labour in an atmosphere where the way has been prayed through. Soon the spacious church was packed, and on Sunday the Theatre Royal was crowded.

The Stannary Congregational Church, seating 2,000, was then kindly put at our disposal. On the first night it was packed to capacity. A number of ministers, including the President of the local Free Church Council, graced the pulpit. A lawyer of the town (who was among the enthusiasts) described to us the queue that encircled the church, and its long tail that was lost sight of in the darkness down the road. It was good to be in these great meetings of refreshing from the presence of the Lord. About 1,500 were converted and many blessedly healed.

The Principal in conjunction with his Party conducted at the same time.

A MISSION IN BARNSELY

The home town of the famous missionary Hudson Taylor, Barnsley is the market centre of a mining district. The congregations consisted chiefly of homely people, of simple, unsophisticated mind—very much the same class as flocked to hear Jesus in Galilee, "who heard Him gladly." With the eagerness of men dying of thirst, they raised their hands for the cup of salvation. Well over 1,000 accepted Christ as their Saviour in the first week of the mission, and many were healed.

Principal Jeffreys was booked to open a recently enlarged church in Belfast, and was thus compelled to leave the revival in Yorkshire to be carried on by his Party.

That is true Christianity which enables even the poor to become givers and even the rich to become receivers.



The Elim Crusader Movement of the British Isles

(Junior Section : ELIM FOURSQUARE CADETS)



YET another year of Crusaderic activity has passed into the annals of Foursquare Crusader history 1931 has been crowned with much success from beginning to end, and the Elim Crusader Movement of the British Isles is to-day a more noble and glorious monument to the power of God than ever in the lives of many thousands of consecrated young men and women throughout the land.

Hundreds of Britain's youth have been added to our ranks during the year. Not through the presentation of a modern interpretation of religion, but through the medium of the inspired truth, they have been drawn apart from all such unreality and inconsistency, to a definite consciousness and a personal assurance of utmost salvation. Joy has flooded their lives, emanating from that supreme source, Calvary, and

have also revealed something more of the potentialities of this movement as a source of supply for Christian ministry in various sections of the Church.

The travelling unit of the Elim Crusader Movement, i.e., the London Crusader Choir, have throughout another twelve months given their utmost and best in ministry. Over twenty-five services have been conducted by this band of Crusaders in London and the provinces, resulting in many souls being added to the Kingdom.

Our Junior section, known as the Elm Foursquare Cadets, have increased their membership and branches in a remarkable manner during this past year. A definite work of salvation is being witnessed in most of the centres, and the boys and girls are proving themselves true disciples of Jesus Christ. In this



Mr Douglas B Gray.

MOTTO :

"God's best for us--our best for God"

CRUSADER COUNCIL

President GEORGE JEFFREYS
(Crusader-in Chief)

Pastor E J PHILLIPS
Evangelist R E DARRAGH
Evangelist J McWHIRTER
(Crusader Commissioners)

Pastor E C W BOULTON
(National Secretary)

Mr DOUGLAS B. GRAY
(Assistant National Secretary)



Pastor E. C. W Boulton.

now they are found serving the Lord with whole-hearted endeavour. The banner of the Cross is the standard to which these young people have rallied, their pledge, to serve until He comes in glorious triumph as King of Kings. Something like twenty branches have been opened during the year in city and village, each group of Crusaders bearing the testimony of the glorious Foursquare Gospel message, individually and collectively, indoors and outdoors. Space will not permit a summary of the practical service rendered by Elim Crusaders, but the faithful endeavours week by week, whether in street or slum, home or hospital, church or cottage, have shed many a glorious ray of light and hope to those to whom they have ministered.

A retrospective meditation will readily recall the great Foursquare events of the year. Such gatherings as those held at the Royal Albert Hall and Crystal Palace convey many pleasant memories. Such meetings of Crusaders *en masse* have encouraged and strengthened the bond of fellowship and love which strongly exists in the Elim Crusader Movement, and have further intensified and fired our zeal to greater conquests for the glory of God. The Crusader rallies

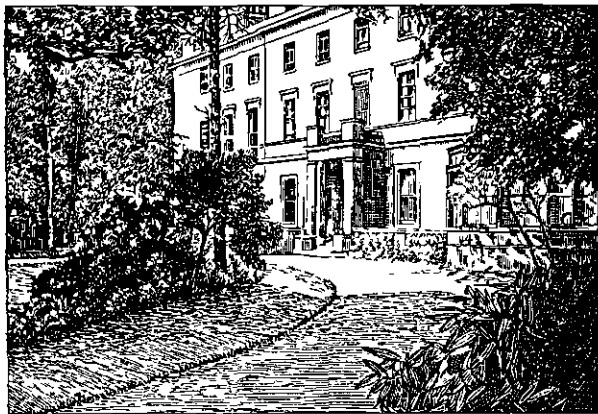
section of the work some eighteen new branches have been opened within the past twelve months.

We could not pass without making special mention of the glorious work being accomplished in the Elim Foursquare Sunday Schools week by week. In spite of the prevailing depression which Sunday School statistics shew, the Elim schools are rejoicing in glorious victory, and where the simple Gospel message is being proclaimed by faithful teachers and staff, numbers are increasing. Such a condition of success honours the Lord's Name, and encourages us.

In conclusion, sincere felicitations are extended to all leaders and workers of the foregoing young people's sections, for their loyal and devoted sacrifice and service rendered during the year, and for their splendid co-operation with the Elim Crusader Headquarters, under whose direction these branches operate. It has been a full year, crammed with toil, but gloriously crowned with tremendous triumph. What of 1932, if Jesus should tarry? With such a vision, intensified with a love for Christ and His claims in each individual heart, and using all our resources which He has graciously bestowed upon us, we shall march on, Foursquare, conquering through the Christ of Calvary.

Elim Bible College Correspondence School

FROM US



FROM us to you" These words mean far more to us than a simple greeting, and we trust they will mean far more to you. The full meaning of the words is, "The Word of God from us to you." The Elim Bible College stands for sound scriptural teaching. The Elim Bible College Correspondence School stands for the conveyance of that teaching to you by post.

You would like to come and stay at our resident College, but cannot. But the Correspondence School will bring the bulk of that teaching to your own home—yca, right into your own cosy study. 49 Handbooks with 49 Insets comprise wide and varied forms of the study of the Word of God. These are set out so simply that the youngest Christian is gradually led on from the shallows to the depths of God's Book, and soon finds himself swimming in the ocean of God's Word.

Testimonies of blessing received are constantly reaching us from many directions. A recent *Evangel* cover bore these words, "Nothing will build up the

work of God except the Word of God." At the resident College and at our local assemblies we are seeking to act upon such a statement. But there are those who never get into touch with College or church who would be outside our scriptural teaching if it were not for the Correspondence School. But now the whole Foursquare family can sit down at the same table. In College life and in special Bible School Campaigns amidst the churches the Correspondence School Handbooks are used again and again. You may be deprived of attendance at these, yet "From us to you" can come our monthly study with its 28 pages.

Many have written to our Secretary for particulars this last year. Have you written?

Many have attended the special Bible School Campaigns during the last year held at Liverpool, Leicester, Clapham, Hornsey, Kingston, Barking, Canning Town, Ealing, Southampton, Smethwick, Birmingham, Bath and WORTHAM.

Maybe if such a campaign has not been held at your church it will take place this coming year. Meanwhile remember that God has blessed the work in the past in answer to prayer. Continue to pray for every student. And if you are not a student yourself prayerfully consider whether the "From us to you" may not be true in your case during the coming year.

The Secretary of the Elim Bible College Correspondence School will be glad to send full particulars if you will address your request to Elim Woodlands, Clarence Road, Clapham Park, London, S W 4.



LATE NEWS.

"Acts of the Apostles" Revival Scenes

The Principal Opens the Ulster Temple, Belfast

Campaigning in the land where Elim was born.

By JAMES BROWNE

The salient features of revivals depicted in the Acts of the Apostles truly characterise the revival scenes that are now being witnessed daily in the opening services of the beautiful Ulster Temple, Belfast. The anointed ministry of Principal George Jeffreys is being abundantly confirmed by the promised miraculous signs. Souls are being born into the Kingdom of God, bodies are being healed by His power, believers are receiving the gift of the Holy Ghost, and the miraculous gifts of the Spirit are in evidence. Converts are being baptised in water, and waves of spiritual power roll over the great breaking-of-bread services. The sea of faces at the crowded congregations presents a soul-stirring scene, and there is great joy among the people. At some of the services the great auditorium and minor halls have been packed to overflowing. Even the beautiful baptistry with its entrancing river scene has been utilised to pack the people in. The vast congregations

are thrilled by the testimonies of healing that have stood the test. One sister waves her arm, which had been helpless as the result of an operation for a tumour, when she first came to the Principal's meetings at the Ulster Hall. God then saved her soul and healed her helpless arm. Another testifies to deliverance from a life-time of bondage, she had suffered from fits for forty-two years. Another young lady who was almost helpless, and could hardly utter a sentence that could be understood, suffered from St Vitus' dance, was healed, and looks the very picture of health. A man who suffered greatly from rupture, praises God aloud for his deliverance and miraculous healing. People from far and near are returning to give thanks for healings and deliverances from all kinds of bodily diseases. We are certainly taking part in scenes reminiscent of Bible revival days.

Elim Printing Works and Book Depots

BOOKS bring blessing That is, if they are books of the right description But books must be printed Therefore behind the printed page must be the printing press As far as Elim publications go, behind them is the printing works of the Elim Publishing Company But printed matter must have an outlet, otherwise the public will know nothing about it This outlet to the public is supplied by the Elim Bible and Tract Depots at Clapham and Brighton, and also the many local bookstalls at the various assemblies

In addition there are the special book stalls that accompany the campaigns and Foursquare demonstrations

A great deal of sacrificial service is given at the printing works, book depots and stalls by those who are responsible for book preparation and distribution

The publication of the printed page is not an accessory to Gospel proclamation—it is Gospel proclamation The printed messenger penetrates to many an isolated place where the preacher never reaches

It is said that Sibbes' *Bruised Reed* led Richard Baxter to the Saviour. Baxter then wrote *The Call to the Unconverted*, which was blessed to Philip Doddridge who afterwards wrote *The Rise and Progress of Religion in the Soul* This book gave the first religious impressions to William Wilberforce, then M P for the County of York, who produced the *Practical View of Christianity* This was greatly blessed to the Rev Leigh Richmond, who in his turn wrote *The Dairyman's Daughter*, and *The Young Cottager* which have been the means of saving many souls

Our publications are sent forth with the prayer that blessing will follow blessing In one sense we do not think a full report of this branch of our work can be given There are records of blessing that will only be revealed in heaven

Tracts, booklets, books, periodicals, chorus and hymn books are ceaselessly going forth

During the past year we have, among our many activities, printed over half a million tracts and

booklets, started the *Elim Songster*, a new quarterly paper issued expressly to provide, in response to many demands, music suitable for choirs, singing bands, and Gospel vocalists, printed over 15,000 chorus books, besides tens of thousands of hymn sheets We have turned out from our presses a total of 39,000 books having ten different titles, including *Nono ya ntumbo na Kihandjulo*, a 64-page hymn book in the Bekalebwe script for use among our brethren on the Congo This year we have issued over 20,000,000 pages of Christian literature, which we are confident will be the means of much blessing,

under the hand of God, to multitudes of people scattered over the globe.

Readers of the *Elim Evangel* will be glad to know that our circle of friends is ever on the increase The extent to which the magazine is appreciated week by week will appear from the following extracts from our post-bag

"Miss C— is delighted with the *Evangel*."—M W

"I rejoice in the Foursquare-on-the-Word - of - God character of the *Evangel* and its straightforward and fearless tone"

—C J J

"I would not like to be without

this splendid paper, the contents are always most helpful and inspiring"—I E W

"I do enjoy reading it I simply long for it to come, it is so refreshing"—C D

"I write you with a heart full of joy I would like to say how much I appreciate your magazine It has helped me quite a great deal and strengthened my faith"—S N (Transvaal)

"I think your *Elim Evangel* gets better every time. As I was reading it this morning, a thrill of joy came over me and a deep desire for God"—W B

"If all Christian papers stood as fast and firm for the truth as the *Evangel*, we might have a greater Church to-day"—R E M

"I write you my heartfelt gratitude for the precious deep truths contained in the *Evangel* Joy beyond expression fills my soul as I read"—M H

"It brings great joy into my life, and if not received, I have great disappointment"—E A



The Centre from which the Streams of Foursquare Literature Flow

Elim Foreign Missions in 1931

Latter Rain Harvests in Three Continents.

By Pastor CHARLES H. COATES

UNUSUAL and widespread blessing has attended Elim's effort to carry the glad tidings of the Foursquare Gospel to the utmost bounds of the "all flesh" commission during 1931. Joyfully believing that the promise of the outpoured Spirit is not only to us and to our children, but "to all that are afar off, even as many as the Lord our God shall call"—and this more than ever at the time of this increasing "latter rain"—we humbly accept these guerdons of harvest from amid heathen darkness as but another token that God has given commandment to bless everywhere the testimony borne



Pastor C. H. Coates.

Elim is now represented in five widely separated fields abroad, Japan having been added to the number early this year. The names and locations of the beloved labourers, eleven in number, appear in the respective descriptions of their labours during the year which here follow

Six Elim missionaries labour in Africa. Pastor and Mrs. James E. Mullan exploit for God a large area worked from Kipushya in the Belgian Congo, a journal from our brother, recently appearing in our columns, giving an encouraging picture of progress in opening up and meeting the interest in the Gospel shewn in numerous remote and populous districts

Pastor and Mrs. Cyril E. Taylor are at work in a similar district several days' journey away, at Ngoi-Mani. The keen interest which has latterly sprung up among the tribes in the district worked from this station after years of hard and painful sowing of the seed is continuing. Deep and impressive is the spirit of conviction, and of simple, eager faith toward God in Christ, shewn by these primitive black confessors of His Name, as they turn from their idolatry and spiritism, their magic and its cruelties, to receive as children of God that which but recently, as the veriest children of nature, they had despised and sometimes persecuted. The

REVIVAL IN EVIDENCE

in this region of Africa has brought in a number of the chiefs and elders, in a quiet and remote, but very potent movement of God's Spirit which gives much encouragement to the workers in a most difficult and exacting climate. The blessing has extended to the work among the women, Mrs. Taylor's recent itineration in the country districts having occasioned an eager response among them to the opportunities afforded to learn the Word of God

The hopeful opportunity which has opened up in the Eastern Transvaal to Pastor and Mrs. Hubert Phillips, at Nelspruit, has also been prospering during 1931. The same earnest, eager enquiry among the humble black population is in evidence. Our friends have this year reaped gratifying spiritual

fructage in school work among the native youth which surrounds them, including numbers from the country who arrived entirely wild and unruly, soon to become humanised and civilised, and to be born again new creations in Christ Jesus. This school work is, of course, of an elementary character, designed to change total illiteracy for an intelligent reading and comprehension of the Word of God

In the work in India, under the charge of Miss Ewens and Miss Paint, remarkable opportunities of testimony sprang up in Calcutta in the early part of the year, a number of meetings being held in that city at the invitation of native Christians who desired to know more of the Christ who is ever the Same, for body as well as for soul, numbers more being saved and healed. Though our friends have during the year based their work on Monghyr,

EVANGELISTIC VISITS

to Calcutta have been repeated at intervals, and the interest there is by latest reports continually growing

In Mexico, the influence and blessing flowing from the Bible School efforts of Pastor and Mrs. George Thomas continue to expand. Although, by what has proved to be a providential "accident," our friends have been prevented by passport difficulties from personally re-entering Mexico, yet gratifying numbers of the Christian youth of the assemblies formerly established there by them repair annually to the training centre just across the border at San Diego, California, to be prepared in Bible study and evangelistic practice and enterprise for the great task of evangelising Catholic and heathen Mexico which they see to demand immediate harvesters of native blood, now that the entrance of foreign evangelists is again more difficult

The many-millioned Land of the Rising Sun, Japan, was entered at the beginning of the year by one brave young sister, Miss Violet Hoskins, who had proved her call in a succession of

BLESSED PROVIDENCES,

and has since experienced in Kobe and district its early testings under the usual trials of a first-year missionary, in the learning of a strange and difficult language, acclimatisation, and immurement among an Asiatic people of alien customs and outlook. While mentioning these tests for prayer, our sister writes continually of gracious early blessing upon her evangelistic efforts among the people, outdoors and in, and though she understands well now what her continued testings will be, her flag of witness for the Lord of Pentecost is still high at the forefront-gallant. Prayer is desired for all her ministry, and that of her senior colleague, Mrs. M. Taylor, in a land which has won western civilisation without God, half covering a darkness with a very real and militant Devil

Such is the record for the past year, and the stepping-stone prospect for the New Year, in Elim fields abroad, for which all Foursquare prayer-crusaders will know how to approach in praise and renewed intercession the throne of the heavenly grace.

The Message of the Manger

A Christmas Meditation

By Pastor E. C. W. BOULTON (Divisional Superintendent)

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us—Luke ii. 15

THOUGH nearly two millenniums of time have rolled on their course since that natal morn in Bethlehem, yet the charm of Christmas still holds sway over hearts and homes all the world over, and the fragrance of Christmas still steals over the fever-swept plains of time. Somehow the spirit of Christmas is enthroned in the life and imagination of millions, and finds expression in a thousand different ways.

Who is there but hails Christmas with pleasure? The very thought of Christmas sends a ray of sunshine into many a dark and dreary heart, penetrating

some of the most squalid and sordid haunts and habitations of men—shedding its sweet and wholesome cheer athwart the path of those whose feet are bruised and cut by the cruel and jagged sorrows of life.

Is it not at this festive season that many a happy family reunion takes place, when those whom circumstances have thrown apart, are once more gathered around the blazing Yuletide log? Think of the multitudes whose

Pastor E. C. W. Boulton

lives will be softened, sweetened and strengthened by the remembrance of Bethlehem. Who can estimate the sacrificial giving that will spring from this source—of the countless comfortless, desolate lives that will be gladdened by the love which finds its genesis in the great foundation Gift of God to a fallen world? In the truly Christlike heart the spirit of sacrifice prevails, and it is at such a time as Christmas that opportunities abound for the practical expression of that spirit.

It should be borne in mind that Christmas is not simply the celebration of an historic fact—it is the anticipation of that new birth which is yet to be—that glorious world re-birth, when peace and goodwill shall hold undisputed rule in men's hearts—when out of the pangs and

PAINS OF WORLD TRAVAIL

shall issue God's kingdom of righteousness and truth. Those wise men of the East in their act of homage before the manger-born Monarch and Messiah but foreshadow the hour when every knee to Him shall bow, and every tongue confess—when the uttermost parts of the earth shall become His possession, and the isles of the sea shall be clothed

with His glory. Then shall the whole universe keep jubilee.

A conquered world, and a royal throne,
One glorious Lord, and One alone,
When the King comes back again.

In this precious natal picture we note the dark and sinister background of Herod's hatred. Even whilst the shepherds drink in the heavenly melody and message brought by the celestial choir, and the Magi pour out their offerings to the Christ, the storm of murderous malevolence was fast gathering, ready to break in its dreadful fury upon the head of the infant Saviour. The sword of the fear-stricken tyrant was already being prepared to plunge into the quivering flesh of the new-born Messiah. Though He came to create peace and goodwill, yet His coming was the signal for the release of a flood of bitterness—the portent of that awful outburst of opposition which found its climax at Calvary.

In the first place the Evangel of the Manger means abundant and abiding joy. World-wide joy—good tidings which embraces all mankind, extending in its beneficent and benevolent scope to "earth's remotest bound." Ring out, ye bells! Let all the nations hear your gladsome chimes! Peal out the joyous strains that tell of a Saviour's birth! Let the dark and desolate desert rejoice in the advent of Him whose coming shall chase the black midnight clouds! Let the prisoners catch the glad melody of emancipation! Tell benighted mankind of the Daystar whose radiant glory has appeared upon the horizon of time! Let the sick, the suffering, the

SORROWING SONS OF MEN

know that the Sun of Righteousness hath arisen with healing in His wings. Awake those that sleep, and bid them arise to greet the glad morn of the Redeemer's nativity!

The heavens are vibrant with melody! Listen to the heavenly song as its rich harmony breaks in flood-tide fulness over the starlit plains of Bethlehem! Down from the shining steeps of glory they come—that angelic choir—breaking the solemn stillness of the night with their glad carol, eager to acclaim the advent of the long-promised Deliverer, commissioned to herald the birth of the Omnipotent Emmanuel. Hark to that jubilant burst of song! Be still and silent in adoration whilst the wondrous tidings falls upon thy ears! "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."

That joy finds echo in the poet's words



Aye that was the grandest love-song
That the world has ever heard—
The song that told to the earth of old
The birth of th' Incarnate Word!

And yet how can we associate omnipotence with this lowly manger scene? What is there suggestive of majesty or might? Everything, on the other hand, indicates weakness, helplessness, and poverty. Surely this can never be the setting for an event of such magnitude. Is this then God's chosen entrance into the world for His Eternal Son? No princely chamber—no downy pillow upon which to lay His head—no royal arms outstretched to welcome the Divine Babe—no cohort of noble attendants to surround the royal couch? Can this indeed be possible?

O Saviour Christ, how poor a lot was Thine! The chill night dews lay thick upon

THY MANGER BED!

The cold night air blew upon Thy princely brow!
No room for Thee in the warm shelter of the inn!
No room for Thee before whose glory archangels
veil their faces—before whom cherubim and seraphim
prostrate fall! Unesteemed and unknown in
Thy nativity, men hid as it were their faces from
Thy inherent loveliness

The foxes found rest,
And the birds their nest,
In the shade of the cedar-tree,
But Thy couch was the sod,
O Thou Son of God,
In the deserts of Gausee

Does this not teach us that Christ in His birth has for ever allied Himself to the poor and the needy? He has by this act of humiliation identified Himself with all who tread life's lowliest, loneliest pathways. Having sounded the deepest depths of human anguish, He is now able to succour and save those who pass this way. "In all things it behoved Him to be made like unto His brethren," that He might become the Partner of their pains the Bearer of their burdens, the Light of their darkness.

Then again this hour of Divine birth was pregnant with rich fulfilment. It was the gracious pledge of consummation to come. Christ was and is the great Earnest of all that

JEHOVAH HAS ENGAGED

to do for this stricken world—God's Guarantee of the "exceeding and eternal weight of glory" which awaits this bleeding planet in the timeless ages of the future. A hundred promises and prophecies found their performance and realisation in this natal scene. Many an Old Testament seer had caught the vision of the coming Messiah—One who should restore to Israel its lost prestige and power among the nations. It was upon this unique event that the destiny of the world hung. Centred in that lowly Babe were the hopes of the ages. The long twilight of shadow and symbol was now melting and merging into the new and resplendent day of which Bethlehem's birth was the gracious dawn. Coming from the bosom of the Father we see the Eternal Son—He who is the exact expression of the Godhead—He who was in the beginning with God. The world was about to be enfranchised and enriched by the Father's great

Gift of grace. In that lowly manger bed we discern the promise of that other advent—when He shall cleave the heavens for His own

Furthermore, the story of Bethlehem speaks to us of incomparable love. Forth from the pavilion of eternity He came, the Eternal Word, under the pressure of an infinite and ineffable necessity. Down through the dizzy heights and dazzling splendours of the spheres—through the unapproachable glories of celestial creation—past those leaping, glittering, blazing orbs of light—piercing the star-bejewelled dome of heaven, down to—a manger! This stupendous stoop which Love took to reach a poor derelict world is a revelation of

THE FATHER-HEART OF GOD.

O what amazing condescension! That God the Almighty should be willing to limit Himself thus, to assume the robe of clay, to accept creatural limitations. That He who inhabiteth eternity should don the vestments of time, taking upon Himself the form of a Servant, is more than mortal mind can comprehend. We can only stand awed and amazed before this mystery of love—this sublime display of Divine grace. In vain we seek to fathom such deeps. "God manifest in the flesh" says Coleridge, "is eternity in the form of time." The Incarnation was an inlet through which God's mighty ocean of love might flow to the world of men. It was the Divine point of contact with sin-marooned humanity.

To some human love is both the greatest mystery, and the greatest inspiration of life, but how much greater is the mystery and inspiration of that Love Incarnate which appeared in time. If Calvary was Divine love at meridian splendour, then surely Bethlehem is the wondrous breaking of love's endless day.

How tremendous the dynamic of that marvellous life, and yet how small and simple the human background. How vast the destiny, how severe the discipline of environment. Born in a manger—of a mother who claimed no relationship with the peerage of her period. How significant is the fact that He was, even in His birth, *outside*. Both in His birth and in His death, the Christ was thrust without. Outside the city wall He suffered and died, the great Ransom for sin.

Rejected, scorned, outcast and poor,
Dear heart, the Christ is at thy door!
Hast thou no guest-chamber, where He
May enter in and sup with thee,
Whose life He bought on Calvary?

Does not this lowly birth scene in David's city speak to us eloquently of the union of the human and the Divine? The merging of Godhead and manhood—the alliance of heaven and earth. Does it not predicate, not merely the breaking down of the

RACIAL BARRIERS

'twixt Jew and Gentile, but the removal of all that would keep man apart from man, and all that would separate God from man? The God-Man coming down to earth to lift and link mankind to God. He came—the Christ of God—not only to bring man to heaven, but to bring heaven to man. Not only to make heaven an expectation but a glorious experience. The

meaning of the Incarnation is that God has come to communicate Himself to man through Man. And in that connection how vitally true it is that "all Christian life is nothing short of dynamic alliance with God Himself in Jesus Christ."

Oh, the dazzling mystery of this union with the Invisible—the Illimitable! Well might John exclaim, "Truly our fellowship is with the Father, and with His Son Jesus Christ." Brought into partnership with the peerless Prince of Peace, life must henceforth prove worthier, loftier, and nobler.

Do we not see in the circumstances of Christ's birth what the Prophet Habakkuk describes as the "hiding of His power"?

No comeliness, no form had He,
It needed eyes of faith to see
The glory of the hidden One,
The Father's Son

There are times when God's glory may be hidden, when He hides His most priceless treasure from the common gaze. The Tabernacle with all its inner glory was thus completely covered by the unattractive badger skin.

How little the world realises, and how slow we are to learn that intrinsic worth needs no adornment and no addition. Roses need not to be painted, snow needs no cleansing, inherent royalty needs no crown. Pomp and show have an extraordinary attraction to human nature, and how often we think most of the one who makes most ostentation.

To Moses God chose to reveal Himself in a common desert bush. And has not God, again and again in the history of His Church on earth, chosen

SOME OF THE HUMBLEST

and most obscure persons as vessels unto honour—making their lives the radiant depository of His glory?

We have reserved what might be termed the



LET us bring together two incidents from Scripture. The first is found in Luke ii 8-14.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you, Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Especially notice that these shepherds were "keeping watch over their flock by night."

A NIGHT SHEPHERD'S DUTIES

were even more exacting than those of a day shepherd. Or probably we should be more accurate in

greatest and highest thought in connection with the Manger until the last. *That Jewish inn reminds us of God's most wonderful and perfect manifestation of Himself.* God translating Himself into the vocabulary of humanity—interpreting Himself to mankind in terms of a human life—a life of spotless purity, perfect in holiness—flawless in its obedience, and yet utterly devoid of all ostentation. John tells us that "no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him." No longer veiled in symbolic sacrifice, but manifest in human form. The incarnate Son taking His place in the human arena to combat and conquer man's deadly foe. On the inestimable excellence of this pre-eminent, this predominant birth! This birth that rules men's hearts—conquers their will, and makes of them love-slaves for aye. Oh the unspeakable, ineffable glory of the Christ Child! His very cradle becomes a throne of authority.

Dr Joseph Parker, speaking of the supremacy of the Bethlehem Child, says

The very greatest men in history take off their crowns, and with rapturous adoration cast them at the feet of Mary's Child! What is the meaning of this? It is not superstition, it is not sentiment, it is not transient emotion, the temples, the minsters, the abbeys, the cathedrals, and the humblest conventicles, scattered over the face of the whole earth, are so many tributes to this supreme Child of the world.

May our hearts leap upward in response to God's overwhelming Gift. Let no lesser vision veil the glory of His coming. May His earthly advent find its blessed counterpart in the sanctuary of our soul. And thus shall this Christmastide prove a season of gracious spiritual regeneration.

From all that stains the soul and dims its whiteness,
From earthly mists that hide
In spectral forms the One Eternal Brightness,
Lord, cleanse our Christmastide

The Night Shepherd

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

saying that the duties of a shepherd are more exacting by night than by day. Probably these shepherds were full-time ones, and were responsible for their sheep by day and night. But during the day the danger was not so great. The thief, the lion and the wolf would be less likely to attack during the broad daylight. But the hours of darkness were the hours of greatest danger. At any moment the stealthy thief might climb into the sheepfold. Or, supposing there were no sheepfold within distance then night by night the sheep would be in imminent danger from prowling beasts of prey. But each sheep knew that by night as well as by day there was a constant guard.

It was to these night shepherds that the announcement of the great Night Shepherd was made. He was not referred to as such, but in reality the Christ of Bethlehem had been and ever would be a Shepherd that watched His flock by night.

Turn over to the second incident and there is a

delightful example of the watchfulness of the Night Shepherd. The incident is found in Matthew xxvi. 45,

Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest, behold the hour is at hand and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me.

With our present punctuation the force of this beautiful incident is lost. It was

THE NIGHT OF GETHSEMANE

Three times the Lord had gone forward alone to pray. For the third time He returned to His disciples. It was midnight. The disciples were tired out. Already they had twice fallen asleep. Although the Master was in the throes of the deepest agony, they were heavy with sleep. He knew all about it, and having returned the third time He said to them, "Sleep on now and take your rest." Then they slept. *As they slept He watched.* He was the great Shepherd watching His flock by night. How long they slept under those watchful eyes we do not know. But soon the shouts of the approaching Judas-gang were heard. Then the Master awakened His sheep. To the disciples He said, "It is enough" (see Mark xiv 41). "Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that betrayeth Me.

The beauty of the scene is lost because our translators placed a semicolon in Matthew and a colon in Mark after the words "Sleep on now and take your rest." Actually they should have put a full stop. For a while the disciples slept, and then after a measure of refreshment the Saviour awakened them. Were I an artist I would like to depict that scene. I would shew the disciples asleep, and the Saviour watching over them. I would entitle the picture, "The Night Shepherd."

The Son of God always has been the Night Shepherd. As long as night continues He will be the same.

It was a night experience for Israel when they were brought into

BITTER BONDAGE

to the Egyptians. They groaned beneath their terrible burden. It was a night four hundred years long. But they were being watched. The Shepherd of Israel did not slumber nor sleep. Satan sought to destroy that chosen nation—that peculiar treasure. But Jehovah was keeping watch over His flock by night, and at last they were gloriously delivered.

It was a night-time experience when from Kadesh-Barnea the rebellious nation was turned back to wander in the wilderness for well-nigh forty years. It seemed as though the people would become extinct in that great and howling wilderness. But the Shepherd of Israel was watching His flock by night, and at last He delivered them and brought them triumphantly into the Promised Land.

It was a night-time experience when the Temple was destroyed and the Jews carried captive to Babylon. But the Shepherd never failed His scattered sheep, and at last He brought them back to their own loved land.

It was a night-time experience when Peter was cast into prison, and when Paul was left for dead, but the

Night Shepherd was there, and opened the prison for Peter, and restored physical life to Paul.

It was a night-time experience when John the Apostle was banished from the churches he loved so well unto the miserable and barren Isle of Patmos. But he was being watched by the great Shepherd. Out of that night experience came forth the Book of Revelation—one of the greatest blessings the Church of Christ has ever received.

It was a night experience when England was plunged into the lifeless and lightless

ERRORS OF ROMAN CATHOLICISM.

But the Night Shepherd was watching. The Reformation came.

It was a night experience when John Bunyan was kept in Bedford gaol for fifteen years. But the Night Shepherd knew all about it. Out from that gaol came *The Pilgrim's Progress*.

We could write of thousands of night experiences. But the Good Shepherd never failed. He watched over His own by night.

Read the lives of such men as Wesley, Spurgeon, Moody, Torrey, Muller, Hudson Taylor, Carey, and countless others, and again and again we have a repetition of a night experience, and the protection and deliverance coming from their Night Shepherd, the Lord Jesus Christ.

Then our own experiences confirm the same truth. Many of us could tell of bewildering ordeals and yet glorious deliverances.

Perhaps the best way to summarise the thought for us is to give a true incident. Recently I read it in a Christian weekly, and then a few days afterwards discovered the same story in a book on Prayer. It is a Christmas story—one calculated to move the heart to the deepest depths. It tells how an isolated minister's family in the darkest night of their experience discovered that there was One, in perfect wisdom, perfect love, who was watching His sheep by night. Here is the story.

OID GOD FAIL?

I remember a day one winter in Canada that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was.

My husband was away much of the time, traveling from one district to another. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and repatched with spirits sinking to the lowest ebb. The water gave out in the well and the wind blew through cracks in the floor.

The people in the parish were kind, and generous too, but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver.

Early in life I was taught to take God at His Word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, who was "my Fortress and Deliverer." Now a daily prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough

for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times

OUR BREAKFAST

was Indian cake, and a cup of tea without sugar.

Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way had taken a fancy that the dolls I had made were no longer suitable, she wanted a nice large one, and insisted on praying for it.

I knew it seemed impossible; but, oh! I wanted to give each child its present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and heartily. I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and I tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise as I often had, but the words died away upon my lips. I let him go without it.

That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went to bed, I listened to her prayer. She asked for the last time most explicitly for her doll, and for

SKATES FOR HER BROTHERS

Her bright face looked so lovely when she whispered to me, "You know I think they'll be here early tomorrow morning, mum," that I thought I could move heaven and earth to save her from disappointment. I sat down alone, and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots, the thin stockings slipped off with them, and his feet were red with cold. "I wouldn't treat a dog that way, let alone a faithful servant," I said. Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me, James had let go, too.

I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour without a word. I wanted to die and meet God, and tell Him His promise wasn't true, my soul was so full of rebellious despair.

There came a sound of bells, a quick stop, a loud knock at the door. James sprang up to open it. There stood Deacon White, "A box came by express just before dark. I brought it around as soon as I could get away. Reckon it might be for Christmas. At any rate, I said, they shall have it to-night. Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you."

There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then with a hearty goodnight he rode away.

Still, without speaking, James found a chisel and

OPENED THE BOX.

He drew out first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that

moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed, "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this, I am to blame, I ought to have helped you. We will ask Him together to forgive us." "Wait a moment, dear, I cannot talk now," he said, then he went into another room. I knelt down, and my heart broke, in an instant all the darkness, all the stubbornness rolled away. Jesus came again and stood before me, but with the loving word, "Daughter!"

Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I know he too had found peace.

"Now, my dear wife," he said, "let us thank God together"; and he then poured out words of praise, Bible words, for nothing else could express our thanksgiving.

IT WAS ELEVEN O'CLOCK,

the fire was low, and there was the great box, and nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures.

We drew out an overcoat, I made James try it on, just the right size, and I danced around him, for all my light-heartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like foolish children.

There was a warm suit of clothes also, and three pairs of woollen hose. There was a dress for me, and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." In the gloves, evidently for James the same dear hand had written: "I, the Lord thy God will hold thy right hand, saying unto thee: Fear not, I will help thee."

It was a wonderful box and packed with thoughtful care. There was

A SUIT OF CLOTHES

for each of the boys, and a little red gown for Ruth. There were mittens, scarfs, and hoods, and down in the centre, a box; we opened it and there was a great wax doll. I burst into tears again, James wept with me for joy. It was too much, and then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read, some of them I had wished to see, stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy, a lovely photograph, needles, buttons and thread, actually a muff and an envelope containing a ten-dollar gold piece.

At last we cried over everything we took up It was past midnight, and we were faint and exhausted even with happiness I made a cup of tea, cut a fresh loaf of bread and James boiled some eggs We drew up the table before the fire, how we enjoyed our supper! And then we sat talking over our life, and how sure a help God always proved

You should have seen the children the next morning, the boys raised a shout at the sight of their skates Ruth caught up her doll, and hugged it tightly without a word, then she went into her room and knelt by her bed

When she came back she whispered to me "I knew it would be there, mamma, but I wanted to

thank God just the same, you know" "Look here, wife, see the difference" We went to the window and there were the boys out of the house already, and skating on the ice with all their might

My husband and I both tried to return thanks to the church in the East that sent us the box, and have tried to return thanks unto God every day since

Hard times have come again and again, but we have trusted in Him, dreading nothing so much as a doubt of His protecting care Over and over again we have proved that "they that seek the Lord shall not want any good thing."

Praise God for our Night Shepherd

What the World Needs

THORO HARRIS

What the world needs is Je - sus, Just one glimpse of Him, Flood ing the

heav ns with sun - shine When the path grows dim He will bring peace and

glad - ness, Ban - ish - ing sin and sad - ness What the world needs is

Je - sus, Just one glimpse of Him, Just one glimpse of Him

Bible Study Helps

THE VIRGIN BIRTH OF CHRIST.

(Matthew 1. 18).

I. The Nature of the Birth of Christ.

There are four witnesses to the fact that Jesus Christ was born of a virgin

- 1 The evangelists, Matthew and Luke (Matt 1 18, Luke 1 27)
- 2 The angel (Matt 1 20, Luke 1 35)
- 3 The prophet, Isaiah (Isaiah vii 14, Matt 1 22, 23)
- 4 The Church of Christ from the apostolic times to the present

II The Setting of the Birth of Christ

(Gal iv 4)

- 1 It had a distinct historical setting
- 2 It had a striking political setting
- 3 It had a distinct social setting
- 4 It had an important religious setting

IN THE CHRISTMAS CITY.

(LUKE II 16, 17).

- 1 Majesty—"the Lord Himself shall give you a sign—a virgin shall conceive, and bear a son" (Isaiah vii 14)
- 2 Mystery—the babe in the manger was "Emmanuel God with us" (Matt 1 23)
- 3 Miracle—He was "the Lamb of God which taketh away the sin of the world" (John 1 29)

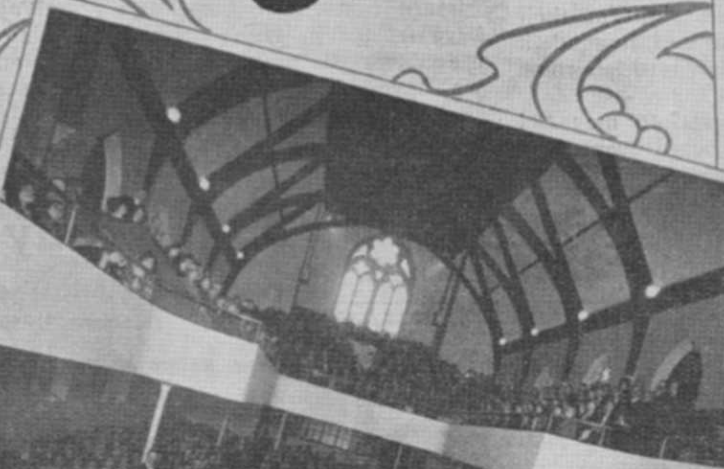


Have you purchased your

Elim Sacred Art Calendar for 1932 yet? If not, you should do so *at once*. These Calendars are becoming more popular each year with their thirteen full-colour Bible pictures of suitable size for framing and many other attractive features. To avoid disappointment, order now. 1/3 (by post 1/4).

Two copies post free for 2/6.

CONTENDING FOR THE TRUTH



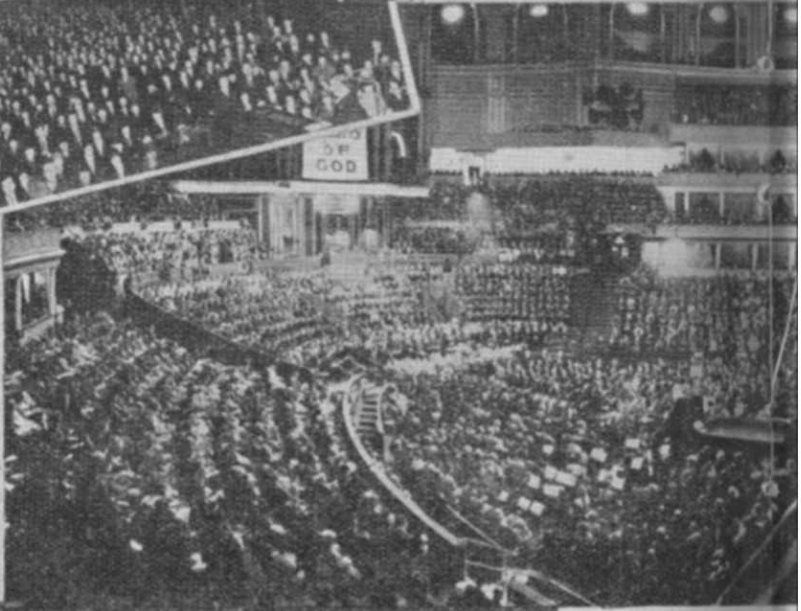
MARKET HALL

*Crowded Gatherings.
Most astounding
miracles of healing.*

KENSINGTON TEMPLE
LONDON

Principal George Jeffreys, the renowned pioneer of Healing, Baptism of the Holy Spirit, and Coming of the Kingdom in the British Isles, has again blazed the trail for this true revival. His services at Crystal Palace in London seen here have become the most successful since the former he has preached successfully at the many halls that have packed the great hall from floor to roof. His baptism service and also the first communion service in the history of the Foursquare Gospel he immersed in water the greatest number of witnesses since the Day of Pentecost. The number of people who have regularly attended the communion service is a parallel in the history of the Christian Church. We commend this to God to confirm the Principal's ministry with the same power recorded in the Bible.

ULSTER HALL BELFAST



ROYAL ALBERT

THE FAITH IN 1931



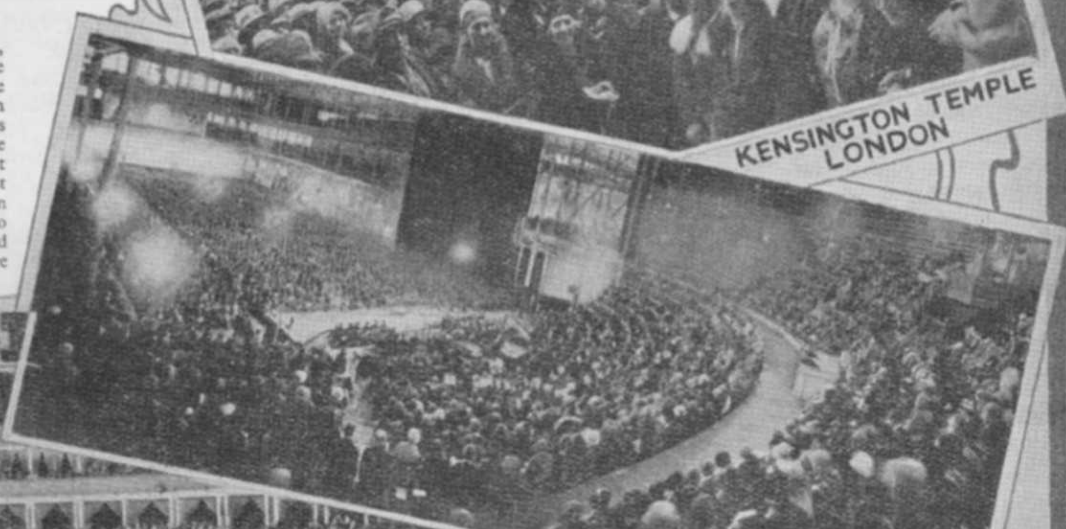
PORTADOWN

*Multitudes Converted.
Signs and Wonders
the order of the day.*

of the combined message of Salvation,
King, in the largest Halls throughout the
in 1931. The Royal Albert Hall and the
Meccas for Foursquare Gospellers. In
gatherings for six years to congregations
He officiated at the first baptismal service
of the Royal Albert Hall. At the first
number of converts before the greatest
Probably the great crowds of born-again
services in these vast halls can find no
while contending for the faith, it has pleased
miracles of healing, replicas of such as are



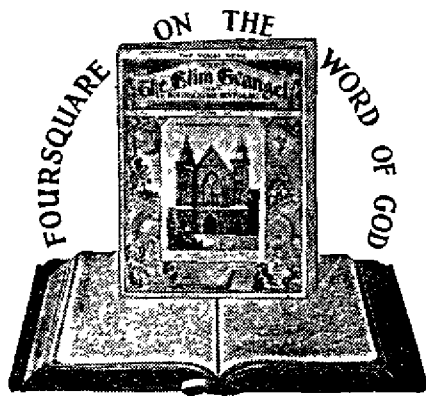
KENSINGTON TEMPLE
LONDON



CRYSTAL PALACE LONDON



HALL LONDON



EDITORIAL

The "Elim Evangel," 1932.

WITH this Christmas Double Number we come to the end of Volume XII. With the door of 1931 closing behind us we step over the threshold into the New Year and into another phase in the life of the *Elim Evangel*.

We shall commence Volume XIII with a splendid New Year Number with a two-colour cover, containing special articles for the New Year. This will be dated January 1st, but will be on sale on December 29th.

With the first issue of the year we are introducing some new features, the most important of which will be a special Crusader page containing news of Crusader activities and items of interest to all young people. For some considerable time we have felt that our magazine was not complete without a definite link with the Crusader Movement, and now this need will be met by the insertion of the Crusader page each week. Another new feature will be a section devoted to recent *testimonies to the inspiration of the Bible* given by the spade of the excavator and by research in Bible lands. With the New Year we are also commencing a series of "Studies in the Acts" by Pastor P. N. Corry, and another series entitled "Striking Conversions," being the accounts of some outstanding cases of the miracle of regeneration in the lives of those who have been brought to Christ through the preaching of the Cross at Principal George Jeffreys' Revival Campaigns, and by the various

The Prince of Peace

O JOYFULLY, this gladsome morn,
Ring out the Christmas bells!
O, let them peal their message forth,
Till every bosom swells
With adoration, holy love,
Because an Infant came
To Bethlehem so long ago—
The Prince of Peace, His name
Bright angels heralded His birth,
A glorious shining throng,
"Peace and good will be to the earth,"
The burden of their song
And down the ages, sweet and clear,
That song doth echo still,
Yet wars upon the earth still rage,
And vanished seems goodwill.
O that the nations bowing low,
Would learn of Him who came
So long ago to Bethlehem—
The Prince of Peace, His name
Then ploughshares would replace men's swords,
And pruning-hooks their spears,
This war-worn earth, like to the rose,
Would bloom through countless years
—ANNIE WHITECROSS

Elim pastors and evangelists in Elim churches. We also have a number of articles by Elim ministers and other regular contributors already in hand. All the features of the present volume are being continued, including the music every week of either an old favourite, the music of which you have been longing to get, or the latest choruses sung in the campaigns conducted by the Revival Party.

We are counting on the prayers of our readers that God will continue to own and bless the far-reaching and world-wide ministry of the *Elim Evangel* in the year that lies ahead of us.

To our Readers.

IN this issue of the *Elim Evangel* will be found a report of the activities of the various branches of the Elim Foursquare Gospel Alliance during the year that is now drawing to a close.

We wish to take this opportunity of thanking the members of our churches throughout the British Isles for their co-operation by prayer and gifts which has made this progress possible. The maintenance of the work is a great

venture of faith in God to supply every need. When we consider what God has wrought during the past few years in salvation and blessing to countless thousands, and in the provision of permanent places of worship for the converts in a work that has no endowments or regular income, but only the sacrificial gifts of the members of our churches for its support, our hearts are filled with praise and gratitude to God.

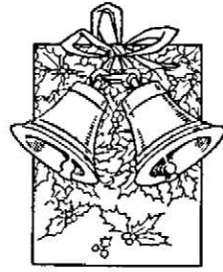
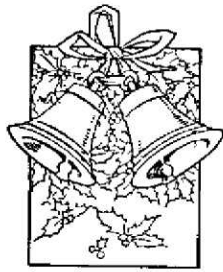
The cover of this *Elim Evangel* shews a large number of the church buildings already erected or purchased by the Alliance. Each represents a step of faith on the part of our Headquarters. There are many more of our assemblies meeting in rented buildings, often in difficult and most uncongenial circumstances, who are crying out for a permanent place of worship.

At this season when we are remembering the great Gift of God's love, ask how He would have you help in the forward march of His all-victorious Gospel, and the expansion of this glorious work.

Communications will be gladly welcomed by the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4.

The Children's Bread

By Evangelist R E DARRAGH (of the Revival Party)



HEALING—freedom from pain—no more sleepless nights—no more hopeless despair—eyes dulled by suffering made bright—strength taking the place of weakness—suffering

humanity delivered—healing for the poor—healing for the rich—

“Healing” “Healing” “Healing” Send the glorious message far and near Shout it with a voice of thunder until it runs down every alley and enters the sick room of the suffering one

HERALD IT FORTH

until it mounts the steps of the mansion, until the hopeless one dwelling therein receives hope Whisper it in the hospital ward until the atmosphere is pregnant with faith

“Healing” “Healing” “Healing” Glorious message to the sons of men who are in need of it Healing, little mother, for your precious child Healing, husband, for your frail and weak little wife



Evangelist
R E Darragh

Healing, sorrowing family, as you gather round the bed of your greatest earthly friend Healing because Jesus Christ, the Great Physician, is still moving amongst the sick and suffering Healing because He still lays His pierced hand upon the fevered brow Healing because He touches the lifeless limb and the crutch is cast to one side The bath-chair becomes empty The spinal carriage is discarded

Healing, ye who are blind Jesus is passing this way Healing, ye whose ears are stopped He is

here to-day to open them Wipe away your tears, ye sorrowing ones Rejoice, ye who are sad He comes, the Prince of Life, the Great Physician, the Bread of Healing Make your need known unto Him He is interested in your case, He understands it Bless Him, He can go to the seat of the trouble, and can remove it

He is still touched with the feeling of our infirmities He is the same yesterday, and to-day, and for ever The unchanging One, the great I AM He is the centre of blessing, the source from which the healing stream flows to suffering humanity Be not beset by fears that Christ is changed or that the days of miracles are past and gone for ever As soon as the need of healing arose He met the need Away in Old Testament days when Abraham prayed, He answered, and Abimelech and his wife and handmaids were delivered

When His chosen people Israel were suffering physically in Egypt He healed the whole nation in one night, and there was not a feeble person among them, and they were all able to take part in

the victory dance and sing unto the Lord because of their deliverance When marching through the wilderness the bread which came down from heaven kept them strong and in good health It was the children's bread

When the whole nation suffered from blood-poisoning through the bite of the serpent, and Moses prayed for their deliverance, God made provision for their healing He commanded Moses to erect a pole on which he was to place a brazen serpent The message was to be heralded forth throughout the camp, “Life for a look,” healing for all who will obey The raised serpent was a type of the Bread of Life

Moses during his earthly pilgrimage of 120 years proved the faithfulness of the promises of Jehovah “I am the Lord that healeth thee,” and, “I will take away sickness from the midst of thee Looking back over the years, each one full of trials and difficulties, testing times that would have driven many to despair, he stands out as a mighty testimony to God's healing power (Deut xxxiv 7)

Job was called to go through a trying time of physical suffering, but one day deliverance came and God healed him Job was a strong believer in God's power to heal when he said, “I know that Thou canst do everything” After his healing he lived 140 years

David cried unto the Lord, and the Lord heard him and delivered him out of all his trouble, and he was able to say, “Bless the Lord, O my soul, and all that is within me, bless His holy Name Who forgiveth all my iniquities, and who healeth all my diseases” David was not alone in his testimony, the

PATRIARCHS AND PROPHETS

knew what it was to come into contact with His healing power When King Hezekiah lay dying he prayed unto the Lord, and his prayer was answered, God raised him up and added fifteen years to his life When Jeroboam's hand was dried up and he suffered from paralysis, the prophet of the Lord prayed and his hand was restored Naaman, who was captain of the host of the King of Syria, was wonderfully healed because he obeyed the word of the Lord One minute he was a leper, hopeless, undone, doomed, the next he was as clean as a little child Isaiah must have known something about God's healing power when he declared, “By whose stripes we are healed” He numbers himself with the great company who were healed in his day, Jeremiah prayed for healing with strong assurance that God would answer “Heal me, O Lord, and I shall be healed” This old veteran had no doubt that God could and would heal Daniel received a touch from the angel of the Lord, and one day his weakness departed and he became strong The Old Testament is full of testimonies proving that when God promised to heal He kept His word and was true to His unchanging

Name—Jehovah-Rophi, "I am thy Healer"—where He could get a people to believe Him. He moved in a mysterious way His wonders to perform.

As we read on into the New Testament we come into contact with a Babe wrapped in swaddling clothes and lying in a manger. The Babe grows until one day a young man steps out from obscurity and declares with authority, "I am the Bread of Life"—life physically as well as spiritually. This declaration causes a thrill to go through

THE LAND OF PALESTINE.

The hungry come, they come from the north, they come from the south, from the east and west streams of stricken humanity come with lines of suffering upon their faces, all hungry for bread. The blind, the lame all cluster around Him as He dispenses the bread. The ears of the deaf are unstopped. The tongue of the dumb was made to speak. The lame leaps for joy. Sickness had to retreat like a conquered army. As He walked the pathway of life His path was lined with discarded crutches and stretchers cast aside by sick folk, made whole by His touch. The supernatural preceded and followed Him. Wherever He went miracles attended Him. His Gospel was one of acts, not words only. It not only shewed the sick his or her affliction, but pointed the way to health. They come to Him in pain, they go away free. They come in weakness, they go away strong. They come in darkness, led by friends, their eyes are opened. They come unclean and disfigured by leprosy, one touch of His hand and they are clean. They come shaking with palsy, He touches every nerve and they become steady. Little children are brought by weeping, beseeching mothers, and He tenderly lays His blessed hands upon them and the frail little bodies are strengthened, and He restores to the rejoicing parents beautiful, healthy children. He gives the bread to high and low, rich and poor. He heals in the humble home of the peasant, He also heals in the palace. His fame is spread abroad, for thousands are telling how they have come into contact with the One who said, "I am the Bread of Life," and have partaken thereof. See Him give the

BREAD TO A WOMAN

who was bowed down for eighteen years, and she is made straight. Blind Bartimæus receives it and his eyes are opened. A frail little woman who suffered twelve years with an issue of blood tremblingly comes to Him puts out the weak hand of faith, receives the bread and immediately she is healed. A leper comes to Him saying, "Lord, if Thou wilt Thou canst make me clean." The bread is given to him and he is cleansed. When Peter's wife's mother lies sick of a fever, He comes into the home, touches her, and the fever departs. She arose from her couch and ministered unto Him. First He gave her of the bread; then she gave unto Him. A little child who was an epileptic is completely delivered because the father brings him before the Source of healing, the Bread of Life.

Years have rolled into centuries since His precious feet walked the streets of Palestine and along the

Galilean lake shore; but He is still the children's Bread. The Bread which came down from heaven nearly 2,000 years ago is still here. Bread that brings health to the sick. Wherever He can get a people to believe, He always fulfils His unchanging Word. Sometimes He will cause the faith to be tested, and healing is delayed, as when He tested the faith of the Syrophenician woman. She came to Him and besought Him that He would heal her daughter, but Jesus said unto her, "Let the children first be filled, for it is not meet to take the children's bread [healing] and cast it to the dogs." This was a strong test. Looking into His eyes of love she answered Him and said, "Yes, Lord, it's true we are outside the blessing, yet the dogs under the table eat of the children's crumbs."

THE TESTING TIME

was over, she had stood the test. He said unto her, "For this saying, go thy way, the devil is gone out of thy daughter." And when she was come to her house she found the devil gone out, and her daughter laid upon her bed. This Grecian mother came for bread, bread she meant to have and bread she received.

The world is full of those who need healing. The sick are hungering for health. "Bread of life!" is the cry everywhere.

Thank God, we can introduce them to One who is all that He proclaimed Himself to be.

No need, child of God, to partake of the crumbs that lie beneath the table of God's provision. You can come to your Father's board and take from Him what He has provided for you.

Health instead of sickness—strength instead of weakness—freedom instead of pain—sight instead of darkness.

You can hear instead of having your ears stopped. Dead limbs can be moved to life by His wonder-working power.

For He is the same to-day as He was yesterday. Yesterday when He was here in the flesh He said, "I am the Bread of Life." To-day He says, "I am the Bread of Life." And for ever He will still hold the title, The Bread of Life, for He is the same yesterday, and to-day, and for ever.

A cause of care is the habit of anticipating trouble and meeting difficulties half-way. It would serve a useful purpose if we kept a record for a month of things that might have happened, but which never did happen. It would turn out something like this: Received letter from landlord that the house you rent is to be sold. A gentleman calls to look over it, and says he thinks he will become a purchaser, and if so, would come and live in it himself. You immediately become anxious as to where you will find another house to suit you as well, and mentally go through all the discomfort of a move.

Result, after some weeks of anxiety, house did not find a purchaser at the auction, and you are left undisturbed.

Jesus Breaks Every Fetter

Miracles of Healing at Principal George Jeffreys' Campaigns



Mr Frederick O Bennett

Mr. F. O. Bennett's case had puzzled specialists for several years. He could not stoop without pain and wore first a semi-rigid belt, and then a plaster jacket with metal stays, for two years. Always ailing, and often confined to bed for months, he came to Principal Jeffreys' Revival Campaign, was prayed for, and was healed by the power of God. He has discarded the jacket, and has since cycled long distances with no pain and no ill effects, and praises God for the Foursquare Gospel.



Mrs R. M Mountford.

Mrs R M Mountford was healed of rheumatoid arthritis and nephritis after suffering from these complaints for 4½ years. She was practically confined to bed, with swollen feet and locked joints, could not bear anyone to touch her. Eventually she had treatment in the form of nineteen brine baths, thirty-three electric baths, and ten vaccine injections, without any real improvement. She



Miss Dorothy Richardson

decided for Christ at the Birmingham Revival Campaign, was prayed for, and was healed by the power of God. She gives all praise and glory to God.

Miss Dorothy Richardson was healed of St Vitus's Dance three years ago at Principal George Jeffreys Bradford Campaign. She now plays in the great Orchestra—of which the Bradford Foursquare Gospel folk are justly proud.

The Purpose of the Incarnation

By Pastor P. N. CORRY (Dean of the Elmhurst Bible College)

SHEPHERDS coming up the slopes from the Tower of the Flock into Bethlehem Strange for shepherds to leave their flocks to the night and to speak of angels, voices, and songs of glory Something very powerful must have moved these men, not unbelief, for they did not come to see if this thing is come to pass, but to see this thing which is come to pass in the city of the King

See them again as they come forth from this royal court of the cattle shed, and make known to all the news and the message that was told them of the Child What did they say, what did the folks



Pastor P. N. Corry

understand, of the incarnation of the Lord Jesus? That they were all looking for an earthly monarch, a conquering Messiah, a restorer of the Kingdom, a deliverer from the hated tyranny of Rome, a king of pomp and power, we know full well, but did they understand what "Emmanuel, God with us" really meant? As they returned, glorifying and praising God, did they tell others of the meaning of the manger? That we do not know, but we can rejoice in the

knowledge of what the Incarnation means to us, for Paul in writing to the Hebrews makes quite clear to his readers its purpose and plan So as we draw near to this

SEASON OF REMEMBRANCE,

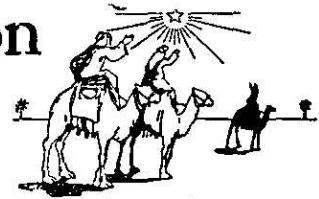
let us in lowliness of heart seek to know the why and wherefore of that wonderful event that happened in Bethlehem long ago The Lord Christ became flesh in order—

1 To be the Man on the Throne

For unto the angels hath He not put in subjection the world to come, whereof we speak But one in a certain place testified, saying, What is man, that Thou art mindful of Him? or the Son of man that Thou visitest Him? Thou madest Him a little lower than the angels, Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands Thou hast put all things in subjection under His feet For in that He put all in subjection under Him, He left nothing that is not put under Him But now we see not yet all things put under Him (Heb 11:5-8)

He who was and is the Upholder of all things became the offscouring of all things Why did He stoop so low that the portion of malefactors and criminals became His lot? Surely if He had come in the expected manner, as angelic Messenger and King, all Israel would bow at His feet Yes, they would, but God has not put the future kingdom under the subjection of angels, but of Man. To inherit His Kingdom He must be made lower than the angels, and become the Son of man "What is man," cried the Psalmist, "that Thou madest Him

lower, and yet crowned Him with glory and honour, and set Him over the works of Thy hands, and put all things in subjection under His feet?"—to fulfil the Word, to obtain the crown, and to execute judgment Because



HE IS THE SON OF MAN,

it was vital that He should stoop to the lowest earthly place, that He might rise to be the highest, not by right alone, but by sheer merit

2 To taste death for all

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man (Heb 11:9)

The greatest and most dreadful thing that a man faces is death Angels do not die, therefore "He was made a little lower than the angels for the suffering of death that He by the grace of God should taste death for every man" His suffering was not only that of becoming man, but of undergoing the worst that man can endure The wages of sin must be paid for all, the penalty of sin must be exacted, therefore He tasted death for all, and died the Just for the unjust Notice that in verse 9 of Hebrews 11 the word *man* is in italics, which means that the translators have simply filled in this word to complete the meaning, but the real meaning is, that He by the grace of God should taste death for everything How did death come in? By sin, but, praise God, when we begin to read the Old Testament as well as the New, we understand that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God, when the lion shall lie down with the lamb, and when the brute creation and all the world is at rest, and is quiet The present reign of tooth and claw, this putting down of one and dominion of the other, is only for a little while It shall all be put right again when everything is in subjection to Him And when that is done, it will be all right, but before it could take place He had to be made lower than the angels for the suffering of death to taste death for everything Before

THE MILLENNIAL REIGN OF GLORY

could be possible, the Christ of God must suffer. The Jews thought He was coming straight into His millennial glory, they never thought of the price that should be paid, but He who came was the Kinsman-Redeemer—the One who should take His place and have the right to redeem—so that when He comes to reign, every power and authority, and even death itself, shall be put in subjection under Him, because He has paid the price Why was He made lower than the angels? To taste death by the grace of God It was grace that made Him come so low that not only mankind, but the whole creation, might be lifted out of the thralldom and throes of corruption into the glorious liberty of the children of God.

3 To be perfect in the knowledge of suffering

For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings (Heb 11:10)

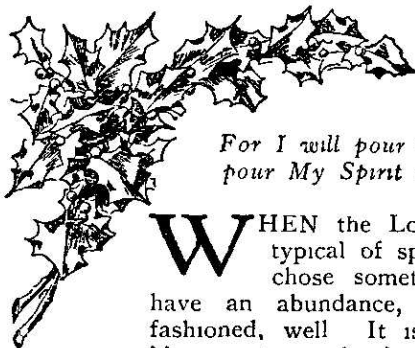
The thought behind this verse is not that suffering made Him more perfect than He was. He was always perfect, and could ever say, "I do always those things that please Him." I may be perfect regarding something, but it is another thing when that perfection is put to the test and perfection is proved. That is what it was with the Lord of Glory. He was made perfect in the knowledge of suffering. It was becoming to Him. Ladies understand that more than we men do. When a hat becomes a lady, and someone says, "I like that hat, it's very becoming," it is one of the highest compliments that a person can pay, for it shews that the lady has taste in dress and knowledge of what to choose, and the Lord Jesus Christ

CHOSE SUFFERING

to glory, the chief One of all is perfect in the knowledge of the greatest suffering that can possibly be, and before He enters into that reign of glory and power He knows everything about suffering. You

cannot go through anything that the Lord has not been through first. The Lord Jesus has been lower than you are. There is a workhouse provided for you, but not for the Lord of Glory, He had not where to lay His head. Read John vii 53 and viii, 1, and notice that they went every man to his own home, but Jesus went to the Mount of Olives. They went home, He did not have one. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." No where. It became Him. People say, "Why did He do it? Why was it necessary to come so low?—not even into an ordinary inn, but into a manger in the stable no bed even to be born in? Why did it become Him?" So that perchance some lad who had been born out in the desert, or in the slums of the city, might have hope. The Lord Jesus could come down and say, "All right, lad, I have been there too, I have gone lower than you will ever go. You cannot go lower than the Lord Jesus Christ Himself had gone. In lifting, receiving, and bringing many sons unto glory, praise God He has gone to the depths for every one, and it was becoming for Him to suffer even though He was the greatest of all

(To be concluded)



The Living Water

By Pastor JOSEPH SMITH (Divisional Superintendent)

For I will pour water upon him that is thirsty, and floods upon the dry ground I will pour My Spirit upon thy seed, and My blessing upon thine offspring—Isaiah xlv 3

WHEN the Lord chose water as typical of spiritual blessings He chose something of which we have an abundance, and if it is old-fashioned, well. It is none the less a blessing to mankind.

DEW.

We have water in the form of dew falling upon the earth, fructifying and making it bring forth abundantly. Hosea (xiv 5) hears God saying, "I will be as the dew unto Israel." Have you ever taken a walk out on a clear night, the air is still, you do not bother about carrying an umbrella, you are sure there will be any rain, but after a while you realise that your garments are beginning to get wet. The dew will only fall on a calm night when the sky is clear and the air is still. Jehovah hath said, "Be still, and know that I am God." I love one of those Sunday morning meetings when, after a time of praising God, we just settle down in majestic soul-inspiring adoration and worship, when the stillness of the presence of the Lord falls upon everyone, and you feel it would be sacrilege even to look



Pastor J. Smith.

around, but God is all in all. Then it is that the dew of heaven falls.

RAIN.

Then we have water in the form of rain, Zechariah x 1 says "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." You take a walk along the country roads in the hot summer weather, the hedgerows are covered with dust, the grass is brown with the great heat, everything is so parched and dry looking. Just then the wind springs up in a breeze, the clouds begin to gather in the sky, there is a flash of lightning, a roar of thunder, and big drops of water begin to fall around you. You rush for shelter and home, while the rain continues to descend in torrents. The next day in the bright sunshine you start for another walk along the same road, but how different everything looks. The fields are so beautiful and green, the hedgerows so nice and fresh-looking, everything in the plant world seems to have had a reviving, new life is everywhere manifest. Oh that God's people would pray for such a shower in the Church; how dry she has become, burnt up with the cares of life and the things of the world.

Oh for a mighty shower,
Oh for revival power,
Filling our hearts this hour,
Dear Lord for Thee

Remember that before the rain comes down it must first go up. When the warm sun comes out and begins to shine, the evaporation commences, and from the face of the mighty ocean, from the face of every lake and from the tiniest blade of grass that carries a drop of dew, there ascends from all their portion of vapour to help form the clouds on high. Oh, for hearts that are warmed by the love of God to pray, to send up requests, that God may change them into clouds according to His promise, and send them back again upon the earth in showers of blessing (Zech x 1).

WELLS.

Again we have water in the form of wells. No one in this country can fully realise what a blessing water is (at least for drinking purposes), nor the true value of a well. In the East how different this is what battles have been fought for one well, how men have fought and died contending for the water. To have a well in your village or town is a wonderful blessing, and to have one in your own ward might well be looked upon as a mark of Divine favour. But the Saviour comes nearer still. He says "The water that I shall give him shall be in him a well of water, springing up into everlasting life" (John iv 14). Oh to have the well *inside* "the fountain of living waters," to drink and drink to your heart's content and never have to pay. Even to this day the water-carrier in the East calls his precious burden, "The gift of God." How beautifully the Saviour applies it to the woman at the well. If thou knewest *the gift of God*, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. Free! Free! Free! "The gift of God is eternal life!"

Such is the beginning of blessing

RIVERS.

We have also waters in the form of rivers. What a mighty blessing to a nation are these great God-given natural highways, which also fill the city reservoirs, and carry the cities' burdens; they quench the thirst of their millions of inhabitants, keep their streets nice and clean and turn their mills to provide for them food and raiment. When one of the kings of England threatened to remove the court from the city to the country, his Parliament said, "Let him take it if only he leaves us the Thames."

In John vii 37-39 we read "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Oh, to have a river within. Wonderful it is indeed to feel His blessing descend like the dew upon your soul; and to have the revival showers of the "latter rain" is better still, marvellous it is to experience within your soul that well of living water springing up into everlasting life. But oh, to be made the channel of a heavenly river of living water. Just

look out at the world to-day, look over the city housetops, or over the town or village, or even the quiet farmhouses of the country—with the promise of God before you in these verses, and an open heaven above you, what is the language of your innermost soul? Is it a cry to God to make you one of His river Christians. Yes, I know there is water enough in the well to satisfy yourself; but to meet the need of the multitudes it requires the river. Besides, you can expect

MORE POWER

from a river than from a well. Take up your Bible and see how the disciples and Paul were changed from "well" Christians into "river" Christians by the mighty in-coming of the Holy Ghost. Read also the testimony of Finney, Moody, and many others, and see the mighty transforming change which was wrought in their lives by receiving a similar experience.

A river usually rises in some mountain, far away from the rush and bustle of the surging crowds. Oh, get alone with God, climb the heights of difficulty, get to the mountain-top by all means, get into the cloud of blessing, and God will there start in your soul the river experience. Then we see how quickly the river descends to the valley, it always chooses the lowest place, it seems to know the place where the greatest volume of fulness is retained, and where it can be added to. Oh, that God's people had this knowledge, to get to the lowest place and remain in the spirit of humility, where they will retain their fulness. Not only does the river retain its fulness, but it grows in volume as it flows along. This should be the normal experience of every Christian, to grow in grace and in the fulness of the power of God; to gather, like the river, fresh supplies from every hill and mountain side.

At first there may be a good deal of splash as the river descends from the mountain, jumping and dancing over the rocks. I personally love to see

A WATERFALL,

who does not? And I also expect to see a good deal of foam and splash in young Christians who are just newly filled with the Spirit. You older ones, be a little patient, let your heart rejoice in the splash of that living water, isn't the spray lovely, if you stand too near, you are sure to get wet. But as time goes on, he descends to the plain, and although there may not be so much splash there is more volume, he is able to bear more burdens now (Gal vi 2), his life is deeper and more settled (I. Peter v 10), but the water is still there.

What beauty there is in a river. I love to wander along its banks and gaze out over its smooth surface. And oh, how beautiful is the life of a truly Spirit-filled Christian—calm, peaceful, smiling as they go, reflecting God's sunshine on their faces. Onward it flows out across the plain, through the valleys, between the mountain passes, now it comes in sight of the ocean, and the great ocean comes out as it were to welcome it. Then at last the river is lost in that great ocean—lost in the ocean of His love.

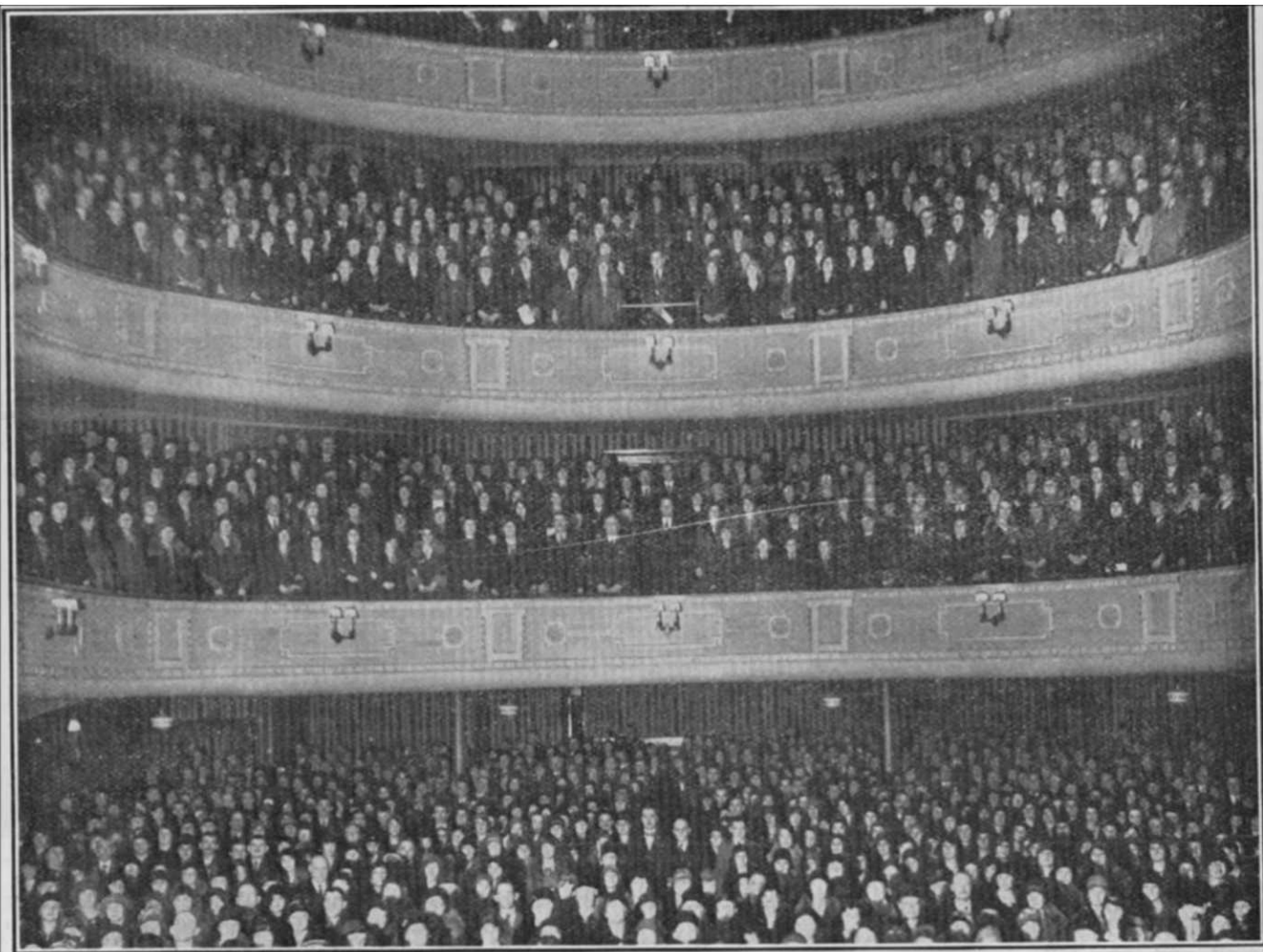
The Revival in Yorkshire

In the Midst of Revival at Halifax

By HERMANN NAYLOR

IN the course of our Lord's ministry as He went about on earth, He one day had compassion on a blind man and opened his eyes, and as a result there was opposition from the religious rulers of that day. This led to His revealing Himself as the Good

and True Saviour, for as souls are accepting Jesus as Saviour they are finding life, and it is life above the common. This is especially true of those who yield their lives to Jesus and are afterwards prayed with, and experience a touch of Divine power through their bodies, being thus enabled to testify of Jesus as Healer, the Bestower of life for body, soul and spirit. Many are the expressions of rejoicing heard dur-



REVIVAL IN A THEATRE

A section of one of the great audiences that have packed the spacious Halifax Theatre during Principal George Jeffreys' Revival Campaign. At the time of going to press, well over one thousand conversions have taken place and miracles of healing witnessed. The Principal having crossed to Ireland for his announced campaign left the Revival Party with Evangelist James McWhirter in charge at Halifax. Large numbers of converts continue to be saved, and miracles of healing are confirming the preached Word in the great congregations.

Shepherd, and to utter these words, "I am come that they might have life, and that they might have it more abundantly." If we look back at the original meaning it reads, "That they might have it *above the common*." This expression gives us the thought of something more than quantity, for it emphasises quality.

How much we are reminded of this in Halifax, under the ministry of Principal George Jeffreys and

ing the Campaign. "I never knew anything like it before." "Here is reality." "This is what I call life"—the secret of the whole campaign. Even people who walk in to criticise, realise that here indeed is *life above the common*.

Numberless prayers are being answered, many are flocking in whom we never expected to see, and are coming again and again. Halifax has indeed been moved, people are talking about the meetings in the

workshops and factories, and I believe we are only at the beginning of a great work that will move through the churches of our town. I am so happy because the work that has been commenced will not



Trinity
Road
Baptist
Church,
Halifax

end with the blessing of individuals, but will spread far and wide. A small band of prayer-warriors in Halifax have earnestly prayed for real revival of Holy Ghost power, and many hearts have been gladdened to see God moving in our midst so wonderfully and with such mighty power, bestowing as He promised, "life above the common."

The fire has been burning since the very first night, and at the close of our opening week all the seats at Trinity Road Chapel were full. During the second week extra seats had to be requisitioned and all these rapidly filled up, some of the crowd having to be turned away.

The largest theatre in Halifax was full from floor to ceiling at the second Sunday night service, and we praise God for sending along those who are faithfully preaching that God is just the same to-day as in the days of old, "able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us."

A Baptist Minister's Impressions of the Foursquare Revival at Halifax

By the Rev A BINGHAM

A GOOD deal has been said and written during the last few years about the decadence of Christianity in this country. We have been informed fairly often that religion is either dying or dead, and some folks are preparing to follow it to the grave of oblivion. I should like those dear people to have attended the special meetings conducted by Principal Jeffreys and his fine staff of helpers during the last two weeks in the Trinity Road Baptist Chapel, and in the Theatre Royal, Halifax. I think they would have arrived at the conclusion that I have reached, that in the Foursquare Gospel part of the Church of Christ there is extraordinary

SPIRITUAL VITALITY.

Before the Campaign commenced on November 9th, I was familiar with the criticisms that have been levelled at this movement and its leaders but determined to give it, and them, a chance to speak at first-hand. Accordingly I attended the very first gather-

ing, feeling sure that the plan of campaign would be set forth. I was not disappointed. It was made perfectly clear that the all-important business these servants of Christ were out to do was to lead unsaved souls into vital, saving relationship with the crucified and risen Jesus.

The bright, hearty singing, led by Mr Darragh, the playing and singing of Mr Edsor, the prayers of earnest supplication offered by devoted men, and the sound, scriptural, commonsense message of Principal Jeffreys, were abundant evidence that the salvation of souls was the primary

OBJECT OF THE CAMPAIGN.

Was the healing of poor, diseased, and ailing bodies to be a part of their mission? It was, and I was glad of it because of the experience of the Lord's healing grace in which I had rejoiced during twenty-five years of Christian service. I came away from that first service with the impression that though I had seen the beginning of the Campaign, only God knew when it would end. I had been in an atmosphere charged not merely with emotion, but with Divine power, transmitted by the Holy Spirit through consecrated men of God. I knew the work would grow, and the next visit found me on the rostrum ready to identify myself with the men manifestly called of God, and equipped by Him, for this special service of soul-saving and healing.

The meetings grew nightly in numbers and in power until the large chapel would scarcely hold the large numbers of men and women who came—many for saving grace, and many for physical healing. Although unable to attend the services in the theatre, yet I understood that 1,700 people were present on the first Sunday evening, and about 2,000 on the second occasion.

One of the fine features of the congregations has been the

LARGE PROPORTION OF YOUNG FOLKS

of both sexes present. I have subjected the work of the evangelists to a close and thorough test, and I am convinced of their sincerity, their earnestness, and their passionate love for the Master they are wholeheartedly serving. Their methods and their messages are as scriptural and as thorough as methods and messages can be, and this being so, I am not surprised that the Holy Spirit is using them so marvellously. The men themselves are a fine commendation of the Gospel they sing and preach. They have come into the possession of rapturous joy, but it is a joy that has come after the Cross.

The Campaign has been characterised by joyous singing and holy enthusiasm. On the occasion of our Lord's triumphal entry into Jerusalem we are told that the "whole multitude of the disciples praised God with a loud voice for all the mighty works they had seen and heard." They also waved palm branches in their enthusiasm. Who can reasonably find fault when modern disciples fervently praise the King who has entered in triumph into their hearts and lives? Nobody finds fault when men get hilariously enthusiastic in the world of sport—over the winning goal.

at a football match, or when some popular "star" pleases them at the theatre

God has owned and wonderfully blessed the clear and fearless preaching of the Word, both by Principal Jeffreys and Mr McWhirter, and also the "laying on of hands" in Christlike ministry amongst the sick, the maimed, and the blind. It was a great joy to hear at the end of two weeks, that over 800 souls had signified their acceptance of Christ, and also to see nearly seventy men and women rise in testimony of Divine healing during the Campaign.

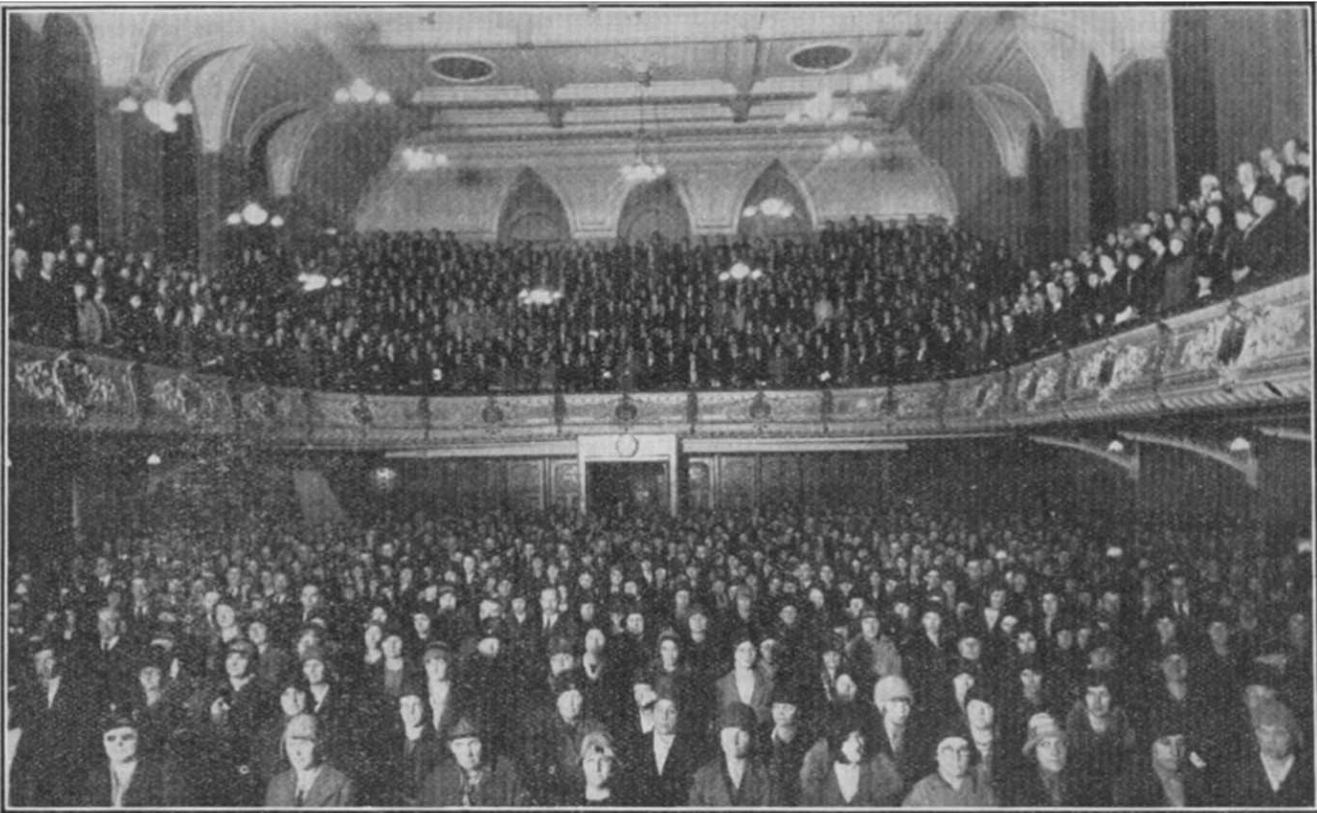
The work goes on, ever growing in power and blessing. God will ensure that it will not cease.

believe me, the scenes inside have to be seen to be believed.

Afflicted people file wearily up the platform steps, but, after having hands laid upon them, and a brief prayer being said, the same people literally run down the steps on the other side, their faces aglow with the joy of health.

What the secret, if there be a secret, of the healing is, I do not profess to know, although the Foursquare Gospel claims that all healing is made possible only by Divine intervention, coupled with the faith of the afflicted in the Saviour of mankind.

Be that as it may, I am afraid that I am sailing



PUBLIC HALL, BARNSELY

One of the centres in the great Yorkshire revival. Well over one thousand conversions were registered in the first few days of Principal George Jeffreys' Campaign, and miracles of healing confirmed the Word. Evangelists Hulbert and Fielding are now continuing the revival, and large numbers are still being saved and healed.

Marvels of Healing

Remarkable Scenes in Public Hall at Barnsley

THE following is an extract from the *Barnsley Chronicle* of November 28th

"Wherever extraordinary things happen, there the multitude will flock, and for this reason alone the meetings which Principal Jeffreys and his band of Foursquare Gospel preachers held in the Public Hall, Barnsley, during this week were assured of being well attended.

Having heard of these miracles, I paid a couple of visits to the Public Hall during the week-end, and,

pretty near the wind in such latitudes, and I am anxious that my inability to understand such theological theories shall not lead me to say anything of a controversial nature, so I will merely endeavour to give my impressions of the services.

Principal Jeffreys and his followers strike one immediately as being supremely happy, theirs is not the gospel of gloom, but of hope and the joy of life. Mr Jeffreys, a man possessed of a dynamic personality, at times lifted his congregation out of its natural orbit by the very fervour of his appeal, and fashionably dressed ladies, and typical old colliers, wearing the inevitable necktie, joined together in frenzied singing and "Hallelujahs."

Mr Jeffreys most certainly has the gift of being able to make his audience sing. His fiery Celtic demeanour is infectious, and the way in which he carried his congregation into an almost delirious state of reverence reminded me of the occurrences in the great revival campaign which swept over Wales in 1905, when the desire to worship was so potent that prayer meetings were actually held in the pits and slate quarries. It was when the congregation was in this frame of mind that Mr Jeffreys quoted passages from the Bible, in which God was portrayed as

THE SUPREME HEALER.

The congregation, or those who were afflicted with any disease or infirmity, were then invited on to the platform in order that hands might be laid upon them, and prayer offered for the restoration of their health and strength.

Slowly the people commenced to ascend the steps, and as Mr Jeffreys laid his hands on the heads of the

first couple, the congregation chanted softly that old hymn "I need Thee, oh I need Thee"

At intervals, the singing was interrupted so that an instance of healing could be announced. One young lady, who was deaf, was overjoyed when she found herself able to hear quite plainly for the first time. Another lady whose arm had been disfigured by blood poisoning, halted at the top of the steps, and displayed the limb healed and all traces of the poisoning obliterated. Yet another lady ascended the platform with extreme difficulty, on account of acute rheumatism, but within less than a minute she tripped lightly down the steps and back to her seat, where she knelt in prayer and thanksgiving.

These are a few of the things that impressed me at these remarkable services, but there was an indefinable something about the atmosphere of the place that defies description. As I have said, it has to be seen to be believed."

FAMILY ALTAR



The Scripture Union Daily Portions.

Sunday, Dec. 20th Daniel ix 1-14

"Yet made we not our prayer before the Lord our God" (verse 13)

Israel had acted foolishly and wickedly in declining into sin. Curse after curse, sorrow after sorrow had fallen upon them. But they continued to act foolishly when they were in the midst of the terrible consequences of their sin. They refrained from prayer. Prayers of confession would have soon brought them the joys of restoration. Let us learn that the best thing to do is not to backslide. But if we have backslidden, then the best thing to do is to confess, and ask the Lord to restore us. There are backslidden individuals and families who are receiving blow upon blow—yet they do not make any prayer to God. The voice of prayer is silent in the heart and home. Rise up and pray, we beseech you. Rise up and pray, and then God will rise up and deliver.

Monday, Dec. 21st Daniel ix 15-27

"O my God, incline Thine ear, and hear" (verse 18)

Daniel prayed for God to hear and restore. But observe the ground for his plea. He said, "We do not present our supplications before Thee for our righteousness, but for Thy great mercies." Not the labour of our hands, said Daniel, but the mercy of Thine heart. Our ground for blessing can never be found in our own righteousness. The ground of blessing is in the mercies of God. We do not point the finger at ourselves, and look up into God's face and say, "Bless me." No, we point our finger at Christ on Calvary's Cross and then look up in God's face and say, "Bless me." The rivers of God's mercy narrow down to Calvary, and then spread out again into oceans of

Meditations by PERCY G PARKER

goodness that touch the shore-line of every penitent heart. When we are wrong—let us pray. When things go wrong—let us still pray. Prayer sooner or later spoils the heart of its wickedness and snatches the danger from the storm.

Tuesday, Dec 22nd. Daniel x 1-11

"I, Daniel alone saw the vision" (verse 7)

We don't all see each other's visions. Frequently the vision is an individual one. Only we ourselves know what God has shewn us. Only we ourselves know the interpretation thereof. There are some visions and their interpretations which are open for us all. But others are of private interpretation. A man with a vision that he knows has been given by God is a happy man. To enjoy a secret with God is a spiritual luxury. The souls that smile when the black storms are sweeping round them are those who have seen a vision. God has spoken to them—all is well. A man who has had a vision from God has a well of joy bubbling up within him. He smiles and laughs at unexpected times. "What are you so happy about?" others ask. He only smiles and laughs the more. His secret is too good to share. It is a little bit of happiness that he shares only with God.

Wednesday, Dec 23rd Dan x 12-21

"One touched my lips then I opened my mouth" (verse 16)

Dumb lips can become eloquent at the touch of God. When God touches the lips, the heart becomes eloquent. An eloquent heart results in eloquent lips. We all need eloquent hearts. Hearts that do not stammer forth God's praises, but hearts that flow out in full and continuous gratitude. Many preachers are

practising eloquence of lip. They should first of all seek eloquence of heart. It is not the lips that need educating, it is the heart. The man with an eloquent heart will move about among his fellow-men with eloquent lips. An eloquent heart causes the whole man to speak for God. People who know such a man superficially may call him a fanatic, but those who know him intimately call him a saint.

Thursday, Dec 24th Daniel xii 1-13

"Many shall be purified and made white, and tried" (verse 10)

To-morrow is Christmas Day. How quickly it has come round again! Many things have happened since last Christmas. Among them this—many have been purified, and made white, and tried. Especially has this happened in Russia. Happy are we if a measure of such an experience has come to us. As we get closer to eternity are we getting whiter? A white life is the goal God sets before us. The blood of Christ washes us from our sin and makes us whiter than snow, while the power of Christ can keep us whiter than snow. Trials in themselves don't make us white, but they drive us to Him who does. A white life is a happy life. It is the white heart which is the strongest proof that Jesus Christ came into the world to save sinners.

Friday, Dec, 25th John 1 1-14

"The Word was made flesh and dwelt among us" (verse 14)

Jesus was man—but He was far more than ordinary man. From the unbeginning beginning in the circle of the Godhead there had been three Persons—the Father, Son, and Holy Ghost. The eternal Son was pure Spirit, for God is a Spirit. But man sinned. To redeem him the eternal Son took human flesh. He did not surrender His eternal Deity, but the glorious manifestation of it was subdued, and He appeared among us as Man. He was really man—yet He was really God. He partook of man's flesh, but not of man's sin. He was body, soul, and spirit (real humanity) plus the Spirit of the eternal Son (real Deity). This Christmas Day we gratefully remember the amazing grace when Jesus, who lived above the sky, came

down to be a Man and die. He knew how wicked man had been, and knew that God must punish sin, so out of pity Jesus said, He'd bear the punishment instead.

Saturday, Dec 26th Psalm lxxxv: 1-17
"Shew me a token for good" (verse 17)

Usually we walk by faith without sight. We trust in the written Word, not in special signs. But there are times when we long for a token—a fresh token that God is with us. A child may be travelling through the Severn tunnel. It is a very long one. All is well to start with, for by the dim light in the railway carriage father's face can be seen smiling a smile which says "It's all right, my child." But the father turns away and still the train speeds along through the tunnel. How glad the child is when the father turns and gives another smile. The token of safety brings rest to the child's heart. We are like children. True, we live by faith, but we are glad when we get a special smile—a special token of good. Approaching the New Year is a good time to seek one.

Sunday, Dec 27th. Psalm lxxxvii 1-7
"All my springs are in Thee" (verse 7)

The man who realises this is the one who is living an overcoming life. There is no mystery in the life of sanctification. A man lives a life of practical sanctification when he acts upon the belief that all his springs are in God. The victorious life is simply the manifestation of the Spirit of Christ in us and through us. When we were converted we received the nature or spirit of Christ. We did not receive the body, soul, and human spirit of Christ which He received when He took flesh, but we received the eternal nature or eternal Spirit of Christ as the Son of God. We received the Son of God nature. We still retained the human nature, but that nature was fortified by a neighbour-nature, the nature of Christ. If we believe that all that can make our human nature beautiful is from the new Divine nature, then our trust will be in that nature, and not in our own effort. For body, soul and spirit we are not to draw upon the reserves of our human nature, but the reserves of the Christ nature.

Monday, Dec 28th. Psalm lxxxix 1-18
"Thou rulest the raging of the sea" (verse 9)

Such a statement may not bring much rejoicing to those who stand on the shore and watch the storm. But it means a great deal to those who are in the little boat in the midst of the raging ocean. To say that God rules the storms of life does not touch us much when we are not in a storm. But when the storm is raging around us, and tossing the little barque of our life in every direction, then we are glad to know that God rules the raging of the sea. Only those who live in storms truly appreciate the Master of all storms. Perhaps you have had a stormy 1931, maybe you fear a stormy 1932. My dear brother and sister, God lives, and He rules the raging of life's sea.

Tuesday, Dec. 29th. Psal lxxxix 19-37
"His seed shall endure for ever" (verse 36)

Here is the promise that David's seed shall endure for ever. Has the wonder of it struck you, that this promise is being fulfilled in you? Every believer in Christ is of the seed of David. Christ was of the seed of David, and we are of the seed of Christ. "He shall see His seed," said Isaiah. The Lord is seeing that seed in us. David's line is a natural one and a spiritual one. We belong to the spiritual. If we are of David's line then we belong to a kingly line. Praise God, we are kings and priests unto God. It behoves us then to live kingly lives. Shew your kingly character every day. A kingly character does kingly deeds. Some people are afraid that if they stoop to do lowly things the crown will fall off. We need not fear. Heaven's crowns do not fall off when we stoop to help, but only when we stoop to sin.

Wednesday, Dec 30th Psalm lxxxix 38-52

"Lord, where are thy former lovingkindnesses?" (verse 49)

There are times when we are all inclined to ask such a question. Lord, where are Thy former lovingkindnesses? Things have not gone so well with us. Adversity has knocked at our door. We tried not to open the door, but He forced his way in and even sat down at our table. Health is not so good, food is not so plentiful, money has strangely lessened. Lord, where are Thy former lovingkindnesses? Where are they? Why, they have gone, of course! But lovingkindnesses have not ceased. The former lovingkindnesses have gone, but present lovingkindnesses are being showered upon us at this moment. Don't dwell upon the past, live in the present. Look for God's present lovingkindness, and you will see it. Don't moan over the past, rejoice over the present. I think not so much of the good old days, but of the present good days.

Thursday, Dec 31st Psalm xc 1-17
"Let the beauty of the Lord our God be upon us" (verse 17)

The heading of this Psalm says that it is a Psalm of Moses. Probably he uttered it in the wilderness during the time of Israel's wandering in the wilderness. The beauty of the Lord and the barrenness of the wilderness seem strangely apart. Yet Moses brought them together. Perhaps the place where you live and work is a bit of a wilderness. The engine room, the mids' kitchen, the counting house, the estate office, the work room, may be a real wilderness to you. Yet the beauty of the Lord can be put upon you even in your wilderness dwelling. Don't wait for heaven before you seek heaven's beauty. The rose may be carried into the slum. Grapes can be eaten down a mine. Perfume can be unbottled during the journey through the tunnel. So God's beauty can kiss the wilderness.

Friday, January 1st, Joshua 1 1-18
"Moses, the servant of the Lord" (verse 1).

What are we going to be this year? Moses gives us a beautiful pattern. He was the servant of the Lord. Instead of Moses' name can you put your own? Mary, the servant of the Lord. John, the servant of the Lord. Yes, I will be the Lord's servant this year. I will run errands for Him. When I know what He wishes me to do, I will immediately do it. I will not only do those things which bring me into the limelight, but I will be ready to do the errands that no one knows about—except the Lord. The masters of the world advertise for errand-boys. But the heavenly Master has plenty of openings for errand-men and errand-women. If we are ready to be earthly errand-runners for Christ, then we shall have the privilege of being eternal errand-runners.

Saturday, January 2nd. Joshua 1 1-24

"Thou shalt bind this line of scarlet thread in the window" (verse 18)

Is the scarlet line in your window? God looks down upon the house of your heart. Is there a scarlet line in the window of your heart? Are you sheltering beneath the blood of Christ? There is safety beneath the blood, and only there. When the Jericho of this world is destroyed, only the heart-houses will be saved that have the scarlet line in the window. Some try and manufacture a white line for the window—the white line of good works. But no mere man has made a line of conduct white enough to satisfy God. Only the God-Man, Christ Jesus, did that. Now He offers us the scarlet line. I have accepted it. Have you?

What are You Listening For?

A naturalist, walking with his friend through the busy streets of a great city, stopped suddenly, and asked "Do you hear a cricket?"

"Of course not," laughed his friend. "You could never hear a cricket with all this roar of traffic."

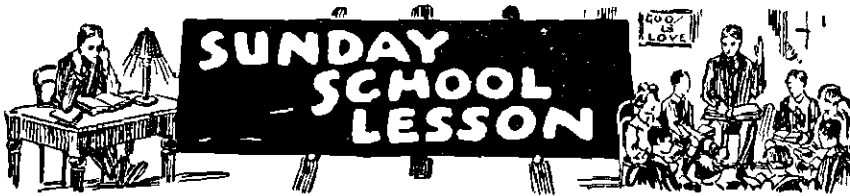
"But I hear a cricket," persisted the naturalist, and, turning over a stone, he uncovered the insect.

"Did you actually hear that cricket chirping above the noise of the street?" asked his friend in astonishment.

"Certainly," said the naturalist. "I spend my time in listening to nature, whether I am in the forest, the field, or the town. Everyone hears that for which he is listening."

Taking a coin from his pocket, he dropped it on the pavement, and each passer-by put his hand in his pocket to see if he was the one who had dropped it. They were evidently listening for coins.

What are you listening for? Your ears are tuned to listen for something, even as the receiving set is tuned to receive the programme from a distant station. God's ears are tuned to hear our prayers. Are ours tuned to hear His commands?



FOR EACH WEEK

Sunday, December 27th, 1931.

READING. John xxi. 1-17

LEADERSHIP

MEMORY TEXT: "Be ye followers of Me, even as I also am of Christ."—1 Corinthians xi 1.

SPECIAL NOTICE

The lessons throughout this year have dealt with the subject of the life of our Lord from His birth at Bethlehem to the glory of His resurrection. It will be noticed that for this last lesson of the year I have substituted one from John xxi rather than go on into the Acts of the Apostles, and there is a reason for this. Next year, if the Lord tarries, I propose following our own scheme of lessons, and they will deal with the life of the Church as recorded in the Acts of the Apostles. In some ways I prefer to call that wonderful book the Acts of the Holy Spirit, and feel sure that all Sunday School teachers, superintendents, and everybody interested in the welfare of the many children who week by week gather to hear the Word of God made clear and plain, will echo my prayer that the next twelve months may be signally marked by an outpouring of the Holy Spirit on teachers and scholars alike. Let us one and all consecrate ourselves afresh to Him, and make "Pentecost in our school" the living object of our work and prayers. Before proceeding with this week's lesson, I desire to thank all who have written expressing their thanks to God for blessing received through this weekly Sunday School Lesson, and I also return thanks to God for the blessing that the writing of this weekly lesson has been to my own heart. I began with promising to write for a month or six weeks, and it hardly seems possible that three years and more have been passed, and the well is not dry yet. Hallelujah!

Leadership (John xxi 1-3)

One always admires the boy or girl, young man or maiden, man or woman, that is a leader of others. God is always looking for folks of this calibre so that He may make use of them in His service. There is always the dan-

By Pastor P N CORRY

ger, however, that such may become leaders in the wrong direction, and I know no sadder sight than to see this wonderful gift of leadership turned in the wrong direction and leading boys and girls, and men and women, away from righteousness, truth and God. Peter was a leader, but when the Lord ordered His disciples to go into Galilee He hardly intended that it would be to resume the old occupation as fishermen. It may be that the quiet lake and the memories of past fishing expeditions proved too strong, but anyway Peter said, "I go fishing", and like an easily led band they said, "We also go with thee," and through the long night they toiled fruitlessly. If any of us or of the boys and girls in the Sunday School are leaders, then we need to be specially careful lest we lead others into disobedience and trouble.

The Catch

Have you ever approached any of the fishermen on piers at seaside resorts or shouted to those in punts on the river, or spoken to those sitting in solitary state by some quiet stream, and asked how they were getting on? If they have had a good catch they may unbend and be just a little sociable, but they in any case are fairly dry and comfortable. Fishing on Lake Galilee with the hunting net or the drag-net is a very wet job and to keep at it all night and catch nothing is not calculated to improve one's spirits. In the early dawn a cheerless, damp and disappointed band were drawing near to land, cold and empty-handed. When a little over a hundred yards (ver 8) from the shore they saw a figure, but did not recognise the Master, and a voice shouted "Lads, have you any meat?" (Young's Literal Translation), and their answer is truly that of the disappointed fisherman the world over, "No." Again the voice said, "Cast the net on the right side of the ship, and ye shall find." There were some in that boat (Peter and the sons of Zebedee) who had heard that command before (cf Luke v 4, 5), and in the heart of John at once the words awaken knowledge as to who is speaking. As the net filled with fishes, he knew and was convinced, so he said to Peter "It is the Lord"

At once Peter the naked caster of the net (ver 7), and the leader who had got them into trouble, girt his fisher's coat about him, and cast himself into the sea. Not to drown himself but to get there to the feet of the Master quicker than the others could, who were labouring at the oars pulling a net filled with the catch.

The Meal (John xxi 9-15)

Not a word do we read of finding fault, not a rebuke, but a nice warm fire, fish freshly cooking, and bread. Breakfast was ready, and in answer to the Lord's invitation they fall to, and are quickly warmed and fed. It was a silent meal, they knew it was the Lord, but durst not ask Him and say, "Who art Thou?" Like naughty boys caught in an orchard, like disobedient children in the presence of a loving father or mother, they sat and fed as He their Lord served them with breakfast, and "when they had dined"—I do love that little word. When the coldness and hunger had gone, then came

The Lesson (John xxi 15-19)

The angleider is taken to one side, loyalty is tested, obedience called for, love called forth, and Peter for ever weaned from any more mistakes in leadership, because he ceased to lead from that hour. "Follow Me," was the command, and following Jesus is the only way to lead.

Do you ever make use of games in teaching your class, or does the Superintendent object to such methods? Perhaps he does, but nevertheless the game of Follow-my-Leader is the one that will help your boys and girls to grip Peter's lesson. If I am not a close follower of Christ, then I shall lead others into trouble, and fruitless nights of wasted strength. Paul had to impress this upon Timothy, and on nearly all the churches that he founded for God, and it is an exhortation that is often heard in his writings, thus—

Be followers of righteousness (II Tim ii 22)

Be followers of peace (Heb xii 14)

Be followers of God (Eph v 5)

Be followers of that which is good (I Peter iii 13)

But above all, "Be followers of me, even as I also am of Christ" (I Cor xi 1 I Thess i 6)

Begin to walk in that way and to follow in that long line of faith, and you need never fear that you will lead others astray. Play Follow-my-Leader all your life if you will, so long as that Leader is Christ, then leadership will lead always to Him.

Sunday, January 3rd, 1932

READING. Acts i 1-11

JESUS COMING AGAIN

MEMORY TEXT: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

TEACHER'S NOTES.

It is very fitting that as we close the old year and look forward to 1932, "not

knowing the things that shall befall us" therein, that we go forward with the hope of Christ's return once more impressed upon our hearts. For all that we know the Church may be caught away during the year that is just opening, therefore our attitude of watching and waiting should impress upon us as teachers and leaders to occupy until He comes.

If as we now hold the first class of the new year, there are any scholars who

have not been "born again," let them be specially and lovingly impelled to receive the Lord Jesus as their personal Saviour. To those who are saved should come the need of witnessing to those who are slack, the spur of His near return should lead to white-hot love for His Kingdom, and to all the subject of His coming should be a rich blessing, and a Sunday afternoon long to be remembered.

Who is Coming?

"This same Jesus" When He came in His first advent the children loved Him (Mark x 13, Matt xix 13, Matt xxi 15, Mark ix 36, 37, etc.), shouted His praises even in the outer court of the Temple, and were His object lessons to the grown-ups many times. Then children will not mind if it is "this same Jesus" that is to return. They will surely love Him, and it is a joy to read that the streets of the city shall be full of boys and girls playing in the streets thereof (Zech viii 5). They could not do much of that "eastern" streets of our Lord's day—the streets were too narrow and to loiter in them was to court disaster, but it will be different when "this same Jesus" is back again. This world also comforts us with the assurance that it is not a spiritual presence or a spiritual return that is promised but "this same Jesus" He who conquered death, burst the tomb, made appointments the other side of death and the grave (Matt xii 40, with marginal references) and kept them is the One who is coming, and who will keep this promise as He did the others.

Where is He Coming?

Many will say, "Behold He is in the desert," Behold He is in the secret chambers"—believe it not (Matt xxiv 27). His coming will be a manifest one, in power and glory, when He will come to reign, and in that day His feet shall stand upon the Mount of Olives which is before Jerusalem on the east

(Zech xiv 4, 5). So that from the very place that He ascended to the right hand of God, He will return again (Acts i 12). Up to the present I have not read of the Mount of Olives dividing in the midst, nor of a new valley being formed running west and east (which is exactly opposite to the general run of the main ranges of mountains and valleys of that land). He has not come yet in spite of many that would have us believe that He has, when "this same Jesus" returns it will be certain and manifest.

How is He Coming?

"He shall so come in like manner as ye have seen Him go" (Acts i 11). It was a glorious departure and it will be a glorious return. Some time ago I mentioned that this cloud that received Him out of their sight (Acts i 9) was unique, because it happened in that period of the seasons in Palestine when the cloudless sky—day after day, week after week, and month after month—makes you long for a cloud. Into this bright, clear, cloudless glory the Lord went away, and was received into a cloud and praise God, I believe that when He comes again in like manner there will be clouds with Him, mighty angels, armies of heaven and witnesses (1 Thess i 7-10, Zech xiv 5, Heb xii 1, Rev xix 11-14). Just as the suns are caught up in clouds (1 Thess iv 16, there is no definite article before the word "clouds" in the original text), so when He comes in power and great

glory John says, "Behold He cometh with clouds and every eye shall see Him" (Rev i 7).

Why is He Coming?

He is not coming to suffer again for sins, for this He has done "once for all" (Heb ix 28), nor that He should offer Himself again (Heb ix 25, 26). This has been done "once when He appeared to put away sin by the sacrifice of Himself," but He is to be manifested the second time apart from sin (Heb ix 28). His coming is one of manifestation as Judge of the nations (Matt xxv 31-46), as Son of Righteousness (Mal iv 2), as Priest and King to reign and to rule (Zech vi 13), in majesty and glory to execute judgment (Judg 14, 15).

When is He Coming?

No date is known by any man (Matt xxiv 36), but signs foretold long ago in the Scriptures of truth lead one to understand that His coming is near, even at the doors, and it behoves all to be ready, for in such an hour as ye think not the Son of Man cometh (Matt xxiv 44).

Therefore before the year closes, make this coming Lord of glory your Lord now, so that with Paul you may exclaim "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord. Whether we live therefore or die, we are the Lord's" (Rom xiv 8).

Concise Comments & Interesting Items

From Hungary there comes this tragic yet beautiful incident. It is the story of a man who forgave, and then fell dead.

John Sandor, a farmer of 68, sued his neighbour as the result of a petty quarrel. The judge of the Criminal Court of Kaposvar, Hungary, said to him, "Couldn't you settle this matter with a hearty handshake? You never know when you will stand before the higher Judge for His forgiveness for your trespasses."

Mr Sandor's heart was touched. He said, "You are right, judge, we never know when our moment comes." He thereupon withdrew the charge, and shook hands with his opponent. On leaving the court, Sandor immediately collapsed and died.

The Salvation Army frequently make history. They have just made a little more. Two thousand of them have held a great service in Canterbury Cathedral. For an hour before Evensong began, they marched through the main streets of the city with bands playing and Salvation Army banners waving aloft.

"Then as dusk was casting its shadows over the Close they filed into the great pillared nave of the Cathedral. Nearer and nearer came the fervent shouts of 'Hallelujah!' until the grey old walls seemed to re-echo the cry. The banners were placed in the porch of the

West door, and the Salvationists, headed by their band, swept up to the very steps of the great Archbishop's throne.

"Inside were seated a score of clergy. Dr Hewlett Johnson, the Dean of Canterbury, had General Higgins, of the International Salvation Army, at his side."

General Higgins gave a real Salvation Army address.

Foursquare on the Bible is a phrase that is being increasingly used.

Dr Dinsdale T. Young of the Central Hall, Westminster, recently told this story. About two years ago when he was preaching in a little village, a large black cat suddenly sprang up on to the pulpit and stood on the Bible. The congregation was much amused. "That cat," said Dr Young, "sets us an example, to stand foursquare on the Bible."

Jericho to Jerusalem has just been the scene of an incident which reminds of the thieves of Bible days. Forty people were held up by four Bedouin. No less than twelve cars were attacked by these robbers. At the time of writing no arrests have been made.

Swansea friends and others will be interested in this paragraph that we came across in an old magazine.

"The solvent of the industrial problem is grace. 'There is a line of eight motor omnibuses,' says Mr J. C. Wil-

liams, running from various points in and around Swansea. Each omnibus has a conductor who was converted in the revival. That line has no inspectors, for, as one conductor said, 'We carry our Inspector with us.'"

We are wondering whether this still obtains in Swansea?

The Young Folks' Evangel

Readers will be glad to know that with the New Year the "Young Folks' Evangel" will again appear as the only Full Gospel children's paper in the British Isles. It will appear in a new and most attractive form—issued monthly, but having a separate four-page part for every week. This means that for one penny per month the young people will get a paper every week, containing pictures, stories, and articles; as well as Sunday School and Cadet news. It will undoubtedly be wonderful value. Subscription for the year (52 parts) will be only 1/6 post free. Copies should be ordered at once.

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., Park Crescent, Clapham, S.W.4

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BRIDLINGTON, Yorks.—Bright, bracing Board residence or apart-ments, very comfortable, restful, good fires. Near sea and station, pleasant select locality. Garage. Mrs Kemp "Elsinore," Trinity Road

BRIGHTON—The Elim Guest House gives you a hearty invitation to come and enjoy Christian fellowship and home comforts. The house overlooks sea and downs. 2 minutes' walk from Black Rock. Particulars from Miss McWhirter, 45, Sussex Square, Brighton, or phone Brighton 4063

HERNE BAY—Comfortable apartments, clean, cooking and attendance, quietly situated. Apply Mrs Turner, 3, Park Road B870

HOVE—Board residence, long or short, comfortable accommodation, homely, select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs Andrews, "Malmaison," 37, Marmon Road, Hove, Sussex B874

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LONDON, Streatham, S.W.—Paying guests received, quiet Christian home, near Tooting Bec Common and trams, clean, good cooking. Single rooms or sharing. Miss Godwin, 11, Pendle Road B885

NEWPORT Mon.—Lady desires to share her residence with another lady. Elevated position pleasantly situated every convenience moderate terms, easy distance country or town. Steer. Dikhurst. Gibbs Road, Beechwood Park Newport Mon. B893

SHARPLEY—Board residence, ideal position, 2 minutes from Keats' Green and cliffs, central, quiet, restful house. Highly recommended. Apply Proprietress, "Thornbury," Alexandra Road, Phone 230 B875

HOUSES, FLATS, ETC

Mrs Philips (widow of Col James Philips) who is in residence, highly recommends an unfurnished flat and other rooms. Christian atmosphere, undenominational. Apply Miss Penrose Lewis, 92, Lansdowne Place, Hove B901

SITUATION VACANT.

COOK GENERAL required after Christmas, house-parlour maid kept. Experienced and good reference essential, age not above 35, single bed-room, free time daily, good wages to one able to shoulder responsibility. S. 411, private Hostel for University Students, and other workers. Miss Volkman 27, Cambridge Terrace, London, W.2 B892

SITUATIONS WANTED

EXPERIENCED Nurse, 22, hospital trained, requires engagement January. Child lover, excellent references, nurseries cleaned. Nonconformist, Christian home appreciated, near London, country preferred. Box 14, "Elim Evangel" Office B896

YOUNG man desires partnership in a business, preference to a grocery and provision worker, anxious to be near an assembly. Can play and sing. Box 135, "Elim Evangel" Office B895

PROFESSIONAL.

HOUSE PURCHASE—Surveys and valuations made by Foursquare Surveyor with 20 years' professional experience. Mortgages arranged, sound negotiating advice given, rents collected. Moderate fees to four square clients, provincial work by arrangement. Walter H. Petersen, F.A.L.P.A., 62, Cranbrook Rise, Ilford, Essex (Telephone Valentine 4374)

WANTED January 2nd, by Elim member, trained nurse for surgical case, write stating experience, age, salary to Miss Scott, 66, Lyblon Avenue, Letchworth B897

FOR SALE.

ORGAN for sale, 7 stops and knee swell, in beautiful condition. Price £2, car age forward, worth double. Westlake, 81, Romilly Road, Cardiff B899

WITH CHRIST.

BELL—On November 22nd, Thomas Bell, of Glossop, age 67. Funeral Service conducted by Pastor A. C. Coffin at Bolton le Sands, Lancs

CONNER—On November 25th, Mrs Sarah Jane Conner, of Glossop, age 56. Funeral Service conducted by Pastor A. C. Coffin

MARTIN—On December 1st, Mrs Margaret Martin, member of Melbourne Street, Belfast. Funeral Service conducted by Pastor J. McAvoey

PAULEY—On November 10th, Mr. W. J. Pauley, member of Metcowne Street, Belfast. Funeral Service conducted by Pastors Donald and McAvoey

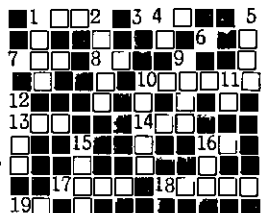
Children's Bible Educator

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S.W.4

BIBLE CROSSWORD The solution of the Crossword will give the complete words of a great promise forming a part of a verse in the second chapter of Acts—a promise only made possible by the birth and redeeming work of Jesus and breathing glad hope to nations which know no Christmas. Draw the squares on your postcard, marking out the black squares with cross-lines. Below your solution write the number of the verse in which the words occur.

Clues Across

- 1 What the lost cannot do (Luke vii 26)
2 The Duty (I)
3 Where the redeemed in heaven shall go no more (Rev. vi 12)
4 It
5 The One who speaks to men with and through the Bride (Rev. xxi 17)
6 And
7 The number concluded under sin (Gal. iii 22)
8 To
9 What the Gospel invites us to do (John vi 37)
10 What the Word became (John i 14)
11 My



Clues Down.

- 1 What God does with blessing (Mal. iii 10)
2 Used of God's utterance (Isa. xlii 5)
3 Of
4 5 Describe the days of the
5 Will
6 10 Still
7 In
8 Used of the passing time (Eph. v 16)
9 Upon
10 The

Solutions must arrive by first post, Monday December 28th SOLUTION TO SELECTION PUZZLE, DEC. 4th

Answer. Romans viii 38, 39. Correct solutions were received from George Agley, Dorothy Baiton, Minnie Bingham, George Bisson, Freda Batiste, George Brown, Stella Cliff, Charles Driver, Alfred Gamble, Patricia Greely, Delys Hale, Joan Hill, Marv Hurst, Gordon Kingston, Ina McNally, Reginald Martin, Lewis Marchant, Ronald Mason, Lthel Nunn, Melina Pipet, Nellie Rabbage, Nellie Robinson, Patty Rogers, Olive Sears, Grace White, John Whiteheart, D. I. Walls, Marjorie Winterbottom, Annie Williamson, Alfred Yardley, H. Phillips, M. Phillips, Nessie McGrann, David Johnston

CHRISTMAS CONVENTIONS

BELFAST, December 25-27 Annual North of Ireland Convention in the Ulster Temple. Christmas Day, Boxing Day, and Sunday (27th), at 11.30, 3.30, and 7 (Boxing Day at 3.30, Baptismal Service). Speakers include Principal George Jeffreys and the Revival Party, and Pastor J. Smith

LONDON December 25-27. Simultaneously at Kensington Temple, Kensington Park Road, Notting Hill, and Elim Tabernacle, Central Park Road, East Ham. Christmas Day at 11 a.m. Boxing Day at 11, 3 and 6.30. Sunday at 11, 3 (Kensington only), and 6.30. The speakers include: Pastors E. C. W. Boulton, W. G. Hathaway, W. G. Channon, W. G. Hill, and Mr and Mrs. Llewellyn Bell.

BIRMINGHAM December 25-27. Elim Tabernacle, Graham Street. Christmas Day, 11, 3 and 6.30. Boxing Day, 3 and 7.30. Sunday, 11, 3 and 6.30. Speakers include. Pastors P. H. Hulbert, J. C. Kennedy and W. J. Hilliard.

BRADFORD Dec 24-Jan. 1. Freemason's Hall, Westgate. Speakers include. Principal P. G. Parker and Pastors H. A. Court and H. W. Greenway.

CARLISLE December 25-27. Elim Tabernacle, West Wall's. Each day, 11, 3 and 6.30. Speakers include Pastor W. Nolan, and Messrs W. Uprichard and F. Carson

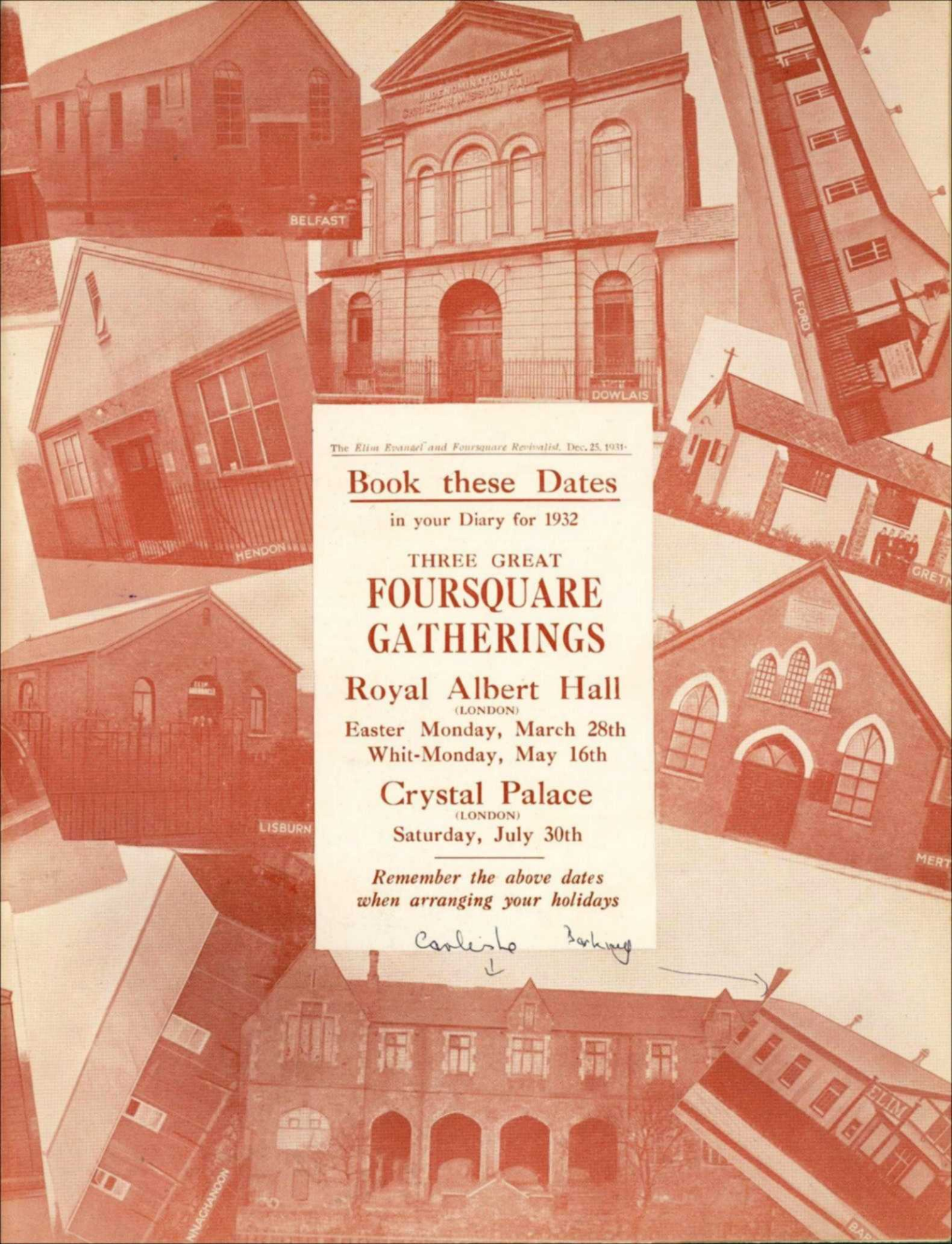
SWANSEA December 25-27. Christmas Day at 7. and Boxing Day at 3 and 7 in the Welsh Wesleyan Chapel, Alexandra Road. Sunday at 11, 3 and 6.30 in the Capitol, Portland Street. Speakers include: Pastors H. T. D. Stoneham and W. N. Brambleby.

NEW YEAR CONVENTION

GLASGOW. January 1-3. City Temple (corner of Bath and Elmbank Streets), Friday at 11, 3 and 6.30. Saturday, 3 and 6.30. Sunday, 11, 3, and 6.30. Speakers include Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

ELIM CRUSADER RALLY

KENSINGTON January 8. Kensington Temple, Kensington Park Road, Notting Hill Gate, at 7.30 p.m. Conducted by Principal George Jeffreys and Revival Party.



The *Elm Evangel* and *Foursquare Revivalist*, Dec. 25, 1931.

Book these Dates

in your Diary for 1932

THREE GREAT FOURSQUARE GATHERINGS

Royal Albert Hall
(LONDON)

Easter Monday, March 28th

Whit-Monday, May 16th

Crystal Palace
(LONDON)

Saturday, July 30th

*Remember the above dates
when arranging your holidays*

Carlisle
↓

Barking
→

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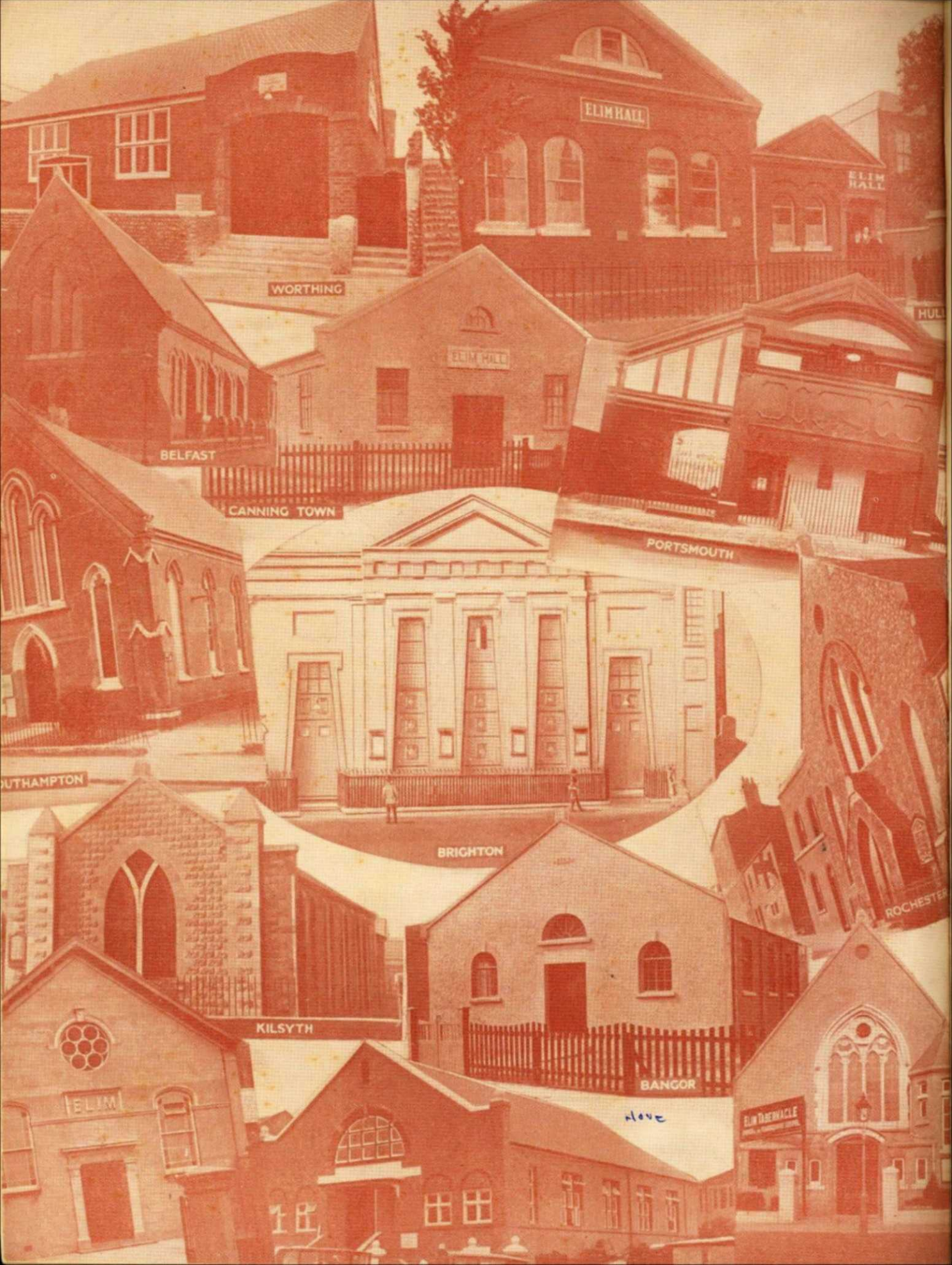
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HENDON

GRET

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