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AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Glim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIII., No. 52

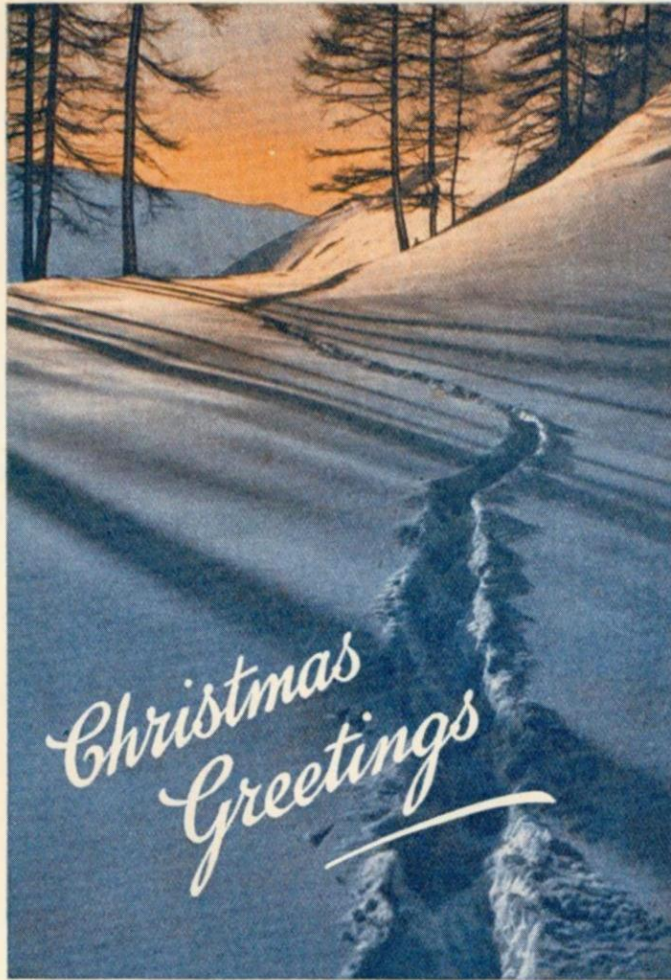
DECEMBER 25, 1932

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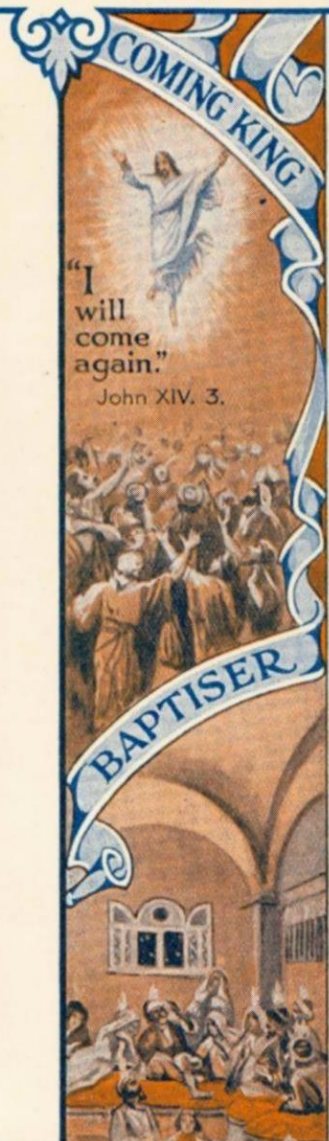


"I am come that they might have life."

John X. 10.



Christmas Greetings



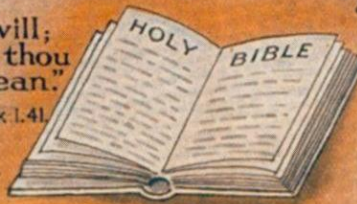
"I will come again."

John XIV. 3.



"I will; be thou clean."

Mark I. 41.



"I will send Him (the Comforter) unto you."

John XVI. 7.



The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance
 Founder & Leader, Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
 Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII. December 25, 1932 No. 52

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CHRISTMAS AND NEW YEAR CONVENTIONS

BELFAST. Dec. 25—27. Annual North of Ireland Convention in the Ulster Temple. Speakers include: Mr. Edwin Scrymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Sunday, Monday, and Tuesday at 11.30, 3.30 and 7. Monday, 3.30, Baptismal Service.

BIRMINGHAM. Dec. 25—27. Elim Tabernacle, Graham Street. Speakers include: Pastors W. G. Hathaway and E. Farlow. Convener: Pastor A. S. Thorne.

BRADFORD. Dec. 25-29. Freemasons' Hall, Westgate. Speakers include: Pastors W. L. Taylor and J. C. Kennedy. Convener: Pastor H. W. Fardell.

CARLISLE. Dec. 25—27. Elim Tabernacle, West Walls. Speakers include: Pastors P. Le Tissier and J. R. Knight. Convener: Pastor W. A. Nolan.

DOWLAIS. Dec. 24-27. Elim Tabernacle, Ivor Street. Speakers: Pastors W. G. Hill, and J. R. Moore. Convener: Evangelist J. S. Cooper.

GLASGOW. Dec. 31—Jan. 2. City Temple. Speakers include: Mr. Edwin Scrymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Saturday, 11.15, Watchnight Service. Sunday and Monday at 11, 3, and 6.30.

GLOSSOP. Dec. 25—29. Elim Tabernacle, Ellison Street. Speakers include: Pastor G. Lampard, Mrs. Saxon Walshaw, and Pastor and Mrs. W. G. Channon.

HALIFAX. Dec. 25—Jan. 2. Hanover School, Hanover Street. Convention, followed by Bible School Campaign. Speaker: Principal P. G. Parker.

LONDON. Dec. 25—27. Kensington Temple, Kensington Park Road, Notting Hill: Sunday, 11 and 6.30. Monday and Tuesday, 3 and 6.30. Wednesday, 3.30 and 7.30. Elim Tabernacle, Central Park Road, East Ham. Sunday, 11 and 6.30. Monday, 6.30. Tuesday, 3 and 6.30. Speakers include: Pastors R. Tweed, E. C. W. Boulton, J. Smith, and J. Hill. Baptismal service at Kensington, Monday, 6.30.

WATCH THESE DATES

ANNAGHANOON. Jan. 1. Elim Hall. Evangelistic Campaign by Pastor W. J. Martin.

BALLYMENA. Dec. 25. Elim Tabernacle, Castle Street. Pastor James McWhirter. 11 a.m.

BATH. Jan. 29. The Historic Assembly Rooms, Alfred Street. Pastor E. C. W. Boulton.

CULLYBACKEY. Dec. 25. Elim Hall, Pottinger Street. Pastor James McWhirter. 3.30 p.m.

DOWLAIS. Commencing January 1. Elim Tabernacle, Ivor Street. Campaign by Pastor W. N. Brambleby.

ELIM WOODLANDS. Dec. 26 and 27. Open to Elim friends. "Christmas cheer" of the brightest and best. Inclusive charges: with tea and supper 4/-, with tea only 2/-, with supper only 2/6.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

KNOTTINGLEY. Jan. 4—10. Elim Tabernacle, Cow Lane. Bible School and Evangelistic Campaign conducted by Principal P. G. Parker.

PLYMOUTH. January 15. Elim Tabernacle, Rendle Street. Pastor E. C. W. Boulton.

SOUTH CROYDON. Commencing Jan. 1. Elim Hall, Selsdon Road. Campaign by Miss Linton.

SWANSEA. Commencing January 15. Sundays in the Capitol and week-days in the Welsh Methodist Church. Campaign by Pastor and Mrs. Charles Kingdon.

YEOVIL. Commencing Jan. 1. Elim Hall, Southville. Campaign by Pastor S. J. Cooper.

REMEMBER TO BOOK

EASTER MONDAY

(April 17th, 1933), for the

FOURSQUARE GOSPEL

DEMONSTRATION

in the

ROYAL ALBERT HALL

Cheap Railway Tickets from all parts.

Come and Spend Christmas at
 Elim Woodlands

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, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIII, No. 52

DECEMBER 25, 1932

Fourpence

Worldwide Christmas & New Year Greetings

from

Principal George Jeffreys



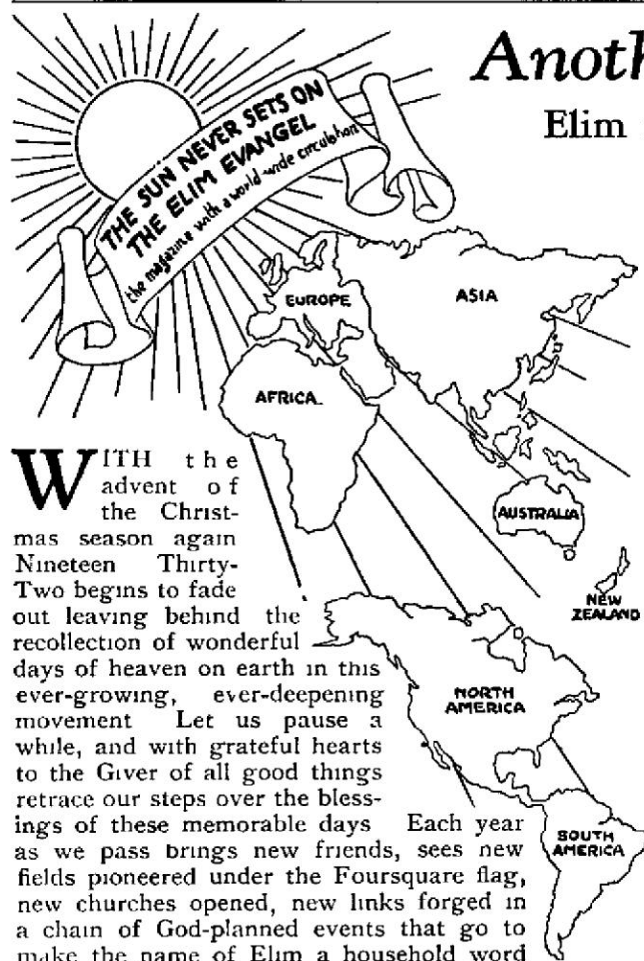
Founder and Leader of the
Elim Foursquare Gospel Alliance

Another year has passed. It is Christmastide 1932, and I am privileged to send loving greetings and best wishes to the great Foursquare Gospel family throughout the whole world. In answer to your prayers, the Foursquare Gospel revival with its tens of thousands of conversions, its miracles of healing, its vast range of breaking-of-bread and baptismal services is spreading everywhere. While contending for the Faith you are participating in the greatest scriptural and spiritual revival in the annals of history. "Prey on!" Be obedient to the commands of the absent King! Soon will the Divine prophetic clock strike the hour for His earthly reign!

Another Year of Progress

Elim in 1932

By the Editor



WITH the advent of the Christmas season again Nineteen Thirty-Two begins to fade out leaving behind the recollection of wonderful days of heaven on earth in this ever-growing, ever-deepening movement. Let us pause a while, and with grateful hearts to the Giver of all good things retrace our steps over the blessings of these memorable days. Each year as we pass brings new friends, sees new fields pioneered under the Foursquare flag, new churches opened, new links forged in a chain of God-planned events that go to make the name of Elim a household word throughout this our land and the lands across the sea—a name breathing world-wide revival blessing.

With what thoughts we faced 1932 and its unknown paths. Would we see the same blessing attending the efforts of our beloved Principal and his worthy helpers? Would God undertake for all the financial commitments? Would the same Lord, who changes not, again vindicate His Word by confirming it with mighty signs and wonders following? Yes! thank God, it has been so: blessing has been heaped upon blessing until our cups are

FULL AND RUNNING OVER.

The first days of January saw the Principal and his Revival Party in the great city of Glasgow, where huge congregations gathered for the New Year Convention in the magnificent building which is now Elm's home in Scotland's industrial capital. What a crowning three days' convention it was! Waves of power and glory broke upon the crowded congregations until the very floodgates of heaven seemed to be opened. Following the Convention a brief visit was made to Greenock where the erstwhile Augustine Church (now an Elim Tabernacle) was packed long before the time for commencement in spite of a torrential downpour of rain. Those who managed to squeeze inside were amply rewarded, in the showers of revival blessing which descended inside, as the Principal ministered to those heartburning people.

Then the scene changes once more; we are back

in London. It is the night of the great Elim Crusader Rally in the magnificent Kensington Temple. The capacity of the church, and also of the minor hall adjoining, is taxed to its utmost. Young people are here in their hundreds, radiant with more than the flush of youth—with the

EFFULGENT GLORY OF A RISEN LORD

who is in the midst of them as they worship. The Principal beloved of all is on the platform leading the devotion and the ministry of what is to him and to them an all-powerful Word. The meeting is throbbing with life while praise and thanksgiving sweep like a tidal wave over the assembled throng composed largely of London's youth.

About the middle of January the Principal, accompanied by the Revival Party, embarked on a campaign in a not less historic setting than the Countess of Huntingdon's Spa Fields Church at King's Cross, London. It would have done good to the heart of that much-used labourer for God if she could have witnessed the stirring scenes in that beautiful chapel, with so many fragrant memories. Night after night men and women could be seen flocking from every direction, all making for the revival centre where God was constantly demonstrating His power to the confusion of the sceptic and critic. Blind eyes were opened, growths removed, and many striking healings recorded, while the stream of converts, numbering hundreds, continued to testify that the Gospel is the power of God unto salvation to everyone that believeth.

While these labourers for God have been in the front of the battle, behind the scenes the various sections of this heaven-born movement have been engaged in a ceaseless hum of activity. The great presses of the Elim Publishing Company have been turning out thousands upon thousands of pages of Foursquare Gospel literature. One of the outstanding features of January was the publication of *His Glorious Church* by the talented writer, Charles Robinson, while the first month of 1932 also saw the re-appearance of the *Young Folks' Evangel* in its new and improved form,



catering as it does for the spiritual reading of Elm's huge family of Sunday school children and Cadets.

February was but a few days old when the Principal, with his worthy lieutenants, Evangelists J. McWhirter and R. E. Darragh, launched a fresh offensive in the Kensington Temple, London. The fiery Welsh eloquence of the preacher, the inimitable and masterly song-leadership, combined with the accomplished

piano-playing, were the vehicles in God's hands to bring His richest blessing to the clamouring crowds who daily thronged the Temple. All classes were represented, the poor, the high, and the low, the congregation often including people of society and stage celebrities, all in quest of the water of life.



The Heart of Elim

Conversions, healings, and Pentecostal baptisms were again the order of the day. The campaign continued throughout February with much success, leaving behind it a trail of blessing in emancipated lives, discarded sticks, crutches, and surgical instruments, and ringing testimonies to

THE SATISFYING FULLNESS

of the Lord Jesus Christ

The work of the Elim Bible College, with its auxiliary Correspondence School, continued its good effort—the former in its ministry of training evangelists and pastors to shepherd the flocks gathered during the revival campaigns, and the latter in bringing systematic Bible study into the homes of those who have a thirst for more of the living Word in their desire to do service for Christ. In this respect the scheme inaugurated just prior to the end of last year, in which printed model answers were supplied to students who completed the questions given, was continued with resultant blessing.

During this month the printing works threw off from its fast-flying presses over 27,000 handbills, 46,000 folders, 14,000 invitation cards, and nearly 4,000 posters, all advertising Foursquare services, in addition to a multitude of other productions in tracts, booklets, magazines, etc.

March with its chilling east winds was well advanced before there was any break in the sequence of the Kensington campaign. Early in the month the Principal



Evangelist
A. W. Edsor

had moved on, commissioning Evangelists McWhirter and Darragh to carry on—and carry on they did. The high level of spiritual blessing and fervour was maintained right on to Easter. Meanwhile the Principal, with Mr. Edsor and Frank Allen, had struck

a line north to Perth, where in the City Halls of that ancient Scottish highland town of no mean fame they were found telling forth the glad tidings of the Foursquare Gospel. His brief visit was blessed of God in the salvation of souls and the healing of bodies. The people revelled in the Word, and some received the baptism of the Spirit according to Acts 11. Tears were seen on the faces of some as they begged for a return visit when saying good-bye.

The next series of services was in the Royal Albert Hall, London, on Easter Monday, when the Seventh Annual Demonstration was held. The Principal as usual conducted these three gigantic gatherings. What a day it was! As soon as the doors were thrown open the living stream of people passed into the vast auditorium, filling the building to its fullest capacity. The service was wonderful. At times the monster congregations were swamped under the mighty power of Pentecost until the great hall rang with the praises of the people. The Lord's Table spread in the midst of the arena and the

WORSHIPPING THOUSANDS

of believers was a sight to behold. The familiar baptismal pool was there wherein the candidates were immersed.

Simultaneously with these meetings nine other Foursquare Gospel Conventions were being held in the provinces, the main ones being at Belfast, Birmingham, Cardiff and Glasgow.

During this month the Publishing Company printed and published the Principal's book, *Healing Rays*, which has become virtually a textbook on the subject of Divine healing.

Prior to Easter quite a number of special efforts were put forth by Elim Crusaders. Young people's campaigns were conducted in some churches, and the London Crusader Choir visited several centres, and delighted the congregations with their charming presentation of the Gospel in word and song. A Young People's Rally for the Southern area was held at Eastbourne, and presided over by Pastor E. C. W. Boulton. It was conducted entirely by the Crusaders, who provided at Easter a rich feast of choral harmony, and assisted in making the Demonstration such a glorious triumph.

Ayr, one of the popular seaside resorts on the west coast of Scotland, was the scene of the next campaign, and here the Principal and the Revival Party, with the exception of Mr. McWhirter, who returned to Kensington still to carry on the services, settled down to proclaim the King's message in the Town Hall. Right at the first service a paralysed woman was instantaneously healed. Other striking healings were witnessed, and there was much joy in the city. Many, many lives were changed by contact with the risen Christ, and real Holy Ghost enthusiasm prevailed in the meetings. Leaving other workers to continue the campaign the Party moved on to Edinburgh, the



Evangelist
Frank Allen.

historic capital, for one week's meetings in the Music Hall, where God wonderfully met them. Over 1500 decided for Christ in the one week, and over 1,500 people attended the closing meeting. There was a definite seal set to the work there, and a return visit was planned for later in the year.

In connection with the College, up to this time Bible School Campaigns were held in several Elim churches. The printing works had a busy time during the month, and turned out a huge supply of printed matter, including nearly 150,000 copies of the words and music of Foursquare Gospel hymns and choruses.

In May in addition to the usual turnover, another book was published, entitled, *The Patriotic Cup-bearer*.

During this month also the Principal, with the Revival Party, carried the Foursquare Gospel torch further north to Bonnie Dundee, where the Y M C A Hall became a centre of engrossing interest. One local paper stated that "unmistakable evidence of the work of the Divine power has been demonstrated on every occasion, even strong men as well as women having been

moved" in deep experience of God. Hearing has been restored, stiffened limbs released, and many other manifestations of the heavenly wonder-working power have been witnessed. In the midst of the intense revival fervour the Revival Party adjourned to London at Whitsun for the great meetings in the Royal Albert Hall. Here again, as at Easter, the vast auditorium was filled with the eager crowds who came. The Lord answered prayer and granted a great Pentecostal outpouring.

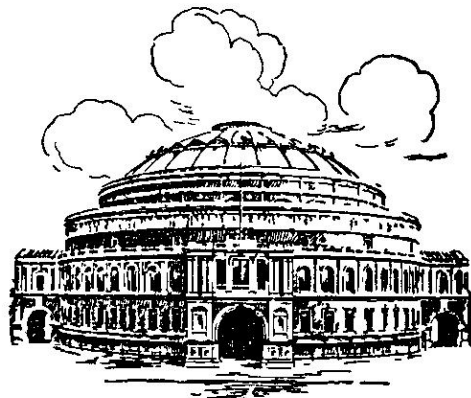
OVER 200 RECEIVED THE BAPTISM

of the Spirit, some in the prayer meetings and some in the vast auditorium even up in the gallery. The Principal's addresses were masterful expositions of the Word of God, and led the enraptured audience right up to the Throne with pæans of praise. Heaven seemed to come down to the Royal Albert Hall on that wonderful day.

After Whitsun the Revival Party, augmented by Pastor J McWhirter, returned to Scotland and continued their campaign. Not for many years had Dundee experienced so remarkable a revival of spiritual vitality as was witnessed in these meetings, and the Y M C A Hall became too small. So great was the enthusiasm that the Caird Hall was engaged to continue the meetings. Throughout June the campaign went on, until the number of conversions reached almost to the two-thousand mark, while remarkable miracles of healing followed the preaching of the Word. The young life of the city was captured by Christ, and the whole city was moved by the power of God. The campaign finally concluded with un-

precedented scenes, well over 3,000 attending one service, during which 112 decisions were made. The Principal afterwards conducted a huge baptismal service in the Dundee Baths, where over 200 converts were immersed.

During June another link was forged with the lands across the sea, when one of the College graduates,



drawn from the Crusader ranks, sailed for South Africa to join Pastor Hubert Phillips, thus making twelve Elim missionaries labouring in foreign fields. Central and South Africa, Mexico, Japan, and India now having their Foursquare missionaries supported entirely by the Elm Foursquare Gospel Alliance.

Another interesting event was the Crusader Rally held in the Town Hall, Horsham, Sussex, which was an inspiring time of fellowship for the young people.

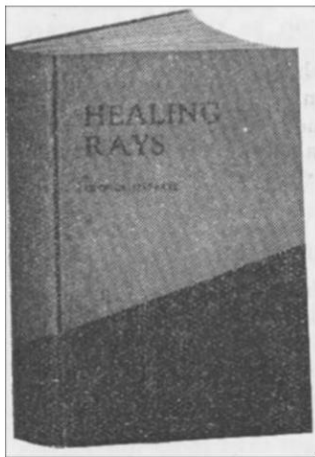
July proved to be a month of intense interest in Foursquare activity. On the 12th of that month the annual Bangor Convention was held, when the Principal convened. The seating capacity of the Dufferin Hall was uncomfortably taxed, additional seats had to be acquired, and even then some had to stand. After Bangor the next move was

BACK TO SCOTLAND,

where in Portobello a new campaign was started in the Town Hall. During the meetings a happy party of Dundee Foursquare Gossellers came to Portobello for the day, they simply stormed the Town Hall from the time they arrived until they left at night. A huge open-air meeting was held on the sands during the day. July 30th was the day fixed for the Crystal Palace Demonstration. It was a day of great rejoicing. Everywhere in that vast palace of glass one came into contact with happy folk enthusiastic for God. The building simply resounded with the praises of the Lord. For the third year in succession the Principal convened these remarkable services, which were productive of much blessing. After this memorable day the Party returned to the Portobello campaign, while the Principal moved on to Brighton for the



Annual Convention in the Royal Dome. Never in the history of that building have such scenes been witnessed. The hush of the Spirit of God was over the people in both services, it was most wonderful. No less than sixteen nationalities were represented in the



The Book of the Year

Dome that day They were aptly described by the Principal as "a real league of nations" The Convention meetings were continued in the great Elim Tabernacle where rich feasts of the Word of God were enjoyed by the radiantly happy saints

In connection with the Elim Bible College, Summer Bible Schools were conducted by the Dean, Pastor P N. Corry, at Glossop, Brighton, and Elim Woodlands, where enthusiastic Bible lovers gathered to

DIG DEEP INTO THE TREASURE CHEST

of the precious Word Each school lasted two weeks, and was the means of great blessing. Further Bible School campaigns were also conducted in a number of churches by Principal P G Parker

The Publishing Company printed and published another book entitled *The Tabernacle of Israel*, while during July they printed approximately five tons of paper costing more than £130, and produced well over 1,500,000 pages of Foursquare literature, which total does not include any books or advertising

August, which sees so many holiday-makers sweltering in the sunshine at the seaside, was certainly not a slack time regarding spiritual activity The Portobello campaign, commenced with such blessing in July, was carried on to the end of August by Messrs



Principal
George Jeffreys.

McWhirter, Darragh, and Edsor, whose ministry God owned and blessed to the salvation of souls and the healing of sick bodies

Summer Holiday Homes at Elim Woodlands, Brighton, Glossop, Worthing, Southport, and also at the Elim Camp, Brighton Downs, were the means of cementing fellowships, and enabling visitors to enjoy combined spiritual and physical refreshment The Worthing Holiday Home was visited by the London Crusader Choir for one day, and their musical ministry was much appreciated During this month also, a further compilation of popular choruses entitled, *Elim Choruses No 3*, was printed and published, a worthy successor to the previous two issues

With the advent of September autumn begins to cast its shadow over the beauties of creation, enhancing some and withering others Folks like to feel there is a fire in the hearth around which to sit as the evenings draw in This was the season planned by the Principal for his promised campaign in Edinburgh, and with many exclamations of "God bless you," the Revival Party returned to Scotland The Music Hall, which was the scene of the week's meetings held in April, again became the centre upon which

ALL EYES WERE FOCUSED,

and about which everyone talked, for right at the beginning God set His seal to the campaign, and signs and wonders became, not the exception, but the everyday happening Early in the campaign a little girl of nine years was wonderfully healed of St Vitus' dance, brought on through operations on the head Old residents of Edinburgh were astonished at the

enthusiastic response which the Foursquare Gospel message met with in their conservative city. Quickly the number of converts mounted up—one hundred—two—three hundred and still they came in, while the crowds outgrew the Music Hall, and the Great Usher Hall, the largest in the city, had to be secured to continue the revival, which swept on with ever-increasing momentum Waves of power swept over the meetings, and the number of decisions reached the thousand mark in leaps of sometimes ninety in one day The air was electric, and there was an overwhelming feeling of rapturous joy as whole families came to confess Christ The miracles of healing were arresting Curvature of the spine, a double-fractured wrist, asthma, throat trouble, paralysis, crippled feet, deafness, impediment of speech, useless legs, displaced bones, blood pressure, rheumatism, and many other ills vanished at the touch of the Great Physician, while the congregations were enthralled Right on through October the campaign continued, and

GREAT JOY WAS EVIDENCED

when it was announced that the Dean Cinema had been acquired as a permanent home for Elim in Edinburgh. The revival was continued in that building, and the meetings were indescribably wonderful The Principal, called away by his multifarious duties as leader of this vast organisation which God has used him to bring into being, left the Revival Party to continue in the Dean Cinema the work so signally owned and blessed of God

During October an event of interest to the ministers of the Alliance especially, was the ministerial Conference held at Glossop, when ministers of the Northern Division met for fellowship and converse together. Beth-rapha, the scene of many happy conventions in days past, became for a few days the home of a very happy band of workers The Principal was there among them, and all felt that much blessing would result from the friendly and frank conversations which ensued

The Bible College and Correspondence School continued their activity throughout the months past, and despite the depression prevailing the number

of postal students continue at the encouraging level of previous years Some have now finished their four-year course, and are thus finding themselves freer to give their time to passing on the blessings received during their course of study

Two more books made their appearance through the medium of the printing works—*In Defence of His Word* and *The Focused Life*, in addition to the regular production of the Elim magazines

Mention must be made here of the rapid growth of the Cadet Movement 1932 has been a most successful year, for, taking the figure all round, there



|| Timothy || 15.

has been an increase in numbers of 100 per cent, a feature which augurs well for the future. The Elm Crusaders continued their activity for Christ, conducting Crusader campaigns, and ministering in word and song out of the abundance of blessing God has poured into their hearts and lives.

The World Crusade inaugurated some years ago has continued to prosper. Miss D Comyn Ching, the World Crusade Secretary, has visited a large number of the Elm churches, speaking on behalf of the missionary work at home and abroad, and conducting special services, in order to increase interest in those who have yet to hear of this glorious Foursquare Gospel. Her visits have been productive of much blessing wherever she has gone.

November! Fog and gloom all around, crises in countries abroad and in our own beloved land, and yet the Elm family in company with all who love the Lord Jesus Christ go on their way.

REJOICING IN HOPE,

patient in tribulation, satisfied with the fulness of their Risen Head. November was certainly not behind the previous months in its record of blessing out-poured. At the beginning of this month the Revival Party, who had until now continued the campaign in Edinburgh, settled down to regular meetings in the newly-acquired Tabernacle in Dean Street, much to the joy of Edinburgh Foursquare Gospellers. November 5th was a notable day for Elm Woodlands Crusaders from all over London, and some further afield, gathered to the Crusader Rally there. The appearance of the Principal in the afternoon was an unexpected joy to all present. How they made the old converted convent ring with the praises of the Lord! It was a most happy day of fellowship which everyone appreciated.

No report of Elm activities would be complete without reference to the Foursquare Gospel Testimony. Splendid work has been done by this branch of the Foursquare family. The membership has risen considerably during the year, and the open-Bible badges are seen everywhere. In November the Annual Thank-offering was taken up in the Elm churches, and by means of these love gifts of the Lord's people it is hoped to spread yet further during 1933, if the Lord tarry, the blessed news of free salvation for body, soul, and spirit found in the Christ of the Foursquare Gospel.

December with its wintry scenes is upon us again, and the year is fading out. Our retrospect brings us to the present month, with its happy memories of the birth of the Saviour. December has been full of

good things, as proverbially it always is. The Foursquare presses have been busily turning out more and yet more matter, adding to the list of publications *A Modern Pentecost*, *Immortal Music*, and *First Lessons in Kiluba* for the Congo Evangelistic Mission, while upon the Publishing Company's display shelves are shewn huge stocks of Bibles of various sizes and types—literally thousands of them—for the Bible is still the "best seller."



During this month another Elm Tabernacle was opened in Dundee by the Principal and Revival Party, a report of which event appears in this number. There was truly great rejoicing in the city, where the revival has continued at white heat ever since the commencement of the campaign in May—and still the glorious work goes on. Throughout the year church buildings have been opened, new churches welcomed into fellowship, and the tent-pegs of this God-blessed movement have been spread out in a variety of ways too numerous to detail in these columns.

As we write, preparations are proceeding apace for the Christmas Conventions in several centres. Belfast is looking forward to the annual visit of the Principal, who will preside at the crowded gatherings in the Ulster Temple. Expectation and anticipation are a-wing, and judging by past conventions and by the blessing that has already prevailed throughout the year, Christmas, 1932, will be a mightier time than ever. The New Year is before us, and with hearts full of praise and thankfulness to the Giver of all good gifts, in the assurance of every promise granted us, we go forward in His Name.



We have time enough for the longest duty, but not for the shortest sin.

. . . Peace On Earth . . .

"Unto you is born this day a Saviour"
Which is Jesus Christ the wondrous Lord,
Not a "teacher," not a "good example,"
But the Son of God, the living Word

No "philosopher," his fancies weaving,
Weave of dreams and woof of visions vast,
Not a "prophet," peering down the future,
Not a "scholar," delving in the past

"Unto you is born this day a Saviour",
Shine, O star! and shout, O angel voice!
Unto you this precious gift is given,
Sing, O earth! and all ye heavens, rejoice!

Long the world has waited such a Saviour,
Sunk in sin and torn by fear and doubt,
Long in darkness groped for truth and wisdom;
Glory, glory, now the light shines out!

"Unto you is born this day a Saviour,"
Earth's one hope, the Life, the Truth, the
Way,
Mighty God and glorious Redeemer,
Jesus Christ the Lord is born to-day

—ANNIE JOHNSON FLINT

"The Prince of Peace"

(Isaiah ix. 6)

By Evangelist R. E. DARRAGH (of *Principal George Jeffreys' Revival Party*)

NIGHT had thrown its mantle over the royal city of David. One by one the lights had been extinguished in the homes of her dwellers. Her streets and highways had become deserted until all was still. Over the slumbering world the midnight sky brooded, silent and mysterious. Out on the plains of Judæa the shepherds who often nodded over their staves were widely awake and seemed to be on the tip-toe of expectation. Suddenly the night was filled with the winnowing of angels' wings and songs of praises. Away in the eastern sky there appeared a star so radiant that the moon veiled her light. It was the star of the east. The night of darkness and waiting was almost over, day would soon be breaking. Hark! do you hear it? "Glory to God in the highest and on earth peace, goodwill toward men" Hallelujah! He comes, the Prince of Peace. This was the song of the angel choir, the message from the very throne of God on this the first Christmas morn. For in a crude stable within a manger lay a Babe wrapped in swaddling clothes who was the Prince of Peace.

In Eden's garden four thousand years before peace had flowed like a river. Man enjoyed the peace which was the portion of the children of God. Peace reigned in the heart of the one who was made in His image. Fellowship was sweet between the Creator and the created one. Through the transgression and sin of Adam the river of peace dried up, man became restless, peace was dethroned and ever since that day mankind has been searching for peace.

Long pilgrimages have been taken and pilgrims have died by the thousand on the way to find what had been lost in Eden's garden. Holy waters have been bathed in in order to cleanse the conscience and bring peace. Seekers have willingly given their bodies to be burned in order to purchase peace through their sacrifice.

Men have separated themselves from their fellow men and have lived in caves and dens of the earth in order to discover the source of lasting peace.

Others have stripped themselves of their earthly possessions and given them to the poor in order to be clothed with peace. The cry of the heart is

In Eden I remember well
What I had lost no tongue can tell
I lost my crown of peace

Since this great loss days had come and gone, weeks had passed into years, years into centuries, generations had come and gone. For 740 years they had waited for the One who was to become their peace. The promise was believed and rested upon by Old Testament saints and they died in faith having this promise, "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The Prince of Peace He had come

In Bethlehem's manger He begins His ministry.

He brings peace to the shepherds, for after seeing the Child they returned glorifying and praising God.

He brings peace to the wise men, for when they beheld Him they rejoiced with exceeding great joy.

When He was brought into the Temple to be presented before the Lord He brought peace to Simeon. It was revealed by the Holy Ghost to this faithful follower of Jehovah that this Child was the Prince of Peace, for as he took the Babe in his arms he blesses God and says, "Lord, now lettest Thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy Salvation."

He increased in wisdom and stature and in favour with God and man until one day He stands upon the banks of the Jordan. The eyes of the great multitude who have come to hear John the Baptist preach are fixed upon Him for they had just heard the Baptist's message "Behold! the Lamb of

God which taketh away the sin of the world." He declared that day that peace would come to the troubled heart through the Prince of Peace. From that day He carries on His mission of peace.

He brings peace to the home of Peter. Sickness had entered its door, his wife's mother was sick of a fever, but when the Prince of Peace came upon the scene all that spoiled the peace of the home departed.

When the woman who was a sinner followed Him into Simeon's house and wept tears of repentance over His blessed feet He spake the word of peace, "thy sins are forgiven. Go into peace."

He comes into contact with a man who was demon-possessed, reason had been dethroned, he had no peace day or night. The Prince of Peace delivers him and we see him after his deliverance sitting at the feet of Jesus, peaceful, clothed, and in his right mind.



EVANGELIST R. E. DARRAGH.

When the disciples lost their peace because they had no tribute money He restored it by telling them they would find the money in the mouth of the first fish they caught

When the sea was mountains high and the lives of the disciples in danger, and when their hearts were failing them because of fear, He arose and rebuked the wind, saying, "Peace, be still," and there was a great calm

One day as He sits outside the city of Jerusalem and is looking upon it, He weeps. He had come unto His own and His own received Him not. He knew that for His rejection the city would have to pay the penalty of her crime. And as He sobs and the tears flow these words are to be heard, "O Jerusalem, if thou hadst known the things which belonged to thy peace how happy ye would have been." The Prince of Peace was rejected and one day He is taken outside the city wall, and nailed to a cross.

The lips that had often spoken peace to the troubled heart are silent.

The eyes through which came streams of peace upon the fevered frame of humanity are closed in death.

The hands which gave the world what it needed most—sweet peace, the gift of God's love—are nailed to the cross.

The feet which were shod with the preparation of the Gospel of peace have been wounded in the house of His friends.

The heart that beat in love for a world that was to be rocked to sleep by a false peace, then sudden destruction to come upon it, is now broken, for He died of a broken heart. Blood begins to flow until His precious body is drained of every drop.

He is taken down from the cross and put in the tomb of Joseph of Arimathæa. The stone is rolled against its mouth. The Roman seal is affixed. The sepulchre is guarded by soldiers. The Prince of Peace is held by the fetters of death—the stone, the seal, and the Roman power. On the third day the very earth shakes, the seal is broken, the stone is rolled away, and the soldiers are prostrated before the power of a risen Christ. The Prince of Peace is alive, and that for evermore. He walks this earth for forty days giving infallible proofs of His resurrection, proving that He is still the Prince of Peace.

One day the disciples are to be found behind closed doors. They are in fear because of the Jews. The peace which they once enjoyed is gone, their hopes have been snatched from them and dashed to the ground. They had thought up to the day of crucifixion that it would have been He who would have redeemed Israel. The Shepherd had been smitten and the sheep had been scattered. Here we find them huddled together like a flock of frightened sheep when Jesus the Prince of Peace stood in the midst, and from the same lips which had been closed in death came these blessed words, "Peace be unto you." Peace was restored. "Then were the disciples glad when they saw the Lord."

As He moves among His disciples in resurrection power He brings peace wherever He goes. Then the day of ascension comes and He is taken up to heaven right from their midst. But before He went He bequeathed His peace unto all His faithful followers.

"Peace I leave with you, My peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." No wonder we His children often sing,

Oh the peace my Saviour gives,
Peace I never knew before
For my way has brighter grown
Since I learned to trust Him more

Since the days He was here in the flesh the Prince of Peace has entered homes and the dwellers therein have experienced heaven upon earth.

Sinners have wept at the foot of the cross and the Prince of Peace has wiped away their tears.

Those who have been possessed by evil spirits have been delivered by coming into contact with the Prince of Peace.

The difficulties and problems of life have been overcome and solved by those who have come to the Prince of Peace and have acknowledged Him.

Those who have experienced a rough passage through life and encountered many a storm have heard His blessed words, "Peace, be still."

Many a trembling saint who has feared for the future has had his vision filled with the Prince of Peace, and has become strong. The love of God has been shed abroad in such hearts, and perfect love has cast out all fear.

As we look out upon the world we see it as a troubled sea. Mankind is tossed about by the awful dread of the future. What is going to happen next? is the cry from the troubled heart. One government after another has taken the wheel trying to steer humanity into the still waters of peace and has failed, and to-day we are about to sail into the greatest storm we have ever encountered. We can see the breakers mountains high coming from the four corners of the earth—war, pestilence, famine, and death—and if it were not for the words of peace which fell from the lips of the Prince of Peace we would be of all men most miserable. "When ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh." This promise is about to be fulfilled. The Prince of Peace will come for all those who have His peace in their hearts. Then He will set up His kingdom and will reign "where'er the sun doth his successive journeys run." Then shall the perfect fulfilment of the angels' message be realised, On earth peace. For peace shall cover the earth "as the waters cover the sea."

In Eden I remember well
What I had lost, no tongue can tell
I lost my crown of peace
But Jesu's victory on the cross
Bought more for me than I had lost
Oh praise His holy Name

IN PLANNING YOUR
CHRISTMAS GIFTS
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God's Dwelling Place

By Pastor JAMES J MORGAN (*Minister of the Elim Foursquare Gospel Alliance*)



CHRISTMAS! What melody is in this word! What sacred memories cling around it!

Christmas, the time of goodwill and peace. Christmas, the time of joy and gladness. The effect of that first Christmas has been felt throughout time, and its benediction is world-wide.

"Christ came," says Paul, "who is over all, God blessed for ever, Amen" (Rom ix 5). That is the great grand fact which there is no disputing—Christ came. And so to-day time is divided by His coming into the B C and A D eras. Sunday is observed as the day He rose from the dead, and the presence of the Church in all lands is proof positive of His first coming. How wonderful that God should make this sin-stricken world the theatre upon which has been enacted the greatest drama in history.

It has always been God's desire to dwell with humanity. From the dawn of history to its close, we see God, a holy, wise, and loving God, desirous of dwelling with mankind, enjoying the fellowship of man, having sweet intercourse with the sons of men. But time and again that communion has been broken through sin. Lapses occurred. But we see God coming again and again to restore the broken friendship, to renew the fellowship, to heal the breach, to bridge the gulf. Instead of giving up man, to sink into the awful vortex of sin, to be engulfed in misery and woe, we hear the voice of Jehovah pleading, "How shall I give thee up, Ephraim?" Again and again He stooped down to lift man from his fallen position and restored him to a place of fellowship again, in a way that has overwhelmed us with the height and depth of His vast love and grace.

God's dwelling place is described by Solomon as heaven. "Hear Thou in heaven Thy dwelling place" is an oft-repeated phrase in his prayer at the dedication of the Temple. The thought in his prayer is not the starry heavens, but the actual seat of God's throne and glory—the third heaven to which Paul was caught up. It is God's permanent residence (if I may use the term). The definition of localities may present a difficulty, but by many it is believed to be the centre of the entire universe.

Most people know about the sweet influences of Pleiades (Job xxxviii 31). In this remarkable group of stars is one named Alcyone, the principal one, which is declared to be the central sun about which the universe of stars comprising our whole astral system revolves. Heaven would thus be the centre of all. How stupendous and overmastering must be the attractive force brought to bear upon the sun, moon, stars, and earth to keep them in their circuit.

From His throne in glory God looked out upon the

numberless worlds, but He was not content to abide in heaven. His heart has ever been toward the children of men. Before the Fall, He used to come down and hold sweet communion with Adam, until sin made an impassable gulf. God devised a way whereby He could come and be near mankind, to help, encourage and succour them, and eventually bring them back to Himself. So He commanded Moses to make Him a dwelling-place, and in process of time the Tabernacle of Witness was erected in the midst of Israel's camp. They did not seek to provide this dwelling place for God, but it was God's desire to dwell with His people. Instead of paying them occasional visits He desired to make His abode with them. What wonderful con-

descension? The Glory cloud was a visible sign that the Lord of all the earth was in residence, as the Royal Standard floating over Buckingham Palace proclaims that His Majesty the King is in residence. The Holy of Holies was lighted with the Shekinah glory, there God dwelt between the cherubim. The Holy Place was the audience chamber of the King of kings and Lord of lords. He held court there daily, and the priests ministered before Him.

In after years, when upon the throne of Israel, David desired to build God a better dwelling-place, a house, and in the reign of his son, that wonderful edifice was erected, commonly called Solomon's Temple, but it might be better named, "God's Palace." For it was a palace. Its beauty and glory defy description. It was the earthly residence of God. What a wonderful day for Israel when the King arrived and the glory of the Lord filled the Palace, and the priests

could not stand to minister because of the cloud, for the glory of Jehovah had filled the house of Jehovah.

Through sin God was forced to withdraw His presence. But did He give man up? No, He devised another way whereby He could still be with them in order to bless them.

Emmanuel, God with us—the Incarnation was God's plan. In it He manifested Himself to the world in human flesh, fulfilling Isaiah's prophecy, where we read, "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us."

So He stepped upon the scene again, this time clothed in human flesh and blood, and announced by angels. On that first Christmas night, the plains of Judæa and the mountains of Palestine echoed to the song of the angel band, as it floated on the wings of the night. Once again God had overstepped the barriers placed by man, through his sinfulness. No wonder angels sang, "Glory to God in the highest, on earth peace, good will toward men." They were



PASTOR J. J. MORGAN.

simply stating God's attitude towards mankind. Oh how His heart longed for them. How it ached for their love and devotion.

Man has always misunderstood God, has misinterpreted His kindness. Men had looked upon God from the outside, and He seemed to be hard, stern and unrelenting. Jesus came from the bosom of the Father to reveal Him from the inside, to lay bare the heart of God. Jesus was God expressed in terms of human thought and speech, so that he who looked in the face of Jesus looked in the face of God. We, in our homely way, speak of "family likenesses!" "He is like his father, she is like her mother." So Jesus could say, "He that hath seen Me hath seen the Father," for of a truth He is the express image of God (Hebrews 1: 3).

What Jesus was revealed to be in the days of His flesh, that God is. Was He the Saviour from sin, the bestower of peace upon the restless, the rest-giver to the weary, the harmoniser of all discords, the pillow of comfort for the weary head, the healer of the sick, the burden-bearer? Was He the Balm of Gilead to the wounded heart, the champion of the oppressed, and the soul of sympathy for the crushed and broken? If He was, it was because He was God, and came to reveal God—came to share man's burdens and dispense to them His grace and mercy. That was why "the Word became flesh, and tabernacled among us" (John 1: 14, R.V. margin). God rubbed shoulders with mankind (if I may use the term), and this was the closest point of contact between God and man that had yet been accomplished.

After His death on Calvary for sin, His resurrection for our justification, and His ascension, He came into even closer contact with humanity. He comes to indwell men by His Spirit. Thank God for the Cross which makes this possible. "The Cross of Calvary," states one writer, "is the focusing into history of that which was eternal and timeless in the heart of God." Sin seemed to have spoiled His plan, but again He overstepped the obstacles, and, wonder of wonders, the human heart now becomes God's residence on earth.

Why He should come I cannot tell,
O how He loves me,
In my poor broken heart to dwell,
O how He loves me



No wonder Paul called this a mystery, when writing to the Colossians—Christ in you the hope of glory (Col. 1: 27). Our hearts are temples, courts, palaces, in which God Himself lives by His Spirit. What a difference this should make to all our lives. This truth needs to be apprehended more and more. Instead of thinking of God in a far-off sense, let us think of Him as reigning and ruling in our hearts. Jesus said, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him and make Our abode with him" (John xiv 23). Weymouth translates it, "And We will come to him and make Our home with him." His constant and real presence makes the Christian life one of perpetual joy and blessedness, as He reigns and rules upon

THE THRONE OF OUR HEARTS

We should remember that His presence makes heaven, and so true happiness is only assured as we allow Him to reign supreme in our lives, and keep our hearts undivided for and to Him. How sadly lacking the Galatian Christians were in realising this truth. Paul's prayer for them was, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. iv 19). "For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people" (II Cor vi 16).

After the final overthrow of evil and iniquity, after the judgment of the Great White Throne, after Satan has been deposed, a new order of things comes into being, or rather the order of things as in the Garden of Eden again comes into existence, and John in his wonderful apocalyptic vision sees a new heaven and a new earth, and hears a great voice out of heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev xxi 3).

God's plan for humanity seems to have failed, but in reality it has not been frustrated, but only hindered. Although Adam sinned and was exiled, although Israel sinned and His presence was withdrawn, although the Jews with wicked hands crucified the Lord of glory, although men have shut their hearts, and barred the door against Him, yet the time is coming when finally and eternally God's dwelling-place will be with men. When every obstacle shall be removed, no longer will He be approached through symbols and intermediate ceremonials, every curtain and veil will be removed, direct communion will be the privilege of the saints, as consecrated priests they will be able to come into the holiest of all, He will be their temple. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the Temple of it." And so in unbroken fellowship, God and man will enjoy eternal communion.

A fairer Paradise is founded now
For Adam and his chosen sons, whom Thou
A Saviour, comest down to re-install,
Where they shall dwell secure, from sorrow free,
Of tempter and temptation without fear

ANONYMOUS GIFTS

We gratefully acknowledge the following anonymous gifts
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Foreign Missionary Work Bradford (designated), £1

Bethlehem

By Pastor P. LE TISSIER (Minister of the Elm Foursquare Gospel Alliance)

BETHLEHEM! A crowd of fragrant memories flock into our minds at the mere mention of this little town. We never tire of hearing or repeating the story of the Saviour's wondrous birth. A halo of never-dying interest surrounds the Christmas story, and preserves it from ever losing its freshness and charm. Nearly two thousand years have rolled on into eternity since that momentous event. Notwithstanding, to-day as yesterday, the story re-echoes far and wide, not only on the hills of Bethlehem, but in every known quarter of the universe. The glad tidings of a Saviour's love has belted the globe, and the story will once again be preached in all climes, in earth's remotest region, on the land and on the sea.

Geographically Bethlehem was situated in a very rugged and bare country. But its suburbs were delightfully pleasant and picturesque. Fruitful vines and luxurious olives grew on its graceful slopes and gave it a very fruitful appearance, in contrast with the surrounding hill country. Its name means "the House of Bread."

In Bethlehem Ruth met Boaz. Here, perhaps on the terraced slopes beside the barley fields, she kept her tryst with her kinsman redeemer. By her deliberate choice, the noble Moabitess stepped into the direct line of our Lord's ancestry, and became a progenitress of the Christ.

In Bethlehem David the shepherd king was born. In the surrounding hill-country he watched over his flocks, and communed with God. There he wrote his psalms, and thrummed so sweetly upon his harp. In Bethlehem he was anointed king over Israel, there he sighed for water from the well after the battle, and was not denied. Bethlehem was ever fruitful of spiritual supply.

The birth of Jesus was the most wonderful event that took place in Bethlehem. Here the herald angels bare the tidings to the sleeping earth-dwellers. "Unto you is born this day in the city of David a Saviour which is Christ the Lord." Jesus had come by promise—Emmanuel, God with us.

Wrapped in His swaddling bands,
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid
No peaceful home upon His cradle smiled,
Guests rudely came and went where slept
The royal Child

Let us now draw nearer to Bethlehem and contemplate its ever-increasing wonders of truth.

Bethlehem! The place of fulfilled prophecy. The unerring voice of prophecy proclaimed this event many hundreds of years before it came to pass. There was to be a chosen land, a chosen race, a chosen tribe, a chosen family, and a chosen time. All along through

the cycle of the ages we can discern the hand of God over-ruling and ordering all things. And the God who overrules is never premature or overdue. The fact of the Christ Child being born in Bethlehem was the glorious fulfilment of an obscure prophecy in the Old Testament. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." (Micah 5:2)



Just before the Saviour's wondrous birth, the Roman Emperor, Cæsar Augustus, desirous of knowing the extent of his kingdom, issued an edict "that all the world should be taxed," or numbered. So absolute was the edict that every individual had to proceed to the city of his forefathers to be enrolled (Luke 11:4, 5). The proud heathen emperor had not the slightest idea that he was thus bringing about the fulfilment of a prophecy centuries old. It would appear from Luke 11:2 that the order for taxation was countermanded, possibly for some political or diplomatic reason. Obviously it was not carried out until some fifteen years later. But Joseph and Mary were in Bethlehem. Had Jesus been born a few months earlier or later, His birthplace would have been Nazareth. But God allowed an earthly ruler to accomplish His purpose. The plans of God never miscarry. What He has promised, He will perform. Christ was born in



PASTOR P. LE TISSIER.

Bethlehem—not at Bethel, where Jacob saw the mystic ladder and the holy angels, not in Shiloh, where the ark of the covenant rested, not in the Temple at Jerusalem, but in Bethlehem Ephratah, that the prophetic word might be fulfilled.

Observe also that Bethlehem was the place of celestial worship.

A band of shepherds were out on the hills of Bethlehem following their lowly calling. They were keeping vigilant watch over their flocks by night. Suddenly without any premonition or warning a dazzling glory breaks forth in the eastern sky, and a choir of shining angels appears, praising God and saying, "Glory to God in the highest, and on earth peace to men of good will."

The angels had witnessed the glory of God in His works, but when they saw the great Creator stooping down to assume a body of flesh, they rushed in legions to Bethlehem, and filled the air with songs of praise. These heavenly worshippers could not be restrained, their ecstasy broke all bounds, and they burst forth

into a pæan of praise The peaceful undulating plains, canopied by the starry heavens, resounded with the angels' song The Eternal Father could not allow such a prodigy to be unheralded "When He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him" (Heb. 1: 6).

Primarily angels are created to serve and to act in the interests of the kingdom of God Angels attended the Son of God through the dark days of His rejection and sorrow In the wilderness faithful angels ministered unto Him after the fallen angel had left Him In the last final struggle in the olive garden an angel swept down on pinions of love to strengthen Him under the agony of the bloody sweat Angels guarded His sepulchre while He slept, but at His birth they worshipped Him Therefore in heaven worship is more important than service They were occupied with the Lamb before they were occupied for the Lamb The seraphim that were seen by the prophet Isaiah surrounding the eternal throne, were vested with remarkable power to serve. But although they each possessed six wings, four were used for worship and only two for service May we, like the believing shepherds, wend our way with joyous hearts to Bethlehem, and there learn afresh the mystery and meaning of the Incarnation Let us focus and fasten our gaze upon the Babe of Bethlehem, until we too are lost in wonder, love, and praise

Furthermore, Bethlehem was the place of sacrificial love We do not attempt to define love, it defies analysis and beggars description Who can explain

HOW RUBIES ARE COLOURED

with carmine, or gold is lit with glory Who can analyse the haunting perfume of the violet, or trace the delicate artistry of a butterfly's wing

Could we with ink the ocean fill,
And were the skies of parchment made,
And every stalk on earth a quill,
And every man a scribe by trade—
To write the love of God above
Would drain the ocean dry
Nor could the scroll contain the whole,
Though stretched from sky to sky

"But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" Such boundless love is without parallel—the matchless love of God for a world of rebels who did not love Him

During the war it became the custom in certain families in America to place an illuminated star in the window, to signify that the family had one son at the war If two sons had entered the service then two stars would be placed in the window A father and his little son were passing along a street, and were taking notice of these lustrous stars Eventually they came to an opening where

THE SKY COULD BE SEEN,

where shone a brilliant luminous evening star. See, father," cried the little fellow "God has given a Son too."

Ah, this love of God is too great for us to tell. God has given the Darling of His bosom, His precious Only Begotten From the bosom of the Father the Son came to accomplish our redemption, to pay the price of sin, to die for a fallen race. He was the suffering Mediator through whom God could lavish His love upon us. With the apostle we exclaim, "Thanks be unto God for His unspeakable Gift"

You cannot afford to do without the Lord Jesus. Without Him you are not safe for one moment.



MRS EDWARDS

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Surgical Belt and Instruments Discarded.
"Hallelujah!"

Mrs Edwards of Smethwick was a great sufferer for thirty-one years—she wore a surgical belt and instruments for over twenty years She suffered from a dislocated womb She was prayed for on July 30th, 1931 Her testimony about the Lord Jesus is: "He is just the same to-day." We do not wonder at it.



The Man of Galilee

By W. R. JOHNSON

For there is one God, and one Mediator between God and men, the Man Christ Jesus — I Timothy 11 5

THE subject of this message has been the storm centre of controversy for centuries, and never more so than to-day. If the Scriptures teach anything they present both the Deity and humanity of the man Christ Jesus. But in the fallibility of human thought there is ever the danger of over-emphasis on one or the other.

If Christ was God and not man, we have no point of contact with Him. He is beyond our reach and fellowship. We must worship afar off, and are no better situated than the ancients. If Christ was man and not God our faith is without foundation, and we are robbed of all hope of salvation, for man alone cannot bridge the gulf between a holy God and a sinning race.

Our text is a happy one in its perfect blending of the Divine and the human. It pictures a glorified Christ, but still designates Him "the Man." As a Man He serves as Mediator between God and men. And a true Mediator must have perfect understanding and fellowship with both sides.

No one can study the matchless life of the Master without being assured that He was a man, yet far more than a man—God veiled in human flesh. I would exalt His Deity. Yet lest we become lop-sided I would ask you to think with me of His humanity. This should be appealingly easy at this precious Christmas season. The magnetism of the manger holds us in its thrall as we consider

THE MAN BORN

—"And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger" (Luke 11 7). There is something marvelously sweet and entrancing about these words, but we cannot long dwell upon them.

Behind them there looms a supernatural background. The annunciation of the long-foretold event to Mary of Bethlehem by the angel Gabriel. The miraculous conception, when the Holy Ghost overshadowed a virgin. The angelic announcement to the shepherds that a Saviour had been born in the City of David. These were all matters for wonder beyond words, and they were clear to but two people, Mary, the mother of God's Son, and Joseph, the divinely chosen protector of her honour.

But the unforgettable thing is the fact that such a living Babe was born. None but a mother knows the tumult of emotions that sweep through the heart and throb in the depths of her being when she gathers her firstborn in her arms. But surely no mother ever felt as did the virgin mother with her child pressed to her breast. Her whole body trembling with holy joy, her heart swelling nigh to bursting, her eyes, tear-dimmed, eagerly scanning the face of this Child, at once her babe and her God. The wonder of it was over-

whelming! Endowed with whatever powers, this was a Man-Child. And He was so in the purposes of God before the feet of Adam walked the earth. The first man in the plans of God was the Man of Galilee.

THE MAN LIVING

"Wherefore it behoved Him in all things to be made like unto His brethren" (Heb. x1 17). He was bone of our bone and flesh of our flesh. As to His mother He was pre-eminently her child, so to men, without knowledge of His real identity, He was a man. Few saw anything more then—or since.

All the features of Jesus' character are common to the four Gospels, but it is certainly true that each Gospel emphasises one particular feature above all others. Matthew depicts the majesty of Jesus as the King, Mark His mighty power as the Servant of Jehovah, John His sublimity as the eternal Son of God, but Luke reveals His boundless sympathy as the ideal Man. The humanity of the Master stands out in Luke as in no other Gospel. Reading Luke we think instinctively of Paul's statement that He was made in all things like unto His brethren.

The hallmarks of His humanity are unmistakable. As no other writer Luke gives us a glimpse of the prayers of Jesus. He lived in an atmosphere of intercession. "Men ought always to pray and not to faint," He taught His disciples, and practised what He preached. In this He was peculiarly representative of His race. Man is a praying creature, and here was a Man who knew perfectly how to do that which every man longed to do.

He was tempted in all points like as we are. No temptation crosses the path of man that was not first hurried at the Son of Man. As a man He was tempted, as a man He triumphed, and He did it for men. Is there any word so comforting to the soul, tempted and tried almost to the breaking point, as that blessed word spoken to His needy disciples, "Be of good cheer, I have overcome the world"? He has overcome, and we who follow Him march to victory.

His limitations were very real. He was poor, so poor that He had not wherewith to lay His head, and had to depend on a friendly fish to pay His taxes. He was hungry, and grateful women ministered unto Him of their substance. He was athirst, and begged a drink from a sinful woman at the well-side.

HE WAS WEARY

to the point of exhaustion, so that the tumult of wind and waves failed to waken Him as He slumbered in the storm-tossed boat. Yet His sympathy was fathomless for the humble, the outcast, the sinner, the suffering, and the sorrowing. He was a benediction in the homes of the people, and marvellously gracious to women, the cross-bearers of life. To every age, and either sex, to all nations, and all professions; and to men of every shade of character and opinion.

Jesus was the Christus Consolator. He was the Great Physician to the sick in body and soul, the unwearied Healer and Ennobler of the stricken and the suffering, the Gospeller of the poor, the Binder-up of broken hearts; the Desire of all ages; the Saviour of the world, who went about doing good.

So this Man lived, a tragically short life, so it would seem, and the world has never been the same since. And He lived but to die.

THE MAN DYING.

Death is a common thing. As common as birth. Yet despite this commonness the death of the Man of Galilee can never be called common. It was the outstanding fact of all time, the supreme event of history. All men die, but this Man's death was different, and it made a difference. Let us remember that it was real. There are those who would tell us it was a fake. "A magnificent bit of play-acting and incidentally a monstrous fraud. Jesus did not die. He swooned. And later revived enough to make His way from the tomb, and appear to His disciples." Surely the thorn-crowned head and its bloody brow, the nail-torn hands and feet, the spear-pierced side and the broken heart give the lie to such an idea. When He cried, "It is finished," and gave up the ghost, it marked the consummation of a plan conceived in the dim reaches of the everlasting ages. The Lamb was slain, not stunned, and a fountain was there opened for sin and uncleanness. He was dead and they laid His body in a borrowed tomb.

The blessed thing is that it was a voluntary dying. He said, "I lay down my life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again." The Man of the Cross was the God of the Universe, not a helpless victim in the hands of a bloodthirsty mob. A word from Him, and the thorns on His brow would have been displaced by the diadem of the ages. He had but to reach out His hand, and there would have leaped into it the sword of judgment. Instead He stretched them out upon the rugged limbs of the tree of sacrifice, and gripped in their palms the heads of tearing, torturing nails. If He would save others, Himself He could not save. As a man He died for men, even for me. In the great day to come, when the grim hand of outraged law would reach to deal in judgment with this poor sinner, the Man of Galilee will speak. "Let him go free, I am his Ransom. Lay not the lash upon him, for I have been scourged. Let the cup pass from him, for I have drained it to the dregs. Put the crown of glory on his brow, for I have worn a crown of thorns. Over against My cross of shame place his throne of triumph, for I have died that he might live." Thanks be to God for such a salvation and such a Saviour.

THE MAN RISEN.

The death of Christ would have been meaningless apart from His resurrection. The first Easter morn saw the most startling event of human experience. It was and is incredible to the natural man, for his vision is limited to the material. The spiritually-minded sees nothing to stumble over, because God is reckoned in. "Why should it be thought a thing incredible with you that God should raise the dead?"

It is vital to remember that the resurrection of Jesus was bodily and not spiritual. Of the "spiritual resurrectionists" we might well say as did Mary, "They have taken away my Lord, and I know not where they have laid Him." That the Master's body rose from the grave is attested by the fact that the tomb was empty. The grave clothes had been discarded, and left lying in chrysalis form. And the risen Christ was subjected to every conceivable test to prove the reality of His bodily presence. "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled—the Word of Life."

As the firstfruits of a glorious harvest, Jesus is the Star of Hope to a death-stricken race. "Because I live, ye shall live also." What an almost unbelievably magnificent promise! And what a hopeless outlook without it! Now, as our loved ones leave us they walk the path beaten by the death-conquering feet of the Man of Galilee.

After forty wondrous days the risen Christ became our ascended Lord.

THE MAN IN THE GLORY.

"He became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. ii 8, 9). This very hour a Man stands supreme in the presence of God—but what a Man!

As a Man He ascended into the heavens. As the last Adam He was lifted to heights far above those forfeited by the first Adam. The highest place in the universe is held by a Man—and He holds it for men. Redeemed men! Men who claim Him as their Lord, the Head of a redeemed race. "For God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

As a Man He intercedes. There is one Mediator, the man Christ Jesus. He stands before God for men. How few of us appreciate the inexpressible privilege of having loved ones pray for us. It is the last word in sacred friendship and holy love. A grief-stricken, wayward son knelt beside the grave of his mother and sobbed, "Oh, there is no one to pray for me now." Sad indeed the condition of a soul so speaking. But happy beyond words the one who fully realises that there is One who ever liveth to make intercession for us. He died to save men. He lives to keep men saved. He is the best Friend man has ever known, and whose prayers are those of an all-powerful High Priest ministering in the very presence of God. Yet there is even more than that!

THE MAN COMING.

"This same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts i 11). This was the proclamation of the angels to the wondering disciples as they stood gazing into the heavens from Olivet's height. This very same Jesus, coming again! Oh, the wonder and the glory of it!

The "same" to His loved ones. To them He will

be the infinitely precious Man with the scars on hands, and feet, and brow The Man with the tender eyes, and the loving words, and the blessing hands, and the enfolding arms Such a vision of Him, by faith, must fill the hearts of the believer with a great longing for His coming

But He will not be the same Jesus to the rejectors of His mercy. He went away as a Saviour, He is coming back as a Judge. He is coming in the clouds with power and great glory (Matt xxv 31). The great Adversary, the Man of Sin, will be destroyed with the brightness of His coming (II Thess ii 8, 9) And in flaming fire He will take vengeance on them that know not God, and obey not the Gospel (II Thess i 7, 9) A Saviour to-day, A Judge to-morrow

Friend of mine, is Jesus real to you? As real as an earthly friend? You say, "No, He is not" I wonder if it is not because you have not thought of Him

enough as a Man You have perhaps recognised His Deity, and in doing this have left Him too much at the right hand of the Father in heaven You have overlooked the fact that He is your Brother, bone of your bone, and flesh of your flesh. A Friend that sticketh closer than a brother, and feels for us in every infirmity. He is just as near to us as He was to Mary, or Martha, or Lazarus Even nearer Think about Him Talk to Him. Remind yourself constantly of His promises to be with you Practise His presence, and you will find the scales will fall from your eyes and you will recognise that His promise is true, "Lo, I am with you all the days, even unto the end of the age" In the Babe of Bethlehem for all time the gulf between heaven and earth was bridged—God became man, that man might come to God

Death baffles everyone but Christ



The Quest

By EVA TETCHNER



There were three kings, for wisdom well renowned,
Who pondered much the mysteries profound,
And watched the sky as night by night
The constellations came in sight,
Knew each by name—as each had been a friend—
But one great star they could not comprehend
Out came their books, and, scanning line by line
They searched them through to understand the sign;
Noted the time when first the star they saw,
Watched it with wonder, overcome with awe,
Found that the star proclaimed a King had come,
Destined to rule, to lead and overcome
Great was their wonder, greater their desire
To see the King we greet as our Messiah,
But as they watched the scintillating light
Behold, it moved! Imagine their delight!
Down from their conning-tower with joy, the three
Hastened to find a gift, and fittingly,
Chose for their gifts the royal emblem, gold,
Graced with devotion—frankincense, we're told
They too brought myrrh. Oh, mark it with a sigh!
This indicates the Conqueror will die
Yes, He did die, but, so our history goes,
Victor o'er sin and death in power He rose

Mounted on camels, three of royal line,
Essayed to find the King born 'mong the kine,
Following the star with diligence and care,
Came to a palace wondrous great and fair,
Where they announced with deferential fear
That they had travelled far to worship and revere
The infant King, whose star appeared one night,
Regal in splendour, gloriously bright.
Then sent King Herod through his palace grand
To find his scribes, the wisest in the land,
Made known to them the information gained
From the three men, who thereupon explained
How they had seen a great star up on high,
Noted the time it first shewed in the sky
Then brought the scribes the Prophets and the Law

Micah, they said, seven hundred years before
Told how a King in Bethlehem would be
Born to the Jews to rule in equity
Then Herod sent the three men on their way,
Saying, Godspeed! If ye should find Him, pray
Return ye hither, tell me where He lies
Whose herald ye have seen in yonder skies
So they continued their lone quest that night
Watching the star for guidance and for light
On, on, it went, o'er valley, hill, and plain
Till o'er a village inn it did remain
Thither the three men hastened to inquire
If there the King was born, the Great Messiah

The goodman made reply with careless air.
"There was a babe born in the stable there
Who now is in the inn, but come this way
I'll shew you where he is, but couldn't say
That he looks like a king It seems to me
His parents just belong to peasantry!"
Within a lowly room a mother fair,
Watching her tiny child with tender care.
Looked as three strangers, clad in raiment fine,
Entered the room as though it were a shrine.
Then they bowed low before the heav'nly Child,
Gave Him their gifts—the lovely mother smiled
For, knew she not her son was Prince of Peace,
The Saviour King whose reign would never cease?
Then they with joy did praise God for His star
Set in the heavens to guide them from afar
So was their full reward for patience this—
A quest whose end for them was perfect bliss
So having seen Him, back to Herod they
Returned to tell him all without delay
But lo, an angel of the Lord appeared and said
Do not return this way, but go instead
Another way, for Herod surely seeks
To kill the Child of whom the Scripture speaks
So they returned unto their homes again,
Wise of kings, and happiest of men!

Some sidelights of



Stationary Congregational Church, Halifax, crowded to capacity during Yorkshire Revival Campaign.



Principal George Jeffreys in characteristic attitude.



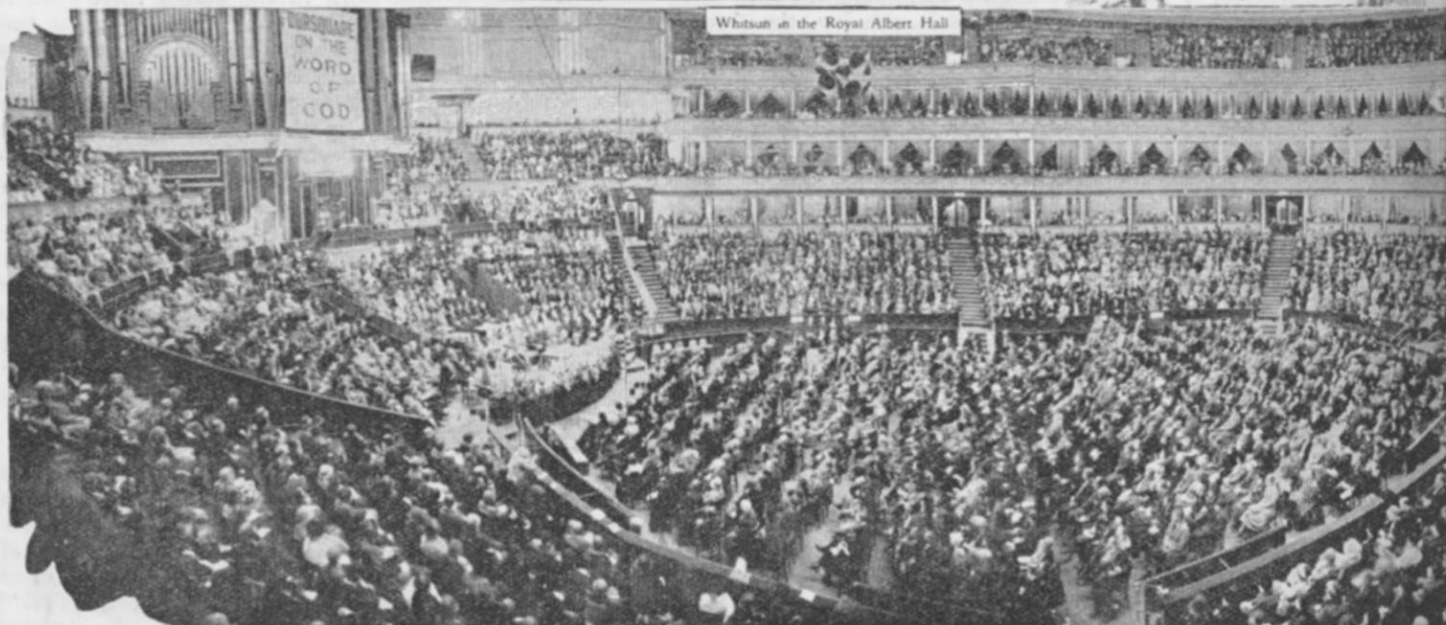
Pastor E. J. Phillips, Secretary General.



The Usher Hall, Edinburgh, packed to capacity during Edinburgh Campaign

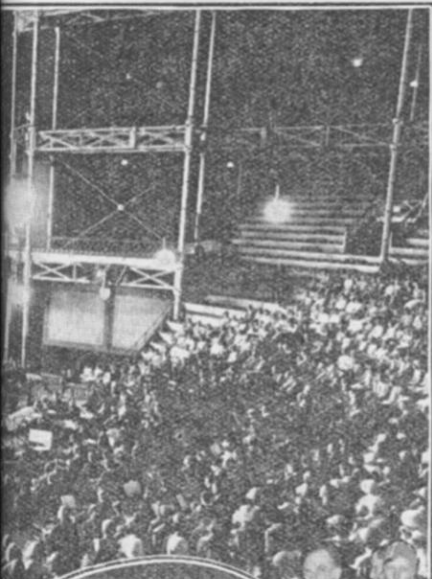


General Headquarters Offices, Clapham Park.

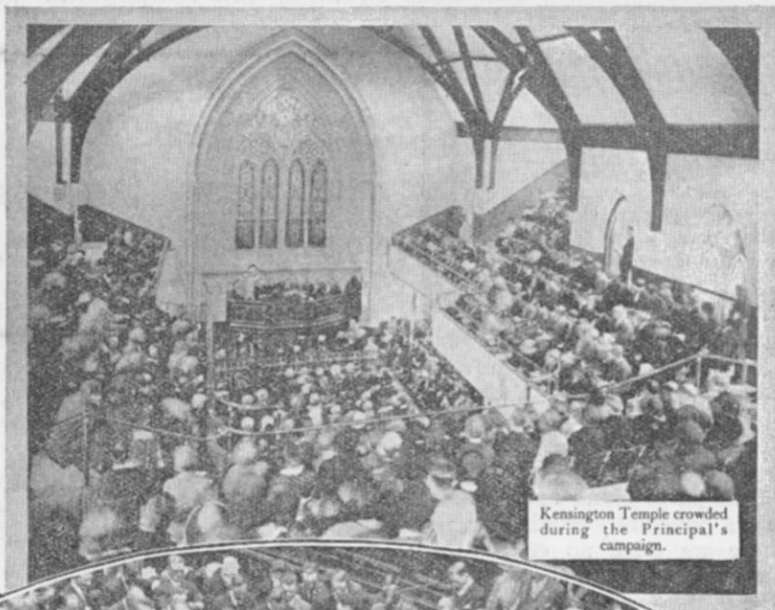


Whitsun at the Royal Albert Hall

Elim in 1932



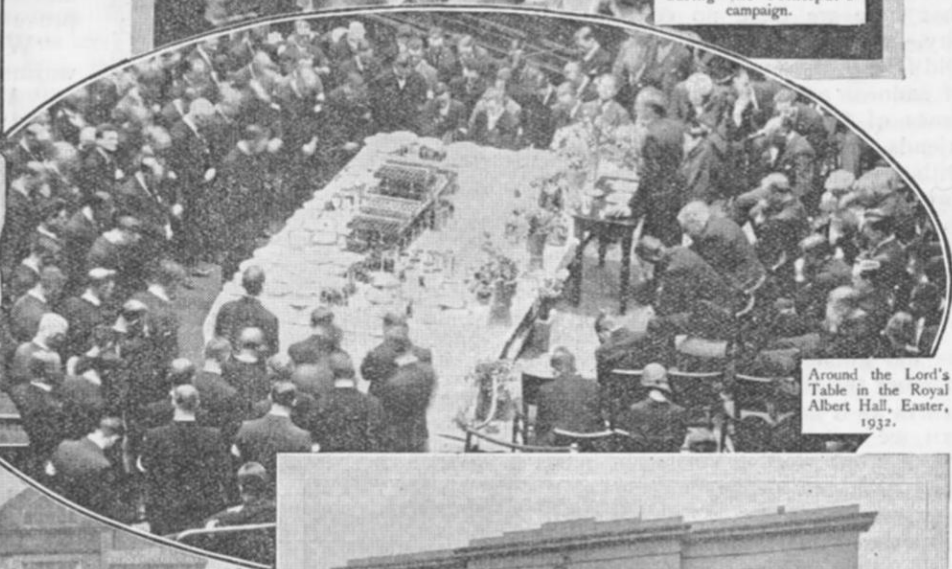
Enthralled thousands at Crystal Palace Demonstration.



Kensington Temple crowded during the Principal's campaign.



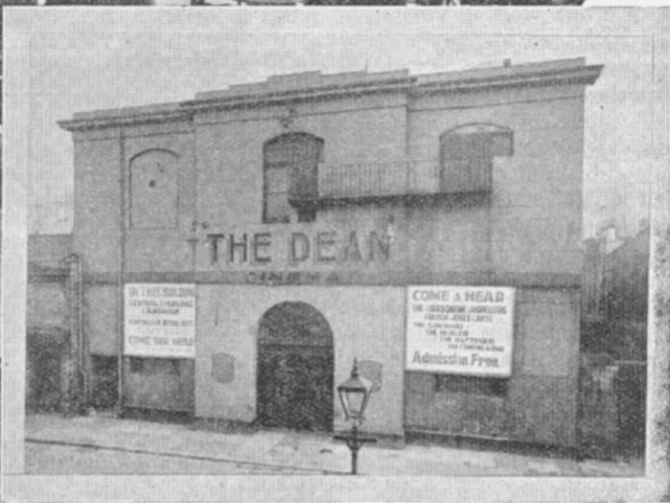
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Around the Lord's Table in the Royal Albert Hall, Easter, 1932.



Open air on Portobello sands.

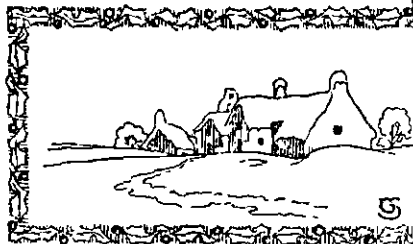


Elim's permanent home in Edinburgh, where mighty miracles have been wrought.

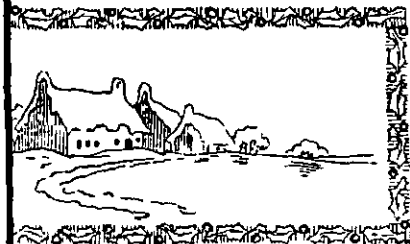


A pyramid of happy Sunday School children.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark xvi. 20).



The Editor
sends warmest greetings
to all 'Evangel' readers.



EDITORIAL

Exit—Enter.

THIS temporal plane upon which we live is constantly reminding us that here we have no continuing city, but—we seek one to come. Old friends pass out leaving a tinge of sadness as we remember happy times of fellowship together, new friends constantly come, bringing with them the prospect of joyous days yet in store and reminding us that although times and scenes change we have an abiding Friend who is more than sufficient for the unknown to-morrow.

So with this issue of the *Evangel* we bid goodbye to 1932. We remember the thoughts arising in our hearts as it entered and now at its exit we can say from our hearts "But God —" Yes! He has been sufficient. The year has been crowded with sufficient blessing to fill a thousand testimony meetings, with sufficient evidence of His wonder-working power to thrill the world, did they but believe it with all their hearts. Yes! we remember, and in our remembrance we praise God for His goodness.

Another year is before us with all it may hold. "Ye have not passed this way hitherto" was never more true in our experience. The world is at its wits' end in the welter of crisis upon crisis, which overtakes it, and the greatest minds dare not predict what may be. Again we remember, "But God —" He will be all-sufficient. To the student of the prophetic Word there is light in the darkness, a star of hope is shining upon the sin-stricken world. It is the star of promise, and we trust that through the meditations in this special number, as the reader peruses them, the radiant hope of the believer will shine out through

the shadow of depression and gloom, lighting the whole aspect with the glory of His promised Advent.

For the *Elim Evangel* in the new year we have good things in store. Among the special items will be a series of articles by Principal P. G. Parker entitled, "Heart Talks on Vital Themes," and a series on the Second Coming by Gwilym I. Francis. We have also planned some new features which readers will welcome. All the regular features in the present volume will be continued in 1933 and we trust that the blessing received through its silent ministry in past years will not only continue but be amplified in the year before us. The time is short, the Lord is at hand. Let us work with a will while He tarries so that we may be ready at His coming.

December

Thou closing month of every year
Wearied with noary age,
The midnight of our calendar,
Its last and final page!
The days in which thou dost recline,
Are dreary, dull, and bleak,
Yet one redeeming feature rests
Within thy closing week
Our Saviour's birth we celebrate
Before thy time is spent,
The Son of God, by whom was made
The wondrous firmament
He ever deigns to come and dwell
Each humble home within,
Presiding at the festive board
Wherever welcomed in
Hearts overburdened with life's cares,
And overwrought with fear,
Are at this joyful time refreshed
By filial love and cheer
A web of holy love is spread
The whole wide world around,
Producing happiness and mirth
Wherever man is found
And so we close the year with praise
Unto His holy Name,
The centre of eternal love
And everlasting fame
—Fred Hunt

The Bible: Effective Proof.

One day a sceptic asked a highly educated and cultured Christian woman how she could prove that the Bible was the Word of God, and she said to him, "How can you prove there is a sun in the sky?"

"Why," he replied, "because it warms me and I can see its light."

"And so it is with me," she said, "the proof of this Bible being the Word of God is that it warms my soul and gives it light."

Leaving Results with God.

Two men sat side by side in a religious service, but the address delivered made an entirely different impression on each of them, as I discovered by hearing their comments as they passed out. "It was very uninteresting and dull," said one. "It was inspiring and helpful," the other declared. In the latter case the seeds of truth had fallen into good soil. The point of the parable seems to be that while some of the sower's seed was wasted, he was not discomfited but went right on sowing. He knew that at least part of his work would be rewarded.

What a lesson of encouragement there is here for Sunday school teachers and other Christian workers! It is our business to make the best of conditions as they are. We should never be disheartened by the fact that some of our efforts are fruitless. There will always be some "good ground."

Spreading the Gladness

"Miss W— finds the reading in the 'Elim Evangel' so good that she is sending them to some of God's children who may never have heard of them"—From Shropshire



“Look Up!”

By Evangelist JAMES McWHIRTER (of Principal George Jeffreys' Revival Party)

IN nature's cathedral, standing on the wind-swept esplanade of Joppa, Edinburgh, we observed the two minutes' silence on Remembrance Day. The echo of a volley fired from the Castle had just died among the hills, and all was still save the steady rhythm of a running tide. The November sun was filtering through a grey mist on the seascape, and reflecting a pallid gleam on the water. With head bared and bowed we looked down into the indifferent deep. God bless the bereaved.

Fourteen years ago our eyes were reverently closed for the service that commemorated the Armistice that we acknowledged to have been in answer to national prayer. Eyes were closed then in hope, hope for the future. For, were we not assured by those who essayed to lead in church and state that the peace so dearly purchased held the pledge of a better and happier world? But who to-day can sincerely close their eyes in hope that these promises will be fulfilled?

“Hope long deferred maketh the heart grow weary.” What a weary, disappointed, and disillusioned world we live in! What an abject failure man has been. Nearly every newspaper carries confessions to this effect from the leading men of every department of life. There is not one man of the world, to our knowledge, whose name would inspire confidence, able to point a way out. Of course there are multitudes of blind and incurable optimists for whom history has been written in vain. “The god of this world hath blinded their minds.” They think they see the long-dreamed-of Utopia rising in Russia. If these people were conversant with Biblical prophecy they would recognise in anti-God Russia the beginning of the end—the fulfilment of the final phase of man's world systems.

Dr. Seiss is very much to the point. “What indeed have been all the endeavours of unsanctified men, in politics, in science, and in all arts of civilisation, improvement, philosophy, and even religion, but to work out this problem of successful repossession of what was lost in Adam, to attain to that forfeited perfection and supreme good which has ever danced before their imagination. What indeed has been the spring of all the activity of the underworld, in these ages of seductive effort with mortals, but to persuade men that they can make good the lying promise, ‘Ye shall be as gods,’ and in spite of the Almighty, and without Him, to realise through human expansion and demoniacal guidance, the dream of a better destiny for the world and the race? It has also been in the plan

of God so far to drop the reins to His rebellious creatures, to permit the experiment to be carried to its utmost, and to give scope for its most conspicuous failure at the last. Varied, and many, and complicated, have been the attempts, all of which have resulted, as they always must result, in disastrous failure. Egypt attempted to play the goal for the world, and cringed to the bloodiest tyrannies, bowed to the worship of the basest of creatures, and went down in ignominious ruin. Babylon tried it, and became the world's greatest symbol of all that is blasphemous in power, impure in life, besotted in affection, and terrible in desolation. Greece tried it, and only consummated her destruction in the marriage of the intellect of heaven with the vices of hell. Rome tried it and became the iron arm which threshed the world in blood, and then dissolved in the putrefaction which itself had wrought. The spirit of liberty, democratic confederation, and universal communism and enlightenment, uniting largely with elements of infernal origin, is now trying it, and will perpetuate its efforts to the most gigantic and bewitching consummation that the world shall ever have seen, but only to work out the most dreadful failure that has yet occurred.”

Not a rosy picture, you will say, but you must admit that it fits the facts of the historic experience of world powers down the ages. And who in the light of the present world crisis, even from a materialistic standpoint, would contend that this forecast of the future is otherwise than highly probable? Since the Great War practically all the Empires of the world have gone crash, with one notable exception—the British Empire. The world crisis, with its breakdown of international finance and industry, threatens a sorry social revolution. Twelve months ago the experts said that “the man in the street” was not aware of the serious nature of the crisis. The truth is, neither were the experts, but now they glimpse the future, and the result is veiled panic.

Relatively few informed Christians would regret the collapse of the “Babylonian” gold standard were it not for its direful effect, these cold wintry days, on millions of ill-housed, under-clothed, and half-starved men, women, and children. Sixteen months ago, things became too serious for party politics, and a National Government was formed, a government of man, representing man, with God out of practical account. The National representatives said to the electorate, “Send us to Parliament and we will save



EVANGELIST J McWHIRTER

the nation " And the old remedy that never fails to fail has given the taxpayer a good run for his money.

Deputations ran to the Continent, and to the Dominions, and even to Ireland! We do not doubt but man has done his best. Things might have been worse. De Valera did not shoot the British representatives, and all is well with our highly salaried diplomat at the Vatican. We have not lost our ideals, and continue to pay for our sentiment at the rate of £380 a day to the League of Nations. We are not inconsistent. It is simply a paradox that since the war we have spent approximately £300,000,000 on armaments. The national budget was balanced it is true, but it is also true that the burden has been too great for the majority of the thriftiest people in England. And hope is still deferred.

In the King's speech a few days ago at the opening of Parliament it was stated, "There is an earnest hope that next year's International Economic Conference will do something for us that we cannot do ourselves." The Prime Minister on the same day made a declaration which destroyed the hope of millions of the class for whose interest he rose to power. He said, "Unemployment is now not temporary, but permanent, because of the increased output of machinery"—a statement that is the negation of the false hopes ministered by all parties during the last decade.

Hail the saviour, Man! The gods of science be praised!

MR. H. G. WELLS

claims that his new book "is the first attempt to get a diagnosis of the human problem with all the factors assembled in one picture," and it is "a statement of the present situation of mankind." No one will suspect Mr. Wells of a religious prejudice. He is a man of the world, and of the peoples of the world he cries, "They are doomed! They cannot save themselves." He visualises a social breakdown, a collapse of confidence in money, a descent to universal poverty, famine, and presumably pestilence.

We are grateful to Mr. Wells for this scientific testimony, because it corroborates the Biblical prophetic view of the Great Tribulation that is imminent. But we do not agree with Mr. Wells when he says, "There isn't a single professor of foresight in the world." There are hosts of students of Scripture prophecy to whom the future is clear. Many of them by the illumination of the prophetic Word have accurately predicted momentous events, as to both the time and manner of their fulfilment, long before the events were within the range of possibility. Professor T. R. Birks does not seem to have come under Mr. Wells' notice, he wrote, "The true knowledge of the word of prophecy, even to nations, is a surer defence and safer guide than the mere human prudence of the wisest and most valiant leaders."

The space at our disposal does not admit of proving this assertion. But to every reader the Book is available, so we suggest the following portions to whet appetite for a study of the signs of the end of this age. Daniel xii, Matthew xxiv; II Timothy iii, and James v 1-8.

The late Sir Arthur Conan Doyle wrote before he died, "Spiritualism is the basis of the religion of the future." A religion to which, we imagine, the communists might easily react, when they have succeeded in repudiating the God and Father of our Lord Jesus Christ. At this time he wrote a foreview of the immediate future of the world, based on one hundred spiritualistic messages which he believed corresponded with the idea of the Second Coming vaguely seen by the prophets of old. And we are bound to admit these messages coincide with many representative interpretations of the Scriptures. But what of it? Did not the demons recognise the fulfilment of prophecy in the Christ while yet the priests and Pharisees were blind to the truth. Herein lies the insidiousness of Spiritism—the demoniacal impersonations are clothed in truth relating to God and man, in order to seduce (see I Tim iv 1). The following statement from Sir Arthur contains the teaching of the Bible as to the source and strength of spiritualistic delusions: "A huge conspiracy to deceive upon the other side would seem to be the only alternative, and that is hardly consistent with the lofty teaching that goes with the messages."

It would seem from the second chapter of II Thessalonians that the "mystery of iniquity" will have reached its zenith when our Lord comes. Is it not abundantly clear to all who look broadly and steadily at life from the standpoint of Divine revelation that the two great satanic forces of materialism and spiritism, in their various forms of manifestation, are making mutual alliance for Armageddon.

CANON R. J. CAMPBELL

says, "The sacrifice is upon the altar, but there is no fire." Admittedly there is no supernatural fire on the altars of modernism and sacerdotalism. But there is other fire both literal and metaphorical. Almighty Man's world-produce that has failed of distribution is burning, while the capricious communists burn with an unholy zeal set on fire of hell.

The day of which Malachi spoke is upon us, "Behold, the day cometh that shall burn as an oven." Then, after his description of the devastation and death of the wicked, comes the promise, "But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings."

As we stood on the Esplanade in sad and melancholy contemplation a rift in the grey clouds passed a shaft of cheerful sunlight through, and instantly the words of the Redeemer, the Holy One of Israel, in Luke xvi 25 to 28, came to mind. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Look up! "And when He rides down through the azure blue, you'll be so glad if you've been true."

The Double Christmas Gift

By CHARLES W. WALKEM

CHRISTMAS, to most people, means the mere exchanging of gifts and a day of feasting and making merry. But it has a far deeper, more holy meaning—it commemorates the birth of the infant Jesus—the Gift of God to the world.

At this precious season of the year, many writers and preachers speak in glowing terms of the birth of Jesus Christ and His glorious advent into the world. Necessarily so, inasmuch as this memorable day is celebrated in His honour, we therefore rightly remember Him.

However, God gave this unspeakable Gift to the world, but the other Gift was given to the Church. The second Gift of the Father (not, however, called the second Gift in so many words), is given only to God's family. Both are

UNSPEAKABLE GIFTS.

Without the first Gift, of course, there would have been no second Gift. God is not in the habit of giving things that are of little value, but when He opens His treasures, He gives the very best, and when He gave us Christ and the Holy Spirit, He gave us everything. For Paul says, "Shall He not with Him freely give us all things?"

It is a delight for God to give us His best!

He carpets the earth with green grass. He warms the earth with the glowing rays of the sun. He plants the fertile valleys with lilies and roses. He is indeed a munificent Giver!

Many will rejoice on Christmas Day when they open their packages from their friends and loved ones, but the Holy Spirit is a Gift that the rich cannot buy and the poor cannot beg for. It is "without money and without price." When the Holy Spirit comes in He touches the human body and the mind, and opens up the vistas of God's glorious beauties.

What a difference the fulness of the Holy Spirit makes in a person!

You say, "What is the difference?"

It is the difference between the barren desert and the verdant oasis, with its waving palms and luxurious growth of grass, and sparkling, bubbling water springing upward from the depths of the earth.

It is the difference between the poor, burdened horse that is trying to drag up the steep, rocky hill, and the racing locomotive that carries you to the summit without effort.

It is the difference between the old pump by the roadside and the deep artesian well that pours its crystal-clear waters forth in

A TORRENTIAL FLOOD.

It is the difference between the shallow stream where your boat touches bottom or strikes some hidden rock, and the ship that rides the ocean's fiercest tempests and highest swells.

It is the difference between the barren plain—desolate and brown—stretching away to meet the horizon, and the towering mountains capped with eternal snows that glisten in the sun.



To be full of the Holy Spirit is to be full of God. What paupers we are! Yet we are rich, and do not know it! Hear the great Apostle Paul crying aloud in a Roman dungeon. "I am full and abound!" (Phil iv 18). Was there ever such a paradox? A prisoner of Rome, chained to two soldiers, having nothing, yet possessing all things, a hated, persecuted outcast; a man who bore in his body the marks of the Lord Jesus, beaten, scourged, shipwrecked, deprived of the necessities of life, hungry, thirsty, scantily clad, supported by the scanty offerings from his little Philippian congregation, and yet he cried out "I am full and abound, I have all things."

What is the secret of this victorious position which Paul occupied?

Friends, he had a Gift—a double Gift. He had Christ, God's Gift to the world, and the Holy Spirit, the Father's Gift to the Church.

The Day of Pentecost was the official advent of God's Gift to the Church—the Holy Spirit.

Christ came to the earth amid the lowing of the cattle and the bleating of the sheep. The Holy Spirit came as a rushing mighty wind. But both came from heaven.

The purpose of the Holy Ghost is manifold. If the Psalmist could say under the Old Testament covenant "My cup runneth over," how much more should we in this New Testament age be able to testify in greater and more glowing terms than David ever dreamed of.

True enough, we can, and we may. Jesus said. "Out of his innermost being shall flow rivers of living water." What the world needs to-day is not literary finish and orthodox correctness. It will not convert a lost world. What it needs is the sword of the Spirit, the sword is emblematic of death and war. The Holy Spirit is not some mere blessing or some feeling of ebullition, but a mighty dynamic force which will energise every fibre of our being.

Do you remember that when Peter first preached the people were pricked in their heart? It was the Sword of the Spirit doing its work.

Along with the Gift of the Holy Ghost come the ninefold gifts of the Spirit. We are commanded to

TARRY FOR THE BAPTISM

of the Holy Spirit, although in some sense we are not to tarry in the same manner as the early disciples, for He is here now, yet we must wait at the doorstep until the Father gives us what we need. This thought is implied when Christ says, "Knock, and it shall be opened unto you."

We need power in these days. It is absurd to go without it; yea, it is presumption. As the sailor waits for the breeze to fill the sails of his ship, and as David waited for the "sound of going" among the mulberry trees, so we shall lose nothing by waiting for God's power to impel us. The Holy Spirit not only reveals

the hidden things, but He reveals the forgotten things as well

At this Christmas season, may we not forget God's double Gift. While we would not magnify the gifts of the Spirit to the exclusion of the fruit of the Spirit, yet one feels that both go hand in hand.

It is said that Charles G. Finney was so filled with the Holy Ghost that when he entered a shop or factory the people broke down at his mere presence. Elisha was so filled with the Holy Spirit that when a dead body touched his grave, the dead body came back to life. Elisha had more power after he was dead than some preachers have while they are alive!

The Greek word for power is *dunamis*. And from this Greek word comes the English word *dynamite*. Dynamite will blast the rock of indifference and blow the old stumps of sin out of the human heart.

The peculiarity of this gift is to make us a potent medium of the Holy Ghost. It will impart to you supernatural magnetism in the Lord's work. Before this power, superstition, ignorance, and heresy will flee like the darkness before the rays of the morning sun.

It was with this charged dynamite that Charles Finney walked into a cotton mill and stood amid the roar of heavy machinery until the operators were compelled to turn off the machinery and listen to this man of God.

AN INCORRIGIBLE PARALYSIS

settled down upon them until they were compelled to cry out: "What must I do to be saved?" Strong men and women fell to the floor as if struck by a thunderbolt under the powerful influence of the Holy Ghost.

Five hundred men and women trembled before the preaching of Jonathan Edwards. Men gripped their seats to keep from falling to the floor, and, after a heart-searching altar service, they arose to their feet with deafening shouts and cries. No wonder the people in the time of Paul said: "These are they that have turned the world upside down."

It was this power of the Holy Ghost that led General William Booth to the slums of London. Night after night rotten eggs and tomatoes and other obnoxious articles were hurled at his head. But he was so filled with the Holy Spirit that nothing could daunt him. He returned nightly until these hard-hearted antagonists were converted, and all England and Scotland were affected by his fervent preaching.

This precious gift of the Holy Spirit will enable us to rise above earthly trials and sorrows. It will enable us to discern the spiritual status of

EVERY CHURCH WE ENTER.

It is remarkable to know that Jesus Christ Himself, the Son of God, never performed one miracle without this gift of the Holy Ghost. Many picture Christ performing miracles in His boyhood days, but, according to the Gospel of John, Christ performed His first miracle at Cana of Galilee, where He turned the water into wine.

With this precious Gift of the Holy Spirit, we need not envy even the angels in heaven. With the Gift of the Holy Ghost, we can conquer all. Our efficiency as Christian soldiers does not depend on our physical anatomy, our natural powers, or on our college education, nor yet upon our financial status, but upon the

Holy Spirit. It was He who enabled Samson to slay the thousand men with the jawbone of the ass.

The power of the Holy Spirit is as potent as lightning! This precious Gift cannot be bought with money. Simon the sorcerer tried to buy it, and Peter condemned him in no uncertain terms. He denounced him as a hypocrite, and when Simon asked for forgiveness, Peter emphasised that even the thought of buying this precious Gift with money would receive God's bitter rebuke. God's gifts are without money and without price.

As Dr. Pierson says, in speaking of the gifts of the Spirit: "They differ, therefore there is no room for envy or jealousy, all gifts are needful, therefore, there is

NO ROOM FOR IDLENESS

or despair; no one has all the gifts, therefore there is no room for pride or boasting; all gifts derive power from the Giver, therefore there is no room for weakness or inefficiency."

What a marvellous work of supernatural power we find in the third chapter of the Book of Acts! A humble confession from Peter: "Silver and gold have I none, but such as I have give I thee!" And then the triumphant command, "In the Name of Jesus Christ of Nazareth rise up and walk!"

When the anxious multitude crowded around Solomon's porch to witness this extraordinary miracle, they heard the second confession of Peter, "Not by our own power or holiness have we made this man to walk; but by the Name of Jesus Christ of Nazareth."

In remembering the supernatural birth of our Lord and Saviour Jesus Christ, God's Gift to the world, let us not forget at this blessed Christmas season to thank God for the other precious Gift . . . the Holy Ghost Himself!

'Twas Christmas Eve

'Twas Christmas Eve in the City,
And people were buying stores,
And the crowded shops were busy,
As the buyers thronged the doors,
But how few were buying the Truth that told
Of a Saviour born in the days of old!

'Twas Christmas Eve, and the people
With parcels were passing by,
The presents for little children,
The gifts for the morrow nigh,
But how few were wise, and their presents brought
Like the wise who the infant Jesus sought!

'Twas Christmas Eve, and the postman
Was passing from door to door,
With greetings and invitations,
And wishes a goodly store,
But how few were the invitations given
To the lonely Guest who had come from heaven!

'Twas Christmas Eve at the station,
And packed for the journey home,
The travellers passed and hurried,
Oh when would the last one come?
But how few were going the upward line
That starts at the gate of the Birth Divine!

'Twas Christmas Eve, he was coming—
The loved and the absent son,
And the watchers watched and waited
For the looked-for expected one,
But how few of His Second Advent thought
Whose first glad coming a Christmas brought!

—W. Luff

The Wrapped Babe (Luke ii. 12).

By Pastor W. G. HILL



THE two Evangelists, Matthew and Luke, chosen of God to give us a record of the birth of our Lord, differ in their presentation of it. But both records can be fully relied upon, they being among the holy men of God who spoke and wrote "as they were moved by the Holy Ghost." The differences are not contradictions but just different aspects of Christ's great and glorious personality, namely, His Saviourhood and His Kingship.

Matthew, writing mainly for his countrymen the Jews, portrays our Lord as the fulfiller of Old Testament prophecy, and especially the promises pertaining to the kingdom of Israel. He portrays Him as the Son of David, the

heir to the Davidic throne, also as the "Son of Abraham," and therefore the promised Seed in whom all nations of the earth will eventually be blessed. Again Matthew being a Levite, his Gospel, particularly in the record given of Christ's birth, prefigures both His Priesthood and Kingship, and suggests, in respect of the Church which is His Body, the fulness of Him that filleth all in all.

On the other hand Luke presents Christ to us in a much wider aspect, specially viewed as for a Gentile people, a Saviour for all mankind. His is, indeed, the Gospel for "sinners," and all sorts and conditions of men, the outcast and despised of all nations may find comfort and solace here.

The contrast between the accounts of these two Evangelists is marked, and clearly defined for us. Luke's "shepherds" and Matthew's "wise men" prefigure two companies of people, suggestive of an earthly and a heavenly people. For instance the sign to the shepherds of our Lord's birth was a wrapped Babe lying in a manger (Luke ii. 12)—an earthly sign. But the sign given to the wise men was a star in the heavens—a heavenly sign.

Again, we are told by Luke that the shepherds watched their flocks by night, suggestive of a "night age," but the wise men came from the East, the land of the rising sun, the "age to come." To the shepherds His birth was

THE OCCASION OF GREAT JOY,

which should be to all people, but to the wise men, it was quite the reverse—a time of great trouble. The shepherds returned and made known abroad what they had seen, glorifying and praising God, but the wise

men did something better still—they fell down and worshipped Him, and whilst doing so, opened their treasures and presented unto Him gold, frankincense, and myrrh—all typical of the Trinity. Afterwards they were warned in a dream, to return "another way," because of the bitter enmity of Herod the king. Surely it was the "way of the cross," but it was the way home. The "way of the cross leads home," and in all ages those that are really in this sense "homeward bound" for Glory must undergo the same treatment. They, no doubt, represent those who will be given the "Morning Star" and will reign with Christ on the earth (Rev. ii. 26-29).

If the cross we meekly bear,
Then the crown we shall wear.

As already stated, the Gospel of Luke is specially intended for the sinner. The mode of his salvation, whereby he is reconciled to God and has peace through believing, is very beautifully portrayed in the sign of the Lord's birth given to the shepherds (Luke ii. 12). "Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." The Babe was none other than the Word of God who became incarnate, in order to atone for the sins of the whole world.

JOHN THE BELOVED DISCIPLE

saw the Word Incarnate beneath all the wrappings. "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John i. 14). Again, "To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. Everyone that is of the Truth heareth My voice" (John xviii. 37).

Did not Simeon say that that Christmas Gift was at once a "sign" and a "sword" (Luke ii. 34, 35)? Yes, verily, but Luke says it was "wrapped up." The sword was in its sheath, at the same time portraying to the whole world the marvellous love of God towards all the fallen sons of Adam. It was unto His own people, who were justifying themselves, and going about establishing their own righteousness, that the Lord spoke those remarkable words in Matthew x. 34. "Think not that I am come to send peace on earth, I came not to send peace, but a sword." But to the sinner who, like the penitent of old, cries out, "God, be merciful unto me a sinner," that terrible sword can indeed do no harm. He may come boldly, and by faith accept the provision made on Mount Calvary on his behalf.

And why is this? Simply because Christ is his Substitute and has been smitten of God in his stead. "Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted." Again, "Awake, O sword, against My Shepherd, and against the Man that is My fellow, saith the Lord of Hosts. Smite the Shepherd and the sheep shall be scattered, but I will turn back My hand over the little ones" (Zech. xiii. 7). Again,

"But one of the soldiers pierced His side, and forthwith came there out blood and water" (John xix 34), with the result that, "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom v 1) His peace is a perfect peace, as contrasted with any that the world can give Perfect because sin has nothing to do with it. Perfect because

it is enduring Perfect because it is His own peace—"My peace I give unto you"

The foundation of this wonderful peace with God is not Christ's work in us, but what He did for us, when He bowed His head and gave up the Ghost, saying, "It is finished" On His head be many crowns

"Command these Stones"

By Miss BOON CLARK

CHRISt was hungry, desperately hungry, and the primal instinct was further aggravated by two other circumstances

Around Him were the smooth stones of the wilderness, resembling in the dim light of dawn the flat cakes that were even then baking in many a village oven, while within Him echoed the words of the Tempter, "If Thou be the Son of God, command that these stones be made bread" "If Thou," tempted Satan, "art the Creator, who made these stones, surely it is permissible that Thou shouldst remake them into something that will minister to Thy necessity"

Satan comes to us when we are alone, in the twilight, when things have lost their familiar appearance, and

OPPORTUNITIES FOR WRONGDOING

loom large, and mysterious, and seductive "No one will see," says the Tempter, "if you do this thing, which though perhaps a trifle away from the paths of rectitude will make for abundance in place of penury, and which will improve your position, so enabling you to be an influence for good in the world"

Christ did not argue with Satan, and if we are wise we shall not dally with temptation, nor attempt to argue with the father of lies.

"It is written, Man shall not live by bread alone" There is a spiritual part of us which must have a spiritual sustenance, to poison the immortal in order to feed the material and physical is not life, but death

The second temptation was to daring

"If Thou be the Son of God, cast Thyself down"

"If—" Here was the chance for Christ to prove His Divinity The tempter even went so far as to furnish a text, through which, so he promised, Jesus should float safely to earth Satan provided a charming parachute which he held ready for Jesus to grasp,—it had only one flaw—it would not open, for there was one part missing—"in all Thy ways"

When the time came for Christ to ascend through the air, or walk upon the water, He did so, but not from a foolhardy attempt to prove His Deity by tempting His God

If we deliberately go into danger for the sake of bravado or self-interest, we cannot claim to be "kept" in the hour of temptation "Thy ways" means God's ways, and it is Christ who puts a prayer into the lips of all Christians not to be led into temptation, and should we find ourselves, through no

fault of our own, surrounded by temptation, He follows with the petition, "Deliver us from evil"

THE LAST TEMPTATION

of the three was to power It was the greatest offer of power ever made to a human being, and it was offered to Jesus of Nazareth because He was the only Man ever born who was capable of receiving and using it To read the temptations, as we are inclined to do, as though they were merely figurative, and have little interest for us, is to belittle the authority of Scripture To say, as has been said, that the temptations passed over Christ's pure spirit like shadows passing over a white marble surface, is to lessen the consolation of the words, "hath suffered, being tempted."

The temptations, first hunger, then daring, and then power, entered into Christ's innermost being, tore at His heart with insistent appeal, and wrestled with His body, brain, and soul to obtain the victory. "All the kingdoms of the world, and the glory of them."

Lands, whose magnificence and beauties we only read about, or examine among priceless relics in library and museum, were spread out before Him in one vast panorama.

China, with her advanced civilisation, Persia, Greece with her literature, philosophy, and art, South America, India, Rome with her legions, Spain with her merchandise,—all passed before His view, and He, a humble Carpenter, had the opportunity to be supreme head of all these lands; a lordship which He, and only He of all the sons of men, was mentally capable of exerting

THE PRICE

of all this tremendous power was to be paid, not in blood or men, but in a spiritual submission to Satanic power

Satan did not stipulate that any particular crime was to be committed all he asked was a submission of Divine ideals, knowing that when a man's ideals aim at any standard lower than the highest, he becomes an instrument which can be used more and more to his own destruction; a harp, upon whose strings such false melodies can be played, that they are broken one by one, until all music is lost.

So Satan comes to us with the lesser temptation of a lesser power, but it is real nevertheless

We hear the secret voice urging us not to be too particular or squeamishly honest, or we shall never get on in the world, and against that we may put the Divine query "What shall it profit a man if he gain the whole world, and lose his own soul?"

The Foursquare Revival in Dundee

Remarks of Mr. EDWIN SCRYMGEOUR at the opening of the new Elim Tabernacle

I AM quite confident that this meeting will be written down in the records of the history of Dundee as one of the most memorable gatherings ever held in the city in connection with the Christian religion

As a boy I remember going with some of my young friends to hear Moody and Sankey hold a service in St. Paul's Free Church, and very clearly do I have in recollection the singing of Sankey, of whom I am reminded by our good brother Darragh, whose fine voice leads the singing here

Some years ago I saw huge posters all over London and Wales "Principal George Jeffreys and the Revival Movement." I thought, this must be a wonderful concern, for wherever I go, the Principal seems to have been there before me

I had the privilege of witnessing some of the great scenes in the Royal Albert Hall, London, and I shall never forget those wonderful assemblies, but I was even more delighted when I saw announcements in the city of Dundee that we were going to have the Principal along with his memorable Revival Party in their very stimulating leading of

SINGING AND INSTRUMENTAL MUSIC

The gatherings in Dundee were soon recognised everywhere as having been something surprising. They were not simply large assemblies functioning for a very short time, they were gatherings able to fill the Caird Hall, the largest hall in the city, and they had sustained consolidation of the forces which had been brought together.

We have to recollect that in the revival movements that preceded this one, there was a withdrawal of the leaders, a subsidence of the movement. There were individual results, thank God, dispersed over different churches, but here we have something still more remarkable and unprecedented, a revival that comes to the city, takes possession of the city, secures one of the old churches of the city, and makes the city ring with the consolidated effect of it.

There has been criticism, but what we do find is this. The Principal and his party never retaliate. They take little or no notice of any criticism. They go onward with God's work, expounding the Scripture, making clear all that they are enabled to say to us.

Many of us have never heard the development of the Foursquare Gospel. I thought I was foursquare before, but I soon learned that I was not foursquare.

From the first we were held transfixed with the substantiality of those who were carrying forward the work. We were further impressed with those who followed in the train of the leader—for instance, our brother, Pastor McGillivray. I have thought at times if some of the ministers of Dundee had to go through the work that Brother McGillivray has done, they would be sending for the ambulance.

The most remarkable feature of this revival is that it has taken place and is proceeding under the most

depressed industrial conditions that have ever prevailed not only in the city of Dundee, but in the world at large. In that very hour in which large numbers of our men and women are finding it difficult to see a way through life, it is something of exceptional value for the nation to realise that there are religious factors, that there are religious leaders under the power of Almighty God who have come forward to say that they believe that men and women can be brought into

NEWNESS OF LIFE,

can come with bodily ailment and can find a reason for rejoicing over the outcome of the healing that has been made under the laying-on of hands.

Large numbers of our working people are being taken possession of by the movement, they are coming to know that Jesus Christ lives for and cares for them, and is anxious to help them. He is calling for every section of our community, and it is one of the greatest factors making for a weakened, slackened attendance at our churches that the ministers have not got into touch with the people themselves. When they do that, they will get the same results that we have got.

QUEUES AT A CHURCH.

Rapid Growth

Religious fervour reminiscent of the days of Moody and Sankey has marked the opening of the Elim Tabernacle, the first church of the Foursquare Gospel movement in Dundee.

The first Sunday services were held to-day. The building, which holds 1,000 comfortably, was filled at the morning service. To-night people stood in the passages and vestibules and there was an overflow meeting in the church hall.

The Foursquare Gospel movement now holds eleven meetings each week here in the church and halls. Every meeting is packed.

Worshippers line the streets in long queues before five o'clock, waiting for meetings which begin at 7.30 p.m.

The leader of the movement is Principal George Jeffreys, who came here in May and addressed small audiences in a small hall. His audiences grew, until he had to hire the Caird Hall, with sitting accommodation for 3,300, for his meetings.

The founding of the church followed.

Secretary's Statement

"In a long experience of evangelism I have never known religious enthusiasm to reach a pitch like this," said Mr. J. S. Rungay, the local secretary of the movement, to me to-day.

"Scores of people are being converted almost every day, and there are many cases of healing."

"We have many people who come from far afield to our church here. Soon we shall send out our evangelists to the smaller towns."—*Daily Express*, December 5th.

VOLUNTARY WORKERS' GREAT EFFORT.

Unemployed Tradesmen and New Church Movement.

What promises to be one of the greatest of religious revivals ever witnessed in Dundee has taken root in the city in the form of the first church of the Foursquare Gospel, the Elim Tabernacle, which was opened on Monday night.

The place of worship chosen by the leaders of this new movement in the city is the former hall of Chapelshade Church in Dudhope Crescent Road, and since the building was taken over at the beginning of November it has been subjected to extensive renovation and decoration.

Practically all the alterations made in the church have been carried out by voluntary workers who are enthusiastic adherents to the new order.

About a score of unemployed men, some tradesmen and some non-tradesmen, have devoted practically all their time to the work, some of them coming before eight o'clock in the morning, and remaining hard at work until ten o'clock at night.

They did not need to leave their work to go home for meals, as there was also a willing band of lady helpers, who saw that the men were supplied with plenty of eatables.

In addition, seventy women had come forward and scrubbed out the floor.

Thanks to the untiring efforts of these voluntary workers everything was in order for the opening of the new church on Monday.

This will perhaps serve to give an indication of the fervour of the Foursquare Cospellers, but their efforts would have been in vain had it not been for the financial assistance which other followers of this revived old-time religion were able to give.

I understand that quite a number of donations have been received since the work started.

The Origin.

The origin of the Foursquare Gospel in Dundee is to be found in the first visit of Principal George Jeffreys to the city in May.

Before this there had been many in the district who felt the need of a religious revival in our city, and they welcomed Principal Jeffreys with open arms.

His arrival was not heralded by any flare of trumpets, and there were only three or four hundred people present at his first meeting in the Y M C A Hall. But it will be remembered that before his visit to the city had come to a close the Caird Hall was scarcely big enough to house all who wished to hear him.

During his short stay he had many converts to the Christian faith. He told these people that they should join one of the many churches in the city, pointing out that the Gospel preached by him was the same old-time Gospel, for he believed the Bible from cover to cover.

But his many converts and friends in the city decided to have a church of their own, and now their efforts have been rewarded.

At the beginning of November they were able to purchase the

hall in Dudhope Crescent Road, and it is admirably suited for religious services.

Remarkable Success.

The revival and healing meetings conducted by Principal Jeffreys and his party have been attended with remarkable success this week.

A really wonderful healing was witnessed at Tuesday night's meeting, the person concerned being an elderly gentleman standing near the platform while the congregation was singing one of the hymns.

He was suffering from paralysis in the left arm, and for years had been unable to raise his hand above his shoulder.

But during the singing of the hymn on Tuesday night it was noticed that he was gradually forcing his left arm upwards.

In less time than it takes to relate the incident the healing was completed, and the happy man stood with both arms fully extended above his head.

"There were tears in his eyes," I was told by one who actually witnessed the happening "but his face was beaming with a heavenly joy because of the miracle."

The elderly gentleman was a regular attendant at Principal Jeffreys' meetings in May and at one time was hardly able to walk owing to his ailment. But he learned to have faith in Divine healing, and to-day he has full use of his arms and legs.

One of the leaders told me that he knew of many wonderful conversions which had taken place since the revival began in the city.

Every available inch of space was occupied at the opening service in the new church on Monday. Fifteen hundred people crowded into the building, and those who were unable to enter the hall stood in the vestibule and anterooms. Principal George Jeffreys, who visited Dundee specially for the opening of the church, was given a great ovation.

Mr J S Rungay, the local secretary, thanked those who had given freely of their time and money to the renovation and decoration of the church.

Mr Edwin Scrymgeour said the gathering that night would be written down in the records of Dundee as one of the most memorable meetings ever held in the city in connection with the Christian religion.—*People's Journal*, December 3rd.

The Adoration of the Magi

By W H. GOODENOUGH

First Wise Man (offering gold) "O holy Child, Son of the King of kings, Mystery unfathomable, God manifest in the flesh, Thou who art come to save mankind, to do for them what they cannot do for themselves, to cause the many branches of the tree of evil to wither and die, because the root is struck, King of a newer realm, a mightier race, King of an empire founded on love and not on the power of the sword, King who can never be dethroned, because Thou art God Almighty here accept a mean earthly symbol of highest heavenly truth. Live Thou and reign Thou as King of men's hearts, enthroned within their being, and so build up an empire that shall not fade away—because it cannot, in that it is stronger than man or devil, vanity and power, yea, stronger than death itself, in that its King is the ever-living God."

Second Wise Man (offering frankincense) "O spotless Infant, the symbol that I bring, though a lowly one, is of the worship and honour and glory due to Thee. Here before Thee, God Incarnate, I kneel—a sinful man, shewing in type the adoration that shall ascend to Thee from many thousand hearts in future far-off years. All hail, Thou mighty Mystery, Thou humble God! Thou of Thine own accord hast stooped

to mend a broken world—a world that did not ask Thee—it could not ask Thee, for it did not understand, but now is exemplified that if *we* are expected to do deeds of charity, how much more *God*, if we of our own free will ought to stoop to lift the fallen, how much more *Thou!* Shall we not expect Thee? Why should we be surprised? Shall we not give all our faith to Thee? Welcome, thou Saviour of the world! Throughout its bounds may there ascend, as this incense ascends, true worship and acknowledgment, to Thee, the incarnate God."

Third Wise Man (offering myrrh) "O wondrous Babe, I know not what to say. I know not to what to liken my gift, as my friends have done theirs. For I bring Thee myrrh. I must present it, for I have naught else, yet I cannot comprehend what it signifies. It usually signifies death, yet how can I think of God dying? But since Thy presence here is itself a mystery, I must leave my gift to the realms of mystery. Time must unfold it. Perhaps in after ages someone may hear of us—of me—and then they may understand why God allowed me to present such a gift to His incarnate Son. Therefore, accept this symbol of death, Thou Lord and Prince of Life."

Studies in The Acts

By P. N. CORRY

Two years as a prisoner chained to his uncongenial guard row follow for the Apostle, but they were also years of witness and testimony to all who came to him. Our knowledge of what happened during these many months is to be found in scattered references in what are now known as the prison epistles, and many of these references are exceedingly interesting as showing us the life and work of Paul in Rome whilst awaiting trial.

1. The Philippian Letter.

Of all the churches founded by the Apostle this seems to have given him the least trouble, and to have been the most generous as regards his own personal needs. When Paul left Macedonia none of the other churches inquired of him regarding giving and receiving except Philippi, and they sent him gifts twice during his short season of work in Thessalonica (Phil iv 15-17). Now during his captivity and sickness (Phil iv 14) their messenger Epaphroditus was sent to Rome with gifts for his comfort. During his stay he ministered to Paul's wants, and in doing so he himself fell very sick. The sickness was serious so much so that Paul almost despaired of his life, but in answer to prayer he was raised up and accompanied this letter home to Philippi. The Philippian Christians had already heard of his danger, and it was partly on this account that Epaphroditus was sad and longed for home. The sickness of both Paul and this warm-hearted follower may have been caused by the unwholesome atmosphere of Paul's lodging, or its close proximity to the gaol; it was certainly no slight complaint (Phil ii 25-30).

In this letter Paul gives us news regarding the effect of his imprisonment, and he is able to tell them that all the things that have happened to him have been turned to the furtherance of the Gospel in Rome. His bonds have been made manifest in all the Palace (the literal Greek rendering according to Young is "the praetorium"), that is, as guard after guard was detailed for duty as escort for Paul, the knowledge of this strange prisoner and what he stood for—the resurrection of Christ from the dead in the Saviour of the world—and what sort of character he had among his guards, was made known throughout the city of Rome. He did more on the end of a chain than most of us do with our boasted English liberty. It seemed a strange way to manifest the Gospel in such an important city. Where are the mass meetings, the imprisoned speeches, the great crowds? They did not exist, but as man after man shared his chain so man after man shared his secret of joy and life. Other brethren, noting the way that Paul was still occupied for his Master when chained, took courage, or were shamed from their silence, and became bold to speak of Christ without fear. His chain was the means of spreading the Gospel among the Praetorian

guards, and the means of waking up lethargic brothers to undertake more for the Lord. In some cases they preached differently to Paul, their Gospel was one of contention or party spirit. Perhaps the Jewish section of the Church, hoping to add to Paul's affliction and sorrow of heart, others out of love for the Lord, preached the Gospel as Paul loved to hear it. But Paul had learned to be happy anyhow (Phil iv 11-13), and he rejoiced to know that Christ was preached, whether in pretence or in truth (Phil i 12-18). What a picture this gives us of the atmosphere of Rome, the cross currents and even the bitterness that existed in the Church. But in it all we see Paul going on with his task as though he was a freeman of Rome and not a prisoner.

2. The Colossian Letter

Tychicus a believer from Ephesus who had accompanied Paul on his journey to Jerusalem (Acts xx 4), was the bearer of this letter and also of personal messages from the Apostle as to Paul's well-being (Col iv 7). At the same time he was the bearer of the letter to the Ephesian Church, and the companion of Onesimus, the runaway slave, who was returning to his master (Col iv 9, and Philemon). Not much is written about affairs in Rome, but what is said speaks of suffering afflictions (Col i 24), and conflict for the truth of the Gospel of the grace of God which Paul had preached to these dear saints (Col ii 1-3). It was no easy task to carry on the work of the Gospel when in bonds, and he asks for special prayer that a door of utterance might be opened to preach Christ in Rome (Col iv 2-4). From this letter also we hear that Aristarchus, the faithful companion from Thessalonica, and fellow-worker during the whole of Paul's third missionary journey, was also in prison with the Apostle at Rome (See Col iv 10, Acts xix 29, xx 4, xxvii 2), and that Luke was in attendance upon the Apostle (Col iv 14). Many others are mentioned, and, in spite of chains, it is easy to feel the strong bands of love that linked this faithful band of men to the Apostle during one of the most trying periods in his life.

3. The Ephesian Letter

In the letter to the Colossians Paul mentions an epistle which he is sending to the Church at Laodicea by the same messenger, and asks the churches to exchange letters. We do not have this letter under that name, but many think that the letter to the Ephesians is this epistle, because in very ancient manuscripts no name is given at all, and they think it may have been a circular letter of which we have the Ephesian copy.

It is not our purpose here to go into the teaching of this epistle, but, in passing, is it not wonderful that the one who could write himself down as "the prisoner of Jesus Christ" (Eph iii 1),

the prisoner of the Lord (Eph iv 1), and the ambassador in a chain (Eph vi 20), should be found writing about the heavenly places of blessing, freedom, power, glory, and manifestation. He hardly seems to think of his earthly prison because of the glories of his inheritance. Though suffering, though bound for their sakes, he is as free as air in spirit, and out of his prison house can dictate such a picture of the glories of their position in Christ as passes man's highest thought. Then, after studying his guards, he takes each piece of armour, and translates it in terms of spiritual truth.

4. The Letter to Philemon is the last of the four letters written at this time from prison. By some means or other Onesimus, a runaway slave who had defaulted with some of his master's money, comes into touch with the Apostle in Rome. We do not know how this came about, but we do know that he was born again during the Apostle's captivity (Philemon 10). It may be that he had "joined up," and as a Roman soldier had to take duty as a guard over the Apostle. In that case he would indeed have been "begotten in his chain." As a new creature in Christ he ministers to the Apostle (Philemon 13). Paul would have liked to retain him, but prefers to send him home to his master and in doing so gives him this letter of commendation. It is Paul's personal note of credit for all debts contracted by Onesimus.

How many others were also begotten in Paul's chain we do not know, but we do know that he sends greetings to the saints at Philippi from "the saints that are of Caesar's household" (Phil iv 22), so that it would seem that his work was most successful even in the most difficult place in Rome—the palace of Caesar.

Other journeys followed his trial and freedom, and the reader is directed to the letters to Timothy and Titus for details of the Apostle's future movements. He seems indefatigable, even though he is "Paul the aged," and only at the very end allowed himself the thought of finishing the course, and of the crown of glory. What a man, what an example for us!

Conclusion.

So our meditations on the Acts come to an end. We have seen how the Holy Spirit constantly sought to get the good news out and out unto all the world, so that all should have the witness of the Gospel. Churches may grow cold, workers may fail or die, but the work goes on, and the Holy Ghost is prepared to make even persecution an instrument to further the truth. He is just as prepared to do the same to-day just as desirous that YOU, in your town, your city, or your country, should be an instrument through whom He may make Christ known. What are you prepared to do? Will you go on, or be left behind whilst others take up the torch and make the pace? You may draw back, but the Holy Spirit will take up others whom you have no opinion of to carry on the work. God give us such zeal that we may be as keen to continue the work as is the Holy Spirit, and thus will the Acts continue to be written until Jesus comes. May the Lord hasten our steps so that we may hasten unto the coming of the Lord (II Peter iii 12).

The Prince of Peace

M BRUCE

ZERAH

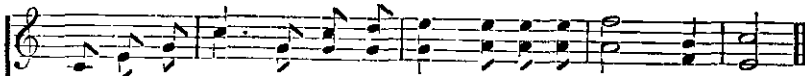
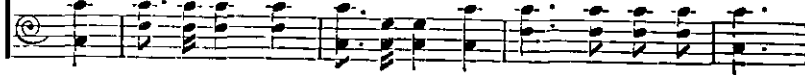
DR. L. MASON.



1 To us a Child of hope is born, To us a Son is given,
 2 His name shall be the Prince of Peace, For ev - er - more a - dored,
 3 His power, in - creas - ing, still shall spread, His reign no end shall know



Him shall the tribes of earth o - bey, Him all the hosts of heaven;
 The Won - der - ful, the Coun - sel - lor The great and might - y Lord!
 Jus - tice shall guard His throne a - bove, And peace a - bound be - low.



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 Jus - tice shall guard His throne a - bove, And peace a - bound be - low.



Bible Study Helps

FOUR AMAZING FACTS.

(John i. 11, 12).

- 1 The Incarnation—"He was in the world"
- 2 The Creation—"the world was made by Him"
- 3 The Rejection—"the world knew Him not"
- 4 The Reception—"as many as received Him"

DIMENSIONS OF GOD'S LOVE.

(Ephesians iii. 18; John iii. 16).

Christmas brings us face to face with the love of God And it is the desire of the Father that His children should "be able to comprehend" the dimensions of that love

- 1 The breadth—"the world"
- 2 The length—"gave His only begotten Son"
- 3 The depth—"whosoever"
- 4 The height—"everlasting life"

THE ADVENT OF CHRIST.

(Galatians iv 4-6)

- I The Fact.
"God sent forth His Son"
- II The Time.
In the fulness of time
- III The Manner.
1 Born of a woman
2 An incarnate Saviour
- IV The Result
1 Redemption
2 Adoption
3 Indwelling of the Spirit

SHE MOVES THE WORLD



The Shepherds of Bethlehem

And there were in the same country shepherds abiding in the field and, lo, the angel of the Lord came upon them—Luke ii 8, 9

To shepherds in the silent field,
 Watching 'neath the starlit sky,
 There came a glorious shining host,
 Heralds from the Throne on high

No tidings came that wondrous night,
 To ruler, priest, or Pharisee,
 That holy vision, radiant, fair,
 The proud and haughty might not see

Nor hear the rapturous, heavenly strains
 That through the ages echo still,
 Not they, but humble shepherd men,
 Were chosen to know Heaven's will

'Tis ever thus, in every age
 The humble heart alone may know
 The secrets of the heavenly spheres,
 Or hear their music wafted low

—Annie Whitecross

God gets His best soldiers out of the highlands of affliction



ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



HOPE. During the past few months God has continued to pour out His blessing upon us. Our attendances have been very high considering the number on the roll and the Crusaders' interest is equally great.

Pastor Joseph Smith gave us a surprise visit one evening and spoke to us on The Study of the Bible. It was firework night for us spiritually, and we were greatly blessed.

Revival fire is spreading in our midst. Soon we are making a special visit to Eastbourne to give forth the Word of God in message and song, and are also to visit the Brighton Tabernacle to uplift again the banner of the Cross.

Although a little premature we, as a branch of Crusaders, unite in wishing all at Headquarters, and every brother and sister, a royal happy Christmas, and God's richest blessing for the coming year (should the Lord tarry) —A W C

Gneimsford. Special services were recently held at Elim Tabernacle, it being Crusaders' Sunday.

In the morning the Word was delivered by Mr B Moore, the subject being "The Lord thy God in the midst of thee is mighty." Great blessing attended their ministry, indeed the whole service was a time of refreshing. In the evening Gospel messages were delivered by Messrs R Springett, H Flack, and the Misses P Prentice and R Withams.

Pastor Woodhead was in charge of the morning service, and Mrs Woodhead convened the evening service, thus releasing the Pastor for ministry to the new assembly at Ingatestone.

Crusaders' Sunday, which comes here once a quarter, is always a time of rich blessing, and whilst bringing blessing to the congregation it gives valuable experience to the Crusaders.

GOD IS ABLE.

From the beginning of creation away back in Genesis, right through to Revelation, the words, "God is able" ring like a clarion call. The great I AM who only spoke the word, and creation leaped into being, the same Jehovah who neither faints nor grows weary (Psalm xl 28), is able to do for us exceeding abundantly above all that we can ask or think.

We recall the Old Testament saints who, when God spoke to them and they believed His Word, proved that He was

indeed able to perform that which He had promised.

Then we come to the New Testament, and find it simply teeming with promises of His ability to meet our need at all times. When we first become conscious of our need of salvation, we find that, as we rest on His Word our need is met. As we go on with God, as surely as the desire for more of Himself is implanted within us just as surely will He lead us on into a deeper experience and we realise anew at every fresh step of the way His power to keep 'Hallelujah' He is a wonderful Saviour!

We think of the great Apostle to the Gentiles, and assuredly his motto was "He is able." In his Epistles the call rings clear and true. Whilst exhorting, admonishing, and encouraging the saints, the words ring out again and again, "He is able." Hallelujah! In every circumstance and in all environments, the power and the grace of God can be manifested, for He is able to make all grace abound toward us, that we may have all sufficiency in all things, so that we may abound to every good work (II Cor. x 8). He can save from the lowest depths, and lift to the highest heights of glory. Praise His precious Name. As we realise, in some measure, what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power (Eph. i 19), we can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. iv 13).

The Word declares that all the riches of His glory are at our disposal, and it is God's will for each one of us that we should enjoy all He has provided for us. So, with such a bountiful provision made for us, we can go on from strength to strength, and from glory to glory, knowing that He which hath begun a good work in us, will perform it until the day of Jesus Christ (Phil. i 6). Till then we can say we know in whom we have believed and are persuaded that He is able to keep that which we have committed unto Him until that day.

Then the glorious climax will be reached when He who has kept us from falling shall present us faultless before the presence of His glory with exceeding joy. Hallelujah! —C B McNaughton

THE MOUNT OF PRAYER

"Praying always with all prayer and supplication in the Spirit"—Eph. vi 18
 "For he that speaketh in an unknown tongue speaketh not unto men, but unto God"—I Cor. xiv 2

How beautiful to climb the mount of prayer,

What solace, joy and peace we find when there

To scale and reach the utmost height,
 Alone with God into the light
 Fellowship and communion share
 With Him, upon the mount of prayer

We think of Christ, our Advocate with God

Who oft alone the Mount of Olives trod
 He who Himself taught us the way,
 To come to the Father, and to pray,
 To leave with Him our every care,
 When we come to the mount of prayer

Often at times we find the way is dim
 Clouds arise, as we climb, hiding us from Him

The way is steep, we cannot gain
 The summit peak, and then in vain,
 It seems, in prayer we wrestle there,
 In bondage on the mount of prayer

'Tis then, we remember His word, and wait,
 While the Holy Spirit floods the prayer gate

For we know not what we should pray,
 As we ought, or yet what to say,
 He maketh intercession clear,
 And leads us to the mount of prayer

But, when in the Spirit we start to climb,
 Singing hymns of love to Him all the time,

With heavenly language our tongues
 Are loosed, and we sing with God's sons
 Around the mercy seat, and soar
 To reach at last the mount of prayer

—A Clapham Crusader,

(This was inspired by the Principal's message at the Albert Hall on Whit-Monday)

Benefits of an Inheritance Now

A confidential clerk in Wall Street New York, once had an agreeable surprise. One of the large stock operators called the clerk into his private room and said to him "I have put your name in my will, and you will get £2,000 when I die. Now, I am in good health, and don't intend to die soon, and so I will help in the meantime by paying you legal interest on the amount. Here is a check for £120, to pay the first year's interest." The clerk was doubly gratified. The prospect of the legacy was good news, and the interest in hand rendered the prospect a reality.

This is, in a far higher sense, the believer's position. He does not have to wait for death to receive his inheritance, though the principal does come then, but daily grace is the interest and promise of an exceeding and eternal weight of glory.

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, Dec. 25th Isaiah lxi: 1-11

"I will greatly rejoice in the Lord" (verse 10)

Well may we start this Christmas Day with these words of praise. I will greatly rejoice in the Lord. This is indeed a high day—for it is Christmas Day and Sunday. There is a twofold reason for rejoicing. Sunday is a weekly type of the rest into which the Lord desires to lead His people. Christmas Day reminds us of the birth of the Lord, which makes that rest possible. The gifts that we get from our friends may bring us joy, but such joy is not comparable to God's gift. God is the great Giver—I am the privileged receiver. Such are our thoughts for to-day. God has given—I have received. Blessed be the Name of the Lord! To-day, nearly two thousand years ago, God put His Son into the arms of the world that would crucify Him. But at the same time He put Him into the hearts of the redeemed who would crown Him. By grace we belong to the redeemed. By grace we have crowned and ever will crown Him, Lord of all. No wonder we are able to say, "I will greatly rejoice in the Lord."

Monday, Dec. 26th Isaiah lxii: 1-12

"Give Him no rest, till He make Jerusalem a praise in the earth" (ver 7)

Jerusalem is yet to be a praise in the earth. At the present time it is a sad place. In the place where the Bread of life came there is a shortage of bread. In the place where the Water of life came there is a shortage of water. Jerusalem is a wailing place, a wicked place, and a war-threatened place. But Jerusalem is yet to be a praise in the earth. There the Christ of the cross is to become the Christ of the throne. The glory of the Lord will shine out from Zion. In the glow of that glory all the nations of the earth will live. The near outlook in the world is one of famine, chaos, war. But the ultimate outlook is one of plenty, order, worship. The crowning day is coming. This old earth will dry its tears and put on its beautiful garments of joy. Christ is coming to make all things new. And when He comes, the Church of which we are a part, will reign with Him. Hallelujah!

Tuesday, Dec. 27th. Isaiah lxiii: 1-14

"We are Thine" (verse 19)

Thine, Thine, Thine,
I'm glad I am Thine,
Saviour, dear Saviour,
I'm glad I am Thine

How lovely it is to know that God possesses us. It is a great thing for us to know that by faith we possess God. But it is a greater thing to know that God possesses us. In such knowledge

there is rest. His hold is secure. His arms have never dropped a child that has been content to remain therein. Underneath us—round about us—are the everlasting arms of God, who puts His rainbow round the earth, also puts His arms around us. He says to us, "Thou art mine." We gladly say back, "We are Thine." When all around us threatens to give way, when earthly props are broken and he shattered at our feet, we can still calmly say, "We are Thine."

Wednesday, Dec. 28th Isaiah lxiv: 1-12

"We are the clay, and Thou our Potter" (verse 8)

Human clay is not made for itself. It is made for the Potter. Human clay sometimes tries to fashion itself. It is a sorry failure. Human clay which insists upon fashioning itself, is ultimately more beastly than the beasts. Some human clay agrees to a little help from the great Potter, but insists upon supplying most of the shaping itself. But such a vessel could never adorn the palace of the eternal King. Other human clay has learned that in itself there is no help. Human fingers cannot mould aright. The Divine fingers, must give the Divine touch. The heavenly Potter who made the clay is the only one who knows how to mould it. Happy are we if we have learned to lie still in the Potter's hands, and to let Him mould us. Maybe if we lie a little more still, we shall finally be a little more beautiful.

Thursday, Dec 29th. Isaiah lxv: 1-12

"Behold Me, behold Me" (verse 1)

Fancy the Creator of all having to call the attention of His creatures to Himself! Fancy God in whose hands is the life of us all, condescending to say to us, "Behold Me, behold Me." Yet He is so pitiful toward our waywardness and so anxious that we shall turn to Him, that He cries out to us, "Behold Me, behold Me." How quickly we should respond to Thy call. Yes, this morning we should respond. In this holiday season it is so easy for us to behold our friends, and our relatives. It is so easy to put loved ones before the Lord. But we will not do this. We will not let the associations of Christmas and the New Year hide God from our eyes. We will behold Him. Then as we behold Him our lives will be saved from frivolity and folly.

Friday, Dec. 30th. Isaiah lxv: 13-25

"They shall not labour in vain" (verse 23)

Unproductive labour is the sorrow of the farmer, the mother, the preacher, yea, of us all. How often our eyes have moistened with tears when prolonged efforts proved fruitless. How much time,

money, prayer seem to have been spent in vain. But we must always look at apparent failure from God's standpoint. It is true that those who live their lives outside the will of God do labour in vain. Gigantic efforts only bring gigantic mockery at last. But those who live in the will of God never labour in vain. Every stitch that God causes us to put into the embroidery of life has a place in the final production. Apparently we have wasted time, but no effort for God, no gift to God, no prayer unto God is wasted. Acts of faith are eternal. Acts of faith provide the finest pictures for the art gallery of eternity. Every act of faith is another jewel stored in the Bank of heaven.

Saturday, Dec 31st. Isaiah lxvi: 1, 2, 13-24

"As one whom his mother comforteth, so will I comfort you" (verse 13)

There is no comfort so sufficient as mother comfort. There is a strength and a tenderness in real mother-comfort that cannot be surpassed. God's comfort is mother-comfort. Such comfort we have known during the past year, such comfort we shall know during the coming year. Mothers do not always carry their children in their arms and smother them with their kisses. Otherwise the children would grow up sickly, peevish weaklings. But when the real need arises—in the crisis of sorrow and suffering—the mother-comfort is ready, and it is sufficient. So it is with our heavenly Father. Discipline and comfort are mingled together. For the majority of hours it is child-training discipline, but God knows there are hours when we are too hopeless and helpless for discipline. Then we need comfort. And when we really need it the mother-love of God is ready to impart it. Strong children need discipline. Sorrowful children need comfort.

Sunday, Jan. 1st Psalm xc: 1-16

"He shall abide under the shadow of the Almighty" (verse 1)

If we are to be protected by the shadow of God we must keep close to Him. A child soon gets out of the shadow of his father if he is careless in his walk. If we wish to know the blessings of God's shadow we must keep close to His heart. We shall need God's shadow this year. The heats of life will threaten the comfort of all of us. Protection will only be found beneath His shadow. In the homeland we shall need protection from bad trade, unemployment, disease, perhaps war. On the mission field there will be need for protection from fever, the poisoned arrow, savage beasts, fire and water. In God's shadow there is protection for us all. But, we must keep close—we must keep very close. In the shadow of the Lord there is rest, sweet rest.

Monday, Jan. 2nd. Psalm xc: 1-15

"Thou, Lord, hast made me glad through Thy work" (verse 4)

The gladness of man's soul comes from the goodness of God. God has made us capable of enjoyment. He gives us sight in order that we may enjoy the rainbow-

colours of the flowers and the magnificent colourings of the sunset. He gives us scent in order that we may delight in the fragrances of the garden. He gives us taste in order that we may relish the varied tastes of fruits and foods. He gives us love in order that we may rejoice in the love of others. He gives us spiritual hunger in order that we may be satisfied with heavenly manna. God delights to make us glad. Heaven and earth, sea and sky combine to make the heart of man ecstatically joyous. Only sin mars that joy. In God is perfect goodness and gladness. He hourly works to produce the same goodness and gladness in us.

Tuesday, Jan. 3rd. Psalm xciii 1-5

"The Lord on high is mightier than the noise of many waters" (verse 4)

If we take the noise of many waters to be typical of the distress amongst nations, then we get an immediate application of these words. We are living in days when in an acute sense the troubles of nations are the troubles of individuals. The troubles in Germany in America, in Japan, yea, in most countries of the world, affect the humblest individual in London or Glasgow. Christians and non-Christians are being financially affected by the world-wide trade crisis. The voice of struggling nations is mighty. But God's voice is mightier. In some way or other He will bring His children through their distress. Miracle lies hidden in the voice of God. God has only to speak, and money, health, protection, and guidance become the possessions of His people.

Wednesday, Jan. 4th. Psalm xciv 1-11

"The Lord will not cast off His people" (verse 14)

Blessed Lord, we find rest in Thy faithfulness. Thou wilt not cast us off. We will cling to this promise though

Satan and circumstances seek to make us believe that Thou hast completely cast us off. Of course Thou hast not cast us off. Thy Name is Love. Love cannot cast off. Thy Name is Goodness. Goodness cannot cast off. No matter how dark the day may be we will climb its hill-tops and declare with victorious confidence—The Lord has not cast us off. We may be allowed to lie prostrate in sickness, we may be allowed to feel the pinch of hunger, we may even experience the unfaithfulness of friends, but amidst it all we will rejoice in the unbreakable fact that Thou hast not cast us off. Frugal and fearful days challenge our faith. This is the victory of our faith—Thou hast not, yea, canst not, cast us off.

Thursday, Jan. 5th. Psalm xciv 12-23

"When I said, My foot slippeth, Thy mercy, O Lord, held me up" (verse 18)

We all know what it is for our foot to begin to slip. Temptations flash upon us one after the other until it seems that we must yield. The result of our foot slipping will depend upon whom we tell about it. If in the hour of crisis we say to ourselves, "My foot slippeth," we shall find no help. We shall have a nasty fall. If we cry out to men, "My foot slippeth," they will be unable to help us. But if we cry out to God, "My foot slippeth" then in His mercy He will hold us up. In the hour of temptations tell the Lord about them. When passions of evil are being forced upon us, and we feel we must yield to the unholy lusts, then let us cry out to the Lord, "My foot slippeth." Then instead of slipping down we shall find ourselves stepping forward.

Friday, Jan. 6th. Psalm xciv 1-11

"We are the people of His pasture" (verse 7)

When we seek the Lord's pasture, we are not trespassing, for we are His sheep. The Lord's sheep have a right to the

Lord's pasture. When we read the Bible we are not trespassing. The Bible is our pasturage. The hand of God has provided it for us. But there is a great need for us to remember that we must not neglect the pasturage which the Lord has provided for us. We cannot get too much of His pasturage but we can get too little. The meadows of Bible reading, prayer, praise, meditation, meetings, are all provided for us by our Good Shepherd. We can never consume the pasturage of God. Praise God! there is perpetual growth. There is always more waiting for us. At the beginning of this year let us give ourselves afresh to the healthy exercise of feeding on the pastures of God.

Saturday, Jan. 7th. Psalm xcvi 1-13

"He shall judge the world with righteousness" (verse 13)

We need not be surprised at industrial unrest—resulting in distressing strikes. The wonder is that we do not get more. The inequalities of life are appalling. We must not be surprised when a twinge of bitterness passes through the heart of a man who sees thousands squandering their moneys on pleasure, motoring, and luxury when he knows that his little sickly babe at home is slowly dying because of insufficient nourishment. How terrible the restriction must be upon some reliable men in early middle life who are yearning to marry and set up home-life, and yet are forced to receive a bare pittance from the dole, and deprived of the privileges of wedded life. Millions are daily carrying a burden of hidden resentment at the injustices of life. There are two great outstanding consolations. The first is to serve Christ now—put Him absolutely first, and thus know the experience of His faithfulness in adding the necessities of life to us, and the second is to wait patiently for that glad day when He will judge the earth in righteousness.

Concise Comments & Interesting Items

Rev Herbert Lockyer, writing in the "Christian Herald," says

"Noble-minded statesmen are striving for peace yet the Bible declares that wars are to continue. Well, what are the facts of the case? Are swords being turned into ploughshares, thereby contradicting the Bible testimony and order, or is the world in the grip of the fear of a human-made Armageddon? Here are some convincing facts. The world is spending £800,000,000 a year on armaments. Even the Swiss military Budget is more than £3,700,000 for its four million population. The late Marshal Foch declared that another war, more terrible than the last, may involve the world at any moment. Mussolini tells us that things are not looking peaceful, seeing that cannons and bayonets are increasing, and that the whole world is arming. Mr Lloyd George warns us that the world is heading for war, and that scientists are feverishly preparing for war is, alas! only too true. The 'Manchester Guardian,' in describ-

ing the horrors of Lewisite gas spoke of it as a burning gas, like mustard, but far more powerful. It spreads slowly, unlike phosgene which on that account is more favoured in ordinary bombing from the air, for wind rapidly carries phosgene far and wide, suffocating all. But Lewisite could be sprayed upon cities as with a hose from aircraft. It has a powerful burning effect on the skin and flesh. It will penetrate any mask, and passes through the flesh or down the lungs, burning the victim inside and out.

"Is it not appalling to realise that such a horrible gas is being manufactured in vast quantities at Porton, near Salisbury, and that Russia leads the way in the production of this gas, seeing that it is pouring out of sixty-five factories?"

Mussolini says, "In this dark world, tormented and already vacillating, salvation cannot but come through the truth of Rome, and from Rome it shall come." Yet the Bible says the truth shall come

forth from Jerusalem—but also shews that Antichrist will seek to make Rome the seat of truth. We prefer the Bible testimony.

The World's Evangelical Alliance has again organised a week of prayer for the first week in 1933—from Sunday, January 1st to Sunday, January 8th. In a foreword it is said

"Through the zeal of thousands of missionaries, and by the translation of the Holy Scriptures into every considerable language, our Lord is becoming known to the dwellers on earth as never before. Jew and Gentile, Moslem and heathen, together with members of all the Churches, ancient and modern, are speaking in reverence of Him. May we not dare to hope that the fulfilment of the Master's farewell word to His own nation, 'I, if I be lifted up from the earth, will draw all men unto Myself,' is at hand?"

The Call of the Heathen

Two native chiefs came to James Chalmers, the missionary, and said, "We want Christian teachers, will you send them?" Chalmers had no one to send, and he said, "I have no one, I cannot send anyone." Two years passed away and these two chiefs came to him again. Chalmers himself happened to be at liberty, and he travelled over the intervening country, arriving on a Sunday morning. To his surprise he saw the whole tribe on their knees in perfect silence. Chalmers said to one of the chiefs, "What are you doing?" "Why," he said, "we are praying." "But," Chalmers said, "you are not saying anything." "White man," the chief answered, "we do not know what to say. For two years every Sunday morning we have met here; and for four hours we have been on our knees, and we have been praying like that, but we do not know what to say."

Oh, the pathos of that mute appeal to the Eternal Throne. If Christians taught by apostles "knew not what to pray for as they ought," how much less these, who had heard but a distant rumour of His ways, and had been smitten to their knees thereby. "How shall they hear [or pray] without a preacher?" "Here am I!—Lord, send me!"

Children's Bible Educator

We are giving a prize every month for the best answers.

In order to encourage our children in the study of their Bibles, we are giving each week a simple and instructive Scripture puzzle, the solution of which requires the search or comparison of important passages and subjects.

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

SCRIPTURE JUMBLE. Each jumbled word below contains the letters of a complete word. The thirteen words are not in their right order. When arranged correctly they will give a description applied to the Lord Jesus at His first advent by the prophet Simeon (one verse from the passage, Luke 1:25-35). Write out the complete verse, and give its number in the chapter.

ETH SETILNEG FO HYT A DAN LEPOPE OT ETH GLIITH LIGNETH ROGLY SIRELA

Solutions should arrive by first post Wednesday, Dec. 28th.

SOLUTION TO BIBLE CROSSWORD, DECEMBER 9th

Answer: Romans v 1

Across: 1 Faith, 2 Lord, 11 Christ

Down: 3 God, 4 Justified, 7 Jesus, 8 Peace

Correct solutions were received from: Tom Armstrong, Iris Astill, John Boath, Joan Bradford, Willie Casement; Arthur Cheeseman, May Conning, Joyce Gummer, D V Hale, Mary Hurst, Muriel Love, Joe McClenaghan, D Newington, Mary Noble, Arthur G North, Francis H Painter, J Phillips, Patty Rogers, Winnie Stares, Gladys Whitney, Dennis Wilkinson, Alfred Yardley

The Gospel Proved

THE Gospel proves its reality by what it does. It demonstrates its power in the way it changes the people who believe it. In northern Arizona, on the Navajo Reservation, there



"I AM SHOWING HIM TO YOU NOW"

lives a fine old Christian Indian who was once thoroughly opposed to the Gospel, and in those days was feared by his foes and admired by his friends as a great warrior,

who was quick to revenge an insult, and prided himself on his sturdy independent spirit that would brook no crossing of his imperious will. To-day he is a Gospel preacher characterised by a graciousness and Christian courtesy rarely surpassed.

Recently a sneering Indian, who in years gone by would have dreaded his displeasure, taunted him after he had proclaimed the good news from heaven, exclaiming, "Snake! Coyote! Shew me your God!" It was evidently his intention to goad the preacher to anger as he taunted him by using names that are peculiarly offensive to a Navajo.

But instead of manifesting the slightest irritability or indignation, the Indian preacher quietly replied "I am shewing Him to you now. He is standing in me. If He were not, you could not talk to me like that."

It was a wonderful demonstration to all who were present of the reality of the new birth and the meaning of the scripture "That Christ may dwell in your hearts by faith."

When sinful men believe the Gospel they are born from above, and receive a new life and a new nature. Apart from this there is no true Christianity. To accept a creed, to join a church, to turn over a new leaf—these will not produce the inward change. Life is in the Word. That Word believed produces life. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. And this is the Word which by the Gospel is preached unto you." These are the words of the Holy Spirit through the Apostle Peter and they shew us clearly, that new birth is produced by believing the Word of the Gospel, of which the Apostle Paul could say he was not ashamed, "For it is the power of God unto salvation to every one that believeth." Receive it in faith, and you will know its power.—H A I

Classified Advertisements

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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.

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

CHANGE OF ADDRESS. Christian Eventide Home, for aged and convalescent. 11, Ramuz Drive, Westcliff; nurse in residence; spiritual fellowship; terms very moderate. Principal, Mrs. Everett, 45, Inverness Avenue, Westcliff, Essex. B1235

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HOUSES, FLATS, ETC., To Let and Wanted.

BRIGHTON.—For sale, large house close to sea; 4 reception and 13 bedrooms; electric light, central heating, every modern convenience; beautifully furnished from top to bottom; admirably suited as Guest House. Box 252, "Elim Evangel" Office.

HAMMERSMITH.—To let, furnished house, 1 reception room, kitchen, scullery, and 3 bedrooms; rent 30/- weekly. Apply Box 253, "Elim Evangel" Office.

SITUATION WANTED.

EMPLOYMENT needed by born-again Christian man; middle-aged, widower; by trade carpenter, also experienced as a male nurse; thoroughly domesticated. Write Box 254, "Elim Evangel" Office. B1239

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YOUNG MAN desires partnership in a small business; grocery preferred, but not essential. Box 255, "Elim Evangel" Office. B1240

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