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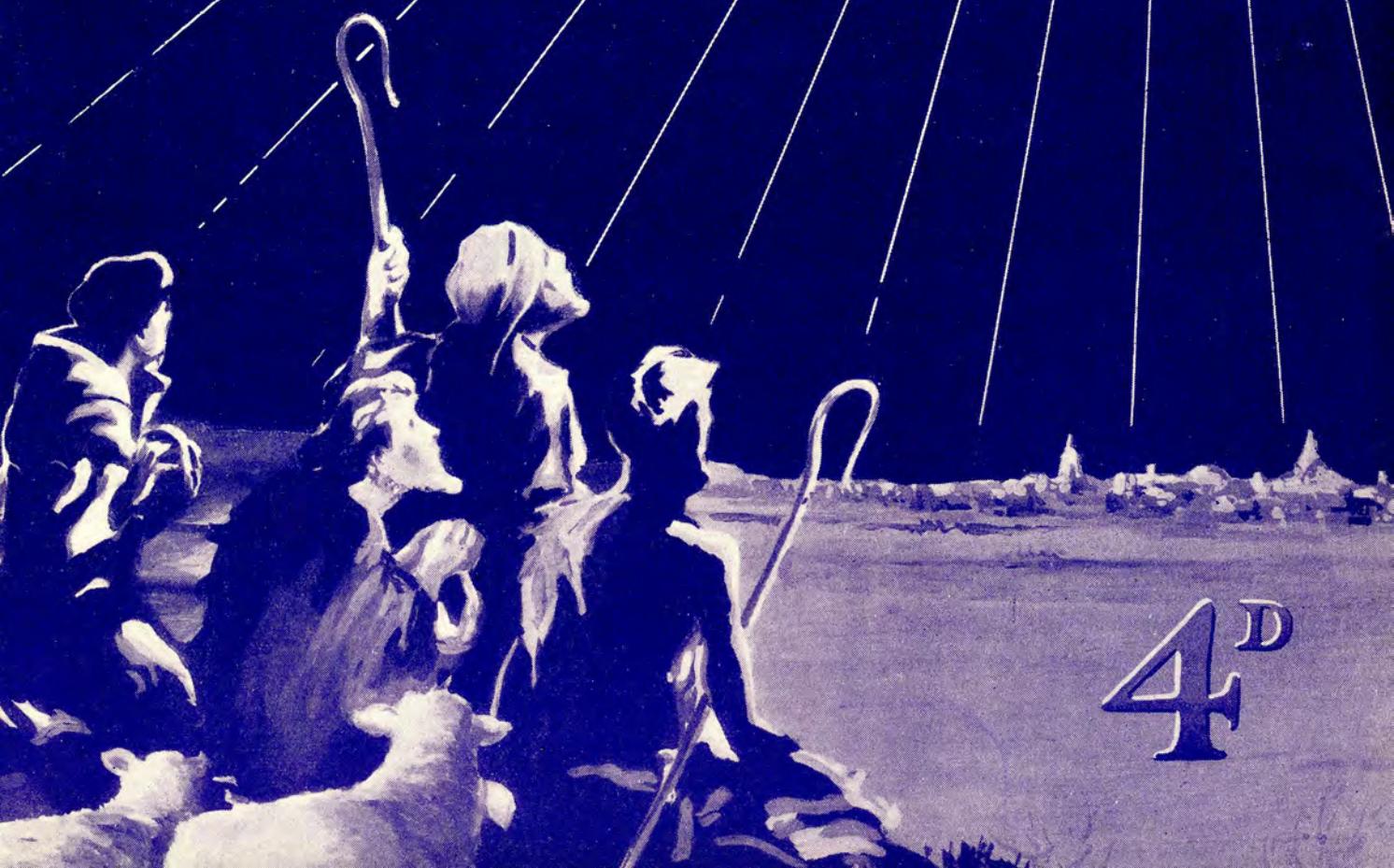
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THE "ELIM EVANGEL AND FOURSQUARE REVIVALIST" DECEMBER 25th 1936

Christmas Double Number



Elim Evangel & Foursquare Revivalist



4^D

The Elim Evangel

AND FOUREQUARE REVIVALIST
(Editor: Pastor E. C. W. Boulton)

Official Organ of the Elim Foursquare Gospel Alliance
EXECUTIVE COUNCIL:
Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
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General Headquarters:
20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVII. December 25, 1936 Nos. 51-52

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4 Watch these Dates 4

BARNESLEY. Now proceeding. Arcade Hall, Market Hill. Campaign by Evangelist J. E. Shaw.

BIRMINGHAM (Erdington). Regular Foursquare Gospel services are now held in the Elim Hall, 141, Wood End Lane. Sundays 6.30 p.m. Tuesdays and Thursdays 7.45 p.m.

BRIXTON. December 29—January 10. Sussex Hall, Sussex Road, S.W.9. Youth campaign by Evangelist D. Vanstone.

CANNING TOWN. January 14—24. Elim Hall, Bethell Avenue. Youth campaign by Evangelist D. Vanstone.

ELIM WOODLANDS. Open to visitors the last Saturday of each month during the winter, from 3.30 to 9 p.m. Happy fellowship. Special speakers.

ELIM WOODLANDS. Boxing Day. Open to Elim friends. "Christmas cheer" of the brightest and best. Inclusive charges with dinner, tea and supper, 5/-, or with tea and supper, 3/-.

ENGLEFIELD GREEN, SURREY. Regular Foursquare Gospel services are now held in the Village Hall, Bond Street. Sundays at 6.30 p.m.

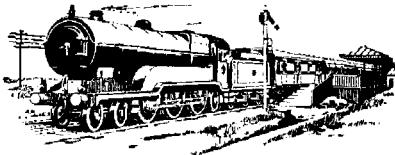
SOUTHAMPTON. December 19—21. Elim Tabernacle, Park Road, Freemantle. Special visit of Mr. John Leech, K.C.

WORCESTER. Now proceeding. Revival and Divine Healing Campaign by Pastor P. S. Brewster and Party in the Elim Tabernacle, Lowesmoor (opposite Public Wharf).

Remember

TO BOOK MARCH 29th, 1937 (Easter Monday), FOUREQUARE GOSPEL Demonstration

in the Royal Albert Hall. Cheap Rail-way Tickets from all parts



Christmas and New Year CONVENTIONS

BELFAST. December 25—27. Ulster Temple, Ravenhill Road. Speaker: Principal George Jeffreys.

BIRMINGHAM. December 25—29. Elim Tabernacle, Graham Street. Christmas Day, 11 a.m. and 6.30 p.m.; Boxing Day, 3 and 6.30 p.m., Sunday, 11 a.m. and 6.30 p.m.; Monday and Tuesday, 7.30 p.m. Speakers include Pastors J. Smith and S. Gorman. Convener: Pastor A. Longley.

BRADFORD. December 25—27. Elim Tabernacle, (Southend Hall) off Leeds Road. Christmas Day, 10.45 a.m.; Boxing Day, 3 and 7 p.m.; Sunday, 10.45 a.m., 3 and 6.30 p.m. Speakers include Pastors W. L. Kemp and G. Dunk. Convener: Pastor J. Woodhead.

CARLISLE. December 25—27. Elim Tabernacle, West Walls. Christmas Day, 11 a.m. and 7 p.m.; Boxing Day, 3 and 7 p.m. (Baptismal Service), Sunday, 11 a.m., 3 and 6.30 p.m. Speakers include Pastors J. T. Bradley and L. N. Knipe. Convener: Pastor J. Teichner.

DOWLAIS. December 25—27. Elim Tabernacle, Ivor Street. Christmas Day and Boxing Day, 11 a.m., 3 and 6.30 p.m. Sunday, 10.30 a.m., 2.30 and 6 p.m. Speakers include Pastor J. McAvoy. Convener: Pastor F. Shadlock.

DUNDEE. December 31—January 3. Elim Tabernacle, Dudhope Crescent Road. Thursday, Watchnight Service, 11 p.m. Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 3.30 and 7 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Speakers include Pastor P. N. Corry. Convener: Pastor W. M. Barton.

EDINBURGH. December 31—Jan. 3. Elim Tabernacle, Dean Street. Speakers include Pastor H. W. Greenway. Convener: Pastor A. J. Magee.

GLASGOW. December 31—January 3. City Temple (Opposite King's Theatre), Bath Street. Thursday, 11 p.m., Watchnight Service. Friday, 11 a.m., 3 p.m. (Baptismal Service), 6.30 p.m. Saturday, 3.30 and 7 p.m., Crusader Rally. Sunday, 11 a.m., 3 and 6.30 p.m. Speakers: Pastors J. Hill, D. B. Gray and L. Naumann. Convener: Pastor J. McWhirter.

SWANSEA. December 26—28. Elim Tabernacle, Alexandra Road. Boxing Day, 3.30 and 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Monday, 7.30 p.m. Speakers include: Pastor F. G. Cloke. Convener: Pastor T. E. Francis.

Christmas

HOUSE PARTIES AT ELIM WOODLANDS & BETH RAPHA



Come and join us.
Happy Fellowship & Home Comforts.
Resounding Choruses.
Infectious Laughter.
Seasonable Activities.
Times of Spiritual Refreshing.
Making Melody in our Hearts.
Attractive Programmes.
Special Features for all.

Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4; or Pastor & Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Vol. XVII., Nos. 51 & 52 DECEMBER 25, 1936

Fourpence

Christmas 1915 to Christmas 1936

THROUGHOUT THE YEARS

The Principal's Loving Greetings to His People

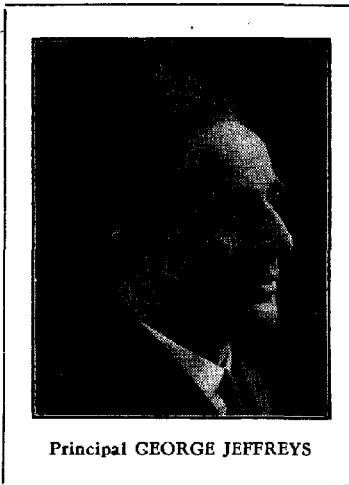
ELIM, begotten of God, beloved and blessed of Him throughout the intervening years comes to its twenty-first Christmas Day. An overwhelming sense of gratitude possesses us, and we pour forth adoration and praise to a loving heavenly Father. We pass on the age-long greeting, wishing you a happy Christmas, and it is received by members of a united and joyous family that today encircles the globe. In meditation we span the interspace of years, life is lived over again, we walk the old paths and our lips break forth into praise as we try to recount the blessings of the past twenty-one years.

No ready writer, however mighty a pen he possessed, could give a complete word picture of its providential circumstances. No artist, however vivid his imagination, could depict the various scenes of trial and triumph through which we have passed. No poet, even in the loftiest flights of imagery, could adequately describe the cavalcade of miraculous happenings wrought for us. No singer, though he be the sweetest in Israel, could sing praises worthy of Him who hath dealt so wondrously with us throughout the years.

My testimony at this our majority is, that God has granted more to me than the desires of my heart. Twenty-one years ago, just before God led me to build the foundations of Elim, I found myself in a strange position.

The Baptism in the Holy Ghost with signs following had separated me from friends and loved ones. What God had given me resulted in my being entirely "outside the camp," not as a matter of choice, it simply had to be. The spiritual friends with whom I had previously laboured wanted me but they did not want my Baptism. Further fellowship and service with them meant estrangement from truth and a denial of a most heavenly experience. Furthermore, the zealously affected friends of the old school deemed it necessary to advise one and all to close every door against me. Hemmed in on every hand, I felt utterly forsaken, but it was just then the Vision came. God, in answer to prayer, brought deliverance, light broke in upon the darkness and in faith I was called to attempt that which seemed impossible, but the task was to be undertaken in the power of an all-prevailing Name.

Churches on scriptural lines had to be estab-



Principal GEORGE JEFFREYS

lished, doors into the ministry for those who were similarly placed as I was, had to be opened, and the glorious message of Salvation, Healing, Baptism in the Spirit and the Second Advent of Christ carried to the masses. Truth triumphed, prayer prevailed, faith was honoured, and slowly but surely the means came to translate the Vision into Vocation. Those whom God gathered around me were not well off in this world's goods, yet they gave of their love, devotion, service, and, last but not least, their offerings.

What a book could be written if only a small percentage of the miracles of answered prayer throughout the twenty-one years were to be recorded. Its pages would speak of steps taken in faith that have been honoured, dangers avoided by divine intervention, numerous gifts of money, large and small, that have come in just at the right time, countless multitudes of conversions, thousands of miraculous bodily healings, God-glorying water baptismal services, heaven-swept prayer meetings for the baptism in the Holy Ghost, heart-melting communion services said to be unparalleled

for numbers in Church history, monster gatherings in the grip of revival in world-famous auditoriums, soul-stirring campaigns in home and foreign lands, establishment of solid churches throughout the British Isles, ordination of efficient Ministers, self-sacrificing Missionaries in pagan lands, powerful Youth Movements of Crusaders and their prison work, Cadets and Sunday schools, the excellent Bible College, Christian literature, splendid printing and publishing house, spiritual holiday homes, the World Revival Crusade with its fellowship of prayer warriors in every Christian denomina-

tion, and of protection granted the Revival Party as they have travelled hundreds of thousands of miles carrying the "good news."

What a chapter could be written on the love, unity, fellowship, brotherhood, loyalty and sacrifice that has so characterised its unchanging leaders and faithful Ministers from 1915 to 1936, all in answer to prayer.

I am taking this opportunity of thanking you one and all for the beautiful Illuminated Address

that was so thoughtfully presented me at the Royal Albert Hall, London, on our twenty-first birthday. I can assure you I treasure every word by which you have so lovingly expressed your thoughts. Its reading will encourage me in trial, comfort me by the way, inspire me to minister, and will always strike a note of thanksgiving to God for His boundless grace in calling me. Pray that when the time comes for me to render an account of my service before the Judgment Seat of Christ my labour shall stand the test of the piercing, penetrating eye of the Judge, and I shall receive a true shepherd's reward.

It is impossible for me to express the depths of gratitude

in my heart towards my world-wide family for their prevailing prayers, undying devotion and practical love. All I can say is "One big thank you" to each of you, and "Ten thousand times ten thousand thanks" to the Lord who has answered prayer.

I am yours,
A servant of Jesus Christ,

George Jeffreys.

To Principal GEORGE JEFFREYS

We, Beloved Principal, the undersigned, on behalf of the Elim Foursquare Gospel Churches in the British Isles, wish to place on record our deep appreciation and heartfelt gratitude to God for the great service you have, through His grace, rendered to the people of these lands. Twenty-one years ago you were led to the shores of Ireland and gave that Island the honour of being the cradle of what is to-day one of the greatest religious awakenings of modern times. We have viewed with thankfulness the establishment of the Elim Bible College and the great company of preachers you have ordained to the ministry of Christ. We have watched with joy the extension and progress of the work in our own land and in other lands, and have seen the answer to our prayers in the multitude of lives and homes which have been transformed under your ministry.

As an apostle, you have pioneered the full gospel message and established churches in the largest cities and towns of the British Isles.

As an evangelist, your ministry has been signally owned and blessed of God. Through your faithful proclamation of the old-fashioned gospel you have led countless thousands to Christ.

As a preacher and teacher, you have stood uncompromisingly for the Word of God, your expositions of the Sacred Scriptures have enriched our minds and hearts.

As a leader, you have stood like a bulwark in the midst of back-sliding and departure from the faith.

Kindly receive this Address at the Coming of Age celebrations in the Royal Albert Hall, London, as a token of our sincere regard for your past and as an assurance of our prayerful interest and loyal support for the future, as you continue to follow our Lord and Saviour, Jesus Christ.

The Lord bless thee, and keep thee,

The Lord make His face shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace—Numbers vi. 24-26.

JOHN LEECH, M.A. K.C., President of first Elim Council.

GEO. W. GILLESPIE, JAMES HETHERINGTON

EDWARD RIDGE, MATTHEW McGIBNEY

Elders of the First Elim Church

GEO. E. COOPER, Elim Tabernacle, Clapham. **E. J. OSMAN**, Elim Tabernacle, Swansea. **H. F. MACKENZIE**, Elim Tabernacle, Birmingham. **ROBT. WAUGH**, Elim Tabernacle, Edinburgh. **E. R. REDWOOD**, City Temple, Cardiff. **Wm. MURRAY**, City Temple, Glasgow.

Representatives of English, Irish, Scottish and Welsh Elim Churches.

Whit-Monday, June 1st, 1936.

Thousands of Miles of Miracles

Principal and Party's Travels throughout 1936

CONFIRMING THE CHURCHES—SIGNS AND WONDERS EVERYWHERE

By ALBERT W. EDSOR

1936—the Coming of Age Year! No greater joy is mine than to give an outline of the Revival Party's activities throughout the year. Although nearly ten years have passed since the Principal led me to Christ and I am now in my ninth year as one of his Revival Party, there is always something new to tell concerning this glorious work that was undoubtedly born of God twenty-one years ago. The scriptural results that have followed in the trail of the preached Word prove this and also serve to show that our beloved leader's faithful ministry has not been in vain.

Words fail to describe the scenes of triumph and power which have been witnessed in the great campaign and convention meetings conducted since January. Tens of thousands of miles have been covered on land and sea, and places, large and small, throughout the length and breadth of England, Ireland, Scotland and Wales, the Channel Islands and on the Continent have heard the distinctive Foursquare Gospel message now so familiar to multitudes—Jesus Christ the Saviour, Healer, Baptiser and Coming King. Yes, throughout the years that are past the Principal and Revival Party have travelled extensively in the cause dearest to their hearts, and this special Jubilee Year has certainly been no exception.

The first public engagement in 1936 was at Winton, Bournemouth, where the foundation stone of a new church was laid early in January. It is significant that the Party then returned to London to

LAY THE FOUNDATIONS

of a noble spiritual prayer Temple. The Kensington Temple, Church of the Great Physician, was set apart by a most blessed series of morning meetings as the prayer centre of the World Revival Crusade, and God marvellously honoured the step taken by confirming His own precious Word. Ever since a regular morning prayer meeting has been held at 11 o'clock in this building, and thousands of requests from all parts of the world have been dealt with by the prayer-warriors. The answers to the prayers of God's dear children have been astonishing, and only Eternity will reveal the miracles that have been wrought. After these London meetings there began a thrilling Coming of Age tour of the Churches, commencing in Scotland, when Aberdeen, Dundee, Dunfermline, Edinburgh, Kilsyth, Greenock, Ayr and Glasgow were each visited in turn. So intense were the scenes of fervour in these Scottish centres that by the time the City Temple, Glasgow, was

reached the revival fire was at its height, and the Party were compelled to postpone their next engagement in order to remain longer in the city! From Glasgow a journey was made southwards to Blackpool where the beautiful Jubilee Temple was opened and a great campaign held in Temple and famous Opera House. During this campaign flying visits were made south to Winton for the opening of another new Elim Tabernacle, then on to London for the Principal's eleventh monster Easter Monday Demonstration in the Royal Albert Hall, then back to Blackpool.

The Blackpool campaign over, the

COMING OF AGE TOUR

of the Churches was continued, but this time the Principal and Party made good use of their caravan. The following centres were visited, and marvellous revival results accompanied the ministry of the Word everywhere: Liverpool, Southport, Carlisle, Darlington, Middlesbrough, Sunderland, Barnard Castle, Scarborough, Hull, Knottingley, Leeds, York, Huddersfield, Bradford, Sheffield, Stockport, Glossop, Manchester, Macclesfield, Barnsley, Grimsby, Doncaster, Lincoln, Ashbourne, and Nottingham. London was the next objective, and for the second time this year the Royal Albert Hall was taken for the great Pentecostal Demonstration on Whit-Monday, incidentally the fortieth time the Principal has preached in this world-famous hall. Then came powerful Church Tour visits to Southend-on-Sea, Ipswich, Letchworth, Reading, Tamworth, Birmingham, Dowlais, Cardiff, Neath, Swansea and Llanelli, followed by a journey north to Halifax for the opening of yet another Elim Tabernacle, a splendid building formerly owned by the Methodists, then south again for the annual August



Bank Holiday Convention in Brighton's historic Royal Dome, the interior of which has recently been entirely modernised so that this beautiful building can now be numbered amongst the finest concert halls of the land. After the glorious meetings in the Dome, the Irish Channel was crossed for the campaign, considered to be one of the greatest ever held in Belfast, the capital of the land of Elim's birth, when mighty meetings were conducted in big tent and King's Hall, the Royal Ulster Agricultural Society's hall. This vast exhibition building, the largest in Ireland, was thus used for evangelistic meetings for the first time. Then back over the Irish Channel again to London for Elim's Coming of Age celebrations in the Crystal Palace, the largest

exhibition building in the world. This red-letter day was followed by the annual Ministerial Conference and the special Conference week public meetings, convened by the Principal, at Clapham, East Ham, Croydon, Brighton, and Notting Hill Gate. At this service, held in the Kensington Temple, a number of young ministers were ordained. The following day off across the English Channel to the Channel Islands for the successful campaign at St. Peter Port, Guernsey, during which Eldad Congregational Church, the most historic church on the island, was taken over and re-opened as an Elim Tabernacle. Then came the call from Switzerland, the little land that has witnessed the greatest revivals through the Principal's ministry since the days of the Reformation, and once again its magnificent Alpine scenery echoed with the praises of God as representatives of thirty-four different nationalities mingled with the thousands that flocked to the convention services at Baden and in the Comptoir Swiss, Lausanne, the largest exhibition building in Switzerland. After those thrilling Swiss meetings, return visits were made to the City Temple, Glasgow, and the Jubilee Temple, Blackpool, where crowded congregations again warmly welcomed the Party into their midst. A remarkable feature of the short series of meetings in the latter place was the baptismal service in the large Lido Bathing Pool when seventy-four candidates passed through the waters of baptism.

London was next visited, and at the time of writing another campaign is being conducted in the Brunswick Square Presbyterian Church, Camberwell. The doors of this fine building have been thrown open after being closed for so long, and once again its lofty space resounds with the cheerful praises of Foursquare Gospelers. And no wonder they praise the Lord! 154 souls have been saved in the first six days, and old-time revival fire is burning.

As we look back over the past twelve months our hearts are thrilled with what God has so wondrously wrought through our beloved Principal's powerful expository ministry. No matter where the message has been carried, into city or town, public hall, church, cinema, theatre or exhibition building, the results have been the same—signs and wonders confirming the Word everywhere, thronging multitudes clamouring for admission until the largest halls have been too small, huge congregations in the grip of Holy Ghost revival and swept by the power of God, thousands of precious souls saved, miracles of bodily healing, willing believers have followed their Lord through the waters of baptism, obedient saints have remembered His death at the communion services, and earnest seekers have waited upon Him until they received the baptism in the Holy Ghost with signs following. It has indeed been another wonderful year of triumph and victory in the name of the Lord. While giving Him all the praise we would not forget to thank our readers

THE PRINCIPAL

The Principal and his Revival Party in 1936

"Always abounding unto the work of the Lord." The four countries are well represented in this photograph as follows: Top left: J. McWhirter (Ireland); Top right: R. E. Darragh (Ireland); Centre: the Principal (Wales); Bottom left: H. M. Strange (Scotland); Bottom right: A. W. Edson (England). The Principal and Party are more than grateful to all who have upheld them in prayer during this another strenuous year of activity for Christ. The Lord has done exceedingly abundantly above all that we could ask or think. To Him be the praise.



AND HIS REVIVAL PARTY

AT HOME AND ABROAD

for their prayers and loving practical sympathy. Only at the Bema of Christ will the faithfulness of the prayer-warriors be fully revealed and the part undertaken by them and those that have given of their substance in this great soul-saving and healing work. Then shall be heard the words, " Well done, good and

faithful servant, enter thou into the joy of thy Lord."

Once more Christmas is with us, the Coming of Age year is almost over, but it leaves in its wake a fragrance that will remain, the fragrance that comes as a result of old friendships renewed and new friendships made.

" To God be the glory, great things He hath done."

God's Sent One

By Rev. RICHARD A. BELSHAM

And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, goodwill toward men.—Luke ii. 13, 14.

THE birth of Christ was the first advent of the Son of God, the second person of the sacred Trinity. All three were concerned. God the Father, who planned it all in His infinite wisdom, the Son, who yielded to that plan in absolute obedience, and the Spirit, who came to execute His part in that plan in perfect detail. Bethlehem's great event included the activity of the whole Trinity. The angels sang " Glory to God in the highest " at the time the angel announced to the shepherds, " Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." This fulfilled the word of Gabriel to Mary, that " the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." All was in keeping with the prophecy of Isaiah, in which the Messiah, the Son of God, is speaking : " Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and His Spirit, hath sent Me." Old and New Testaments combine in telling of Christmas, concerning which the above text suggests three questions. When? What? Why?

1. When was Christmas? " When the fulness of time was come." (a) The appointed time. Christ was to appear at " the end of the age," the Jewish age; and the apostle writes, " Now once in the end of the age hath He appeared to put away sin by the sacrifice of Himself." Thus the purpose of His birth was to die on the Cross as a sacrifice for our sins. (b) The exact time. In " due time " (when the time was due for Him to come), the prophetic clock struck the hour; and the angels sang His coming with " On earth peace, goodwill toward men." (c) The specified time. Through the prophet Daniel it was foretold to take place 69 weeks of years (483 years) from " the going forth of the commandment to restore and to rebuild Jerusalem." Even so it was fulfilled. (d) The expected time. Both Simeon and Anna the prophetess, coming into the Temple at the same time, when Christ was brought by Mary to be circumcised, " gave thanks unto the Lord, and spake of Him to all them that ' looked for ' redemption in Israel." The expectant ones were not disappointed, for they had seen " the Lord's Christ." All so true—" When the fulness of time was come, God sent forth His Son." Millions since have thanked God for His coming.

2. What was Christmas? No less than the marvellous and glorious event of " God sending forth His Son." It was the fulfilment of a series of paradoxes; the Sender sent—" God sent forth His Son," and " His name shall be called Emmanuel, which being interpreted is, God with us "; the Eternal in time—" God sent forth His Son," and " In the beginning was the Word . . . and the Word was made flesh and dwelt among us "; the Creator as the creature—" made of a woman," and " Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant "; the Lawgiver under law—" made under the law," and " Think not that I am come to destroy the law or the prophets; I am come not to destroy, but to fulfil "; the Deliverer delivered—" to redeem them that were under the law" and " He was delivered to be crucified." Then Christmas was no mere historical event, but a linking up of God with man, of eternity with time, of the Creator with the creature, of the Redeemer with the redeemed, of the Saviour with the sinner, of prophecy with history as its fulfilment. What think you " such " a day, properly understood and appreciated, should mean to mankind? What indeed to those who have tasted of Emmanuel's presence and power in their hearts and lives? With tongues aglow let His praises flow.

3. Why was Christmas? " That we might receive the adoption of sons." The Son of God came from the glory to make us sons of God, and that He might bring those many sons untold glory. This followed upon His great redeeming work accomplished on the Cross of Calvary. Because He took the sinner's place, suffered in the sinner's stead, bore the punishment due to the sinner for the guilt contracted by his sins, He has made it possible for us to become the sons of God, desires it to become a reality to us as sons of God, and now makes all believers to be eternally the sons of God. Listen to His unfailing Word, so that the " Why " of Christmas may find its answer in your own salvation and transformation, in your own joy of possession, in your own peace and consolation. How delightfully simple and sublime it all is!

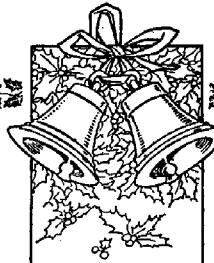
Never meet trouble half way, it may never come, but when it does it will be where God meant you should meet it and where He will help you to bear it.

—C. H. Spurgeon.

JUBILEE

THE YEAR OF THE LORD'S GOOD PLEASURE

By Miss A. HENDERSON



MIDNIGHT! Big Ben's voice announces the fact to radio listeners all over the world. Softly and silently the year nineteen thirty-six steals into place on the calendar. Back rolls the curtain of time on the stage of world happenings. A blaze of colour, music and mirth; gay pleasure-seekers on the dance floor around card tables, in night clubs and at cocktail parties welcoming the dawning of another year with thoughtless revelry and indifference. But a solemn scene is witnessed in the lives of Foursquare Gospellers. The tense quietness of those sacred moments reveals kneeling figures at the watchnight services in the churches or in their own homes, reverently covenanting with God! for the year now brought into birth is their year of jubilee, a year of high expectations and of manifold rejoicings for them. The trumpet of jubilee already has sounded forth the message—"Thou shalt remember all the way that the Lord thy God led thee," and from thousands and thousands of grateful hearts throbbing with affection for Him who had crowned their years with loving-kindness and tender mercies, comes a glad and willing response and a multitude of happy people sing later on their jubilee songs (words and music by Pastor D. B. Gray).

Song of Jubilee, song of victory,
In united voice we raise,
Ebenezer sing, praises to our King,
For His blessing through these days.

There is victory, there is liberty
In the Cross of Calvary.

Enter nineteen thirty-six—a year whose happenings briefly now to be recounted, provide the greatest landmark Elim's history has ever yet known. But let us pause with bowed heads a moment, misgivings, lost opportunities, failures, defeats rise up before us to humble us and we marvel at His faithfulness as we whisper softly, "Not unto us, O Lord, not unto us, but unto Thy name give glory."

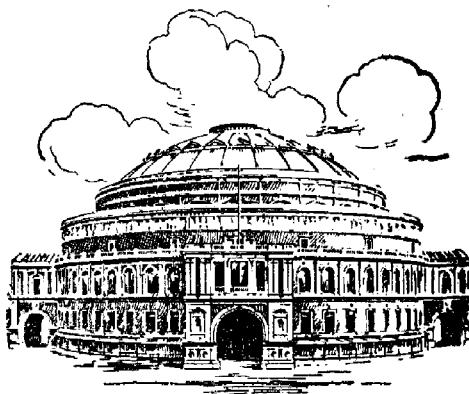
Jubilee, a year of proclamation.

Principal's little green chariot bears him swiftly down to Bournemouth on a cold January day, where singularly enough the first public ceremony with which he starts this notable year is the proclamation that yet

another standard of Foursquare Gospel truth is being unfurled in the laying of the foundation stone of Winton Tabernacle. They are still talking excitedly in Bournemouth of God's favour shown forth in saving and healing power at those glorious meetings at Winton, when Londoners are waxing eloquent over something strangely new in the world's Metropolis. Principal Jeffreys is holding seven days' morning meetings for healing at Kensington Temple. They are inauguration services, and the Temple is to be called "The Church of the Great Physician." "Living where the healing waters flow," they are singing and meaning it too, for remarkable cases of healing have been witnessed and sixty-five souls have been won for Jesus at these marvellous morning meetings. "Come to the Church of the Great Physician," says one of the throng who has himself been deeply blessed during the seven days' ministry. Yes, they are crowding to it and are exchanging "their souls' long winter for the summer of His smile." A year of proclamation in very truth. Coming of age tour of the Churches by the Principal and his Party is welcomed with smiles and general rejoicings. Little green chariot, get your engine into good trim, for you must prepare this time for a long and rugged journey up to bonnie Scotland. Ah, but Scotland, you are cold and disdainful in February. Nothing of the kind! There is a glow and there is fervour with solemn gladness, for the Principal's messages are searching ones. To the stately grandeur of Psalm singing interspersed with bright choruses, the Scottish people are marching on with their Lord, and Aberdeen, Dundee, Dunfermline and Edinburgh, Kilsyth, Greenock, Ayr and Glasgow are invigorated and quickened in their souls as they return thanks to God for His servant's ministry amongst them once more.

Peal it over hill and valley,
Tell it out through street and alley,
This the song to which we rally.
"Ireland for Christ."

"Amen," said God's people of loyal Ulster. "Let Ireland all be swept with the same Holy Ghost revival



Royal Albert Hall, London.

with which we have been so blessed." As a result further developments are being considered for the proclamation of the Foursquare Gospel to streets and alleys, to hills and valleys, to towns and villages, yet untouched by revival. Pastor Robert Gordon Tweed is appointed Superintendent of the work in Northern Ireland to guide in the carrying out of

THIS GLORIOUS PLAN.

" Soon shall the royal proclamation end the long campaign." Crusaders recognising this are mustering up their forces in organised rank all over the country : youth rallies, Crusader campaigns, open air volleys, prison visits. Elim's youth eagerly press forward to battle. They too will play their part, and so a full programme is laid down for the opening months of this year of outstanding memories.

Days of proclamation are suddenly turned to days of jubilation, which is always an ingredient in the glorious year of jubilee. Principal Jeffreys and his Party, Headquarters staff and Woodlands prayer warriors join with God's people everywhere in the note of thanksgiving. Elim's universal day of prayer for the need of the Jubilee Fund brought a wonderfully speedy divine response. A husband and wife somewhere were worshipping Him and presenting to Him their basket of firstfruits, and lo, that very same day a loan of £750 was cancelled for the benefit of this fund. Another worshipper, yearning to pay homage to One beloved above all, sold a valuable collection of stamps carefully gathered for over thirty-seven years and a cheque for £40 5s. towards the same fund was the result. With bowed heads we pray that these and many others who down the months ahead will crown this year with their noble givings, will receive from His dear hand far greater spiritual blessings than these precious temporal offerings of love.

For a short time

THE AIR BECOMES STILL

with grief and loss. Flags hang at half mast. Gay colours are laid aside. A nation sorrows for the passing of a much-loved Monarch. King George the Fifth has marched on to receive his glorious reward and our Empire realises in these consecrated moments that we are still a religious-minded people whose " giant heart of memories and tears " turns to God in days of our affliction.

Remarkable month you are this year, February. " Look before you leap " is the special proverb for this Leap Year month—but because our implicit trust is in God to order our ways and guide our choices, any future surprises that the year may hold are God-ordered ones we verily believe.

Coming of Age celebrations ring out from pulpit and *Evangel*. Easter Monday and Whit-Monday at the Royal Albert Hall and September 5th at the Crystal Palace. Easter Monday, always a memorable day in Elim, is to be followed by a rather outstanding event in this the year of God's good pleasure. From His followers " rivers of living water " should flow, said Jesus, and our beloved Principal who thunders forth the same challenge at his glorious revival meetings is to be convener as well as speaker at the sacred Whitsuntide services in the Royal Albert Hall on 1st June, when " rivers of living water " will surely be flowing into thirsty lives. March winds are here at last and

odours of Ronuk, O-cedar and fresh paint

PROCLAIM THE FACT

that busy housewives are spring-cleaning again. We pick up the *Evangel* and almost sniff sea breezes as well. Elim Holiday Homes and Camps are announced in bold type telling us that busy brains are planning for the heavenly resting places by the sea. Elim's missionaries on the distant fields are also being definitely remembered at a rather unusual " missionary



A Happy Group at one of the Elim Holiday Homes.

rally" in Kensington Temple. The arresting soul-stirring programme pleading for the needs of the world—east and west—brought forth eager requests from all quarters at the end of the service for another such rally at a later time. Yes, our young people are getting a more balanced view of missionary enterprise, thank God, and are seeing that it is " tempered steel " and not visionary zealots that tired veterans overseas are wanting as helpers on the far-flung lines of battle. *Sunday School Teachers' Handbook*, we welcome you with open arms. At last a deep need is met in the work of our precious Sunday schools. These carefully-planned notes on the Scripture lessons for Sunday school teachers, prepared by Miss I. Volckman, with additional Notes by Miss G. E. A. Bath, Mrs. J. R. Knight, and Evangelist D. A. Vanstone, are receiving wide appreciation.

And here comes another new Elim publication with a prim precise-looking cover: This year of jubilee is bringing us thrills. " The Coming of Age Souvenir " tells a delightfully interesting story of God's faithfulness and the growth of the Elim work down the twenty-one years, with a brief introductory word from the Principal himself.

One of Elim's royal days is Easter Monday, 1936, in the Royal Albert Hall. Crowds,

LONG, HAPPY QUEUES,

a full house welcome the Principal. A few sentences from Rom Landau's book, *God is My Adventure*, might be here recalled: " After he had gone (Landau had a private interview with the Principal) I was left in the room by myself for a few minutes and I could not help wondering how many educated Englishmen know anything of George Jeffreys, the man who has made thousands of their fellow-citizens happy and has restored their faith." Strange that a leading paper, reporting on our Easter Monday meetings this year should use these words which are very similar to

Landau's: "No conventional Christian could fail to be disturbed by the passionate sincerity of the three services of the Foursquare Gospel Demonstration in the Royal Albert Hall yesterday. Principal George Jeffreys, founder of the Movement, has certainly succeeded in reviving faith among his followers at a time when doubt is widespread."

New loud speaker. Pastor P. N. Corry volleys forth in the *Evangel* startling news from the *Readers' Digest* about a marvellous new loud speaker made for the United States Navy and Coastguard, carrying speech



A Typical Crusader Rally Scene.

intelligibly with more volume than a clap of thunder. He adds that even this powerful voice cannot silence the "still small voice" that can bring strong men to tears. Yes, and strong men and gentle women were brought to tears and to Calvary in large numbers by the tender wooing of this same

"STILL SMALL VOICE"

during the Principal's visit of the Churches at Liverpool, and Southport, Carlisle and Darlington, Middlesbrough and Sunderland, Barnard Castle and Scarborough, Hull, Knottingley and Leeds.

Brilliant June, Lady of the Roses, you seem so long in coming this year. Perhaps it is because we are all eager and prayerfully awaiting our great Whitsuntide meetings in our beloved and now more familiar Royal Albert Hall. Shall those of us who were privileged to be present ever forget the power of God falling upon the sick ones as they knelt for God's healing touch at those never-to-be-forgotten meetings? Patient sufferers! many of you have bade goodbye to your anguished hours of pain for ever to-day. But the most unique side of those services was to see the arena of the stately building (as well as rooms set apart for the purpose elsewhere) filled with eager kneeling figures in prayer, seeking for a baptism of living power, with tongues of fire according to Acts ii., for this they know alone can meet the need of the hour, and men and women are receiving the experience to-day in this royal edifice. All glory be to God! What a Saviour to come down amongst us and save our wanderers, restoring them to grace and to God, and to

heal our sick, filling hungry, thirsty lives with heaven's bread. Thank You, Jesus, noble Lord of life, for all the blessings of this glorious Whit-Monday in the Royal Albert Hall.

What a non-stop life of increasing service for the King do our dear Principal and his boys live. Already have Blackpool (the scene of a

HEAVEN-SENT REVIVAL

in the new Jubilee Temple earlier in the year), York, Huddersfield, Bradford, Sheffield, Stockport and Manchester, Glossop, Barnsley, Grimsby, Ashbourne, Lincoln, Doncaster, Nottingham, Macclesfield, been drinking in the blessed quickening draughts of life from the ministry of the Word by His faithful servant, and now we hear of Southend, where triumphant scenes are witnessed in the Queen's Hall, which is packed to overflowing and eighty-five have accepted Christ as Saviour during four meetings. Cardiff, Neath, Llanelly follow on after Southend with blessed revival meetings, typical of dear warm-hearted Wales.

The first of July witnesseth a beautiful scene in our tastefully decorated Elim Tabernacle, Eastbourne, when Pastor James McWhirter (Crusader President) is united in marriage to Miss Joan Holman (Crusader Commissioner). God bless this union, we fervently pray. Aye, and they shall be blessed.

Holiday season is here with all the breathless preparations of packing and leaving everything squared up before departure, but the forces of youth press forward in their activities for God, both in our Churches all over the land under the supervision of their ministers and in London and district under the leadership of the Chief Crusader Secretary, Pastor Douglas B. Gray. The London Crusader Choir, of which Mr. Gray is also the able director, has conducted

FORTY PRISON SERVICES

this year in fifteen different prisons; they have altogether held eighty-two services, not including Youth rallies, Royal Albert Hall meetings or Crystal Palace meetings. Such statistics make one sit up and think. Are we praying as much as we should for the great possibilities of our youth, building around all our young people ramparts of prayer and divine protection continually? God help them to find in us, not critical fault-finders, but tactful fault-menders, filled with divine love.

Ireland, "beauteous land of saints and scholars," sung albeit in sorrowful dirge, as "the most distressful country that ever yet was seen," how are you so full of holy gladness and jubilation during these glorious August days, in loyal Ulster's famous capital? Why have you not heard? Principal Jeffreys, as was fitting in this Coming of Age year, has returned to hold a campaign in the land of Elim's birth, and the sick are being healed, and crowds are being blessed and filled with power from on high and hundreds truly born again. Listen to what one of our leading papers says about it: "Revival meetings at King's Hall . . . first ever held there. Great building packed . . . owing to the thousands that are attending Principal George Jeffreys' Revival and Healing Campaign in Belfast the promoters decided to hold their final meet-

ings in the Agriculture Society's Hall. Last evening every inch of seating accommodation, upstairs and downstairs was utilised to hold

THE HUGE CROWDS

attending the meetings." Now you can understand why we in Northern Ireland are full of holy gladness and jubilation. There is great joy in our city as in that other city hundreds of years ago, because of the gracious divine visitation through Principal Jeffreys' visit.

Overseas work. The work overseas has been advancing all the year, too, but not without conflict and difficulty. Spain in the horrors of a deadly revolution which as it advances with its terrible toll of death puts a sudden stop to the earnest ministry of our two dear missionaries, Pastor and Mrs. Thomas, in that land. The flag of full salvation is unfurled in two new stations in needy Transvaal, under the care of Pastor and Mrs. Mullan and Pastor and Mrs. Francis. Pastor and Mrs. H. C. Phillips, who are superintending the work in the Transvaal, had heart-rejoicing through a rich outpouring of the Holy Spirit's power upon their native evangelists and helpers. In Central Africa Mrs. Taylor has been causing snakes to fly for their lives, killing some poisonous ones as well, in her work of reconstructing buildings on Ngoi Mani hill (Congo Belge). By her able handling of the Sword of the Spirit—God's Word in the native language, she has dealt death blows to deadly poisonous habits and customs arising from the ignorance of heathendom.

Happy in the joy of ministering for Jesus, Miss Paint has left us once more to return to strengthen the labours of Miss Ewens at Giridih, India. While Miss Hoskins

ENJOYING HAPPY FELLOWSHIP

with friends at home is doing deputation tours in the Churches, and speaking of her work in Japan, together with Pastor and Mrs. Thomas, who are taking meetings and doing deputation work, giving some thrilling accounts of their labours in Spain and of the terrible scenes they saw enacted there before they fled. Pause . . . take a good breath, patient reader. Only one or two items of good news and then down falls the curtain on this year's happenings. Pageant of twentieth century miracle portrayed by a twenty-one years' retrospect of the Elim Movement at the Crystal Palace on the 5th September. Clever brains and busy pens found it difficult to convey an adequate picture of the majestic touches of divine glory with which this outstanding event of this remarkable year was vested. Here are some jottings from an eye-witness, whose impressions of this beautiful spiritual kaleidoscope appeared in the *Methodist Recorder*: "The Elim Foursquare Gospel Alliance is an organisation with the fiery passion for souls of the early Methodists . . . has no critical attitude towards other churches nor indeed any dependence in origin upon one of them. It has made its own way and is gaining converts in a fashion that Methodists can only admire. Three separate agencies were employed on Saturday night to get over the history of the organisation. A huge map stretched in

front of the organ showed illuminated spots of cities and towns where the Alliance is active.

THE ORAL STORY

was told from the stand by the speakers uttering alternate sentences after the fashion of radio announcers and many of the stories were followed by a chorus sung by a choir from the town concerned. Without announcements fifty speakers rapidly followed each other on the stand and their successive testimonies furnished a developing history of the Movement."

The glory of the Crystal Palace Saturday did not get time to fade from memory until the Sessions of the



Group of Elim Ministers taken at the Annual Ministerial Conference in September last.

Ministerial Conference dealing with solemn matters during the day, culminated with blessed services in many London Church centres at night. The Conference was the largest yet held and from throbbing hearts of Ministers old and young alike the solemn resolve was made to reach out in future days for deeper separation, more converts, more prayer (a week of united prayer in all the Churches followed soon after the Conference), more holiness of life, more Pentecostal power and fulness in all the Churches. Be it reverently and solemnly said that Conference discussions revealed the true hearts of shepherds in our ministers. God bless them! They do want God's work to prosper and are willing to sacrifice themselves unstintingly in the cause they love.

For the extension of that cause not only in favoured Britain but throughout the whole wide world, the World Revival Crusade has been inaugurated. God's gracious gift to Principal Jeffreys from the beginning has been *vision*. Because he was not disobedient to

THE HEAVENLY VISION

at the first we are all enjoying the blessings of this Foursquare Gospel fellowship to-day. Obedience to the heavenly vision threw him out then, as now, upon an unbeaten track with God. His large heart of compassion has in these days been moved by the thousands and thousands to whom he has ministered, not only in this privileged land of ours but in other lands, who do not belong to any Foursquare Gospel Churches. In response to their earnest appeals he has inaugurated the World Revival Crusade (an undenominational spiritual fellowship under his supervision); born-again persons can enjoy the fellowship if they stand for the Foursquare Gospel message which the Crusade badge with its different languages symbolises. The motto of the Crusade is: "All one in Christ—for the whole

Bible," and their constant prayer is for the healing of sick folk and for revival. Regular morning meetings between 11 a.m. and 12 noon at Kensington Temple (the Church of the Great Physician) form the pivotal point of the Crusade. After prayer requests for healing and revival have been dealt with at this Church they are forwarded on for prayer to the Principal's revival campaigns. Prayer warriors who belt the earth in this Crusade witness to astounding miracles of healing and of answered prayer through this prayer ministry. This powerful link between the Revival Party and the people at home and in other lands blessed through their ministry will be a bulwark, a defence and a source of strength and encouragement to the Principal and his Party throughout the years,

IF JESUS TARRY,

and a network of unceasing prayer for revival is thus being formed.

The year of God's good pleasure testifies to yet another outstanding event. Pastor E. J. Phillips (Secretary-General of the Elim Foursquare Gospel Alliance) was married on the 12th November to Miss Molly Smith—a faithful loyal helper and news correspondent of the Foursquare Gospel and a member of the London Crusader Choir. Miss Smith's charm of personality and consecrated life for the Lord Jesus has won for her the admiration and esteem of all of us who have known her down the years since Elim came

to Clapham. God bless the happy bridal pair, we fervently pray.

God's overshadowings have carried us now to the end of this marvellous year and to the end of our twenty-one years. With the Holiday Home and Camp Reunions we will heartily join in the note of fervent praise to God for His mercies all the days. Our daily readings from Deuteronomy a little while back reminded us of the callous ingratitude of the chosen people to the unfailing faithfulness and love of God, and we bow low in His presence and crave His help that we may *not* walk in their ways but humbly and reverently would we enter the New Year with adoring love and dependence upon Himself, giving Him the glory for the triumphs of the past, and trusting Him unfalteringly for all that is in store for us in the years yet to come.

I TURN TO THE CROSS

and I see there a love which comes from the depths of His own infinite being, who loves because He must, and who must because He is God. I turn to the Cross, and I see there manifested a love which sighs for recognition, which desires nothing of me but the repayment of my poor affection, and longs to see its own likeness in me.

—ALEXANDER MACLAREN, D.D.

Tumour Embedded in the Brain Miraculously Removed

after Prayer in the Royal Albert Hall

ONE night in November, 1935, after my family had gone to bed, I fell in the yard and lay there unconscious until my husband found me $1\frac{1}{2}$ hours



later. Before this I had suffered for many years from acute headaches. After my fall I suffered from concussion, was taken to King's College,

was X-rayed, and after that was attended by a doctor every day for some time. I was then taken to St. Thomas's Hospital, was again X-rayed and everything was done for me, but with no result. The best that could be done was to give me tablets regularly to relieve the pain. Then the doctor sent for my husband and told him I was a hopeless case for I had a cerebral tumour which was so embedded in the brain that the only thing they could possibly do was to operate and lift the skull to relieve the pressure on the brain. This, they said, would relieve the pain, and might prolong my life, but I would probably go blind, or lose my voice. I knew nothing of this, but my husband and mother knew how serious things were.

On Whit-Monday of this year I went to the Royal Albert Hall, London, where Principal George Jeffreys was to pray for the sick. I was prayed for by him and, thank God, I was delivered. When examined some time after by the physicians they said that the cause of the trouble had been removed, and I was discharged. To God be all the glory! Jesus is the same as He was on the shores of Galilee.—(MRS.) B. PEARCE, London, S.E.

Christmas

By Pastor E. C. W. BOULTON



CHRISTMAS! Blessed joy-laden, peace-pregnant word! Falling with healing efficacy upon the tumult and tempest of our times. Containing as it does the God-breathed benediction of which the world stands so sadly in need to-day. Coming as the calm

of God in an hour of bitterness and bloodshed. Like sweetest melody from above it steals upon our longing spirits, bearing us on the wings of inspired thought to that moment of Incarnation when amid the poverty of the Manger the Eternal Word became flesh—to that place where Deity stooped to disrobe Himself of His glory in order to assume for a little while the nature of man. Oh, that all hearts might open to receive the gracious benison that the Bethlehem message brings! Here God's hand is open to lavish the wealth of His blessing upon those who are willing to claim it.

Peal forth your noble anthem
Ye joyous Christmas bells,
For there in yonder manger
His love to earth God tells.

O Word, God's heart unveiling,
Thy message we would hear;
Nor miss the benediction [cheer.
That comes these hearts to

Christmas! It means nothing less than God Himself stepping out of Eternity to succour and save a bankrupt creation. Love Incarnate and Importunate plunging into the seething maelstrom of mortality to rescue and redeem. The Inexpressible becoming manifest—the Unapproachable placing Himself within human reach.

The Good Shepherd going out into the darkness of time to recover a wandering world and restore it to the safety of His everlasting fold. The unsparing and unstinted bestowal of God for a rebel race. The Compassion of heaven pouring itself out to the utmost limit. The Sea of God's grace laving the shores of

this poor prodigal planet. Oh, the unutterable glory—the unsearchable wisdom—the unfathomable grace of this unveiling of the Unseen! It leaves the soul in breathless awe and wonder.

Christmas! Who can fathom all its profound depths of miracle and mystery or explore all its boundless wealth of meaning? It is beyond the highest reach of the most fully developed human intellect, leaving the sage and the philosopher of the world hopelessly baffled and bewildered.

Christmas! What an enthralling felicity is found within this word. An inescapable and irresistible attraction meets one here. It comes with a challenge to which we must yield, reminding us of that great self-emptying, self-giving love of God. It is a divine challenge to noble self-surrender—to sacrificial giving and living—to reckless abandonment. It is the voice of the Infinite Love calling us to launch out in union with Himself in the great and glorious enterprise of salvation. To be ready, if needs be, for loneliness and loss, poverty and pain, misunderstanding and misrepresentation, in order that His kingdom may come.

And wherein lies the glory and the wonder of Christmas? Is it the supernatural elements that we discover which makes it so transcendently remote from the ordinary and the commonplace? Does the secret of its hold upon humanity lie in the angelic choirs and the floodlit plains of Bethlehem, and the mysterious star that led the wise men to the Manger? Nay, these are utterly lost in the One whom they heralded. The ineffable glory of Christmas lies not in them but in the Christ Himself. It is in Him and Him alone that we find the answer to all that our hearts ask and seek.

Emmanuel

Emmanuel! In yonder manger lies
The One whose birth by heaven is hailed,
Whose glory now in flesh is veiled,
Creator of the skies.

Emmanuel! The One destined to reign;
Yon heavenly host this truth discern,
Whilst earth its glory soon shall learn,
When He shall come again.

Emmanuel! Whilst stars their vigil keep,
Creation hails the advent morn
Whereon Eternal Hope was born,
And joy both pure and deep.

Emmanuel! By Love ordained to die;
He chose the manger and the cross,
Despising not the shame and loss;
Through Him we're now made nigh.

Emmanuel! The Everlasting One,
Who from the heart of God didst come;
Such depths of grace no mind can plumb;
God's own Unsetting Sun.

Emmanuel! Thou who to earth hast brought
Goodwill, and peace and righteousness,
Blest treasures more than mind could guess,
Unmeasured and unsought.

—E. C. W. B.

It is not the birth of remarkable reformer or the advent of a wonderful example that we hail at this glad season. Christmas means nothing less than the coming of a Saviour—an Emancipator—a Redeemer—Emmanuel! God with us! Oh, that the world at this time would turn to Him and not to those who proclaim the lordship of force; who come with fire and sword to set up their social and political millennium. Would that men might see in Christ the solution to their problems, and catch the spirit of Him who became the great Peace-offering—the One who made peace, not through the shedding of the blood of others, but through the surrender of His own spotless, blameless life to death.

In that lowly manger we see the earnest of God's great act of reconciliation which Christ was to accomplish on Calvary. And it is only through the crucified Nazarene that human

ANTIPATHIES AND ANTAGONISMS

can be lost, and the warring elements of earth come into accord. Anger and ambition shall pass away to give place to truth and righteousness.

He comes to give creation
The peace it so much needs;
To heal earth's bleeding war-wounds,
For this His blood now pleads.

Yes, Bethlehem means the ultimate overthrow of a grasping, greedy, militant nationalism. It is the divine answer to the dictatorship of force. Through the medium of that lowly Babe God proposes to display the glory of His power. As in spirit we stand outside that Eastern inn we catch the apostolic vision, and cry, "*But we see Jesus . . . crowned with glory and honour.*" Earth gave Thee a manger and a cross, but Thy Father hath given Thee a crown and a throne. Thy Kingdom is built upon the foundation of sacrificial love and therefore must prevail. The gates of hell cannot withstand the conquering march of Thy Church. We too would crown Thee and enthroned Thee as Lord and Master of our lives. Those wise men from the East who bow in homage and worship before the Divine Babe are the forerunners of that numberless host who one day shall acknowledge Thy Lordship o'er all creation.

Somehow at this season we seem to recapture the fragrance of those noble fellowships of long ago. The breath of reminiscence bears us back to those radiant hours of God-cemented friendship. The bells of memory peal forth their cheerful chimes within the soul. Voices of the past are mingling with ours in the great carol of Incarnation. We are realising again the impact of those

CREATIVE MOMENTS OF EXPERIENCE

when God the Spirit spoke us out of our belittling bondage into His own expansive world of thought. We are climbing again those dazzling spiritual summits of transfiguration where we lost ourselves in the marvel of the divine unveiling, and gave ourselves up completely to the vision splendid. Christmas! Why it seems as though in response to that magic word a wonderful resurrection is taking place. The spell of the Infinite is upon us, and we are led, like those wise men of old, to the feet of Him whose name is Emmanuel.

For those who walk in union with God it seems as

though the spirit of nativity is already shed abroad in their hearts at this glad season. One can sense it in a special way among the fellowship of the Lord's people. Deep in the soul comes the quickening of that same Spirit which gave birth to the Babe of Bethlehem. "The Spirit of life in Christ Jesus" sending His healing and purifying energy throughout the Church of God. The uprising of the Eternal Spirit within, flooding the whole being with adoration and worship.

O blessed Spirit of Nativity, make this a season of new birth within the Church of Christ. Let Thy creative touch be upon the redeemed in Israel. Give unto them that mourn in Zion

THE GARMENTS OF PRAISE.

Make the moments of this festive time full of spiritual vision and inspiration. Let us be athrill with the glory of new and abundant life, which shall lift above all selfish indulgence and exaltation. Grant unto Thy people the impulse and passion of a larger vision. Give to life the burning devotion which it lacks. Create a new and nobler attitude to life and its problems. Vouchsafe a fresh capacity for co-operation with those spiritual forces with which Thou would invest our Christian character. Let a new contact with the eternal Throne be established. Cause the compassion of God to find a truer incarnation within us at this time, that we may join the priesthood of the Sacrificial Heart. Let us erect our altar of dedication to the Great Giver to whom we owe everything that makes life sweet and courageous. Forbid that we should miss the central and vital significance of Christmas in a host of superstitious accretions. Let Thy presence bring peace to restless hearts and troubled minds. Fill Thou the cup of our joy from the fountain of Thine own pure bliss!

Wise Men and Christmas

At the first Christmas there came Wise Men from afar. We would that wisdom had ever followed those Wise Men to Bethlehem. There are many who will sing the Christmas carols at this Christmastide, who have never learned of those Wise Men. First they worshipped. They fell down before the Babe of Bethlehem. He became supreme in their lives. There is something marvellous in beholding these men with the wisdom of the hoary East, coming and falling down in the presence of a Babe. Truly they discerned the Incarnate God. And then, they brought to Him their gifts. The most precious things that were theirs were poured out as an offering before Him. We do beg at this Christmastide that Christians come back to learn of those Wise Men this lesson. Our Christmas offering must be to Him first. Our most precious gifts should be placed at His feet as our offering to Him. Let us pour out our gifts to please Him. Let us use them where we know they will bring joy to His heart.



Let us seek with our treasures at this Christmastide to make such an offering as will gladden His heart, and bless those on whom He would lay His hand of blessing.

THE SUPERNATURAL BIRTH

By Pastor C. E. PALMER

Now—the birth of Jesus Christ was on this wise . . .—Matt. i. 18.

Now—when Jesus was born in Bethlehem of Judæa (not the Bethlehem in Galilee) . . .—Matt. ii. 1.

A N incomplete quotation is given of these texts in the hope that the very "incompleteness" thus made visible, may arouse inquiry and stimulate thought. A certain *suggestiveness* is flung before the reader's mind and awaits detailed and adequate unfoldings and explanations. For the

purpose of the present article let the emphasis rest upon the first word of each verse quoted—the word "Now." It is an insignificant word in point of mechanical measurement, vocal volume or literary content, but as a note of historic time and happening set in its particular context; as marking a point of departure; as suggestive of the opening of a door into hitherto unimagined possibilities, it is important.

"Now—the birth of Jesus was on this wise . . .!" "Now—when Jesus was born in Bethlehem of Judæa!" It would surely bring immeasurable and quite unexpected treasure to multitudes of Christian hearts and minds if their reading of Scripture could be more of the *microscopic* kind, fastening and focusing the thought upon apparently unimportant words and phrases until those seemingly unobtrusive words and phrases yielded up to their waiting and

ENQUIRING HEARTS

something at any rate of their real and full significance. We usually read far too fast, and perhaps sometimes far too much and perhaps I should say far too superficially. A little more digging down into the meaning of words, a little more painstaking inquiry into their particular force in their immediate context, and vistas of altogether unexpected and unimagined glories would open out before our eyes, and meaningful beauties that often elude us would hold our hearts and minds enraptured and enthralled.

This "now" ushers in after four hundred years of prophetic silence and apparent non-activity on the part of God, the word and power and manifestation of the supernatural. The very first foundation fact that underlies and supports your holy Christian faith, your virile Christian experience, and your radiant Christian hope, is a manifestation of the definitely supernatural in a unique and unparalleled focal embodiment. And more, from that focal point of concentrated supernatural embodiment there flows, and floods and radiates all around, the supernatural in diffusion, if one may put it so.

THE FOCAL POINT

of the supernatural birth forms the centre of a circle of supernatural happenings whose circumference reaches out to Imperial Rome in the west, and the

home of the Wise Men in the East, while nearer to the centre, Bethlehem's plains, shrouded in the darkness of the night are suddenly flashing and blazing with celestial radiance—angel voices fill the air with shouts of joyous proclamation: "For unto you is born this day in the city of David, a Saviour which is Christ the Lord." Mary the virgin mother and Elizabeth both burst forth with inspired song and recitation, recounting the promises of old and linking them on to the happenings of here and now. Zacharias rejoices that the Lord God of Israel has visited and redeemed His people, that the Day Star from on high has swung into human sight at last, while dear old patient waiting Simeon, at last his aching heart fully satisfied, sings his pathetic yet joyous *Nunc Dimitis* and asks to depart in peace, for his longing eyes had seen God's salvation.

The Holy Ghost had overshadowed (as ages before He had brooded over chaos, and light was), and that holy thing that was born of the virgin is called the Son of God. "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David." Rome's political necessities are overruled to shepherd

THE VIRGIN MOTHER

to her royal city—that the Scriptures might be fulfilled. The wise men from the East are guided to His feet by a supernatural star, and there presented their symbolic gifts to the King of the Jews. Herod, perplexed and disturbed, hastens to put into operation means to frustrate God's plans, but was defeated in his plans and put to confusion through supernatural guidance given to the wise men through dreams.

In all this and very much more that cannot be cited here, there is seen before our eyes a running out into exact and literal historic fulfilment in *facts*, prophetic utterances and predictions that had lain slumbering and dormant in the old-time Scriptures for centuries past.

Eliminate the supernatural from Christianity and so commend it to the modern mind! But clearly, it cannot be done; the supernatural is in its roots, in its earliest growth, in all its flowering forth, and in its final fruit. You can no more eradicate the supernatural from Christianity and have any vital Christianity left than you can get steam from cold water without the application of heat, or

MECHANICAL MOVEMENT

apart from motive energy. Christianity and the supernatural are *wedded without possibility of divorce*. "What God has joined together let not man put asunder." Fade out Evolution, Higher Criticism, Rationalistic Modernism, and New Theology, undeniable historic facts have vindicated age-old predi-

tions found in the written Word. The supernatural was, is, and is to be. Christianity is Christ and Christ is supernatural.

"Now, when Jesus was born in Bethlehem of Judæa." "Now"—a point in historic time; "when Jesus was born" a declaration involving a supernatural visitation (see previous paragraph) "in Bethlehem of Judæa," an indication that prophecy runs out into literal historic exactitude, for there was a Bethlehem in Galilee also, but since the prophetic finger-post indicated the Judæan Bethlehem, the Judæan Bethlehem it was. Having noted that let us pass on.

"Now, when Jesus was born in Bethlehem of Judæa" the door of the world-history swung back upon its hinges and gave entrance into a new age of multiplied promise and most marvellous possibility. Human history breaks away into a new line at this point. The Great Divide is reached. There our dating of the years begins afresh. The door closes upon the old—"ring in the new." B.C. can be used to indicate points

PRIOR TO THIS BIRTH,

but since, we are using Anno Domini (A.D.)—the year of our Lord. Here then quite obviously and by general consent we are at the water shed of the long rolling ages. We have already travelled some considerable distance since that year of crisis. We have come along through history A.D. far enough to look back and take stock. Can you measure the difference that the birth of that Babe of Bethlehem has made? Would you care to go back and live in the world as it was before He came? If not, you plainly confess you are mightily indebted to Him. Are you endeavouring to "pay off" some little of the debt you owe for the brighter, better and more wealthy inheritance that is yours in A.D. by giving Him your grateful and adoring love and willing service?

Beloved, a marvellous thing happened for us men and for this old world of ours "when Jesus was born in Bethlehem of Judæa." "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death upon them the light hath shined." Light has come into the world, marvellous light. Are we walking in that Light?

This Babe, grown to manhood's years, inaugurated the "acceptable year of the Lord"; prison doors have been opened, captives

HAVE BEEN EMANCIPATED,

broken hearts have been solaced and healed—and sick bodies too; a mighty salvation has come to multitudes that no man can number; life and immortality have been brought to light. Do you not think we ought, in memory of these things to praise God unstintedly that we are still in the gracious enjoyment of this "acceptable year," this marvellous "day of grace"? How long this precious parenthesis of unparalleled spiritual opportunity will last we cannot tell. All the signs around us seem plainly to point to its speedy close. While it is yet day are we seizing our glorious opportunity, are we harvesting our spiritual possibilities while the sun still shines above our heads?

As Jesus inaugurated this age of full salvation, so He will come again to close it and set judgment in the earth. History is not static, it moves, it moves,

it moves. B.C. has already long ago given place to A.D. What about the opening of the next historic door that the Scriptures might be fulfilled, and the things that shall be after these A.D. things come to pass? God was very patient in the old days, but "when the fulness of the time was come" He sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive

THE ADOPTION OF SONS.

He will move again "when the fulness of the Gentiles is come in," and this same Jesus shall come again to conduct His many sons to glory. Are we ready for the next advent? Christ is the Door-keeper of this world's history. He closed B.C. He opened A.D. It is He that openeth and no man shutteth, and shutteth and no man openeth; He still holds the keys. Hallelujah!

"Now when Jesus was born in Bethlehem"—a miracle happened. When any man becomes a Christian a miracle happens. A Christian is a born-again person. The Bethlehem birth is the type. Born of the Spirit—born of Mary; the human and the Divine in harmonious unity. "Except a man be born again—of water and of the Spirit he cannot see the kingdom of heaven." "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." Is Jesus born in the Bethlehem of your heart? Has the Holy Spirit united you and Him? Is Christ in you the hope of glory? Can you say with Paul: "I live, yet not I, but Christ liveth in me?"

A Christian is very much more than a human being having correct conceptions of God and His Church, he is a man made partaker of the divine nature. "It pleased God," says Paul, "to reveal His Son in me."

O, Jesus Christ, grow Thou in me,
And all things else recede;
My life be daily nearer Thee,
From self be daily freed.

The Christian's only valid "Happy Christmas" comes of Christ within the heart. Until "Christ is formed in us"—our Christmas keeping lacks its essential soul.

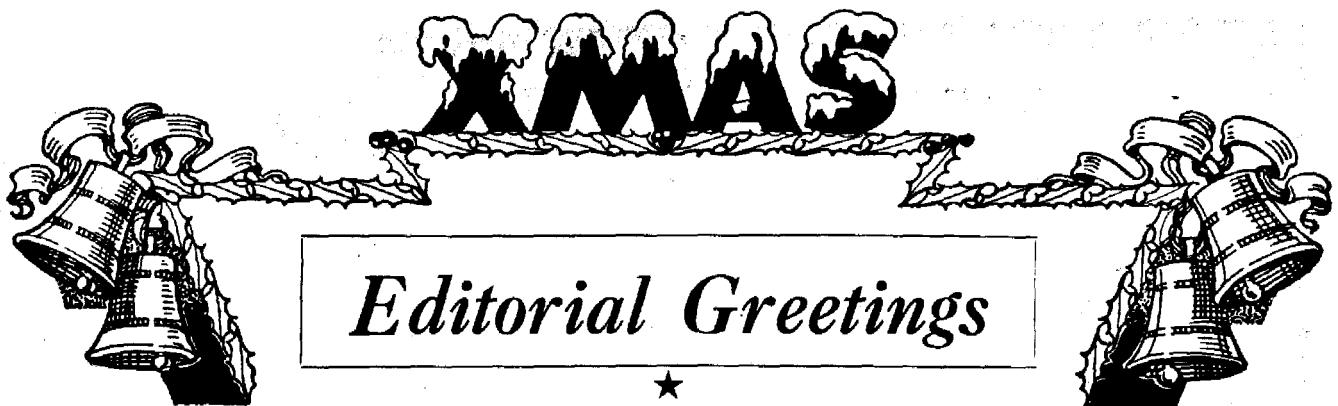
The First Christmas

A star trembled in the midnight sky, and an angels' anthem sounded in glory. And shepherds fell upon their knees, in wonder—and from afar, the wise men set their caravans in motion and started upon a holy quest. And in a stable, sweet with the scent of stored grains—warm with the breath and movement of friendly beasts—a mother gave birth to a Child. It was the first Christmas . . .

And to-day, though centuries have passed, we can still know the wonder and delight of that thrilling hour.

The star still shines—if we have the eyes to see its glory. It shines above the smoke of factories and the clouds of war and the blur of faithlessness. The angel anthem still sounds past the noise of dissension and doubt. And, all across the Christian world, shepherds still kneel in adoration—and wise men still set their laden caravans in motion.

Christmas is, always, the first Christmas. It never grows old, nor stale.—M.S.



Editorial Greetings



TO each of our readers we send the most cordial Foursquare Gospel greetings, praying that God's own hand may fill to overflow their hearts with the pure joy of His own indwelling presence.

Particularly to those of our readers who may at this time find themselves confined to a sick room or hospital ward we extend warmest Christmas greetings. We know how hard it must be at a time when others are giving themselves up to the enjoyment of the privileges of this happy season, to be cut off and shut in. Such a sense of isolation comes over the spirit, threatening to deprive it of the precious consolations of Christmas. May a deep consciousness of the Divine overshadowing fill such hearts; a sweet assurance that He knows and cares and will undertake.

What an opportunity this joyous season offers for the manifestation of the spirit of Christ. To radiate that warm life-giving gladness of God among men, and share with them that which He has so freely lavished upon us.

So many cheerless, loveless lives lie about our paths—heavy-laden hearts, exhausted in life's relentless conflict. It is to these we may minister in the Name of Him who, though rich, yet for our sakes became poor. It is His voluntary and humiliating self-emptying that we are now commemorating—let us celebrate it with becoming sacrifice.

The advent of Christ was God's eloquent expression of goodwill to earth. The angelic announcement found its gracious fulfilment in the life of the Lord. "God loved . . . and gave" to the extent of Bethlehem and Calvary. Jesus came the embodiment of Divine beneficence and benevolence. We look at Him and that vision, if rightly interpreted and applied, sends us forth into the cold, cheerless world possessed of the spirit of saviourhood. At His feet we learn the sweet secret of sacrificial giving.

What a splendid medium of Christian fellowship the pages of the *Elim Evangel* has provided for thousands of the Lord's people who share the Foursquare Gospel vision. All over the world our readers are scattered and yet linked together in a bond of spiritual union, bound by a vision which the Holy Ghost has given. Week by week throughout the past year that fellowship of faith and love has been sustained and strengthened by means of this magazine which has

become so precious to many. We are thankful to God for all the manifest proofs of His blessing upon its message and ministry. Many are the letters of appreciation received from time to time telling of the inspiration and comfort which the *Elim Evangel* brings into hearts and homes.

With this issue of the *Elim Evangel* closes seventeen years of unbroken publication and continuous testimony to Foursquare Gospel truth. Years of glorious manifestation of Divine power and faithfulness. A survey of that period reveals how wonderfully the Lord has undertaken, leading on from one step of faith to another, until God's hand has brought this Movement to the place of blessing which it occupies to-day. What marvellous things have been recorded within the pages of the *Elim Evangel* during those seventeen years. One long story of miracle and revival, of heroic enterprise and exploit, of thrilling accomplishment for God.

And still the urge of God is upon us to go forward—forward to those greater things that invite adventurous souls to conquest. There is naught that God has wrought but what He can excel. He has not reached the limit of His power to give. Larger faith will bring more wonderful results in the realm of Christian experience. He is still "able to do exceeding abundantly above all that we ask or think." God bids His people launch out and prove in every phase of life that He is El Shaddai—always enough.

It is hoped that the forthcoming year will see the *Elim Evangel* made even more attractive and inspiring to its many readers, and that out of the King's treasure house may be produced things new and old, which shall yield spiritual profit and pleasure to the Lord's children.

Again we thank our readers for their prayerful support in the work of editing the magazine, and at the same time we wish to extend our grateful acknowledgement to those who have so splendidly contributed to its contents during 1936. May God's richest blessing rest upon those who have thus co-operated to secure the success achieved.

Whatever the future may hold,
And who can foretell its content?
Our hand in that of the Master,
We'll welcome the thing that is sent.



Arranged by]

THE COMING

Thrilling scenes of Foursquare Gospel revival
Jeffreys' great gathering



(Pastor P. N. Corry and Evangelist D. Vanstone,

COMING OF AGE YEAR

revivalism have again characterised Principal George
gatherings throughout 1936.

CRYSTAL PALACE

A Breath of Xmas from the King's Eastern Ambassadors

HAUNTING memories from Camberwell's glorious revival float over the air waves as we write. We have thought of those Eastern wanderers as we sat in the glow of Western revival these past weeks. They are never far from our thoughts, but they come nearer to our hearts somehow as the approach of Christmas brings to mind the One who came to the manger to bring salvation to earth's millions, East and West. The little *pot pourri* of Christmas in lands afar from the pens of those who are in Royal service there and who are polishing gems to shine in the King's crown, will be a welcome and seasonable tit-bit for our readers at this time :

Mrs. Thomas, whose heart is sad and heavy because of the wails of anguish from her beloved Spanish people at this time, writes :

"Christmas in Spain is quite unlike Christmas in this country. The inevitable Christmas tree with all that it means to English children (and to parents as well) has no place in Spain.

"On Christmas Eve there is placed in the Spanish Roman Catholic churches a miniature manger with the figures of the Virgin Mary, Joseph and the Child Jesus. The devout Roman Catholics attend the special Mass at midnight, when much attention is paid to this presentation of Bethlehem's manger. On the termination of the Mass the people return to their homes and immediately celebrate in eating and drinking the good things provided.

"This ends their Christmas for another year. Christmas Day as we know it has no place in sad and needy Spain."

On the sad histories, hidden away in the dark African veldt, Pastor Francis is musing and this is how his pen carries the story :

"A Thonga woman came from her home, away down on the Low Veldt, to visit her husband. Shortly after the time for the confinement drew near. Nevertheless her husband was so indifferent to the need that he did not obtain a hut elsewhere and *there was no room in the men's compound*. Incredible as it may seem this poor woman was shelterless and at such a time. Finally she had to withdraw to a secluded spot near the river one dark, cold night, and there beneath the stars her little son was born. In answer to prayer both mother and child survived such suffering and are both well. We first heard of this case just after the child was born, and our hearts were deeply touched and then we remembered afresh with wonder and praise how our Lord and Saviour Jesus Christ so loved this Thonga woman and us all that He could be born in a stable, 'because there was no room for Him in the inn.' Thank God for such a loving Saviour! Blessed be His name!"

Memory pictures rise before Miss Hoskins of Christmas scenes she has witnessed in far-off Japan, as she writes :

"The 25th December in Japan : the ringing of temple bells, the decorated streets, vast multitudes wending their way to the shrines and yet, with all this pomp and display not one ray of hope.

"But in a quiet Japanese house another festival is being commemorated; the sound of a Christmas carol announces the birth of the King of kings, worshipped and adored by this

ARRANGED
BY THE
MISSIONARY
SECRETARY

faithful band of Blood-washed Japanese whose hearts God has touched and who now sing with us :—

Joyful all ye nations rise,
Join the triumph of the skies,
With the angelic hosts proclaim:
"Christ is born in Bethlehem."

By way of a change we picture a little familiar figure in a blue sari, so well-known to most of us, and we catch the thrill in her voice as she sends her Christmas message to us from board ship *en route* for India :

"Greetings from the S.S. *Strathmore*, now proceeding towards Marseilles in a calm sea after a rough passage through the Bay of Biscay.

"It is interesting to trace the ship's course from a map and to note the ship's position as indicated by a little flag moved every day at noon.

"The first treat that the Lord had for me on board this ship was to meet the young woman who had given her heart to the Lord in our cabin two years ago, on the S.S. *Strathnaver*.

"One of my cabin mates is an Anglo-Indian and a Roman Catholic. May the *true light* shine in her heart ere the journey ends. My other cabin mate is a widow. Her husband was a sea captain and was drowned at sea many years ago. She told me that when the ship went down although there were life-belts to spare, yet as captain he could not wear one to save his own life. I do not know whether this still holds good at the present time,



but it was a glorious opportunity to testify of Jesus, the Captain of our salvation, who saved others but Himself He could not save.

" May our trust in the great Captain deepen as the days go by."

" Yours—a little fellow-passenger on the great sea of life, MARION PAINT."

Pastor H. C. Phillips

IN MERRY RHYME

sends to us across the ocean wide, glimpses of the cloud of innocent mirth that enshrines the Zulu's Christmas, a cloud tinged with solemn worship to the " Ancient of Days " at the set of sun.

CHRISTMAS WITH THE ZULUS

Christmas comes but once a year,
And we are glad;
For were it an oft-repeated feast
We would be mad!

'Tis such a rush from morn till night
Without a rest,
And yet we would not lose that day
For some are blest.

The cow must be killed and the blood-smear taken;
The fires must be made for the meat to be baken;
The paraffin tins are filled with rice
And cooked on the logs till tender and nice.

The church must be filled till the forms are bending,
The rest squat down on the mats we're lending;
The hymns are sung by this full-throated choir,
Till there's not a man left who does not perspire!

The Word is then preached to the closely packed crowd,
Then when prayer is offered, ev'ry head is bowed,
And after the service they march through the doors,
Their bare feet treading the concrete floors.

Now comes the dinner of beef and of rice,
Now comes the chatter, the banter and spice;
Then come the games where the children contest,
Then come the prizes to give to the best.

A FINAL APPEAL

1936, the Coming of Age year of the Elim Foursquare Gospel Movement, is rapidly drawing to a close—a few more days and we shall bid farewell to a year that has been made memorable by the great anniversary celebrations which have been held, and the manifest blessing of God which has been enjoyed. Should the Lord tarry thousands of the Lord's people will look back upon 1936 with grateful remembrance; to so many it has proved in their own experience a year of jubilee, of spiritual and physical emancipation and exultation.

The Jubilee Appeal which was launched at the commencement of the year with a view to the removal of the financial burdens resting upon the work, has been met with a splendid response from the members and friends of our Churches, and it has gladdened the hearts of the leaders of the work to see how sacrificially some have given to this cause, but we regret to report that the close of the year finds us a long way from the goal which we set out to reach. Therefore we are making a further appeal to the friends and lovers of Elim to make one final effort to bring the

Then drops the sun—that big golden ball,
Then rings the bell the people to call;
And the evening hour is spent in praise
For the Babe that was born—the Ancient of Days.

Pastor James Mullan's warm-hearted yearning over the lives of Ham's children in sin's slavery, writes from Tzaneen, Northern Transvaal, bringing us the closing message:

" Fear not . . . I bring you . . . great joy."

" Can it be true that these words are applicable to Africa's down-trodden sons, despised of all the earth, off-scouring of all the races of mankind, cursed and afflicted? These who have been enslaved and held at the whim and caprice of conquering peoples; who have piteously pleaded that God has forgotten and passed them by! Was the Christ born for these?

" Yes, praise God! Not alone for the aggressive Aryan, the calm celestial or solemn Semitic, but the words are ' unto you'; so that even the land that is overshadowed by wings beyond the waters of Ethiopia may find hope and peace.

" A Babe was born in Bethlehem. . . . Africa, dark Africa, acquainted with sorrows, and bearers of burdens, what part have you with that Babe who was to be despised and rejected of men? Does not tradition tell us that one of your sons bore the Cross of that Man of Sorrows whose birth we commemorate? Was not a son of Ethiopia amongst the first of the Gentiles to receive the message of the lowly Nazarene?

" Truly the coming of the Babe of Bethlehem means much to the dark children of Ham. Erstwhile the children of Shem and Japheth have enslaved them, but now under the softening influence of that Babe they have helped to bring to them the message of deliverance which has set at liberty those who were bound. As we go even now unto Bethlehem with the shepherds, Afric's children will accompany us humbly, but with glad hearts, joining in the words of hope . . . ' Peace on earth, goodwill toward men.' Amen."

total figure nearer to that which is needed if the movement is to face the future relieved of this burden. We are still praying and believing that God's hand holds some gracious surprise in store during the last few days of this year; that yet we may see how wonderfully God has met our need.

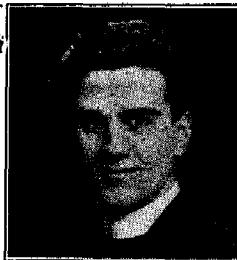
Opportunities are many, and constantly increasing, but existing financial resources make it impossible to accept the challenge which these opportunities offer. As a movement we are anxious to answer the call which comes through these wide open doors, and hoist the Foursquare Gospel flag in districts that are untouched by this blessed vision of God.

One last supreme united effort will, we believe, carry us a long way towards our objective. Triumph often comes at the eleventh hour. How glorious it would be to close 1936 with this consciousness of achievement for God which would send us forth into the future unhampered and ready for all that God's will holds. This movement has not yet reached the highest summit of divine manifestation, and greater and still more glorious things lie ahead. Hallelujah!

The Limitations of God

By Pastor

A. LONGLEY



MANY of the Almighty's attributes are terrifying. If the impossibility of human affinity with God is to be demonstrated it is but necessary to consider the characteristics of that "High and Lofty One that inhabith eternity whose name is Holy."

He dwelleth in light unto which no man can approach, but our perfections are flimsy fabric; as gaudy and frail as a butterfly's wing. We have nothing that will not be spoiled by fire and light. God's natural element of blinding glory is the soul's terror.

He is infinite. Our most daring conceptions of Him do not touch the hem of His garment. His immensity baffles, mystifies and subdues the most energetic of minds.

He is a Spirit. He is invisible in His dwelling-place somewhere beyond the illimitable maze of blazing stars. Thou canst not by searching find out the dwelling-place of God.

The terrors of eternal loneliness torment the soul that contemplates the absolute aloofness of the Almighty. When He withdraws Himself the soul is like a solitary bird lost in the engulfing blackness of night. The landmarks vanish. The paths are obscured. Time is filled with fears. Everything is blasted, shapeless, meaningless. Without Him every moment that shrouds the soul is a moment of hell. Let us torture ourselves with the thought of that loneliness for

ONE COURAGEOUS MOMENT.

It will help us to understand the feelings of Christ when He cried, "My God, My God, why hast Thou forsaken Me?" We will then look upon the miracle of "God with us" at Bethlehem with gratitude and rapture.

No relationship can exist between God and man without recognition of individuality; without intelligible communication of thought. God's love may be a torrent of desire. His passion for fellowship may burn with volcanic intensity. But His greatness prevents His self-expression to man. He can no more communicate His thoughts to man than man can impart His sentiments to a worm. There is not the slightest possibility of God and man blending in mind and nature without God localising His incomprehensible vastness; without limitation of His transcendent qualities. No man can direct his speech to eternity which God inhabits. His faith will be dissipated by the void like a voice is lost in the emptiness of a wilderness. His thoughts and desires will be engulfed, obliterated, by the pathless spaces of eternity. Man must talk to man in talking to God. The incarnation of deity was the only possible means of affinity.

How utterly impossible it is to keep pace with the Creator's mind. His universal scheme is bafflingly intricate; bewildering in its mathematical immensity, in its systems, orders, and spheres, reaching out into distances of numberless light years that defy comprehension. "Oh the depth of the

riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord?" No man can interchange thought with the mind of the Almighty in its essence.

The perfection of God limited Him; cut Him off from fellowship with the degenerate race of man. If God did come down to the level of men His constriction and condescension would be dramatic; would be an adventure.

Bethlehem is God's dramatic and adventurous escape from the limitations of His perfection. He localised Himself in a man. Christ said, "He that hath seen Me hath seen the Father." By Christ men became friends with God. More than that, they found in Him a heavenly Father. By way of Bethlehem the Lord Most High and Terrible charmed us by His gentleness. The publicans and sinners drew near to Christ. His infinite wisdom is contracted to the capacity of human understanding in Jesus who "opened His mouth and taught" the mind of God.

Bethlehem is dramatic because it is surprising, because it is great, because it embodies the highest ideals and virtues, because it is true to life.

Everyone else but God would have come to earth with ostentation. Bethlehem leaves us breathless with surprise by its absence of display. Whirling planets and destructive elements are toys in God's hand but there is no vulgar parade of that superiority when God makes His entry into time. He comes from the

GLITTERING SAPPHIRE PAVEMENT

to the straw-littered earth floor of the stable. He is satisfied with dim obscurity after His eternity in the splendour and blaze of heaven. To be almost ignored is a new experience after being adored by myriads of angels.

There is no affectation about this voluntary humility of God. It is after His own heart. It is His personal delight and interest. It is an adventure, and entering into experiences new to the Almighty. True greatness cannot only take the insignificant place but can take pleasure in it also.

Bethlehem is great because it is commonplace. God accomplished His incarnation without a cataclysm, without the morning stars singing together, without convulsions of nature. Without even the people in the

same inn being aware of it, God was manifest in the flesh. A few shepherds heard the angels sing and some wise men saw a star, but what are these things when God has come to earth? The miracle and greatness of Bethlehem is not that some shepherds heard the angels sing. Herod made more display and noise at his bacchanalian parties. The miracle is that the heavens did not split with the thunders of angelic praise. That light from heaven did not banish the night in an instant. That scarcely anything extraordinary was obvious when God came into the world. God hid that mighty event in the commonplace of the little Judæan town set on the grey ridge.

The rough limestone ceiling and sloping walls of the stable lurk in a thick gloom. A ragged patch of yellow light on the floor is

EVER-CHANGING IN SHAPE

with the flickering of the feeble lamp which struggles to keep back the grotesque shadows that seem, in their fantastic movements, intent on engulfing the entire place. The air smells strongly of cattle and is stale with dirt. Dust is everywhere. The floor is uneven and broken. The manger crude. But the murky interior is privacy for the mother and child. Outside is the open paved yard of the inn. It is winter. Everything has been touched with a chilly brightness by the silver light of the moon. All is still behind the rough stone walls of the inn. The sickly flickering light discernible through the open arched entrance of the stable seems remote, out of place, in this crystal stillness of the inn yard. In the distance the palace of Herod stands on the hill, bold, and aglow with prodigal light, like a wanton woman flaunting her shining ornaments. In a few hours the travellers in the inn will renew their drinking and gossiping. The crowds of Bethlehem will jostle one another with self-satisfied ignorance of the advent of God. The census of the Emperor Augustus will take no account of the presence of the Lord of creation.

Even the supernatural connected with the incarnation, the star, the angels' song, the virgin birth, were almost unnoticed. The miracles were accomplished

with very little appearance of miracle. In that they are more miraculous.

But Bethlehem had to be ordinary because God was becoming man. It had to be true to life; our life, not God's. This fact makes it dramatic for drama is true to life. The liberation of God from the limitations of His perfection was also

THE LIMITATION OF GOD

within the faculties and spheres of humanity. He must plunge into the stream of human events without altering its course for He is becoming human. He is to be born, to live, to die as man. He is to weep and suffer. These things are common to man; they must become common to God. Bethlehem could not be anything else but insignificant in appearance. It becomes dramatic only when we know the full story. When we learn that it is God who has come to this stable, to an ordinary home presided over by an ordinary father.

The dull and the sublime are interwoven in the story of Bethlehem so intricately, so profoundly, that the whole is perfect. This common event in the drab background is the embodiment of the highest ideals and virtues. Humility is revealed as strength since God humbled Himself to the privations of Bethlehem and Joseph's poverty. Bethlehem is a dramatic justification of humility. A challenge to the bravado and ostentation of pride. Christ has shown that it is possible to be tender and strong at the same time. Here justice has become incarnate inoffensiveness. Submission trod a path of conquest from the Manger to the Cross. Forgiveness is about to accomplish more than force. Righteousness and mercy can only embrace over the dead body of sin. Sentiment cannot sacrifice justice. Even God cannot be blind to truth. Love is liberated at Bethlehem. A body is prepared to be made sin and sacrificed on the altar of truth. Over the bleeding sacrifice righteousness and mercy kiss each other and God joins the hands of justice and judgment.

In the dismal stable the greatness of God reigns in meek retirement.

The Deliberate Christ

THERE is something sublime in Christ's deliberation. He was never hurried; He allowed no man, or thing, to "rush" Him. Calmly He carried out the plan of His life in every detail, and every day brought its allotted duty, and He waited till it was fully done.

On His way to the home of Jairus, they tried to push Him, because of the urgency of the case; but He calmly waited until the poor woman, who touched the hem of His garment in the crowd, had received His blessing; and then He called her to Him, and, without haste or excitement, added His gracious words, and sent her on her way rejoicing; and then calmly passed on to the home of Jairus. So, still, we shall always find Him at leisure; and amid all disturbances, agitations, and shocks, there is one heart that is unmoved and calm.

When we call upon Him in our distress, we sometimes think He ought to leave the universe and attend

to us, but He can afford to wait, and we can afford to let Him. He has other things to think of besides you and your need, and He can attend to them without neglecting you. In our life He often waits when we think He ought to hasten the answer to our prayers. But perhaps He is planning a much larger answer than we imagine; and when it comes, we shall find that it involved many more lives than our own, and many other links than our immediate blessing.

Then, sometimes the delay is requisite for our discipline, and our preparation for the blessing, when at last it comes. We ask Him to save some soul, and perhaps that soul is not yet ready to be saved. Sometimes the preparation requires many a trial and lesson of humiliation and suffering, until that sinning one shall come to the end of himself, and be ready for the mercy of God. But while God's answer waits it always grows; and when at last He pays His promise, He pays it with compound interest added.—A. B. Simpson.



Born in a Manger

By Pastor LESLIE H. NEWSHAM



BETHLEHEM'S manger, the focal point for the eyes of Christendom at this season again has a message for us all. Wondrous is it not that so much has been written about this manger and yet so much remains to be said? It has for the Elim family another message this year. It has its message of peace, 'tis true, and goodwill toward men, but there is something more to be learned at the manger.

1. *Born in a manger*, not within the palace. The mind of man could never have conceived such a starting-off point for the commencement of that colossal work of redemption; this plan came from the heart of God.

The manger—outside the camp was the God-chosen setting for the birth of the Babe of Bethlehem. *The palace*—with all its pomp and show is symbolic of the power and prestige of earth. *The manger*—in all its simplicity represented the seat of divine power which needed no pomp to uphold it. It has ever been so, and there is the seed of a marvellous principle

here. Naaman found his healing—not in the regal palace of earthly power but in the cottage where dwelt the prophet of the Lord. Nicodemus found that power to live a Christ-like life could not be found in the university, but he found it in the words of Christ the despised Nazarene! "Ye must be born again!"

There is always a marked distinction between earthly and divine power. Earthly power can control but it

CAN NEVER CREATE.

The dictator can rule; the electrician can control the giant power of electricity; the winds can be used to propel boats; steam can be produced to drive giant ships and trains; the ether waves are utilised to flash messages and even pictures from one side of the world to the other in a few seconds; but all these examples are the result of control and utilisation; man can improve and refashion and imitate, *but he cannot create!* Scientists have aspired even to this, but the nearest they have ever got is a robot man. There is revealed the difference between modernist and rationalist teaching and the fundamentalist. The former are endeavouring to remould the fallen nature of man—when the only true way of living the Christian life is by being born again. The power of the gospel is creative: "If any man be in Christ, he is a new creation" (II. Cor. v. 17). The modernist and rationalist loves to look down upon the fundamentalist with a kind of pity at his ignorance and simplicity of mind, but here again we see the same thought. It is the difference between the palace and the manger. When shall we learn this, I wonder? Real

power is to be found in the place where God dwells, and God invariably manifests Himself in the lowly place.

As we gaze once again on the manger, is it not inspiring to think that God has placed within our grasp the only really creative power in the world? The manger reveals to us the humility of greatness and the greatness of humility. Teach us, Lord, this Christmas the lesson of true humility whilst we look upon the scene of

THY WONDROUS BIRTH

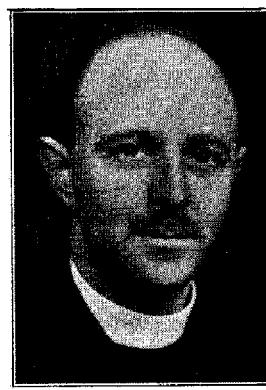
that we may be counted worthy in the coming days to be partakers in a greater measure of Thy power.

2. *Born to bear*. He came, not a King to rule in the sense that the worldly monarch rules—although we believe He will soon be revealed as King, when He shall sit upon the throne of His father David. He came as the Sin-bearer. He was born to bear, born to the Cross. "Thou shalt call His name Jesus for He shall save His people from their sins." Hallelujah! He stepped down from His throne to tread the path that led to Calvary. His throne was to be the Cross! and only when He had reached the Cross could He say, "It is finished." Stanford says, "Every step He took was toward this consummation, His walks on the road, on the waves, over the sands, over lily-sprinkled fields, up and down Olivet, were all walks to the altar! All the things He ever did and said were only works and words by the way."

Why? Because He was born to bear! Rightly do we date all things as occurring before or after Christ, for the manger is the axis around which the centuries revolve. The power of the Creator is within that tiny frame, incomprehensible as it seems. This Babe was the voice of God to the world, and He speaks to us as clearly and forcefully this Christmas as He did to

THOSE SHEPHERDS OF OLD.

3. "*Grace and truth came by Jesus Christ*" (John i. 17). "The law was given by Moses," is the passage which precedes that quoted above, one of the most significant verses in the New Testament; for contrast there is nothing to surpass this scripture. We are told in Exodus xix. 17, of the giving of the Law to the children of Israel. "And Moses brought forth the people out of the camp to meet with God." Notice again it was "out of the camp" that God met with Israel of old. What was the revelation? God! terrible in might and power—thundering and lightnings, death to the man or beast that touched the mount! At the sound of God's voice the people feared lest they might die. "The law was given by Moses." But "grace and truth came by Jesus Christ." What miracle is this? God spake again and Jesus was revealed, for we are told that He was the Word made flesh (John i. 14). The same mighty God had sheathed His power and person in the flesh of this Babe. He slipped into the world to the accompaniment of angelic praises, but earth had no song to welcome Him into its midst.



Pastor Leslie H. Newsham

The Law could but condemn those that failed, but here in Christ is grace for you, dear reader, though you have sunken into the depths of sin, grace to cover every transgression. And for those Christians who have failed (and which of us has not?) there is

GRACE TO OVERCOME.

You ask what is the difference between law and grace? The answer is, Mount Sinai and Bethlehem's manger! The Star of hope still leads us to Bethlehem's manger and if ever there was a time in the world's history when men and nations needed a guiding Star it is today. The old landmarks by which we steered our course through life are disappearing, the stars by which we set our course are being extinguished, and all is turmoil and distress. "Peace on earth, goodwill toward men" sounds like mockery in a world that is all the time crying peace and safety whilst the earth reverberates to the sound of marching millions led by stalking dictators and systems that shake their fists in the face of God! "Peace and safety" cry millions

of mothers and their voice is drowned in the roar of the cannon. "Peace and safety" echo millions of men whilst being swept on to a war that threatens to smash civilisation! To the world; carols this Christmas must sound like some discordant chords, whilst the very men who sing the carols swing their hammers to fashion guns to kill and destroy. Is it mockery? No! many of the old landmarks may have gone; but the Word of God is still a faithful chart that will bring you to the haven of rest; other stars may have disappeared, but there is one Star which remains unchanged, undimmed, and it still leads to Bethlehem's manger. Courage, fainting one! Soon

THIS SAME JESUS

who inspired the song of angelic hosts, will inspire the hearts of all men to sing:

Hail! the heaven-born Prince of Peace;
Hail! the Sun of Righteousness;
Light and life to all He brings,
Risen with healing in His wings.

God's Unspeakable Gift

By WALTER E. McALISTER

"THANKS be unto God for His unspeakable gift" (II. Cor. ix. 15). Weymouth's translation reads, "His unspeakably precious gift."

Jesus is God's great gift of love to a lost world. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

This gift is unspeakably precious from every viewpoint. First the cost, Doubtless, at this Christmas time, many costly gifts will be given. Some of the very wealthy may bestow upon those who are near and dear to them, gifts that will cost them hundreds of thousands of pounds. Costly jewels and expensive gifts of various kinds will be given. But none can be compared with the cost to God, of His unspeakably precious gift to us.

Will we ever know how much it cost God to send Jesus into this wicked world to die for our sins? He who owns the whole universe could have given no other gift, within our knowledge, that would have cost Him so much. He stripped heaven of its brightest gem when He gave Jesus to this world. We believe that the radiance of the splendour of the Son of God was a treasured possession of the glory world, until God chose to give unto this world His unspeakably precious gift. But who can tell what it cost Him, not only to rob heaven of the beauty of Jesus, but also to be willing to put His beloved Son to grief, and give Him to die in agony upon the Cross of Calvary that we might be redeemed? Costly things are precious. "Thanks be unto God for His unspeakably precious gift."

This gift is not only precious because of what it cost God, but also because of the value of the gift to us. Loving friends might bestow upon us gifts

that would be of great and practical value to us; but this unspeakably precious gift is worth more to us than any other gift that we may receive.

In the first place, this gift from God brings to us freedom from the condemnation and power and penalty of sin. That monster sin, which held us in its awful grasp, with troubled conscience because of past wickedness and disobedience, and with fearful looking forward to judgment. But through Jesus we have been freed from the condemnation and power and penalty of sin. Hallelujah!

In the second place, this unspeakably precious gift brings us into fellowship with God. Through Jesus we regain that blessed privilege of fellowship with God, which sin had robbed us of. How awful the thought of separation from God. Doubtless, this broke the Saviour's heart upon the Cross and was possibly the final cause of His physical death. But, oh, the exquisite joy of fellowship and communion with God. This has been restored to us through Jesus the gift of His love.

Then also this gift brings to us the blessings of guidance, strength, comfort and joy, on our earthly pilgrimage. How precious Jesus is as we journey along. Just to know that He is leading, and that He will never fail us.

Finally let me say that this unspeakable gift of God's love brings to us eternal life in a home of supernal joy and everlasting bliss. Glorious hope for eternity. Reunion with loved ones in our Father's house above. Blessed prospect. For ever with the Lord. No wonder the Apostle Paul cried out, "Thanks be unto God for His unspeakable gift."

Once more we humbly and gratefully offer thanks to our loving heavenly Father for the precious gift of His Son Jesus, who is worthy of our eternal praise and lifelong loyal service.



If He had not Come

By Pastor J. HILL,
Aberdeen.

(John xv. 22)



HIIS startling thought was suggested to me recently whilst reading a devotional book loaned me by a friend, and has not ceased to impress itself upon my mind from that moment. If Christ had not come! The very idea is inconceivable! It is impossible to realise how cold, uninviting, and utterly wretched this world would be without the presence and power of the Lord Jesus. There is no doubt at all that His coming into the world has been the most blessed of all facts in its history. How different everything would be if He had not come! Imagine if you can, this earth suddenly bereft of the sunlight, and you will be able to appreciate in some small measure what it would mean for the world to be suddenly deprived of Him.

1. *There would be no real knowledge of God.*

For the Gentiles at least. If He had not come. God in the beginning revealed Himself especially and exclusively to the people of Israel. To them were committed the Oracles, and through them was to be manifested the power and the glory of God. Salvation was of Israel. The great Jehovah dwelt in her midst. To her He unveiled His heart and revealed His beauty; upon her He lavished His love and shed the light of His truth, and for her He was always a refuge and strength, a God in whom she could trust. But for the nations around there was none of this blessedness. They

DWELT IN DARKNESS

and in the shadow of death, being bound in affliction and iron; they worshipped gods which they made with their own hands; and they thought of the God of Israel only as One who was to be feared and dreaded exceedingly.

This was not God's will. He had chosen Israel, certainly; He had blessed her above all peoples, but for one purpose: that through her He might bless the world. It was never God's intention that His beneficence should be limited to twelve tribes of people, but rather that these people should become the torch-bearers of His truth and righteousness wherever man was found.

Israel, however, failed God exceedingly in this respect, and fell so far short of His glory, that they became unworthy to be called God's people, still less His evangelists; and the nations of the world remained in ignorance, for there was none to enlighten. So it

must for ever have remained *if He had not come.*

Then with what joy do we read that when other ways to bless the world had failed, "God sent forth His only begotten Son," and the brightness of God's glory, His majesty and His love, which had been hidden for ages, was then revealed, not only to Israel but to all who would believe.

"The Word became flesh and tabernacled 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).

MEN SAW GOD

as He really was, for His loveliness and His glory were seen in the face of Jesus Christ. Such a revelation could only have one result. Veils were rent in twain, walls of partition were broken down, barriers between God and man, and man and man, were swept away; and Jew and Gentile rejoiced in the same loving heavenly Father, in the same Good Shepherd who was willing to give His life for the sheep.

2. *There would be no Bible to love and trust.* If He had not come. Scores of prophecies had spoken with great detail of the coming at some future date of a Messiah who would suffer and die for the sins of His people, and by His death absolve them from all guilt. The name of the place where He was to be born, and the time of His atoning death were all plainly recorded. If He had not come, these prophecies would have been proved worthless and untrue, and the Bible which contained them discredited for ever; only fit to be put with other literary curios in the museums of the world.

Try to imagine! The world without a Bible! Britain without a Bible! How impoverished we should be! No sweet psalms to cheer and comfort; no precious promises to rest upon and claim by faith when things are difficult; no lamp for our feet; no sword with which to meet the foe; and no more

SURE WORD OF PROPHECY

to cast its light into the darkness of the future. Just a wondering, a groping and a guessing.

3. There would be no gospel.

If He had not come. No good news of hope and salvation to preach to lost humanity; no words of comfort to read to the dying; no prospect of a resurrection morning to cheer the mourner as he stands beside the open grave of one he loves; no churches or Sunday schools; prayer meetings or Bible classes; no Sunday set apart in which to praise the Lord; just a horribly monotonous, purposeless eating, drinking, sleeping and dying. A blind and hopeless tramp! tramp! from the cradle to the grave, and then darkness! *If He had not come!*

Then to all that I have said could be added your own personal thought on the matter. As you have read the question which forms the title of this article, many of you have been considering how different things would be with you if He had not come. In your life and in your home. The thought is a tremendous one. Let it sink deep into our minds this Christmastide, and then as we remember how much we owe to Him, let our hearts be filled with praise at the glorious realisation that *He has come*.

Yes! He has come! Hallelujah! Never in the world's history has there been such evidence as there is to-day, in support of

THIS WONDERFUL FACT.

Tens of thousands of men and women in this and other lands can bear witness to the constant presence and power of the Lord Jesus Christ in their hearts. Many have found Him to be a mighty Saviour who has delivered them from the guilt and the power of sin; others have proved Him to be the Great Physician who has healed their sick bodies by His touch; and to all who have received Him He has become the Lily of the Valley, the Bright and Morning Star, the Fairest of Ten Thousand to their souls.

Hark, the glad sound, the Saviour comes,
The Saviour promised long;
Let every heart prepare a throne,
And every voice a song.

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

Unto Us is Born



Christmas is wonderful because in the manger there is still a Saviour for us to discover. In the heavens the angelic hosts are singing yet. In the hearts of men there is still a longing for His coming; in the world to-day there is still a crying need for His message. Rejoice then, for unto you, this day, in the city of David, is born a Saviour which is Christ the Lord. Seek Him until you find Him; serve Him until you see Him face to face. Love Him until men see the radiance in your life. Hasten to His manger in Bethlehem and then follow Him all the hard way even unto Calvary. It is for us who rejoice upon His birthday, so to live that ultimately the whole wide world will "give back the song which now the angels sing."—Sel.

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1. The Mystery of the Church.
2. The Unity of the Church.
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The lectures commence Friday, January 8th, 1937.

**The Scripture Union Daily Portions.****Sunday, Dec. 20th.** Dan. ix. 1-14.

"We have sinned" (verse 5).

What humility! what grace! what love! what oneness is manifest in this wonderful prayer of the prophet Daniel. No wonder it brought not only an answer, but an angel was despatched personally to take the reply to Daniel. O how he put himself in with his people Israel, how he stood before God as one of them. In praying for them he felt himself bound with them, and as he prayed for their liberty it means his own liberty in spirit. O for men like Daniel! men who will pray: "We have sinned." Not: "I thank Thee, Lord, that I am not as these sinners." Alas that there is so much of the spirit of the Pharisee in our prayer meetings. May the Lord forgive us and teach us to pray like Daniel.

PRAYER TOPIC:

That great blessing may attend the various Christmas Conventions in the Elim churches.

Monday, Dec. 21st. Dan. ix. 15-27.

"For the Lord's sake" (verse 17).

Here is another vital thing which we are apt to leave out in the spirit of our prayers. We do indeed use this phraseology, but do we pray with our whole heart and soul "for the Lord's sake"? Are we more taken up with His loss or gain than our own? Why have we so little heart for the Lord? We do not act thus in earthly matters. If we see a family of children who have good parents, who provide for their every necessity, who love them, and endeavour to lead them in the good and right way; yet if we see those children treating their parents badly, and failing to honour and respect them as parents should be respected, do not our sympathies go out to the parents more than to the children. And yet how weak are our sympathies toward our great, loving, Heavenly Father, who is treated so shamefully by those upon whom He has showered such manifold blessings.

PRAYER TOPIC:

For a spirit of compassion for the poor and needy at this time of joyous celebration; that the hungry and the homeless may be remembered by the Lord's people.

Tuesday, Dec. 22nd. Dan. x. 1-11.

"I was left alone" (verse 8).

Alone with God, the world forbidden,
Alone with God, O blest retreat;
Alone with God, and in Him hidden,
To hold with Him communion sweet.

Men of vision will often find themselves alone, it is much better that they should. The mountain peaks stand out very much alone, and the higher they are the more they stand out, quietly looking down on the multitude of hills lying around their base. If we are to

Meditations by Pastor J. SMITH

have a mountain-top experience we must get alone with God, above the world and its clamour and strife. If we are going to deliver God's message we must first get into the secret place of the Most High where we will hear His voice, and then we can go forth with assurance.

PRAYER TOPIC:

Special blessing to rest upon those who will be ministering in music and song to the sick and afflicted, that they may bring real spiritual comfort and cheer to these shut-in ones.

Wednesday, Dec. 23rd. Dan. x. 12-21.

"Now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come" (verse 20).

Here we see that if it is necessary God will send the very angels of heaven to fight with the children of men in order to fulfil His counsel. We know from our histories that when Alexander came against the hosts of Media and Persia he was far outnumbered; on one occasion, and this was the deciding battle of the war, the hosts of Media and Persia stood at twenty-to-one against the soldiers of Alexander, and yet he won a complete victory with scarcely any loss. Let us who are children of the living God remember that He has destined that we shall win the day, let us never lose heart; for if needs be our God can again send His angels to fight for us. If the Lord fought for a heathen king like Alexander the Great, how much more will He fight for His own faithful children?

PRAYER TOPIC:

That the joy of the Lord may fill the hearts of our beloved missionaries at this glad season.

Thursday, Dec. 24th. Dan. xii. 1-13.

"And at that time shall Michael stand up" (verse 1).

There never has been a time, and there never will be a time when God's people shall be left in their hour of trial to themselves. If all earth and hell were gathered against them, and there were no one found on earth to take their part, God has plenty of angels in heaven ready, waiting for the word of command to fight for the children of the living God. Once upon a time one of these angels was despatched to earth to fight for Israel, and in one night he slew 185,000 of their enemies, in fact he left none save the king, because it was said of him that he would fall in his own land, which thing came to pass. Of course there is a time of trouble coming, such as the world has never seen; but the Lord is also coming in such a manner as the world has never seen, and there shall be a deliverance such as the world has never seen. Hallelujah!

PRAYER TOPIC:

That a special anointing of the Holy Ghost may rest upon all the services to be held in our churches on the morrow.

Friday, Dec. 25th. Luke ii. 1-20.

"And suddenly there was with the angel a multitude of the heavenly host praising God" (verse 13).

It was a custom in Israel in those days to celebrate the birth of a boy with joy and rejoicing. The neighbours and friends of Joseph and Mary failed to do this, but the Lord saw to it that His Son had the customary welcome, and so He sent down a heavenly choir. I wonder did Mary realise as she held that tiny Babe, who she was nursing? The One who would shake not only the earth, but also heaven: the Eternal Son of the Everlasting Father. Modernists may question as much as they like His Deity, but still there is none among all the sons of men whose birthday is celebrated in the same manner, and whose claims have been so internationally acknowledged by all the great nations, and by the great men of the earth.

PRAYER TOPIC:

For the hearts of God's people on this Christmas Day to be filled with profound thanksgiving and adoration for Him, Jehovah's Great Gift, who came to redeem by the sacrifice of Himself.

Saturday, Dec. 26th. Psa. lxxxvi. 1-17.

"Unite my heart to fear Thy name" (verse 11).

David knew what it was to have his thoughts and affections wandering all over the universe, he knew what it was to get taken up with other things beside the Lord, but now he cries from the depths of his soul: "Unite my heart to fear Thy name." This is a prayer which everyone who knows and loves the Lord needs to pray earnestly. There are a thousand and one things which will come rushing to the mind, all demanding attention, things perfectly legitimate, but just then to turn to them would take you away from seeking the Lord. What is the solution? Put God first, seek Him with a united heart, and then with His presence in your soul, and His blessing resting upon you, go forth to attend to those other things, and as you do them you will realise the presence of the Lord in the service.

PRAYER TOPIC:

Praise for all that the Lord has graciously vouchsafed this Christmastide of real spiritual blessedness in hearts and homes and halls.

Sunday, Dec. 27th. Psa. lxxxvii. 1-7.

"All my springs are in Thee" (v. 7). What a beautiful thought! What a wonderful statement! What wonderful springs, what fountains of living waters are the Lord's! Healing springs, a thousand times better than those of Bath or of any of our wonderful Spas, or even of the Pool of Bethesda. Healing for all our infirmities, both physical and spiritual. One drink from that wonderful fountain can make the "lame man leap as an hart." Some springs contain iron and soda, lime and magnesia, but this contains peace and pardon, hope and joy, comfort and life. It is a historic spring as well. When we look back along the centuries and consider the multitudes who have drunk at that fountain of living waters, and who in turn have become a springing well of life eternal, how we are filled with wonder and admiration. Saul

of Tarsus, on a hot and sultry day, drank of that wonderful spring while on his way to Damascus, and what a fountain of living waters he became.

PRAYER TOPIC:

That this last Lord's Day of the Old Year may prove one of the most wonderful and fruitful in the fellowship of the children of God.

Monday, Dec. 28th. Psa. lxxxix. 1-18.

" Thy faithfulness " (vv. 1, 2, 5, 8).

David never seemed to tire of singing about the faithfulness of the God whom he loved and served. God's faithfulness was the thing which gripped the heart of David. He could depend on God, he knew that the Lord of hosts would not fail him. He contemplated God's faithfulness in the very heavens, he considered the seasons, how unfailingly God remembered the earth: seedtime and harvest, day and night, summer and winter did not cease. If this character was the cause of so much rejoicing on the part of David, surely this same character must be much appreciated by all the servants of the Lord, and by the Lord Himself. " Well done, good and faithful servant " is recorded in the Bible as one of the highest remarks of approbation on the part of Jehovah for His servants on the great day of rewards. But can He say it of you, my brother, my sister? Are you truly faithful in your own assembly, to your own pastor, to your own family, to your employer? Above all are you faithful to your Lord and Saviour, Jesus Christ?

PRAYER TOPIC:

Thanksgiving for all the loving gifts that have been made to the Jubilee Fund throughout the past year.

Tuesday, Dec. 29th. Psa. lxxxix. 19-37.

" My covenant will I not break " (verse 34).

What gracious words of promise! What a warmth of tender love and compassion! What marvellous words of grace are here contained in these SURE mercies of David. I hear someone say: " O I would love to hear the Lord speak such comforting words to this heart of mine, I feel I could never worry any more." But if you turn to Isaiah iv. 1-3 you will find that these SURE mercies of David can be yours: The cry goes forth: " Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat . . . hearken diligently unto Me . . . Incline your ear and come unto Me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." With whom does God say that He makes this covenant? Surely with every thirsty soul who comes to the waters. Have you come? Has God made that covenant with you? Will He break it?

PRAYER TOPIC:

Praise for the pathway of triumph along which God has led us as a people during the past twenty-one years.

Wednesday, Dec. 30th. Psa. lxxxix. 38-52.

" Thou hast made void the covenant of Thy servant " (verse 39). The latter part of this Psalm almost seems to be a con-

tradiction of the former part of it, and yet we know it is true, and that these words have been fulfilled in the Jews scattered throughout the world. But how about " The sure mercies of David "? To whom have they passed? Or who are the fortunate people who to-day are enjoying them? If you turn to Acts xiii. 34 you will find out who has them, and whose seed are enjoying them. " And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give You the sure mercies of David." Praise the Lord to know that we are His seed, and as His children we are enjoying the family blessings.

PRAYER TOPIC:

For renewed blessing upon the Principal and Revival Party in all their ministry during the forthcoming year.

Thursday, Dec. 31st. Psa. xc. 1-17.

" For a thousand years in Thy sight are but as yesterday when it is past " (verse 4).

If we calculate on this basis, the year that is now swiftly coming to a close is less than a minute and a half. We can easily comprehend this when we consider that the Lord of hosts is from eternity to eternity. But stop a moment—are we not everlasting also? When we look back upon our present life a million years from now, what do you think it will seem like? O that this thought might burn itself into our souls, and that we might live with eternity ever in view. God grant that the year which lies ahead may be the best one we have ever lived. God grant that we may gather in more precious souls during this coming year than ever in our life before. Remember we will have the fellowship of these souls for all eternity. Let us think how much it must add to our happiness. To any purified and redeemed soul this cannot but be a source of great joy.

PRAYER TOPIC:

That in all the watch-night services throughout the Movement there may be deep heart-searching and surrender to God for whole-hearted service in the coming days.

Friday, January 1st. Joshua i. 1-18.

" Be strong and of a good courage " (verse 6).

In entering upon another year with all its opportunities, its disappointments, its battles, its victories and its lessons; there is nothing better than to face it manfully and with good courage. A medical doctor says that courage is a tonic for the stomach, blood and nerves, but that discouraged people never feel well, that their nerves relax, the circulation is sluggish, and the vital action is below par. Discouragement is also one of the most effectual tools which the enemy uses to hinder our spiritual progress. The Lord encourages us always. Does not the word Comforter carry with it the thought of one alongside to encourage us? I know that many dear saints of God feel it to be their duty to always keep praying for the Lord to keep the Pastor humble; well, perhaps he needs it sometimes, but let me say that he more often needs a word of encouragement. The Lord help us to encourage one another.

PRAYER TOPIC:

That 1937 may witness floods of revival in the Elim Churches and the lives of our people.

Saturday, January 2nd. Joshua ii. 1-14.

" I have showed you kindness " (v. 12).

Surely the Bible is full of examples of the truth that " Whatsoever a man soweth, that shall he also reap." This woman insured her life in the best possible way. She was not taking any chances. She was going to put the servants of the Lord of Hosts before an ungodly king and an idolatrous country. It is a fact that we make our own mercy. The Word of God says: " With the merciful Thou wilt shew Thyself merciful." I sometimes tremble when I hear those professing godliness saying bitter or hard things about other servants of the Lord. I know it is bad seed, and that the sower will reap a harvest which is far from his liking. Sow a thought, reap a word; sow a word, reap an action; sow an action, reap a character; sow a character, reap a destiny. Be careful what you sow.

Sow flowers and flowers will blossom
Around you wherever you go;
Sow weeds and of weeds reap the harvest,
You'll reap whatsoever you sow."

PRAYER TOPIC:

For great blessing upon the Elim Crusader Movement during 1937.

On Christmas Night

By W. M. Czamanske

Three lights shone out on Christmas night
Like diadems impearled :
The host of angels, garbed in white,
The star that took its westward flight,
The Light of all the world.

Three sounds rang out on Christmas night
To thrill the earth and sky ;
A song of glory in the height,
A virgin mother's first delight,
A little Baby's cry.

Three graces met on Christmas night,
All coming from above :
Faith, hastening to see the sight,
Hope, making all the future bright,
And love adoring Love.

Complete trust in God means ease instead of strain, joy instead of gloom, a fruitful life instead of fruitless effort.

—Evan Hopkins.

Hidden in a Manger

L. BAX.

W. G. HATHAWAY.

1. Hid - den in a man - ger, Lo! a King once lay;
 2. Fond - ly eyed by mo - ther Was this won - drous Child;
 3. Je - sus, now they call Him Son of God Most High;
 4. Still the sto - ry's run - ning, Old, yet e - ver new;
 5. Prince of Peace now seek - ing, Loy - al hearts and true;
 6. Ho - mage once in man - ger, Ho - mage now at Throne;
 7. Al - le - lu - ias ring - ing O'er earth's vast do - main;
 8. Sweet- est theme of mu - sic E'er the world has heard;

Shepherds sent by an - gels, Ho - mage came to pay.
 Prophets old had spo - ken Of this Sa-viour mild.
 Reign-ing in the glo - ry, Yet to - day He's nigh.
 Call-ing forth the ho - mage Which to Him is due.
 Gifts like Wise Men bring - ing, At His feet they strew.
 Hid-den in the glo - ry, Wor-shipp'd by His own.
 An - gel hosts from glo - ry, Join the glo - rious strain.
 Je - sus glo - rious Sa - viour, Com - ing King and Lord.

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Bible Study Helps

THE GREATEST CHRISTMAS GIFT

(Matthew i. 21)

1. **A Great Person**—"He." Emmanuel—"God with us" (Matt. i. 23).
2. **A Great Promise**—"shall save." "To give His life a ransom for many" (Matt. xx. 28b).
3. **A Great People**—"His people." "He shall redeem Israel" (Psa. cxxx. 8), "and all who believe" (Mark xvi. 16a).
4. **A Great Power**—"from their sins." "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. ciii. 12).

CHRISTMAS CONSIDERATIONS

Introduction: Christmas primarily is a time when we should consider God's great gift to mankind. Mutual exchange of presents should but serve to remind us of the greatest of all presents—Bethlehem's Babe. In our exchange of gifts let us not forget God.

1. The **Where** of Christmas (Mic. v. 2; Matt. ii. 1; Luke ii. 4-7, 11, 15).
2. The **When** of Christmas (Gal. iv. 4; Matt. i. 1; Luke ii. 4-7).
3. The **How** of Christmas (Luke i. 35; Matt. i. 20; Rom. viii. 3; Phil. ii. 7).
4. The **Why** of Christmas (Matt. i. 21; Luke ii. 30; Acts iv. 12).
5. The **Wherefore** of Christmas (Heb. xiii. 15; Luke ii. 14; Luke ii. 11; Rom. xii. 1).



Unto You is Born a Saviour

By CARRIE JUDD MONTGOMERY

"Unto you is born a Saviour."
 Hear the midnight song of old,
 Listen to the angels' chorus,
 As they strike their harps of gold:
 How the blessed Christmas anthem
 Swells and spreads the wide world o'er,
 Till it reaches every mansion,
 And each lowly cottage door.

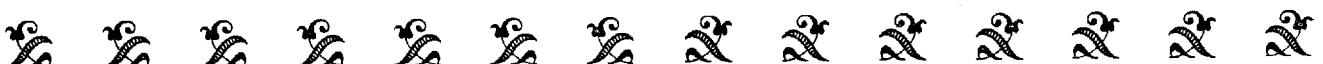
"Ye shall find Him in a manger."
 See the Christ Child lying low,
 See Him stoop to meet the humblest,
 In this world of sin and woe;
 Not for Him a gilded palace,
 Not for Him a bed of ease,
 While His people languish, dying
 Of their fatal sin disease.

"Unto you is born a Saviour."
 Lo, the message comes to all,
 Not from pinnacle of glory,
 But a lowly stable stall.

What a pulpit for His priesthood!
 What a throne for heaven's King!
 Sky-born hosts look on adoring,
 And the high archangels sing.

"Unto you is born a Saviour."
 Oh, receive Him to thy breast
 This the temple of His glory,
 Habitation of His rest;
 This the home He came and sought for,
 When He left His throne above.
 All the recompense He asks thee
 Is thy humble, contrite love.

"Unto you is born a Saviour."
 Unto you, O weary heart,
 With your avalanche of sorrow
 And the sting of Satan's dart;
 "Unto you is born a Saviour,"
 Blessed words of heavenly cheer,
 Saved from self and shame and sorrow,
 Saved from sin and strife and fear.



"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 Prince."



(Conducted by Pastor DOUGLAS B. GRAY)

1936

closes with a Shout of Victory

This year has indeed been a year of jubilee and thanksgiving. The Elim Crusader Movement has shared with the other sections of this great work its measure of success and witnessed the expansion of our borders. Numerically the Crusader Movement is considerably larger. Many new branches have been established, and the several activities associated with our youth work increased to dimensions that call us to give forth glory to God. The many efforts and events of this year have witnessed and accomplished spiritual benefits, for the rallies throughout the British Isles, the Youth tours, and evangelist campaigns, the National Crusader Week and Demonstrations, choir visitations, and ministries in numerous other ways, all have reached and won souls for Christ and inspired others for a fuller and deeper service for the King of kings.

Christmas Services

On Christmas Sunday (D.V.) three Elim Crusader Choirs will be conducting special Christmas services in three of H.M. Prisons. The Aberdeen Crusader Choir at the Craiginches Prison; Bournemouth (Winton) Choir at Dorchester, and the London Crusader Choir has two services, afternoon at Maidstone and evening at the Borstal Institution, Rochester. Our prayers are that this ministry will be mightily blessed and result in many lives surrendering to Christ. Readers will, we know, be interested in reading the short article entitled "We Thank You," which appears opposite.

ANNUAL YOUNG PEOPLE'S LEADERS' RALLY ELIM WOODLANDS, CLAPHAM (London)

Saturday, January 23rd

All Crusader Secretaries, Sunday School Superintendents, and Cadet Leaders specially invited. Particulars for weekend accommodation available from Miss M. F. Barbour, Elim Woodlands. Further details will be announced later.

"The Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever. Of the increase of His Government and peace there shall be no end. The zeal of the Lord of Hosts will perform this."

1937

opens with a Faith steadfast in God

Yes, if the Lord tarries, 1937 will witness, we are confident, a more determined effort to keep the Crusader witness and work for the Kingdom's sake. A glimpse at the first quarter's programme of events demonstrates that no retreat or pacificate action can be tolerated. We must rally in more combined effort. Local and weekly activities will not lag. Sympathy for the sick, the aged, the suffering and those unfortunates in prisons, hospitals, etc., will still have our prayers and our practical interest. There is a dire need for your best in the service of Christ. There is, however, an even greater call, the call of full consecration to the life of separation, for the receiving of God's best, for the experience experimentally of the fulness of the Spirit of God—a Pentecostal Baptism. What shall we say? —nothing less, my Lord, for me.

We Thank You

Through this medium may we sincerely thank all who have this past year sent us gifts towards our prison work. It may not be known by all that the prison fund helps towards the sending of "Evangel" weekly, supplying Elim gramophone records, providing books for prison libraries, and sometimes helping in other practical ways, as well as assisting in the exceedingly heavy travelling expenses this work entails. The Crusaders continue to stand up to it magnificently, and during the year a great work has been witnessed all over the country. Continue please, to support us by your prayers and practical help.

- LONDON CRUSADER CHOIR**
Eighth Anniversary and Reunion Week-end
CLAPHAM, ELIM TABERNACLE
January 9th and 10th
Saturday at 7.30 p.m. Sunday at 6.30 p.m.
Special services conducted by past and present members
- OTHER ENGAGEMENTS INCLUDE:**
- Jan. 3. Wormwood Scrubs Prison (afternoon).
Dorking (evening).
 - Jan. 9 & 10. Clapham Reunion week-end (Holloway Prison, Sun. afternoon).
 - Jan. 17. Oxford Prison (afternoon).
Oxford Town Hall (evening).
 - Jan. 31. Ilford, Elim Hall, 6.30 p.m.
Ilford, Town Hall, 8.15 p.m.
 - Feb. 7. Maidstone Prison (afternoon).
 - Feb. 14. Brixton Prison.
 - Feb. 21. Birmingham.
 - March 14. Holloway Prison (afternoon).
Bethnal Green Mission (evening).
 - March 26, 27, & 28. Special visit to Belfast and other Irish Churches.
 - March 29. Royal Albert Hall (afternoon and evening).

Further details of these events will be published later.

The spirit in which we meet the tiny circumstances of every hour determines our happiness far more than the circumstances themselves.

The Purpose of the Incarnation



AT this time of the year, when men's thoughts turn to the coming into the world of the Lord Jesus Christ, it is well for those who know and love Him to recall clearly just why our Saviour came to earth. Hundreds of years before the incarnation, the Holy Spirit drew portraits of the coming Messiah, the Christ of God. And these inspired word pictures, preserved for us in the Word of God, emphasise the purpose of Christ's incarnation. That purpose may be summed up in a threefold declaration.

First, Christ came to reveal God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). In Old Testament days, men knew something of God. The Psalmist speaks of the heavens as declaring the glory of God and of the firmament as showing His handiwork. But there is more to be known of God than can be grasped through this revelation in nature. And Jesus, as He walked among men, brought that fuller understanding. He said in effect: "I am God uncovered; I am God unveiled." If one would know who God is, and understand something of His nature and work, he must study the four Gospels, for therein is Jesus Christ, God's only begotten Son, revealed as Immanuel, "God with us."

Second, Christ came to redeem man. He came to do a work of atonement, by means of which men alienated from God because of their sins might live for ever in His holy presence. To make possible this blessed relationship, Christ, the sinless One, came into the world to die. He could say, as no man could ever say, "I lay down My life . . . no man taketh it from Me, but I lay it down of Myself" (John x. 17, 18). Nevertheless, "The wages of sin is death," and those wages must be paid. Justice must be satisfied. Penalties must be met. No mortal man could meet the requirements of divine law, but the Lord Jesus Christ, God incarnate, became the sinner's Substitute, and on the Cross of Calvary the sin of the world was rolled upon Him. Since that day, God's message to sinners has been to believe on Jesus, who died for their justification.

Third, Christ came to renew fellowship. Christ's own resurrection was not only the evidence that the demands of God's holy law had been fully met, and that, if he be in Christ, the sinner is justified; but that resurrection is also a pledge that one day believers shall be raised from the dead or changed "in a moment, in the twinkling of an eye," their bodies made like unto His glorious body, their natures capable of fellowship with God throughout eternity.—L.T.T.

The Amended Will

AFEW days ago, I was asked to dine with an elderly man, over whose head seventy summers had passed. He had been known as a Christian for many years, but as we often find, had allowed his ideas of humility to hinder the joy of "full assurance" of salvation. At the same time, his self-denying labours of love, and close following in the footsteps of the Divine Master would shame many advanced believers.

As he sat in his armchair in the course of the evening, he said, "I am going to Europe to-morrow, and as we never know what a day may bring forth, especially at my time of life, I have written out a few directions as to the disposal of my property, and wish you to append your name as having witnessed my signature."

He then read the will over to me, and I was particularly struck with the concise way in which he had given expression to his wishes. There was nothing superfluous or vague, and nothing omitted. With the following words he concluded: "I wish to testify that I die trusting in the merits of my Lord and Saviour Jesus Christ, and hope I am accepted for His sake."

I said, "You have stated everything so clearly, may I ask why you add, 'I hope I am accepted'? The Word of God tells us that He *hath* made us accepted in the Beloved; and again 'We *know* (not hope) that if our earthly house of this tabernacle were dissolved, we have a building of God, an house . . . eternal in the heavens'" (II. Cor. v. 1).

"Well," said he, "it is one thing for Paul to speak thus, and another for me. I have no sympathy with

those who are presumptuous enough to speak so confidently about their salvation. They must be sadly wanting in humility."

"Friend," I replied, "if it be presumption, has not God endorsed it? Did not Christ say, 'He that heareth My Word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation, but is *passed* from death unto life'? (John v. 24). You say you trust in the merit and work of Christ, and Him alone."

"I do," he added, "firmly believing that when He said, 'It is finished,' the work was fully done, and nothing can be added to it."

"Or taken away?" I inquired.

"I see," he replied, "you do not believe in the final perseverance of the saints."

"I believe rather," said I, "in the final perseverance of God to guard and keep His saints unto the end. If it depended upon the holiest saint of God to keep himself, it would be a sorry affair. He could not stand for half an hour. It is the perseverance of the Father in drawing all to Jesus—the perseverance of the Son and the Holy Ghost in keeping them. Is not this a firm basis on which to rest?"

"It is indeed a sure foundation," he exclaimed. "I see, I see my mistake. It is far more presumptuous to doubt God, than to take Him at His Word"; and he struck out the word "hope," and inserted "know."

Please read carefully the four verses I. John v. 10-13.
—T. G.

CLASSIFIED ADVERTISEMENTS

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

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MARRIAGE

Hillman : Mellin.—On November 7th, at the Baptist Church, Brentford, by Pastors L. C. Burckart and P. N. Corry; Pastor George S. Hillman to Hilda E. Mellin.

WITH CHRIST

Weedon.—On November 21st, Mrs. C. A. Weedon, of New Malden. Funeral conducted by Evangelists F. W. Kent and G. Stormont.



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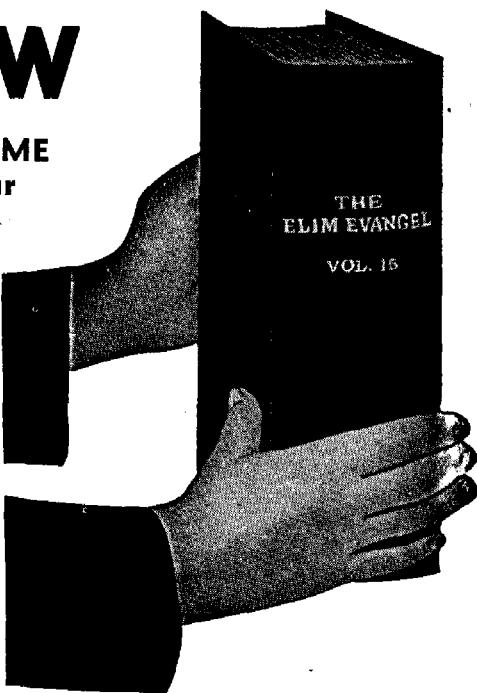
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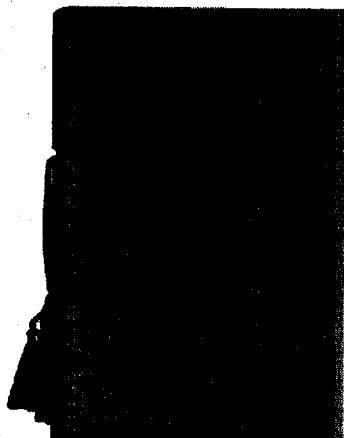
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