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The **ELIM
EVANGEL**
and
**FOURSQUARE
REVIVALIST**

December 25th 1933

*Christmas
Double
Number*

4^d

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance

Founder & Leader, Principal George Jeffreys.

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

Secretary-General: Rev. E. J. Phillips. Editor: Rev. W. G. Hathaway.

Vol. XIV December 25, 1933 Nos. 51 & 52

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Book these dates

IN YOUR DIARY FOR 1934

APRIL

2

EASTER
MONDAY

AUGUST

18

SATURDAY

April 2nd, Easter Monday, 11, 5, & 6.30. Annual Four-square Gospel Demonstration in the Royal Albert Hall

August 18th, Saturday, all day. A great variety of meetings in the Crystal Palace representing every phase of the Foursquare Gospel

SPEND CHRISTMAS AT ELIM WOODLANDS

Principal George Jeffreys and Revival Party's Revival and Healing Campaign. Ashford, Kent

DEC. 4—21. Every week-night at 7.30, and Wednesday afternoons at 3, in the County Theatre, Station Road. Sundays at 3 and 6.30, in the Exchange Theatre, Queen Street.

WATCH THESE DATES

ABERDEEN. Jan. 6—8. Balmoral Hall, Gray Street. Bible School Campaign by Principal Parker.

DOWLAIS. Commencing Jan. 14. Elim Tabernacle, Ivor Street. Campaign by Pastor J. R. Moore.

DUNDEE. Dec. 31—Jan. 4. Elim Tabernacle, Dudhope Crescent Road. Bible School Campaign by Principal Parker

EDINBURGH. Dec. 27, 28. Elim Tabernacle, Dean Street. Bible School Campaign by Principal Parker.

GLOSSOP. Dec. 30, 31. Elim Tabernacle, Ellison Street. Special Sunday school services. Sat 4.30 and 6.30. Sun. 6.30, and Watch-night service 10.45 p.m.

HOVE. Dec. 30. Elim Tabernacle, Portland Road. South Coast Rally. Special speakers. Convener: Pastor G. Bishop.

ISLINGTON. Dec. 24. Elim Tabernacle, Fowler Road, off Halton Road. Carol service by Elim Crusaders.

KENSINGTON. Every Friday at 7.30. Kensington Temple, Kensington Park Road. Weekly Rally.

ROMFORD, Essex. Commencing Nov. 28. Halstead Hall, Mawney Road. Revival and Healing Campaign by Pastor C. J. E. Kingston, assisted by Mr. Symonds. Week-nights, except Saturdays, at 7.30. Sundays at 3 and 6.30

WATFORD. Dec. 31. Elim Hall, St. Alban's Road. Visit of London Crusader Choir, 3 and 6.30 p.m.

Christmas & New Year

CONVENTIONS

BELFAST. Dec. 24—28. Ulster Temple, Ravenhill Road. Speakers include: Pastors J. R. Moore and A. Longley. Convener: Pastor J. J. Morgan.

BIRMINGHAM. Dec. 24—26. Elim Tabernacle, Graham Street. Speakers include: Pastors W. G. Hill (South Wales), W. L. Taylor & W. J. Hilliard. Convener: Pastor W. L. Barton.

BRADFORD. Dec. 24—26. Southend Hall, off Leeds Road. Speakers include: Principal P. G. Parker and Pastor S. Hillman. Convener: Pastor H. W. Fardell

CARLISLE. Dec. 24—26. Elim Tabernacle, West Walls. Speakers include: Pastor and Mrs. R. Tweed and Pastor P. Le Tissier. Convener: Pastor W. A. Nolan.

DOWLAIS. Dec. 23—26. Elim Tabernacle, Ivor Street. Speakers include Pastor and Mrs. Stoneham. Convener: Pastor W. N. Brambleby.

GLASGOW. Dec. 31—Jan. 8. City Temple, Bath Street (corner of Elmbank Street). Speakers include: Pastors J. R. Moore and H. Kitching. Convener: Pastor P. Le Tissier.

GLOSSOP. Dec. 23—27. Elim Tabernacle, Ellison Street. Speakers include: Mr. and Mrs. E. J. G. Titterington. Convener: Pastor I. N. Knipe.

LONDON, East Ham. Dec. 24—26. Elim Tabernacle, Central Park Road. Sunday, 11 and 6.30. Christmas Day, 11. Boxing Day, 11 and 6.30. Speakers include: Pastor C. Kingston and Mrs. R. Jones.

LONDON, Kensington. Dec. 24—26. Kensington Temple, Kensington Park Road. Sunday, 11 and 6.30. Christmas Day, 11. Boxing Day, 3 and 6.30. Speakers include: Pastors C. Kingston and J. Woodhead. Convener: Pastor W. L. Kemp.

SHEFFIELD. Dec. 24—28. Friends' Meeting House, Hartshead. Speakers include: Pastors J. R. Knight and P. Brewster. Convener: Pastor F. A. Farlow.

SIRHOWY, Mon. Dec. 24—27. Pentecostal Church. Speaker: Pastor A. Jackson (Ledbury). Convener: Mr. T. English.

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 of the Holy Ghost, and the Second Advent of Christ in the largest auditoriums, including the Royal Albert Hall, Crystal Palace, Queen's Hall and Alexandra Palace, London; the Bingley Hall, Birmingham; the Cory Hall, Cardiff; the Ulster Hall, Belfast; the Dome, Brighton; and the St. Andrew's Hall, Glasgow. Long queues have lined up, sometimes for hours, outside the largest halls, and these, packed to capacity, have become inadequate to accommodate the crowds. The Movement stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIV., Nos. 51 & 52

DECEMBER 25, 1933

Fourpence

From the Heart of the Principal to the Hearts of his People

CHRISTMAS, 1933! The birthday of the Prince of Peace, and another privileged opportunity of mine to send loving greetings and best wishes to every member of our Foursquare Gospel family throughout the world. What more appropriate season could there be for the exchange of greetings amongst friends and loved ones, and especially those of the household of faith. There is something about Christmastide that tends in a very real way to noble actions, elevating thoughts, sympathetic words, and sanctified emotions; for the atmosphere of family, social, national and international life is pervaded by the gentle influence that emanates from the manger-cradle of Bethlehem. Once again our Foursquare Gospel family will be strangely moved as they meditate upon the scenes of our Saviour's birth. The royal Babe in the manger will remind each one of Christ in us the hope of glory. His infant cry will re-echo "Abba Father" in every heart, and the lowliness of His surroundings will but reveal the depths of humiliation He voluntarily suffered in order to save. With the Prophet we shall break forth into ecstasy and say:

For unto us a Child is born, unto us a Son is given:
and the government shall be upon His shoulder: and
His name shall be called Wonderful, Counsellor, The

mighty God. The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end (Isaiah ix. 6, 7).

The former part of this prophecy has been translated into history, and our minds at this time go back to Bethlehem where "A Child was born," and to Calvary where "A Son was given." It will not be long before we shall realise the fulfilment of the latter part, for the same Prince of Peace shall sit on the throne of His father David, when to the increase of His government and peace there shall be no end.

The familiar chimes of Yuletide bells, though falling at this festive season upon the ears of a distracted world, will still carry the same welcome message of peace and good will toward men. These dominant notes carried on the ether of God's loving kindness will reach the ends of the earth, for

His wavelengths know no bounds neither do they regard the confines of any one people. How consoling it is to know that human nature is so constituted that every heart is a receiving station for the glorious message. There is not one person in the whole wide world that need be excluded from tuning in to the reassuring Word.

As I pen these lines Armistice Day in our beloved land is just over, and according to the



PRINCIPAL GEORGE JEFFREYS

Press the whole country has had to listen to the bemoaning message of departing peace from among the nations. The pacts and peace treaties of former years upon which Armistice Day speakers built their hopes for the future of the world have proved to be very unstable foundations. 11th November, 1933, has seen the threatening shadow of the great Armageddon fall upon vast congregations gathered around Cenotaph and War Memorial, and the only discernible notes that have been struck are those of insecurity and uncertainty.

Standing near me at an Armistice service was a mother of noble bearing, but whose poorly clad frame testified to her acquaintance with straitened circumstances. The tears that flowed so freely down her intelligent face indicated loving memories and tender thoughts of one or perhaps more who had passed on. She wept profusely and one could not help but be touched with the feelings of her infirmities, but it was the two-year-old child in her arms that riveted my attention. The babe was ministering to the mother's need, for with handkerchief in its tiny baby hands it actually wiped away her tears. It seemed to me as if the darling child was instinctively endeavouring to administer the consolation and comfort that was so lamentably missing in the speaker's words. The incident sent my mind back to Bethlehem and I thought of another Babe who had been born to wipe away tears. I forgot it was Armistice Day; I was living amid scenes in an Eastern setting on the world's first Christmas Day. The pessimistic tones of the speaker died away before the comforting message of the angel: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11). The speaker's platform seemed to change into a manger and the covering Union Jack into swaddling clothes. Instead of listening to mortals sing I was hearing an anthem of praise by angelic choirs. Every Cenotaph faded away in the presence of the Cross and the only peace treaty that filled my vision was one signed by Divinity in letters of blood. I saw the place where Christ, the Prince of Peace, had openly triumphed over principalities and powers and where all who would believe should find that enduring peace which passeth all understanding.

After breathing a word of prayer on behalf of those around, I began to count my blessings. Foursquare Gospellers enjoy the privileges that seem to be denied so many around us? There is only one possible explanation—it is because we have sought and obtained mercy! Let us in

return reconsecrate our lives, our all, to the service of Christ at this most fitting season when our thoughts gather around the lowly birthplace of our great Redeemer.

Year after year our great Foursquare Gospel Movement is extending its borders and the list of its various branches is growing with amazing rapidity. We think of the unbroken line of leadership which has always been, and is still, at the head of the work, and whose devotion to myself and Elim is only excelled by their devotion to Christ. We think of the several Divisional Superintendents, the ever-increasing number of senior and junior Ministers, of Probationers and Students, who have laboured in the Word and doctrine and who have endeared themselves to the people they serve. We think of the various Councils and Staffs—Editorial, College, Holiday Homes, College Synod, Foreign Missions, Crusader, Sunday School, Cadets, Choirs, Camps, and our Printing and Publishing Offices—who have laboured incessantly to extend the cause of the Kingdom.

Year after year the family grows and we have to think of the ever-growing companies of Church Officers and Members, Foreign Missionaries, Crusaders, Sunday School Teachers and Scholars, Cadets, readers of our *Elim Evangel*, and friends throughout the world who are devoted to Christ and Elim. We think of the vast army of Foursquare Gospel prayer warriors and of those who have given of their time, talent, and money towards the spreading of the message. It is with a grateful heart that I acknowledge that no leader of any Movement could hope to be more happily placed than I am, for you have given me your hearts, your devotion, your loyalty in the cause of Christ. By your prayers I have been guided, by your love strengthened, by your tears shielded, and by your fidelity encouraged. It is with renewed strength, added courage, and a more clarified vision, that the Revival Party and myself launch out in 1934, knowing that we can count on our ever-faithful God, on your unceasing prayers and unswerving loyalty.

To one and all I give my heartfelt benediction:

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 (Num. vi. 24-26).

In the happy bond of the glorious Foursquare Gospel,

Your servant in Christ,

George Jefferys.

Signs Following throughout the Year

Ministrations of Principal and Revival Party—December, 1932 to December, 1933

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

Travelling thousands of miles on preaching tours, proclaiming the Word to tens of thousands of people—in the aggregate as many as thirty thousand in one day—sometimes in the largest halls in the country, leading thousands to Christ, ministering to multitudes of sick folk, officiating at the greatest Communion services for born-again believers ever recorded in Church history. Baptising multitudes by immersion in water, establishing new Churches, opening new tabernacles and temples, laying foundation stones of new church buildings, and other multitudinous duties. In all this Principal George Jeffreys and his Party have been supported by the earnest prayers of Foursquare Gospel prayer warriors throughout the world. To God be all the praise!

LONDON. The Kensington Temple. . . . Ordaining Ministers.

“**B**LESSED and hallowed memories. . . . It seemed that the Lord was indeed shedding a special fragrance of Himself on this particular occasion. . . . Our beloved leader made it perfectly clear that he was ordaining these young men to the ministry solely because they had already been ordained by the Lord Jesus Christ. . . . Each of the candidates then gave a short word, and our hearts were deeply stirred by the repeated stories of conversions through mothers’ prayers, and the lives of godly parents.”—*W. J. May.*

BELFAST. The Ulster Temple. . . . Ministering at Convention.

“Ere long that great body of happy hearts found full scope for their deep-seated gratitude to God for all His manifold mercies. The building was made to ring with redemption songs such as ‘Rejoice and be glad, the Redeemer has come,’ and ‘He hideth my soul in the cleft of the Rock.’ . . . As usual after the actual termination of Foursquare Gospel services there is the unmistakable evidence everywhere of that amazing love which after the walk to Emmaus caused the Master’s disciples to say: ‘Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?’”—*Edwin Scrymgeour, M.P. for Dundee, 1922 to 1931.*

GLASGOW. The City Temple. . . . Ministering at Convention.

“The Temple was quickly packed to overflowing with happy and enthusiastic Foursquare Gospellers. . . . The Lord mightily manifested Himself in healing. . . . The Principal baptised nearly 100 candidates in water, after each had publicly testified to the glorious fact that they were born again. . . . There followed the Lord’s Supper. It was a grand sight to see the large building, pulpit, platform, aisles, ground floor, gallery and vestibule, packed with born-again men and women all partaking of the sacred emblems of our precious Lord’s broken body and shed blood.”—*A. W. Edsor.*

ABERDEEN. The Music Hall. . . . Conducting Revival Campaign.

“God set His seal upon each service, when many souls surrendered to Christ, backsliders also returning home. . . . The divine healing services were means of edification. . . . We rejoiced with the dear ones in the healing of many bodies. . . . The echo of every heart that met in the Music Hall or in the Grand

Central Cinema is: ‘The wonder of all wonders is the wondrous plan of redemption,’ as it was unfolded in its manifold aspects, out of the riches of His glory, the divine harmony, the radiant love, the transparent peace, the overcoming faith, the splendour of the glorious hope—all were manifested through the meetings.”—*H. Grubb.*

BRADFORD. . . . Opening a New Elim Tabernacle.

“The magnetic spell of Principal George Jeffreys and his Foursquare Revival Party had crowded the Southend Hall, off Leeds Road, with people of all classes, and a small fleet of luxury cars parked outside the hall testified to the widespread appeal made by this forceful personality, who can handle a huge congregation as adroitly as a great conductor with an orchestra, making them respond to his every mood. . . . The congregation stood on their seats and craned their necks to witness everything and to catch every word from between thirty and forty people who had baffled medical and surgical science—cured by faith in God.”—*Yorkshire Observer, 31st March.*

READING. . . . Opening a New Elim Tabernacle.

“The new Reading Tabernacle of the Elim Foursquare Gospel Alliance was opened in Waylen Street by Principal George Jeffreys on Saturday amid scenes of great religious fervour.”—*The Reading Standard.*

LONDON. The Royal Albert Hall. . . . Preaching at Demonstration.

“Three times ten thousand people assembled in the Albert Hall yesterday. Ten thousand came in the morning, ten thousand in the afternoon, and ten thousand at night. They came to hear Principal George Jeffreys of the Elim Foursquare Gospel Alliance. They came to testify their faith in salvation through Jesus Christ. They testified in words, in song and in prayer. It was not the old and feeble who came. It was the youth of Britain. . . . Of those who testified, seventy-two acknowledged cures from cancer and malignant growths; twenty had been cripples; seventeen had been blind; seventy had been afflicted with stiff muscles or useless limbs; eighteen had been deaf.”—*The Daily Express.*

“At his annual revivalist rally he filled the Albert Hall three times in a day—filled it so that people were standing and kneeling in galleries, boxes and around the arena. At each service there were fully ten thousand enthusiastic followers of his creed.”—*The Daily Herald.*

RYDE. The Elim Tabernacle. . . . Preaching on Church Tour.

"Large congregations at Ryde. Thirty-seven people testified to having been miraculously healed of bodily and mental complaints in direct answer to prayer, at the close of Principal George Jeffreys' Revival and Healing Campaign at the Elim Foursquare Tabernacle on Sunday evening. . . . Over a thousand people attended the meetings over the weekend, including many who were aged and crippled. Revivalist choruses were sung, the Principal himself singing parts in Welsh."—*Isle of Wight Times*.

EXETER. . . . Opening a New Elim Tabernacle.

"More than an hour before the commencement there was a queue waiting admission, and the hall was packed to capacity for the service. The proceedings were marked by a great demonstration of fervour. . . . Thirty-nine members of the congregation stood up to testify that they had been healed at previous services. . . . Services were again held yesterday, 'Church full' notices having to be displayed each time."—*The Exeter Express and Echo*.

PLYMOUTH. The Elim Tabernacle. . . . Preaching on Church Tour.

"At each service the hall had been full, but at night every available space was occupied. . . . How soul-stirring and moving it was to hear one after another witness to the glorious fact that they had been healed during that first campaign, of such dread diseases as cancer and consumption, and of some who were formerly cripples."—*Rev. S. Gorman*.

YEOVIL. The Elim Tabernacle. . . . Preaching on Church Tour.

"Praise God, His power was present to heal as in the days of yore. . . . In the evening service the church was packed, and extra chairs had to be brought in. . . . Names are added to the Lamb's Book of Life. . . . The sick receive a touch from the pierced hand. . . . The services had throbbled with power and vibrated with life. . . ."—*Rev. Roy Knox*.

BOURNEMOUTH. The Town Hall. . . . Preaching on Church Tour.

"The crowning service of all was that held in the Town Hall. Here a counted congregation of thirteen hundred people gathered to hear the Word. . . . Our souls will remain anchored to the truths so forcefully set forth that night. . . . We rejoice that during the Principal's short visit, at least seventy souls were saved. . . . Hundreds stood up to signify that they had been healed of blindness, deafness, paralysis, rheumatoid arthritis, tumours, eczema, etc. during the visit seven years ago, and that they were still healed."—*Rev. J. T. Bradley*.

SOUTHAMPTON. The Elim Tabernacle. . . . Preaching on Church Tour.

"Doubtless sundry questions had arisen in the minds of many. How many people can we expect to attend? Will there be plenty of room? Suffice it to say that at each service the Tabernacle was packed to capacity. . . . In the manifestation of power and glory the services certainly baffled description. Here was Christian reality with its accompanying pheno-

mena. . . . The glory of the Lord was flowing over us, filling and thrilling, melting and solidifying, revealing and strengthening. . . . There was grateful amazement and reverent conviction, the power of God was clearly seen in its manifestation."—*Rev. J. Lees*.

PORTSMOUTH. Elim Tabernacle. . . . Preaching on Church Tour.

"The tide of blessing had been rising at every meeting; now we had reached high tide. As the Principal occupied the lower platform, the Crusaders occupying the higher platform, the scene was reminiscent of the Royal Albert Hall. The Tabernacle was crowded prior to the hour of service, the aisles, doorways, and minor hall were absolutely packed, many standing outside. . . . Souls were saved, bodies healed, the Holy Ghost fell with signs following, and we realised the nearness of the second advent of our blessed Lord."—*Rev. W. Field*.

WORTHING. The Elim Tabernacle. . . . Preaching on Church Tour.

"Great expectation! Glorious realisation! Grateful appreciation. . . . In Worthing about forty people came to the front, among whom were some remarkable cases. One brother was healed six years ago, who had been a sufferer for thirty years with a dilated stomach, and had been compelled to use a stomach pump for two or three times a day for fifteen years. His healing is both complete and lasting. . . . Many other testimonies were also given, too numerous to detail in this report, but all giving unanimous thanks to God."—*Rev. H. W. Greenway*.

HOVE. The Elim Tabernacle. . . . Preaching on Church Tour.

"An indelible impress is left upon the hearts of all who were able to squeeze their way into the crowded hall; the people willing to sit anywhere as long as they managed to get in. The proverbial sardine will for ever hold his peace when challenged by the Elim south coast Churches. His capacity for overcrowding in small spaces will no longer be a record boast! Enthusiasm knows no discomfort! . . . In Hove ninety-five people stood to their feet as a witness to the Lord's healing power. . . . After the testimonies the sick were prayed for and the Lord's power was mightily demonstrated. Many experienced that power in their bodies."—*Rev. H. W. Greenway*.

BRIGHTON. The Elim Tabernacle. . . . Preaching on Church Tour.

"There must have been nearly a thousand people in the Elim Tabernacle. . . . but even so, large crowds of people had to be turned away. Those who heard Principal Jeffreys speak at the mass meeting in the Dome some time ago were prepared for his powerful address, but it is also said that there were a large number last night who came determined to scoff, and that they succumbed to the imperious and impressive personality of the speaker. . . . Eighteen people were converted during the meeting, and one hundred and eight members of the audience testified to healing of some kind or other."—*Sussex Daily News*.

EASTBOURNE. The Elim Tabernacle. . . . Preaching on Church Tour.

"Scenes of remarkable religious fervour were witnessed at the Elim Foursquare Gospel Tabernacle. . . . At all of the services many of the worshippers testified to having been healed of physical ailments through the power of prayer. . . . The emotional character of the Foursquare services was manifested more fully than ever during the Founder's visit, and the Tabernacle was packed to the doors on each occasion. . . . The hearty singing of many popular choruses was a feature of the services, about all of which there was a revivalist atmosphere which had the congregations in its grip."—*Eastbourne Gazette*.

HASTINGS. The Central Hall. . . . Preaching on Church Tour.

"Many gathered were praying that they might receive healing from the Great Physician. Anticipating this the message was one dealing with some of the things that hinder. . . . The Principal asked how many had received healing at any of the campaign meetings and fifty-seven rose to their feet to acknowledge their indebtedness to the Lord for having healed them. . . . With happy hearts we separated, rejoicing that with all the blessing there were some sixteen who had indicated their decision to live for Christ."—*Rev. A. C. Coffin*.

ROCHESTER. The Elim Tabernacle. . . . Preaching on Church Tour.

"Scenes of revival fervour and unbounded enthusiasm. . . . Long before the doors were opened, an expectant crowd queued up outside the church. . . . The doors are now opened, soon the building is filled to its utmost. . . . Emotion, says the critical observer? Yes! but it is a holy, sanctified emotion that gives locomotion to the cause of Christ. . . . Truly the power and presence of the Lord was there to heal. Bodies that were diseased soon vibrated with new life. One local lady testified with joy that she had been healed of a stiff arm after suffering sixteen years. . . . The preciousness of our Lord has been realised in a deeper way than ever before."—*Pastor L. Morris*.

BRADFORD. The Olympa. . . . Ministering at Convention.

"We here verily see with our own eyes a real saving and healing work proceeding day by day, and I venture to think there are very few men who, on seeing the work for themselves, would not gather inspiration, knowledge, and blessing for greater Christian service. . . . The Principal's Bradford Campaign at Whitsuntide will long be remembered because of its vast congregations, the souls that were saved, the bodies that were healed, the testimonies of miraculous healings given, the obedience of believers, and its unbounded enthusiasm."—*Alderman Dearden, Ex-Mayor of Rochdale*.

BIRMINGHAM. The Town Hall. . . . Ministering at Convention.

"Many take the necessary precaution of queueing up hours before the meetings are due to commence, in order to secure a good seat. . . . As one looks on the

faces of those who are waiting one sees precisely the same spirit of expectation that characterised the first campaign when the message was first crusaded in this great city three years ago. . . . Thousands of people of all classes rejoicing in the message that God had committed to them. . . . From the commencement the presence of God was wonderful. . . . People outside the Town Hall stopped to hear the marvellous refrain, 'Thou wilt keep him in perfect peace.' They crowded around the doors, attracted, not by the throng of people, not by eloquence, but drawn by the living Christ."—*Pastor L. H. Newsham*.

SWITZERLAND. The Regina Hotel, Caux. . . . Ministering at Convention.

"Though we anticipated great things, the reality exceeded far our keenest expectations. Never before, not even in the days of royal and other princely visits at this world-renowned summer resort, have such crowds of people invaded the lofty heights of Caux."—*Dr. E. Lanz*.

"It would be impossible to describe the bliss and power of those days. More than two hundred surrendered to the Saviour; a great number of Christians received the baptism of the Spirit; a number of sick ones obtained healing for the body."—*Madame Cecile Caille*.

BANGOR. The Dufferin Hall. . . . Ministering at Convention.

"The hall was filled far beyond its seating capacity. . . . There was pentecostal power in the singing, and power in the prayers offered to our heavenly Father was accompanied by a spirit of deep reverence and devotion. The presence of Almighty God was manifested amongst us with signs following."—*Robert J. Cummins*.

BRIGHTON. The Royal Dome. . . . Ministering at Convention.

"Large queues of happy Foursquare Gossellers gathered around the main entrances. When the doors were opened people poured into the great auditorium which was soon well filled. . . . The Principal dealt with the theme of sanctification. . . . The hush upon the congregation eloquently spoke of how gripped those present were by his burning words. . . . The Lord's power was present to heal. . . . God set His seal to the work done in His name. . . . Exceeding abundantly above all that we could have asked or thought."—*A. W. Edsor*.

HULL. The Big Ten. . . . Conducting Revival Campaign.

"'Tent' seems an ill-fitting word to describe the spacious tabernacle where thousands gathered to hear the Word of God. . . . So great has been the conviction resting on the people that as many as a hundred in one day have passed from death into life. . . . Diseases of ten, twenty, and even forty years' standing have yielded to the touch of the Great Physician. . . . There are many homes in Hull to-day where praises are ascending to God for the Foursquare Gospel."—*Rev. F. G. Cloke*.

LONDON. The Crystal Palace. . . . Preaching at Demonstration.

"The Palace was besieged by happy crowds of Foursquare Gossellers. . . . The picture before us is

the centre transept of the Palace, the home of great gatherings, now filled with radiant Foursquare Gospel throngs."—*Rev. H. W. Greenway.*

"An adequate description calls for a more prolific pen than mine. . . . Christendom has often asked: 'Is Jesus Christ the same to-day?' Here is the answer! Seventeen have been cripples and now they are walking. At least two sisters testify that they were healed six years ago. Then forty-two have been healed of cancers, tumours, or other growths; seven have been healed of blindness; eighty-nine from rheumatism, rheumatoid arthritis and stiff limbs; thirteen from deafness; thirty-five from defective eyesight; and thousands have received definite and distinct touches of healing from the Healer Divine."—*L. Lewer.*

BIRMINGHAM. . . . Laying Foundation Stone.

"The memory of Foursquare people must have reverted to the earliest campaign days in this great industrial city of Birmingham, when, on 15th September, they beheld in their midst their beloved leader, Principal George Jeffreys, supported by his now familiar Revival Party and numerous Pastors from various Foursquare churches. . . . The singing was heavenly. Passers-by wondered what was holding this tremendous crowd of people. We knew, for we were in the presence of God, thirteen souls deciding for Christ."—*T. E. Lyson.*

HULL. . . . Opening a New City Temple.

"A beautiful church filled to its capacity, a tremendous enthusiasm, an overwhelming sense of the presence of God and a tremendous expectation. . . . It was to me a joy and a privilege to be present at, and to take some small part in, the opening of this church. For many years I have been accustomed to the tense atmosphere which pervades meetings where the power of God is manifest, and that tenseness was present."—*Rev. L. Graydon Beardsall.*

LONDON. The Elim College. . . . Conferring with Ministers.

"Words are inadequate to describe what took place in the Bible College during those Conference days, for in every respect spiritual altitudes were reached in fellowship, brotherliness, and loyalty. . . . The unity was that of the Spirit of Christ, for all present were one in Him. . . . It was a well-balanced Conference, for hearty ejaculation and praise did not impoverish the reasoning faculty, neither did the mind rule out the emotions of the heart."—*The Principal.*

EDINBURGH. The Music Hall. . . . Preaching at Special Services.

"The Music Hall, which is situated in the centre of the city and was the scene of a wonderful revival during the Principal's last visit to Edinburgh, was aptly chosen and engaged for the services. . . . Fifty-one candidates passed through the waters of baptism, among whom were a family of three, two mothers with their daughters, husbands with their wives, three sisters, and a brother and sister. A brother testified to having been healed while being immersed."—*Miss M. E. M. Allan, Edinburgh.*

BANGOR. The Marble Hall. . . . Conducting Revival Campaign.

"This was not an ordinary campaign. The audiences were very largely composed of believers. . . . Hundreds came, drawn by curiosity regarding Foursquare Gospel doctrine. . . . By the logical exposition of the Word doubts were dispelled, and scepticism put aside. . . . We praise and magnify His wonderful name for we heard the testimonies of those who had received bodily healing."—*Robert J. Cummins.*

CARDIFF. . . . Laying Foundation Stone.

"Chief Constable Wilson, having had some previous experience of 'Jeffreys' crowds,' had detailed a large number of his tallest and smartest men for duty at the ceremony, and theirs was no easy task. . . . The Foursquare Crusaders are lustily singing chorus after chorus, but the crowd, which is continually increasing, are anxious to see their beloved Principal once more. . . . And then commenced one of the most remarkable stone-laying ceremonies in the history of the Principality. It became a soul-saving service! . . . Outside the barriers, and away across the eighty-foot roadway, people were thunderstruck to see those scores of hands going up. The hands of men and women who had been crippled, deaf, or suffering from cancers, tumours, and many other diseases, but were now perfectly whole. . . . Seven souls at a stone-laying ceremony! *O, Halelwia!* The Principal turned the ceremony into a campaign, but he never turns a campaign into a ceremony."—*R. J. Jones, J.P.*

SCARBOROUGH. The Grand Skating Rink. . . . Conducting Revival Campaign.

"The revival campaign has brought salvation to lost souls, healing to bruised bodies, encouragement and comradeship to discouraged and lonely workers, a higher and more definite aim to endeavours, a renewed hope, concentration, enthusiasm, fresh persistence and restored vitality. It is a matter of unmeasured thankfulness to God that over 400 souls have found salvation and many have been healed. Praise His holy name! Never before has Scarborough been shaken so much from its spiritual lethargy. Continuously one heard expressions such as: 'Never had such meetings before!' 'It's what we've been hungering for!' Many were too full of joy to express themselves—their shining countenances revealed their inward experience! Even a casual observer must have been delightfully impressed by the bracing spiritual atmosphere that pervaded the whole of the meetings."—*Llewelyn Hughes.*

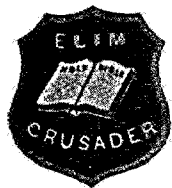
Prayer is indispensable either to private or public worship.

Cook your sermons, don't serve them raw. Prayer is the oven.

Prayer is the most neglected and abused art and duty of the modern church.

Crusading for Christ

By A. BIRKENSHAW



WHEN writing an article some years ago concerning the formation of the Elim

Crusaders at the Elim Tabernacle, Clapham, London, little did the writer imagine the extent of blessing which would follow such an apparently small beginning. At the end of that article, which appeared in the *Elim Evangel* for December, 1924 (then a monthly magazine) was the following statement: "This is but a beginning; time has yet to show what God can do through the Elim Crusaders." The intervening nine years tell their own tale to those who have watched the growth of this glorious young people's work. Some—even some of our friends—thought that it would soon die out, but thank God it has spread throughout the length and breadth of our land. As the Crusaders have yielded themselves and allowed the Lord to work through them, they have followed in the train of His triumphs,

CONQUERING BECAUSE CONQUERED

by the love of God.

The year 1933 has seen a further grand ingathering of young people from every walk of life, who have found in Christ not only an Example but a satisfying Saviour. Twenty new branches have also been added to the Crusader tree, making a grand total of 112 branches. While the Churches of our land are struggling by any and every means to keep the young people within their circle of fellowship, we are glad to report such an increase, largely through the crusading of our much-loved Revival Party led by the Crusader-in-Chief, Principal George Jeffreys himself.

Throughout the year Elim Crusaders have had the joyful privilege of ministering in song at the annual Foursquare Gospel Demonstration at the Royal Albert Hall and the Crystal Palace, those festivals of joy and gladness—and of life, for is not the Spirit of Christ the Spirit of Life? What a powerful testimony to outsiders are these remarkable Demonstrations, showing the

ATTRACTION OF THE LORD JESUS CHRIST

to the young life of to-day.

Special Crusader Conventions have been held in many parts, the Crusaders themselves ministering the Word and seeking to influence and win the youth of their own districts.

Mention should be made of the blessing resting on the labours of that representative body, the London Crusader Choir, the members of which have been yielding interesting service in visits to the Provinces, the London Elim Churches, Wormwood Scrubs Prison, as well as paying visits to other Christian Churches, etc. A unique feature of their ministry has also been the making of gramophone records, by which means the story of God's love has been introduced into many homes. Other choirs which have come into prominence from the ranks are the Southern

Crusader Choir, the Birmingham Crusader Choir, and East Ham Crusader Choir, all three having been heard with great enjoyment at various Foursquare functions.

Almost every Elim Church now has a Crusader Singing Band or Choir which contributes to the assembly life in consecrated song.

Space is too limited to tell of the

ACTIVITIES OF THE VARIOUS BANDS

in nearly all the Crusader branches, the proclamation of the gospel by the open air sections, the quieter work of tract distributing, visiting the sick, and other avenues of service for Christ to others.

The Elim Foursquare Cadets (Junior Crusaders) are still reinforcing the Crusader movement with new members. These bright little members of the Foursquare family are doing a work of their own for the Master, letting little sunbeams into homes that have never been illumined with the gospel light, and helping to brighten the corners where they live. Thank God for these young lives, given to His service while in tender years, unspoiled by the world and attracted by Him who said: "Suffer little children to come unto Me."

As 1933 passes, we can look back on a

BLESSED YEAR, RICH IN EXPERIENCE

of the pleasure that is to be found in the service of Christ, and we look forward to 1934, should He tarry, with that chorus which has been used by the Lord to the blessing of so many—not only on our lips but in our hearts:

O Jesus, Lord and Saviour;
I give myself to Thee;
For Thou, in Thy atonement,
Didst give Thyself for me.
I own no other Master;
My heart shall be Thy throne.
My life I give, henceforth to live,
O Christ, for Thee alone.

Frantz Oumont, famous archæologist, has brought back with him to France a harp which he found on the borders of the Euphrates River near the crumbling ruins of the ancient city of Babylon. Turn to the Bible for a moment and read that overwhelmingly pathetic song, Psalm cxxxvii.: "By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion. We hanged our harps on the willow trees in the midst thereof. How shall we sing the Lord's song in a strange land?" Oumont's harp is 3,700 years old. Perhaps it is one of the Jewish instruments brought to Babylon during their captivity. In the strange land its strings were mute, but what glorious music of oriental exoticism and religious fervour had vibrated from its chords when it was in the land of David, that immortal singer?—*Sel.*

Elim Bible College Correspondence School

By Evangelist GEORGE HILLMAN

BACON says: "Studies serve for delight, for ornament, and for ability. The chief use for delight is in privacy, and retiring; for ornament is in discourse; and for ability, is in judgment and disposition of business." By this he practically says that study is a means of enjoyment in privacy, a means of illustration in testimony, and a means of determination in business. Bacon's saying can well be applied to the study of the Bible, God's inspired Word.

To the Christian the Bible is a living book. It reveals God to him. Is he in trouble or sorrow? The Bible shows him that God is love, and that He is the God of all comfort. Is he perplexed and in darkness? The Bible shows him God is light. Does he in weakness yearn for strength? The Bible shows him God is life. The Bible teaches the young Christian creed and conduct; teaches him the truth and how to live the truth; thus making his life fragrant and beautiful. The Bible reveals to the young Christian how to work for Christ. It is the manual on his equipment for service. A beautiful character, a happy life, and effective service are dependent upon our knowledge of God's Word. The study of it therefore is of supreme importance. This wonderful book has a powerful effect on the mind, on the heart, and on the life. No other book has such an uplifting influence; no other book can give such enjoyment to the young Christian as the Bible.

To many of God's children, the study of His Word presents many problems. Time has to be taken into consideration. Helps for some are out of the question owing to expense. Others tied by various duties are unable to attend classes for Bible study. Is there a means of study for all classes? Is there a course that can meet all requirements? Yes! it is found in the Elim Bible College Correspondence School—one of

the best means for the best study of the Bible. This course combines pleasure and profit. Through this "Bible study by Post," the Bible becomes the dearest book—a mine of wealth.

The studies, simply arranged, yet dealing with profoundest subjects, are issued in monthly handbooks. The student passes from book to book, topic to topic, with a growing interest, until all the books and the main subjects of Scripture have been studied. The studies are gripping, illuminating, inspiring, empowering; they enrich the mind, give food to the heart, and ennoble the life.

The alliterative Bible book study makes the plan and the purpose of each book easily understood. The topical studies present the outstanding topics of Scripture in a fascinating way. The alliterative study on the life of Christ covers the main facts in the life of our Lord. This is presented in a simple yet attractive manner and is easily remembered. The study of the summarised charts on a wide range of subjects yields much blessing and enjoyment. The book of Revelation, to many a closed book, is indeed a revelation when followed through in the studies on this book. A group of miscellaneous studies

which include Romans, Studies on the Church, The Life of Faith, Fulfilled Prophecy, The Fruit of the Spirit, Soul Winning, The Foursquare Gospel, and "An Elim Talk," make the Elim Bible College Correspondence School an important factor in many a young Christian's life. God has blessed this correspondence course to hundreds of young men and women. A summary of letters received from grateful students show that the study of God's Word through the Elim Bible College Correspondence School is a means of enjoyment in private, a means of illustration in testimony, and a means of determination in the service of the Lord.



The World Crusade

By Miss E. EARP (Brighton)

NEARLY two thousand years ago our great triumphant Head of the Church sent forth His commission: "Go ye into all the world and preach the gospel to every creature"; and in these last closing days of the Church dispensation the call comes with an ever-increasing urgency.

truth of the Foursquare Gospel message, not only all over the British Isles, but even to the ends of the earth.

Our Elim missionaries are now to be found in various parts of the globe. Mr. and Mrs. H. C. Phillips and Mr. Francis at Nelspruit, East Transvaal; Mr. and Mrs. Mullan and Mr. and Mrs. C. Taylor in the Belgian Congo; Miss Ewens, Miss Paint and Miss Newsham, Calcutta and Giridih, India; Miss Hoskins, Kobe, Japan; and Mr. and Mrs. G. Thomas in Spain. From time to time we read in the *Evangel*

(Continued on page 829).

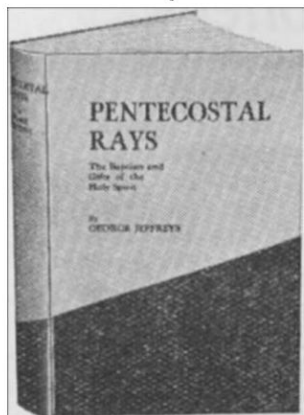


Miss D. C. Ching.

It has been rightly said the work at home thrives in proportion to the interest shown in the work abroad. Knowing this our beloved Principal aims to extend the

Progress of the Printed Word

By Rev. H. A. COURT



IN the wonderful forward move that has been made in our blessed Foursquare work during the past twelve months, the Printing and Publishing Department has not been found wanting. Every advantage has been taken of the great utility of the

printing press to send forth the glorious tidings of God's love for man. Each week that silent witness to the truth, the ever-welcome *Elim Evangel*, has found its way into our halls, our homes, and our hearts: how eagerly have the thousands of Elim saints opened its familiar covers that they may enjoy its precious contents.

Few of our readers have had the opportunity of visiting the works where this blessed messenger is produced. Let me take you for a flying visit. Before a wonderfully-constructed machine called the linotype, sits a young man

TAPPING AT A KEYBOARD

not unlike that of a typewriter. He is setting up the type from "copy" which has just come from the editorial departments. As he taps, a number of matrices fall into place, and from them is cast a line of type corresponding to the letters tapped on the keyboard. When the requisite number of lines has been cast they are passed into the composing-room, where responsible men make them up into the familiar *Evangel* pages. These in turn are locked in a frame called a "forme" and are then taken down into the machine-room and fastened on to a printing machine. By the side of the machine is a huge stack of white paper, one sheet of which is destined to be your *Evangel*. One by one these large sheets are passed through the machine where they receive an impression from the pages of type. While this takes place another machine prints the covers. The large sheets are next passed into a machine which possesses three hands which fold the sheets into the size and shape we know so well. The covers are folded by hand, and an inner part inserted in each. Another machine puts in the stitches, and after trimming all is ready for despatch.

WHAT A HIVE OF INDUSTRY

is the despatching room as every Friday and Saturday parcels are sent out to every part of the country, and copies to every part of the world.

How quickly we have gone through it all. Let me add one more word. Throughout the whole work there is a very careful checking, for it is the desire of all concerned that your copy should be as perfect as the press can make it.

Recently it was found necessary to enlarge the premises, for in addition to the *Elim Evangel* and *Young Folks' Evangel* a number of other publications are

dealt with. A new storey has been added to the existing building, and it is felt that this will greatly enhance the work. Two mess-rooms have been provided for the comfort of the employees, and the enlargement has also made possible the incorporation in the one building of the Book Depot. In the New Year the sales department in Clapham Park Road will be transferred to the main building in Park Crescent.

We have mentioned other publications. Among these one in particular has received a

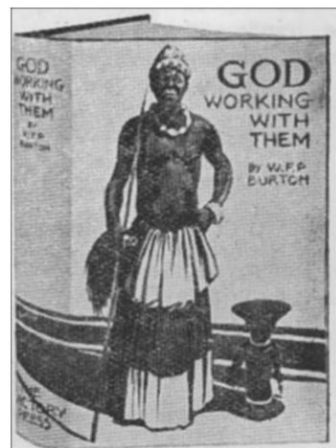
VERY WARM WELCOME.

We refer to *Pentecostal Rays*, written by our beloved Principal. This book should be in the hands of every Foursquare Gospeller, setting forth as it does all that can be suggested by the word Pentecost. Pastor S. Gorman's book, *Christ's Glorious Supremacy*, gives the Master His rightful place, while Principal Parker's *The Model Christian* shows us what the believer ought to be. We have published a treatise on *Spiritual Gifts in the Church*, in which Pastor W. G. Hathaway makes clear many things relating to the subject. A delightful devotional book by Pastor E. C. W. Boulton has been added to his series—you will find *Echoes from the Sanctuary* good reading. The pathos and humour of the mission field are ably set forth in two new books by Mr. W. F. P. Burton. *When God Changes a Village* centres around a small locality, while *God Working With Them* tells of the work of the Congo Mission since its inception.

A NEW FEATURE

has been introduced this year in response to many requests. Friends who have attended the great demonstrations in the Royal Albert Hall and Crystal Palace have asked for some permanent record of at least a part of those great meetings. This is now obtainable in the form of nine double-sided gramophone records. The efforts of the enterprising manager of the Publishing Company have met with unparalleled success, and many are the letters of appreciation that continue to arrive. In your own home you can now hear the Principal ministering on truths you love so well. Dean Corry will sing to you from his musical repertoire as you sit back in your arm-chair, while the sweet strains sung by the London Crusader Choir can be heard by you time and time again.

As I write the wheels are whirring—everyone here is busy with the work of Foursquare publication. And so it will continue until Jesus comes.



Fellowship at the Elim Bible College

By C. STORMONT (A Present-Term Student)

THE realisation of the call of God is to the child of God a source of deep peace. Uncertainty gives place to certainty, and fears depart. The glow and gladness of awaking to the voice of God enhance the privilege of service; and when at last the way opens to step out into the work of God, the increased joy finds reinforcement and the one thus called can sing with true heart:

There is pleasure in His service,
More than all the world beside.

It was with this joy of realisation that we stepped into the Elim Bible College. Immediately, we found ourselves in the hearty fellowship of other men who had felt the

SAME CONSTRAINT TO SERVICE.

Immediately, we became members of a community of Christians which is, in a very real sense, a League of Nations. Men from England, Scotland, and Ireland get to know each other here. Those from beyond the seas learn English words and ways, and together we realise that the best and only true bond of brotherhood is the gospel of our Lord Jesus Christ.

Fellowship is the keynote of the College life. The day starts with fellowship in prayer, and breakfast is not complete until we have united around the throne of God. News from the Principal's campaigns, reports of blessing, the need of the sick folk, all combine to bring us nearer in prayer to other members of the great Elim family.

Sometimes the circle of our fellowship

is widened by the visit of missionary friends. Elim workers from other parts of the country

TELL OF TRIALS AND TRIUMPHS

in the work of the gospel, and the departure of some of our number for their spheres of service forms a strong link with the mission fields at home and abroad.

Our fellowship extends to the Lecture Hall where we explore together the wonders of the Word of God. Each lecturer, with marked individuality, presents different aspects of the truth. Difficult problems are raised and often when those who lecture leave the hall, a very lively and profitable discussion ensues.

At other times the fellowship is one of endurance. With the Apostle Paul we are called upon to labour with our hands. The comradeship of the breakfast table gives place to the comradeship of clearing up, and the rattle of cups and plates provides accompaniment for the singing of choruses. Some afternoons we are temporarily made "Fellows of the Agricultural Society," or as a change we find employment as stone-breakers or lumbermen. But in it all we learn to realise that "there is no fun like work," and the joy of the Lord compensates for the blisters.

Above all there is in each man's heart a longing for the day when he shall step out of the College

into the work of the ministry. We enjoy the fellowship here, but our yearning is that we might be instruments in God's hands in bringing others into the glorious fellowship of the gospel which will culminate in unbroken fellowship with the eternal God and His Son Jesus Christ.



"HE SHALL REIGN"

"The kingdoms of this world are become the kingdoms of our Lord . . . and He shall reign for ever and ever" (Revelation xi. 15).

Earth gave Thee a Cradle,
O Christ, and a Cross,
Hard roads for Thy journey,
Reviling and loss;
Earth gave Thee Thy wounding,
Thy shroud and Thy tomb,
But earth gave no welcome
And earth gave no home.

Oh, Wronged One, return
To the land Thou hast left.

The land that is desolate,
Lone and bereft;
The world is a chaos
Of comfortless woes;
Men's wisdom has failed them,
No help they propose;
Thou art the one Hope, Lord,
Oh, lend us Thine aid
And save Thy creation,
The world Thou hast made.
A new earth shall greet Thee,
A new world shall sing

The greatness and glories
Of Jesus its King.
The earth that once gave Thee
Its scorning and shame,
Its thorns and its scourging,
Shall yet hail Thy name.
The world, once rebellious,
Allegiance shall own,
Shall give Thee a sceptre,
A crown and a throne.

—Annie Johnson Flint.



Refuge

—As revealed in the Foursquare Gospel

By Rev. J. McWHIRTER (of Principal Jeffreys' Revival Party)

*The Lord also will be a refuge for the oppressed, a refuge in times of trouble.—
Psalm ix. 9.*

NEVER was there a time in history when men stood more in need of refuge than to-day. Every individual, social group and nation is affected by the disquiet and uncertainty of the times. In a similar age to our own Jesus came to the world. The first circumstance of His advent is that of His parents finding for Him a refuge. There was no room for Him in the inn—the lowliest of lodging places. It was not that they were refused admittance but simply that the inn was crowded out. Here we have the first lesson of the Incarnation. As then so now He is outside many lives and institutions for no other reason than that of long ago. A refuge was found in the stable where the crude manger became a cradle: a fitting birthplace for Him who was to be a refuge for the oppressed. What a refuge He is to those who have been disappointed in life, to those whose plans have been thwarted or to those whose minds and bodies have been crushed by the impact of life's load.

The Sinner's Refuge.

The world is hard on sinners, it has no pity for the victims of its own depravity. There is a sinister cruelty in its laugh at the fate of the fallen. Numbers of men we know, who ten years ago were at the top of the social and professional ladder, testify to this. Those whom they thought their friends then have no time for them now. When with mingled humiliation and dejection they craved for sympathy, their misery was deepened as they were callously told what fools they had been. They are made to feel that they now belong to another class. That is the way of the world: only illusioned and irresponsible youth thinks otherwise. Papinè, the Italian author, says "The world is a liar! It promises good cheer and sends sorrow, health and sends disease, prosperity and sends despair, happiness and sends misery. I have gathered the epigrams of great men separated by time and place but they are all huddled together in an agonising cry of discontent." Our own Hall Caine makes his prodigal son to say "This is the Devil's own world."

Organised religion to-day has little more understanding of, and ability to help, fallen men and

women than it had in the days of Christ.

The moving finger writes and having writ moves on;
Nor all thy piety nor wit can lure it back,
Nor cancel half a line of it,
Nor all thy tears wash out a word of it.

So say rational religionists. But "the blood of Jesus Christ, God's Son, cleanseth us from all sin" is the good news of the gospel of Christ. Blessed refuge for those who are in the grip of the sin-caused misery of the world. If this article falls into the hands of some soul who has lost his way in life

let us assure him that Jesus of Bethlehem and Calvary waits to receive and save him. He who is "the same yesterday, and to-day, and for ever" is still saying to the penitent "neither do I condemn thee, go and sin no more." Then will your heart sing with ours:

Let me hide in Thee, refuge there for me,
Where no evil shall befall me, and no fear can be.
Let me hide in Thee, Christ of Calvary,
Christ of resurrection fullness, let me hide in Thee.

The Sufferer's Refuge.

"The subject of divine healing is ever with me," said Principal Samuel Chadwick in *The Path of Prayer*, "the teaching of the Scriptures is the final authority on this subject." Here are some of the deductions of this prince of Methodism, "The Lord is our Healer. Our Lord and Saviour regarded healing as

an integral part of His ministry. The gift of healing was, and is, among the gifts of the Spirit. The gift has never been withdrawn from the Church. Through all the ages there have been witnesses to its power. The promise in the Epistle of James (ch. v. 14), is for all time. I am sure that divine healing is a fact; and that the gift of healing waits within the Church for the prayer of faith. I am sure that many people are sick who ought never to have been sick and who might now be healed."

We have a friend who lives in one of the most select districts on the south coast of England. He recently told me that in these palatial homes of well-to-do people, there is hardly a house he could name where there was not someone with chronic disease.



REV. J. McWHIRTER.

If medical science had a cure it would be purchased by these people. Another scene with a different setting comes to mind. It is in a district in Brighton, not far from our church, made familiar to many by Hugh Redwood's *God in the Shadows*. Here are sufferers existing in the squalor of the slums, where environment is as unhealthful as many others we have seen elsewhere. These poor people cannot receive the best medical attention and have no home comforts. Are we to tell them that they ought to be happier than their fellow citizens in the suburbs because they have no financial responsibilities? Will it help to give them the modernistic explanation of the miracles of Jesus or tell them what the evangelicals say, that they were but spiritual pictures expressed in the realm of the physical and are not to be expected to-day? Such theories have neither interest nor consolation for the suffering. But if we tell them that the Book of God assures that the healing virtue of Christ is

AVAILABLE TO ALL WHO BELIEVE,

will they not find as multitudes are finding that the truth of divine healing is a refuge and tower of strength?

Blessed Healer, all our burdens lighten;
Give us peace, Thine own sweet peace we pray!
Keep us near Thee till the morn shall brighten,
And all the mists and shadows flee away!

The Church's Refuge.

The disciples who accompanied our Lord to the mount of ascension were told by Him that they should be endued with power when the Holy Ghost would come upon them. The first few chapters of the Book of Acts record the result of His coming. The waverers became steadfast, the fearful courageous; and the doubtful were filled with faith. To the end of the New Testament story the forementioned differences characterised two classes of Christians. In Paul's second letter to Timothy he assures his young assistant that God has not given to us the spirit of fear, but of power. The arch-enemy of the Church has no greater paralysing force than fear. The progress of Israel was put back for a whole generation through its unbelief which was born of fear. Can not the Church's unfruitfulness be traced to the same first cause of fear and unbelief? Is it not a fact that the Church militant is marching round in a wilderness routine when she ought to be moving forward, like an army terrible with banners, fulfilling her glorious commission?

Dr. Stanley Jones in *The Christ of Every Road* says, "I see nothing, absolutely nothing, that will get the Church of to-day out

FROM BEHIND CLOSED DOORS,

except it be this one thing—Pentecost. Increase the ornateness of its ritual as you will, improve the quality and quantity of its religious education as you may, raise the standards of qualifications of the ministry as high as you can, pour money without stint into the coffers of the Church—give it everything—everything except this one thing that Pentecost gave, and you are merely ornamenting the dead. Until this sacred fact takes place preaching is only lecturing,

praying is only repeating formulas, services cease to be service—it all remains earth-bound, circumscribed, inadequate, dead." Pentecost is a refuge, a bulwark and defence in which the Church can rally her forces and receive the supernatural equipment that will empower her to advance, conquering and to conquer. The reception of this power is an individual matter for every member of the Church.

The Nations' Refuge.

So far the truth that Christ is "the desire of all nations" has only been subconscious; it is our belief that it is now coming into intelligent consciousness. "Ye shall not see Me until the time come when ye shall say Blessed is He that cometh in the name of the Lord," said Jesus to the leaders of the tribe of Judah. This statement postulates that they will desire and be ready to receive Him when He comes. What will be true of Judah then will also be true of the other tribes of Israel who are according to the prophets, "a company of nations" and who are to be

RESTORED TO DIVINE FAVOUR

about the same time. Dr. Grattan Guinness held that this will take place immediately upon the translation of the Church. This seems very probable. So that in the interval of time between when our Lord comes for His saints and returns with them to rule the nations the new national regime will be inaugurated; then we see "all Israel" (i.e., all the tribes) according to the flesh, in whom are invested the material promises of the Abrahamic covenant, emerging from the coming international chaos to become the implement in God's hand to rule the nations in righteousness.

Glorious refuge is the truth of the coming of the King for the nations of the world, for when He reigns peace shall cover the earth as the waters cover the sea. We are not so much concerned, however, with the precise form that Christ's reign on earth will take, but rather are we exercised that our relationship to Him now will be of such a character that we will be accounted worthy to stand before Him at His appearing. It seems clear that the first phase of His second advent relates to the Church, and the second to His elect nation, who will execute rule in the material sphere, while the Church will be, as Christ promised, reigning with Him, the least position in which is incomparably superior to the highest position in the earthly kingdom. It therefore behoves us to qualify now by holiness of life and loyalty to His commands for our respective positions in the everlasting kingdom.

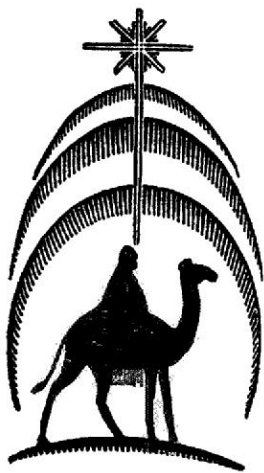
Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear.

That song of love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spired Apocalypse!

Jesus Christ is no security *against* storms, but He is perfect security *in* storms.

That Blessed Hope

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



THE descending Lord.
The promised hour has
at last come.

The glorious shout of victory.

The voice of the Archangel.
The trumpet call of God.
The awakening of sleeping
saints.

The changing of living
Christians.

The thrill of translation.
The Blessed Hope realised.
The joy of seeing Him.

The fulfilled promise: "We shall be like Him."

The bringing forth of the royal diadem and

The crowning of Him Lord of all.

Glorious days have come and gone into history, days never-to-be-forgotten, but the day that He shall come, whose right it is to reign, will stand out from all others for then shall the harvest be reaped, the outcome of the single Seed Corn which fell into the ground and died at the place which is called Calvary; a day when the hallelujahs of His people will rock the heavens, for they shall be as the sound of many waters; when the saints shall point to the One who sitteth upon the throne, and sing: "Unto Him who hath loved us and washed us from sin, unto Him be the glory for ever. Amen."

The glory of this day of days is described throughout the Word of God. Everywhere we see the truth of it shining forth like stars on a dark night. In the Old Testament there are twenty times as many references to this day as there are about the day of His first coming. In the New Testament there are 260 chapters in which this day is mentioned 318 times. The Apostle Paul in his epistles tells us 50 times that He is coming. Right through the Bible we see these words standing out in letters of fire flashing from every page: "He is coming! He is coming! He is coming!"

When the Word was made flesh and the Living Word stood in the centre of His sorrowing disciples on the eve of His exodus, comforting words fell upon their ears as He looked upon their tear-stained, bewildered countenances:

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

As much as to say: "Wipe away your tears and cheer up. This separation will only be for a little while: the glorious day of My coming will soon dawn."

Did He go? Yes, He did, and His pathway was blood-stained, a path of suffering, shame, and death. It led Him to a Cross. A place where He was to pay the price for a fallen world's redemption with every drop of His precious life's blood. Bless Him, He did go! And His going obtained salvation for all who would believe.

He had gone through death, had passed through the grave and was alive. Shall we see Him go? We take our place among those to whom He had shown Himself alive after His resurrection by many infallible proofs. We see Him, we are able to touch Him, we have eaten with Him and He has made Himself known unto us in the breaking of bread. We follow Him out to the slopes of Olivet. Looking up into His beautiful face, hanging upon every word

which drops from His sacred lips, we see His hands raised in blessing and we feel the effect of His benediction; when suddenly a cloud comes down and embraces Him, bearing away the One we love more than life itself, until He disappears from our sight. What mixed feelings we experience: the sorrow of separation, and the joy of re-union, for His last comforting message is still ringing in our hearts like musical bells: "If I go I will come again and receive you unto Myself." We stand gazing up into the heavens with the others, and with them we see the two men in white apparel and hear their message:

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.



REV. R. E. DARRAGH.

How did He go, ye men of Galilee? Visibly, literally, in a cloud. How will He come, ye men of Galilee? Visibly, literally, in a cloud. The same Jesus who went will be the same Jesus who will come. The One who loved His own and loved them unto the end. The One who was touched with the feeling of their infirmities and bore them. The One who brought lasting blessing to all He came into contact with. The One who said to the weary: "Come unto Me all ye that labour and are heavy laden and I will give you rest." The One who said to the spiritually hungry: "I am the Bread of Life." To those suffering from soul thirst: "I am the Water of Life." The One who laid His hand tenderly upon the sick and healed them. The One who said to sin-sick souls: "Thy sins which are many are all forgiven thee." The One who came

to destroy the works of the Devil and to set the captives free; who had broken chains and shattered fetters and had made life worth living for thousands. When He comes again He will be just the same. From the day He was taken up He has been the centre of interest in the glory land. Angels have worshipped Him. Archangels have joined in the chant: "Holy, holy, holy, Lord God Almighty." The whole of heaven resounds with His praises. He is the delight of the Father's heart. Nearly two thousand years have passed by, years in which He has lived in this atmosphere, and yet when He comes back again He will be

THE SAME JESUS.

How true are the words of the hymn writer: "All may change but Jesus never, glory to His name." How different to some of His followers!

Suppose his gracious majesty, King George V, was to send an invitation to one of us, and the invitation should read like this: "I want you to live with me at Buckingham Palace. I want you to be as my son or daughter, to live like one of my children, to dress like them, to attend all the social functions they attend, to fill the position of one of the first gentlemen or ladies of the land." At the end of twelve months we would not be quite the same, a change would have taken place, and we would find it so difficult to fit in with the old surroundings. We would have little in common with the old friends. Not so our precious Lord and Saviour. He will be just the same, the unchanging One. Bless Him!

The Apostle Peter tells us much about the day of His coming. His epistles are full of this glorious day. He says:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

We are surely

LIVING IN THE LAST DAYS.

All around us are these scoffers, but how blind they are. Things have not continued as they were from the beginning of creation. Prophecy has been fulfilled leading up to His coming; sign after sign has been given, all pointing to His second advent. How can these scoffers say that things have continued the same from the beginning when all the signs of His coming are in evidence around us? Wars and rumours of wars. Men's hearts failing them for fear. The earth at present is trembling under the mighty hand of God. There are world-wide earthquakes; famines, pestilences, plagues, are sweeping the world. Knowledge has increased to such an extent that one can sit and speak before a little instrument and can be heard in every country under the heavens. Science has opened up her treasures and has made it possible for thousands to be swept into eternity by the dropping of one bomb upon a large city. There are enough white-winged birds in one country to darken the heavens. There is an appalling falling away from the faith which our absent Lord delivered to the

saints. We are in the midst of a mighty conflict to-day but

VICTORY IS AHEAD

for the believer. He is coming, for the Lord is not slack concerning His promise as some men count slackness. He said He would come and He will.

The Apostle Paul writes about this day of days:

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together, with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

He explains in these verses what will happen when the Lord comes. First the Lord Himself shall descend from heaven with a shout. The shout will awaken all those who have died in Christ, it will bring forth from the grave all His sleeping saints. When He was upon the earth nearly two thousand years ago He stood outside the sepulchre of Lazarus, and with a shout He said: "Lazarus, come forth." And he that was dead came forth. When He shall descend from heaven, the shout will not bring forth one of those He loves, but all the blessed who have died in the Lord. Secondly, the voice of the Archangel—the Angel who is in charge of the ministering spirits sent forth to minister to those who have become

HEIRS OF SALVATION.

The Bible teaches that every child of God has at least two angels who are his servants. Day and night they are fulfilling their God-ordained ministry—ministering to us to-day as they faithfully ministered in the dispensation of the Father and in the dispensation of the Son. The Lord Himself tells us that the angels (and that means at least two) who attend His children do always behold the face of His Father which is in heaven. We also have the promise of angel protection: "He shall give His angels charge over thee." When the heirs of salvation are caught up to meet the Lord in the air, angel ministry will not be needed any longer and so the voice of the Archangel will be heard and the ministering spirits will obey his call. When He comes to take the throne of His father David, the Scriptures say, "He shall come in great glory and all the holy angels with Him. Then shall He sit upon the throne of His glory." And so they are called together that they might be ready to come with Him when His feet shall stand upon the Mount of Olives. The third thing that will happen will be the sounding of the

TRUMP OF GOD.

This will be for those who are alive at His coming; those who have been enlisted under the blood-stained banner of the Cross; those who have been in the service of the King of kings, and who have fought the good fight of faith. When the trumpet shall sound every soldier of the Cross, whether on home or on foreign service, will be changed in a moment, in the twinkling of an eye, and be caught up to meet Him in the air. When all this takes place, then and then only shall be brought to pass the saying: "Death

is swallowed up in victory." Those who hear the shout as the Lord Himself descends will say to the grave which held them since they fell asleep in Christ: O grave where is thy victory? You could not hold me. And those who have heard the Second Advent trumpet blow and have been changed will say: O death where is thy sting? You have followed me all my life, I have almost been in your grasp over and over again. Now, Hallelujah, you cannot touch me, the Lord has come and death is swallowed up in victory.

The Apostle John rejoices in this day:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

The apostle could never get away from the

WONDERS OF SONSHIP:

a son of God, an heir of God and a joint-heir with Christ. Born into His family, made partakers of divine nature. Children of the King, with royal blood in our veins. And so he breaks forth into ecstasy, and says: "Behold, what manner of love the Father hath bestowed upon us." The next great wonder to the apostle was the Blessed Hope—we shall see Him, we shall be like Him. The Lord Jesus Christ had filled his vision for many years. He had lived daily looking unto Jesus, yet he was conscious of the veil between—the smoked glass of human nature. He knew that when His glorious appearing would take place the veil would be drawn to one side and the glass would be shattered and he, with all the others, who had come out of great tribulation and had washed their robes and made them white in the blood of the Lamb, would be able to look full in His wonderful face. He looked forward to the time when the great dome of the heavens would be rolled back as a scroll, and the gates of the Foursquare City would be revealed, and rising above the pearly white walls of that beautiful city, the golden mansions within, and the issuing forth from the Eternal City of a radiance that will outshine the sun, moon, and stars. "For the Lamb will be the light thereof."

Those who rejoice in this glorious truth and have laid their all upon the

ALTAR OF CONSECRATION,

who live lives of separation from the world, may be despised, scorned, reviled, scoffed at, but we falter not nor turn back, for we know that if we suffer with Him we shall also reign with Him.

He's coming soon, He's coming soon,
With joy we welcome His returning.
It may be morn, it may be night or noon,
We know He's coming soon.

Every man that hath this hope in him purifieth himself, even as He is pure.

Let your moderation be known unto all men.

THE LORD IS AT HAND!



EDITORIAL

Christmas, 1933.

WHEN you have finished reading through this Special Number and have laid aside your copy for future reference—or else have ear-marked it for passing on to someone else who may not be a reader but who would be spiritually uplifted by its contents—you will have seen the conclusion of the *Evangel's* fourteenth year of active service for Christ. Looking back over the past, our hearts rise in gratitude to God for its ever-widening spheres of service and its ever-increasing influence for God. Shoals of letters from readers all over the globe, tell of joyful appreciation of its message and praise God for its silent ministry.

Our first issue of the New Year will be dated 5th January, on sale 1st January, and will take the form of a Special New Year Number containing special New Year messages from the pens of some of our well-known Elim Pastors.

Several new and interesting features will be introduced in 1934, among which will be the following monthly messages: "Revival News of the World," "When ye see these things" (a summary of signs of the times), "Scientific and Archæological Evidences" (in support of the Word of God), and "Questions and Answers" in a new form. These will take the place of the present Concise Comments and Interesting Items. In answer to many requests from readers, a weekly column will be devoted to Prayer and Praise items which should prove faith-stimulating. With the exception of the one mentioned above all the old features will remain.

We have planned some changes in the general lay-out of the *Evangel* which will, we are confident, add interest and have a very pleasing effect. Several Special Numbers have been decided upon, the second of which will be the Irish Number on 26th January.

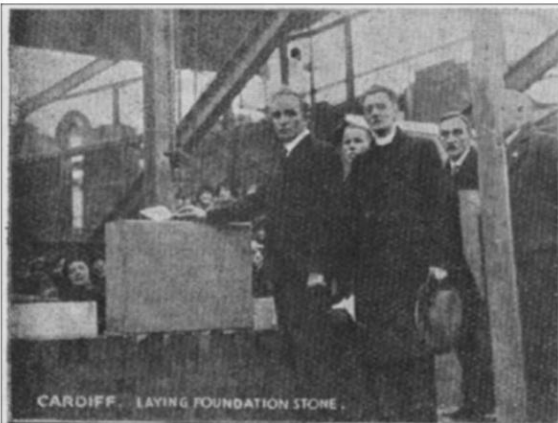
Pray that God will abundantly bless the Foursquare Gospel message through the *Elim Evangel* during the coming year.

With industrial stress, political upheavals and international crises all around us, we can lift up our heads and look out upon the gilded tips of the mountain tops of promise which are already heralding the soon return of the King.

The Editor sends warmest greetings to all readers of the "Evangel" throughout the world. May this Festive Season bring you much joy and blessing in the presence of the King of Kings.

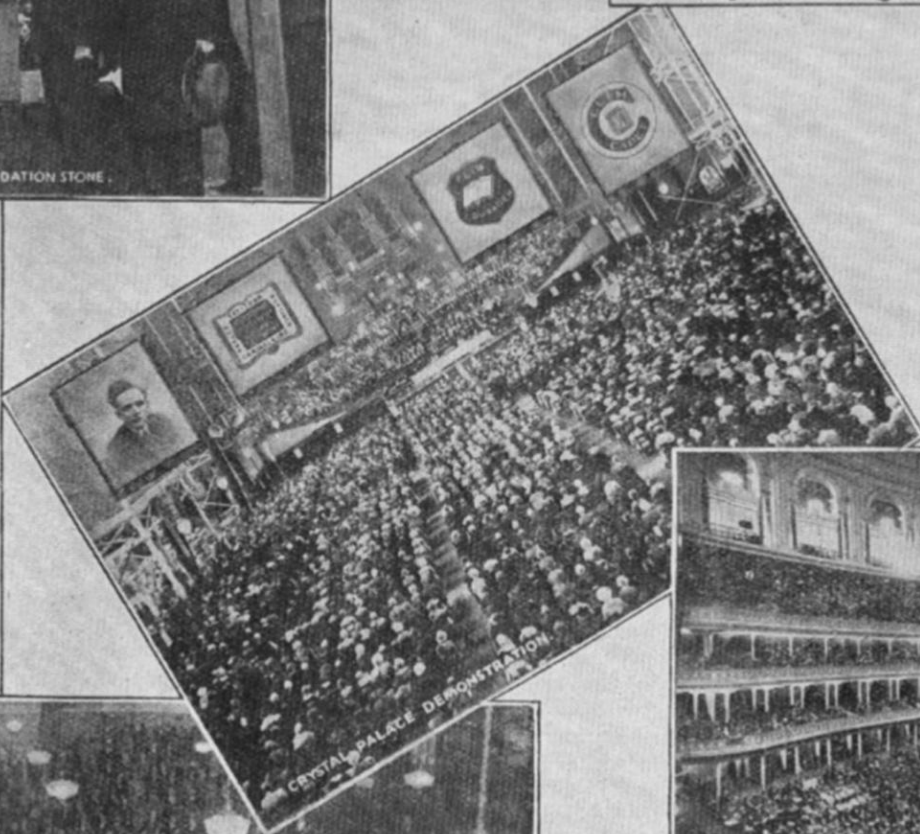
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Principal George Jeffreys and R



CARDIFF. LAYING FOUNDATION STONE.

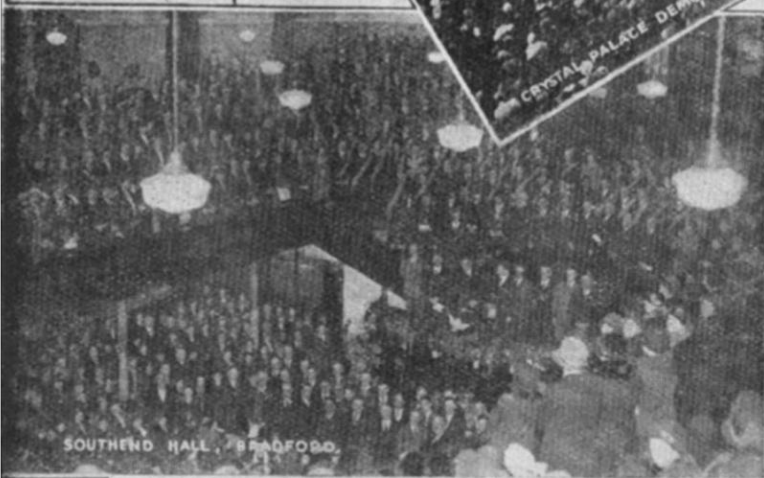
- Aberdeen
- Brighton
- Bradford
- Bournemouth
- Exeter
- Glasgow
- Hove
- Plymouth
- Potsmouth
- Ryde
- Reading
- Royal Albert Hall
- Southampton
- Worthing
- Yeovil



CRYSTAL PALACE DEMONSTRATION



PRINCIPAL GEORGE



SOUTHEND HALL, BRADFORD.



READING. CROWD ASSEMBLED FOR STONE-LAYING

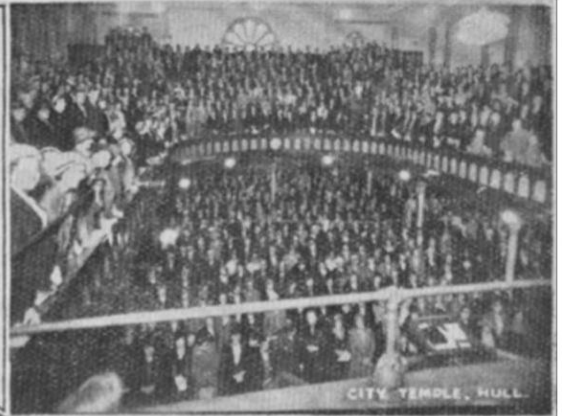


HULL

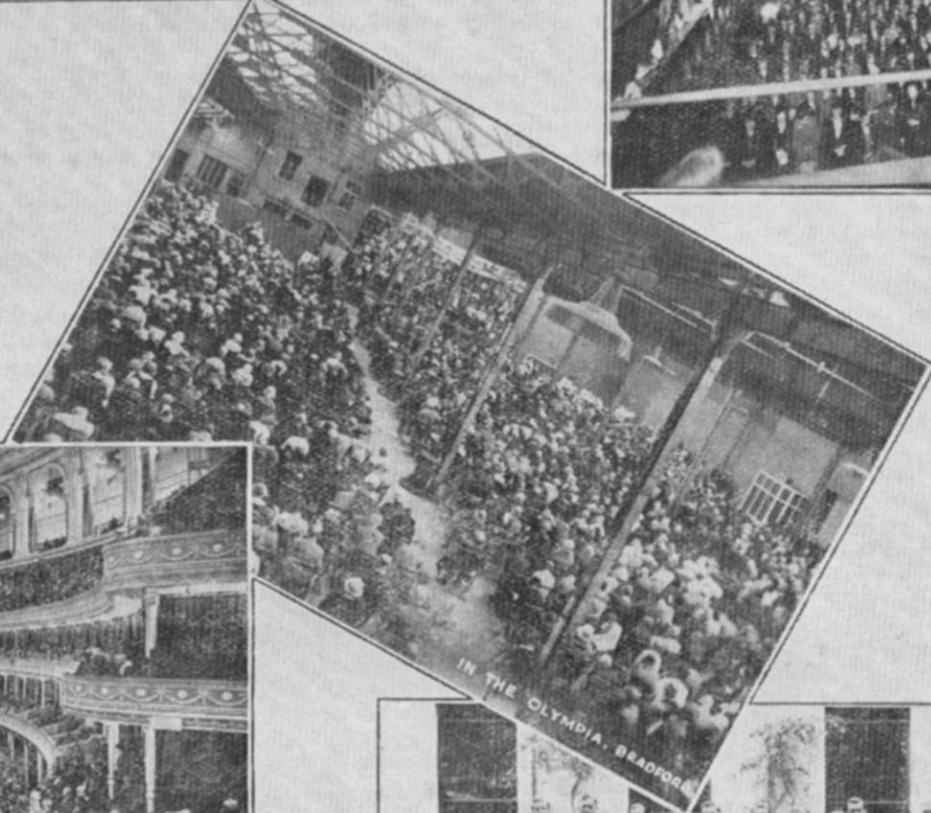
Touring Churches ❖ Conducting Ca
 Laying Foundation Stones ❖
 Ministering at Conventions ❖

CADE

al Party Activities in 1933.



CITY TEMPLE, HULL.



IN THE OLYMPIA, BRADFORD.

- Ashford, Kent
- Bradford (Olympia)
- Birmingham
- Bangor, Co. Down
- Brighton (Royal Dome)
- Clapham
- Crystal Palace
- Cardiff
- Edinburgh
- Eastbourne
- Hull
- Hastings
- Rochester
- Switzerland
- Scarborough



EASTER IN THE ROYAL ALBERT HALL.



MINISTERS' CONFERENCE.



WIGAN. THE BIG TENT CROWDED TO CAPACITY.

gns - Opening New Churches
 ching at Demonstrations
 In Conference with Ministers



WITH THE PRINCIPAL IN SWITZERLAND.



Christmas

By Rev. E. C. W. BOULTON

Over a Babe in Bethlehem,
 Out on the starlit night,
 Carols of joy, loud pealing,
 Burst from the angels bright.
 "Glory to God in heaven,
 Peace to the weary earth."
 Wondrous refrain for shepherds' ears
 That night of the Saviour's birth.

CHRISTMAS! What a host of tender memories and sacred associations cluster round this sacred name—linking past and present—youth and age—earth and heaven—pleasure and pathos, each year bringing some fond echo of the long ago. How much we owe to those lifelong intimacies that were born amid the genial atmosphere of Christmas. How much poorer are they whose world contains no Christmas—whose lives are unlit by the laughter of the Yuletide circle—who catch not the friendly glow of this glad anniversary.

To many this is the choicest festival of the year. It has enriched all the days, and imparted a nobility to the experience. It is as though some mystic fragrance pervades this love-crowned day.

Who has not realised in some measure the irresistible influence of Christmas? It seems almost impossible, even if one was so desirous, to escape the joyous exhilaration of this season of the year. Methinks the majority would prefer to capitulate to its charms, and yield themselves prisoners of its sweet and subtle seductions. Millions of children annually succumb to the spell of Christmas—with exultant joy they acclaim its advent. To those on distant shores, of whom circumstances have made temporary exiles, Christmas brings in its train a throng of stirring reminiscences; many a hallowed vision of the past is revived—and thought and desire span the interspace of land and sea, and link hearts together that have been sundered awhile. The remotest parts of earth feel the warm and genial thrill and throb of the Christmas spirit. The range of its power is world-wide—it makes of many nations one, rich and poor alike acknowledging its lordship.

And yet we are afraid that the true significance of this sovereign season is all too often missed by those who observe it, and observe it most heartily and thoroughly.

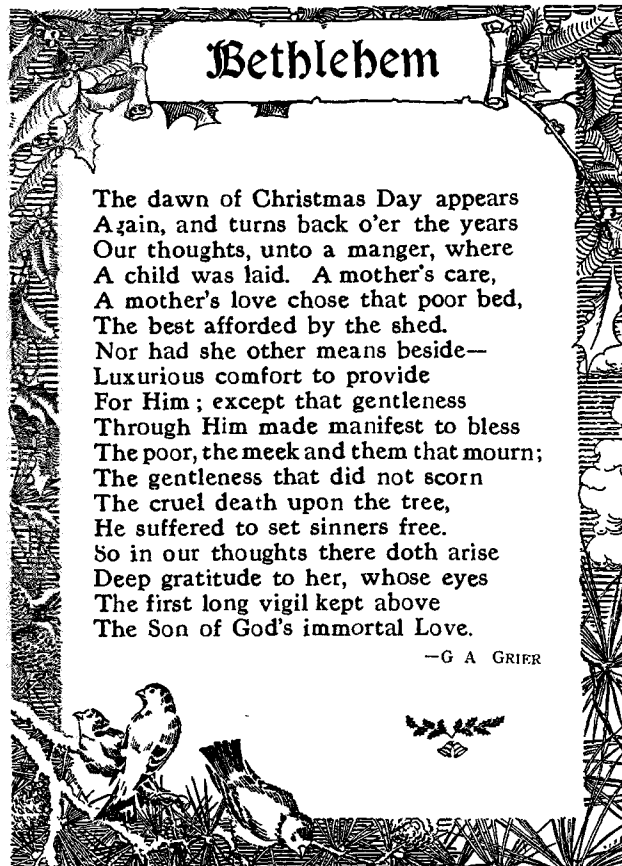
We sacrifice the chief and central glory of this glad season if Jesus remains unenthroned in our outlook. Christmas without Christ is nothing less than a spiritual calamity. One might as well attempt to conceive summer without the sun. Christ is vital to Christmas in its highest and holiest conception. It was Christ who gave us Christmas, and only in Him may we interpret it correctly, and celebrate it truly. This happy season will withhold its richest secrets and treasures from those who fail to worship at the altar of Him whose birth it commemorates. In vain do we bedeck our homes and multiply our festivities if He is absent. To realise the deep, inward joy of Christmas, we must know the Christ—know Him as Saviour and Lord.

That first Christmas morning was the great birth-hour of the ages, towards which Spirit-anointed seers had looked, and of which Spirit-inspired prophets had for centuries spoken. This was the primal and pre-eminent birth, from which all other divine genesis springs. In the Babe of Bethlehem we do not merely look upon the birth of a child, but upon the creation of a race.

There are others who have had a powerful influence upon the history of the particular period in

which they lived—they have contributed largely either to the weal or the woe of their age. For this reason their memory is perpetuated among their fellows. But, apart from Christ Himself, there was none upon whose birth the history of the whole human race hinged. His was the great determinative birth, upon which the destiny of every fallen son of Adam depended. And therefore He belongs to all the world. No nation may claim Him exclusively: To all He came—for all He died—for all He lives.

Triumphantly we hail thee radiant morn! Hour of redemption's nativity! Awake ye flaming orbs of light, and haste to adore the Christ-child in yonder



Bethlehem

The dawn of Christmas Day appears
 A gain, and turns back o'er the years
 Our thoughts, unto a manger, where
 A child was laid. A mother's care,
 A mother's love chose that poor bed,
 The best afforded by the shed.
 Nor had she other means beside—
 Luxurious comfort to provide
 For Him; except that gentleness
 Through Him made manifest to bless
 The poor, the meek and them that mourn;
 The gentleness that did not scorn
 The cruel death upon the tree,
 He suffered to set sinners free.
 So in our thoughts there doth arise
 Deep gratitude to her, whose eyes
 The first long vigil kept above
 The Son of God's immortal Love.

—G A GRIER

stall! Let the vault of heaven ring with the song of those who worship the Royal Babe of Bethlehem! Ring out ye natal bells your sweet chimes! Let the melody of your message float o'er the fever-stricken plains of time! Let earth's remotest bound catch the refreshing refrain. Pour out thy healing strains into the tempest-tossed mind of man. Let the wilderness and the solitary place rejoice together, and the desert adorn herself in festal array. The Morning Star hath appeared—herald of the endless day. The long, long night of shadow and symbol has passed away, and morning light gilds the eastern horizon. Acclaim Him King, ye islands of the sea! Let the heathen find refuge beneath the shadow of His wing, and the uttermost parts of the earth take hold of His covenant of peace and grace! Let the whole terrestrial creation keep jubilee, for the time of its travail is well nigh o'er.

There are those who fain would strip Bethlehem of its mystic glory. With ruthless hands they would extract the miraculous element of the Incarnation, and reduce it to the level of an ordinary birth. They would dismiss the story of the Nativity as a mixture of folk-lore and fact—the supernatural simply being to them nothing more than the creation of credulity. The angels were phantoms of the mind, and the angelic song a phantasm of the night. To me it must ever remain unfathomed and unfathomable. I stand awed before this incomparable and incomprehensible display of divine power, content to see the hand of God do something which transcends all human thought, even as it baffles all human power. It is not for me to bewail my inability to transfer the sea of Infinite Wisdom to the tiny vessel of my restricted mind. How unsearchable are His ways! How inexhaustible His resources!

The Manger is lit up with a splendour only rivalled by that of Golgotha. The lowliness of the scene enhances its charm. It is not environment that can either give or deprive Christ of His essential glory. To whatever sphere He comes, He glorifies and transforms it. However humble the heart or the home that Christ enters, it is at once

MADE SPLENDID BY HIS INDWELLING.

Oh the glory of it! The surpassing wonder of it! That He who dwelt in the bosom of the Father from all eternity should thus veil Himself in garments so plain! That He who was the express image of God should make of mortal flesh a tabernacle for His God-head.

He laid His glory by,
He wrapped Him in our clay:
Unmarked by human eye,
The latent Godhead lay.

That advent hour was pregnant with promise; pulsating with immortal hope. Bursting forth from behind the accumulated clouds of a stagnant and sterile ritualism comes the benign beams of the Incarnate Son. The silence of the ages is broken by the Voice of the Eternal. Bethlehem's manger has become the medium of world redeeming manifestation. Out of the womb of obscurity comes the creative *Logos*—the Light of the Ages—the Unsetting Sun—the Inextinguishable Fire—the Immaculate Immanuel.

We are not surprised that such an advent should be the occasion of unwonted gladness. It is the gladness of fulfilment. Heaven can contain its joy no longer—it breaks forth into rapturous and melodious minstrelsy. Cherubim and seraphim become vocal in the overflow of their praise. The celestial creation is astir to hail the Incarnation of its Lord. The shepherd's midnight vigil is broken by the seraphic song. The very air on those Judæan hills becomes vibrant with the majestic anthem from on high.

Let us quaff deeply of this cup of promise which the Divine Hand extends to a thirst-stricken creation, in this gift of the God-Child. In Him let us behold the Fulfiller and the Fulfilment of all the heart of God holds for this universe. Here in this humble manger bed lies the Incarnate Earnest of earth's emancipation. In Him the yoke of the oppressor is potentially broken. The precincts of that Judæan inn form the

BACKGROUND OF IMMEASURABLE TRIUMPH.

Who could visualise this as the birth of the world's greatest moral and spiritual revolution, and consequent transformation? Indeed what was there to indicate an event of such far-reaching and overwhelming importance and influence? Was not everything suggestive of impotence and insignificance?

Only the eye of faith could see
Hidden in babe—Divine Majesty.

And yet in that manger lay the divine answer to a world's need—God's remedy for the universal malady.

At an hour such as the present, when o'er the European horizon, dark storm-clouds cast their threatening shadow, and international fellowship is threatened once more by the scourge of strife, the message of Christmas comes like a warm and welcome stream of sunshine to revive hope and peace in the heart of the nations. The keynote of this natal song is that of peace and goodwill to men. Heaven is anxious to share its wealth of harmony with those who dwell on earth. To a world rent and torn by the bitter convulsions of war—stained and spoiled with the devastating upheavals of blood-red strife, there comes the sweet and sacred symphony, "Behold I bring you good tidings of great joy, . . . on earth peace, and good will toward men." Oh that men, in whose hearts bitterness reigns, would hearken to the evangel of the Lowly Babe! That at the Fount of Eternal Love and Grace they would drink, until all other unholy quest and conquest dies. The message of the "herald angels" is the only effective antidote to all the agitating forces and influences at work for the disruption of the human race. In the Great Peace-Giver men's hearts may be

BOUND IN INDISSOLUBLE UNION.

In Him they may be cemented together in bonds that are stronger and more enduring than any that national treaties can secure.

Significant is the fact that Christmas is usually a season of re-union. Fires of friendship that have possibly burnt low are rekindled. Christmas provides the longed-for opportunity of happy intercourse, serving also as the occasion for the expression of regard in the interchange of gifts. People are more or less

governed by the desire to give. But the generous impulse rarely extends beyond the confines of the immediate circle of friends. How different the Divine Gift! He gave to His enemies—to those who sought His destruction. And what a gift. We give, and often our giving costs us but little in the shape of sacrifice. He gave to the uttermost. He gave all! He gave Himself!

What an appropriate time to make some offering unto Him who poured Himself out in such lavish fulness for us. Some bestowal of ourselves through which shall flow our very life. Shall all the joy be ours? To selfishly hoard our blessedness means that anon it will become tasteless. Let us lay our love-gifts at the feet of the Glorious Galilean. And with those gifts let the worship of our hearts ascend like fragrant incense unto Him.

In closing we would add a few words as to how Christmas should be kept.

Certainly not mournfully. It is no occasion for gloomy austerities. No doleful dirge should obtrude into our festivities—no note of requiem should be struck. There is everything in the vision of Christmas to stimulate gladness—to provoke praise. We must remember that we are

DISCIPLES OF THE GLAD HEART.

This day we celebrate the birth of our Liberator. In our minds the two advents must needs be linked together—they cannot be divorced. The former demands the latter. Olivet is the complement of Bethlehem. The one reminds me that He came, the other tells me He is to come. He came as the Babe—He comes as the Bridegroom. Therefore anything other than joy

(Continued from page 821).

some stout pinnacle of rock and breaking into a thousand particles of foam, will in their stormiest march stand still and obey His will. That gentle voice scarcely perceptible in its gentle breathings will summon the dead from their sepulchres and command demons to evacuate their usurped abodes.

How much did these wise and holy men know of the infinite possibilities of the holy Child? We shall see how shepherds saw the *humanity* of this mysterious Child. The Magi presented gifts symbolising *deity* and *divinity*. Shall we not emulate their example and this day—not 25th December, not some ambiguous date in April or November, but *this day*—bring our gifts of love, adoration, and worship, to God's star-crowned Child, the heavenly Babe.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

A flood of glory poured its molten silver over the grassy hillsides. Yonder the white flocks nibbling the herbage, while the affrighted swains are rendered speechless with wonder and awe. Their eyes are dazzled by these ethereal forms of angelic and

ARCHANGELIC MANIFESTATION,

hovering in earthly skies, and floodlighting the balmy Palestinian midnight with a celestial radiance. The bright moon sailing so gallantly like a ghostly galleon

would be out of place on this holy day. And so no cloud must mar the glory of this blessed season.

Yet, let me hasten to add, as believers this day should be kept reverently. And this should in no way interfere with our gladness. No joy so deep and full as that which is reverent. There should be a heartiness in our gladness, and yet safeguarded by a healthy restraint. Even our festivities may in some senses prove sacramental. We may well carry into our social intercourse a spirit which will enhance and enrich it in the estimation of others whom we seek to win for Christ. Then, it shall become an opportunity of bringing joy to the heart of Jesus Himself.

And then with humbleness of mind, gratefulness of heart, and surrender of spirit, we should celebrate this natal day, making it the occasion of fresh surrender to Him who loved us unto death, joyfully accepting that perfect will

That willeth good alone.

Oh the inestimable glory that may be shed o'er this festive season! The wonder-light of a new moral and spiritual birth may throw its radiant folds around this glad Christmas morn. My soul may commence to live to the Eternal—joining the glad symphony of the Immortal Harmony. The rude manger of the commonplace may become the habitation of Infinite Truth and Light.

Amid all the joyous festivities of the hour let me not miss Thee! Be Thou the Centre of my gladness—the Spring of my felicity—the Goal of my desire. May no cup of bliss find its way to my lips that comes not from Thine own hands.

Enter, then, O Christ most holy:

Make a Christmas in my heart.

on cloudy seas is eclipsed by the brighter glory of the Lord.

The startled shepherds recall dim prophecies, uttered cycles of ages before, of a Messiah Redeemer who should come, and they say one to another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Hastening to Bethlehem they found Mary and Joseph, and the Babe lying in a manger. They found precisely what God had told them, and gazed worshipfully and soulfully upon the divine Babe, the sleeping Prince of Peace. When they had heard, found, and seen, they returned, glorifying and praising God.

Dear reader, have you found the Saviour? The Christmas carols, the hymns of praise, the selected readings from the sacred Scriptures will all call to mind the Babe of Bethlehem. What does the memorial of that blest event mean to you? Are pleasures, riches, business—yea, a few sheep—more to you than the Saviour? If you have not received the Saviour, receive Him now. He came the first time a babe, a man, a Saviour. He is coming back as a king, not to atone but to avenge, not to plead but to punish. The darkening sky will soon be bright with the red dawning of His advent rays. Meet Him as your Saviour now, and learn to follow the beckoning of the rosy-fingered morn—the morning without clouds. May it be so, for His name's sake.

The Star-crowned Child

By Rev. P. Le TISSIER (*City Temple, Glasgow*)



THE birth of the divine Babe in Bethlehem is the cardinal fact in the chronology of this world's history. Historical dates are fixed by a comparison with Christ's first advent into the world. Those who are conversant with the gospel story will have observed

the difference between Matthew's record of Christ's birth and that recorded by Luke. Both portray His birth as being signalled in a remarkable manner. Luke the Gentile tells us the birth of Christ was made known to the Jews through angelic manifestation. Matthew the Jew tells us the birth of Jesus was made known to Gentiles through a shining, scintillating star. The demands of duty might well call forth such an expression of ecstasy and delight on the part of the heavenly legions; and cause wise men to travel thousands of miles to greet the Son of God.

The most thought-provoking writings in the realm of the world's literature are the sacred Scriptures. The Bible is the pen gem of the world's literature. Had these narratives been clumsy fabrications originating in the futile brain of the narrators, their statements would have been coloured according to their own individual idiosyncrasies, predilections, and prejudices. We find in Luke the circumstances we had expected to find in Matthew, and in Matthew the circumstances we had expected to find in Luke. How singularly significant that the most intensely Jewish of the gospels, written primarily for that race, is the one containing the record of Gentile interest in the Messiah.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold there came wise men from the east to Jerusalem. Saying, Where is He that is born king of the Jews? for we have seen His star in the east, and are come to worship Him" (Matt. ii. 1, 2).

Directed by a lustrous star suspended in the eastern skies the Magi started off with the query: Where is He that is born king of the Jews? for we have seen His star in the East. This star has been the subject of controversy and infidel calculations for centuries. They say no new star could have appeared at that time. Astronomy has been appealed to and the movements of the planets traced back with great care and precision. It has been ascertained that stars

differ in magnitude, in colour, and often in distance from the source of light. One has belts, the other satellites; some move in eccentric, others in regular orbits. The hypothesis propounded by some is that at the time of Christ's birth there was a conjunction of planets, an extraordinary phenomena in the planetary system caused by the close proximity of Jupiter and Saturn.

The close juxtaposition of these two large bodies and the relative position on that occasion was such we are told that the astrologising Magi looking from the East would witness what would appear to be a brilliant additional constellation in the heavens. Struck by this fact the Magi were led to suppose that some

extraordinary personage was about to be born, and were directed to the land of the Jews. This may be so, but such calculations do not lead to any satisfactory result. Nothing concrete is gained by the attempt to eliminate the supernatural from the gospel story. Nothing is gained, but a good deal is lost.

The office of the wise men was to nightly study the starry heavens, that glittering page of wonders hung above their heads. Suddenly they discovered a star of first magnitude, rivalling in brilliance the brightest of old familiar planets. The star itself could tell nothing, but its miraculous appearance betokened some momentous event; as a finger of pointing light it guides them to the place indicated, and they reverently bow before the earthly cradle and its Royal Occupant.

No painter has ever depicted this transcendent scene worthily. In my mind's eye I imagine I can see a faint glory encircling the brow of the holy Babe, irradiating His exquisitely chiselled features with a heavenly radiance. Humbly let us join these wise men as they bend over the sleeping Child, opening of their treasures: gold, frankincense, and myrrh, the rarest products of the East. Strange and vivid scenes in His after-life will rise up in our memory. Lying dormant in that soft breath heaving His infant bosom, is the power of omnipotence. The little hands folded there in feebleness are the same hands that will open blind eyes and touch away diseases of all kinds. That weak baby wail will speak, and at its bidding the wildest elements of nature will disappear in wild dismay, and the long white rollers hurling themselves with such terrible force against

(Continued on previous page).



REV. P. LE TISSIER.

THE EVOLUTIONARY BRIDGE

Can it Stand?

1
THE
ORIGIN
OF
MATTER

2
THE
ORIGIN
OF
LIFE

3
THE
ORIGIN
OF
MAN

4
THE
ORIGIN
OF
SPECIES

5
THE
ORIGIN
OF
RELIGION

I. The Origin of Matter.

By Dean P. N. CORRY

AS the young people of our Churches and Sunday schools come to years, and even before that, as a matter of fact, in the day schools which they attend, their faith in the Word of God is bound to be severely tested. Only during the last few weeks I have received questions having a strong bearing on the subject of Evolution from a young lady in the business world, a nurse undergoing hospital training, a youth attending a Higher Grade school, and quite a number of boys at present in primary classes. In these days the whole tendency of the teaching profession, as well as the opinion of the man in the street and the general trend of newspaper articles, is to lay much stress on the teaching of evolution, and they speak and write of it as a foregone conclusion and a fact that is proved.

This word "evolution" has taken a prominent place in the vocabulary of the present day. Men speak of the evolution of the gas engine, the motor car, the wireless valve, of building, of music, of government, and a hundred and one other things, and then almost in the same breath mention the evolution of the world as upon a similar basis. They confuse the meaning of the word or read into the word "evolution" a meaning that it will not carry. What the Evolutionist school of thought means by Evolution is that matter and species originated by development from earlier forms and not by special creation, and that this took place by self-acting agency having neither intelligence nor personality and without any dependence upon a Divine Mind. You cannot speak of the evolution of the motor car, or the wireless valve, or of music, building, or government, in this strain. Motor cars do not grow of themselves on scrap heaps or wireless valves on refuse dumps; both are the outcome of much intelligent thought by many minds. They are the product of personalities, and as such it is impossible and extremely foolish to speak of the evolution of such inventions in the same way as the evolutionist speaks of the evolution of man or matter.

The attempt of these scientists is not to discover the method of creation but to discredit it, and in their

efforts they substitute for the Divine Creator a non-intelligent force, and in so doing eliminate God and His Word. Sir Ambrose Fleming says in his latest book that this teaching of Evolution is "essentially atheistic," and Huxley has been honest enough to admit that "if Evolution is consistently accepted, it is impossible to believe the Bible." Sir Arthur Keith in an article contributed to *The Forum* of April, 1930, writes that "By this new knowledge my youthful creed was smashed to atoms. My personal God, Creator of heaven and earth, melted away. The desire to pray—not the need—was lost; for one cannot pray for help to an abstraction"; and Mr. H. G. Wells in his *Outline of History*, writes: "If all the animals and man had been evolved in this ascendant manner, then there had been no first parents, no Eden, and no Fall. And if there had been no Fall, the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement, upon which current teaching bases Christian emotion and morality, collapses like a house of cards."



DEAN P. N. CORRY.

As you read this Christmas number of the *Elim Evangel*, it is important that you think well of these two statements, because if our boys and girls are allowed to imbibe this teaching of evolution they also may soon be in the same category, or even worse, because one writer has placed it on record that "the boys and girls that I know who have accepted the idea that they are only superior animals, are no longer interested in religion and are wholly animal in their tendencies." "Ninety per cent of the immorality in our University," the writer says, "is traceable to this notion."

At Christmas time we celebrate the birth of the Christ of God clothed in human flesh, but we do not forget that by Him were all things created that are in heaven and that are on earth. "All things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 16, 17). It is important, therefore, that we turn to the Word of God afresh, to find the answer to the many queries that face the young folk of the twentieth century.

The Christian youth of our land who stand foursquare on the Word of God must have something with which to meet the poison gas of doubt and unbelief that is all about them, for, says Sir Ambrose Fleming, "the result of the popularisation of the doctrines of Evolution and Darwinism has been to diffuse a subtle poison, stifling or destroying the spiritual life in man."

It is not sufficient to state that we believe the Scripture; we must also show that such belief has as much right to be called reasonable as the wild guesses of scientists, no matter how imposing their degrees or how plausible their theories. We are not fighting something of no importance, nor engaging in a mimic battle; the statements of the advocates of this teaching show us that their teaching strikes at the roots of morality and Christian truth. It is against the Christ of God that their infidelity is aimed, and as such the good old Sword of the Spirit must be taken up afresh so that at least those who love truth will not be deceived.

In the first place it cannot be sufficiently emphasised that the theories that are put forward must be tested by the facts, and that they must account for *all* the facts and not a few only. A chain is only as strong as its weakest link. Sir Isaac Newton propounded a theory of light called the Corpuscular theory (that light consists in certain exquisitely small particles); later on, however, this theory was not found to be able to account for the interference of light, and Huyghens—a contemporary of Newton—then propounded the Undulatory theory of light. Now, however, another theory is coming forward to account for still further known facts, called the Photo-electric theory; and in a few more months all this may be changed as the

EXPERIMENTS INTO THE COSMIC RAYS

continue. It will thus be seen that theories must account for *all* and not only some phenomena. Mr. Thomas H. Huxley once said that *the great and ever-recurring tragedy of science is that a beautiful hypothesis is killed by an ugly fact*, and Sir Ambrose Fleming, speaking before the Victoria Institute in 1931, said: "So common indeed is this painful occurrence that the past history of science might almost be described as a cemetery filled with the graves of dead and buried scientific theories." Let us see then if the evolutionary theory has a right to live any longer, or if it should be buried as quickly and as deeply as possible.

We in London have been concerned about the Waterloo Bridge for many years, and though so far only one pier is badly affected by the sinking of the foundations, architects and engineers have been busy for years, at considerable expense, in keeping the structure

SUPPORTED ON CRUTCHES

because they were and are afraid that should one arch fall, the whole of the bridge would fall like a pack of cards. Let us imagine this evolutionary theory as a bridge having five main piers. The exponents of it have almost persuaded the general public that only a missing link remains

to be found to make their bridge complete; but let us examine the foundation of each pier, and as we do so I am convinced that we shall find that it is not a link that is missing, but a bridge; not a part but the whole, because the theory can neither face *all* the facts nor any of them.

PIER NO. 1.—*The Origin of Matter.*

Is it to be "In the beginning God," or "In the beginning nothing"? It is all a matter of where you will begin. The Evolutionist cannot even guess where matter came from and, if he rules God out, cannot even begin to build up his theories upon any sound foundation. I submit it is easier and more reasonable to believe in God than to follow many of the theories that these men propound and as quickly pound into dust again. Laplace—the French astronomer who dismissed Deity with the words: "Sir, I do not need this hypothesis"—brought forward the theory that has been named the Nebula Hypothesis. He imagined that all the material which now forms the sun, stars, planets, etc., was once a

SOLID MASS OF GAS,

rotating on an axis. Where this mass came from he did not even attempt to explain, in which case he did not explain the origin of matter at all. He then supposed that this mass shrank in size and began to spin faster and faster, so that at its equator a bulge grew to such an extent that a ring was flung off, and that this in breaking up formed the various planets. He then supposed that this would take place in the case of other suns etc. until the universe was formed. His theory has now been brought to the solid test of arithmetical calculation, and it has been proved that instead of the ring breaking off, the original globe of matter could never have attained what is called sufficient "angular momentum" to throw off any rings at all. The theory is disproved utterly and completely as *something which never could have happened.*

In the present day another theory has been propounded, in which it is necessary for

SOME WANDERING STAR

to pass close to an original solar mass of gas and in so doing to draw from it two great streams of matter which in turn break up and form the universe. But where the original mass comes from, and where the wandering star started from, the theory does not tell us. What is even more, Sir Ambrose Fleming has pointed out that in such a case the wandering star must pass at just the right distance from the solar mass, not too close or it would itself become a part of the mass, not too far off or nothing would happen. So that in any case some Power must have been directing that wandering star and have been not only an excellent mathematician but a first class marksman. There was no chance about it at all. In contradiction to these theories which do not attempt to explain the origin of this solar mass, of



which they speak, it can be definitely set down that matter has had a beginning. The sun and stars about our world are constantly pouring out light and heat into space and we now know, says Sir Ambrose Fleming, that according to Einstein's rule the

SUN'S RADIATION

is produced by the annihilation of about two hundred and fifty million tons of its mass per minute. This same process has been going on since the beginning, and the universe is melting away into radiant energy. Sir James Jeans the astronomer has said: "Matter can change into radiation, but under present conditions radiation can never change back into matter. The universe is like a clock which is running down, a clock which, so far as science knows, no one ever winds up, which cannot wind itself up and must stop some time." In other words the universe had a definite beginning and will one day have an end.

Lord Kelvin, the greatest scientist of the Victorian age, said: "Science positively demands creation." In our own day Sir James Jeans says: "Everything points with overwhelming force to a definite event or series of events of creation at some time or times not infinitely remote." Yet another, Mr. J. W. N. Sullivan, says: "The universe, as we know it, must have originated a finite time ago and could not have originated by chance," and only a few weeks ago Sir Ambrose Fleming wrote: "There must have been at some time in the far past an act of creation of matter, and no theory of evolution can evade this conclusion. All the leading students of science in general, past and present, agree."

If this is the case, how can a universe which is in process of decay be said to have evolved, because instead of proceeding from imperfection to perfection and so on, it is in process of devolution? It

had a birth, and is now on the way to death. The change as far as matter is concerned is downward and not upward.

From the foregoing we see two things:

1. True science says that there must have been a beginning in an act or acts of creation.

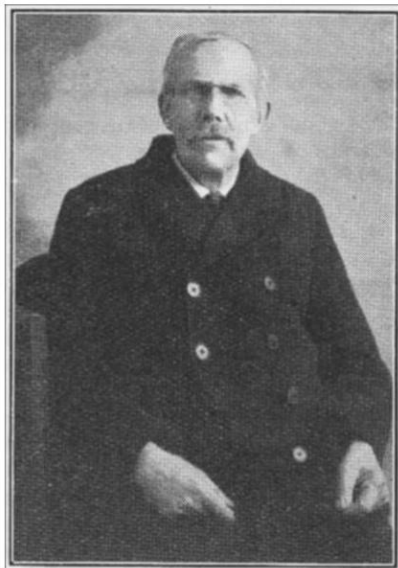
2. That there will be an end. To this agrees the Word of God which informs us that "In the beginning God created" (Gen. i. 1), and also, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. i. 10-12).

The first pier of the bridge which the Evolutionist cannot fix is this origin of matter. He has nothing to bridge the gap or to account for space absolutely empty and space filled as we now know it. There is a wide gulf that cannot be passed and no theory that leaves out God will ever account for the origin of matter.

(To be continued).

"I PASS IT ON"

"I would add my testimony for the blessing and joy the 'Elim Evangel' is to me each week. I pass it on and it is given to the sick in the hospital in Bangalore City.—E. M. M. (South India).



Epileptic Fits Healed

at Principal George Jeffreys' Revival Campaign in Hull

FOR over sixty years I suffered with epileptic fits and six months with a poisoned stomach. I was given up by two doctors; they gave me five days to live. I visited Principal George Jeffreys Healing Campaign in the great tent on the Hull Fair Ground on the 9th of September and was healed instantaneously. I have not had one fit since or any pain.

To God be all the glory for His marvellous healing power.—W. PARKINSON (Hull).

The Baptism of the Spirit: Subsequent to Conversion

By Rev. R. TWEED (Elim Tabernacle, Sparkbrook, Birmingham)



IN connection with this all-important subject, there are two specially diverse views to which much attention has been directed of late. The one maintains that as every believer receives the Holy Spirit in regeneration, there can be no thought of a baptism in the Spirit still to be sought for. The other holds that just as Christ's disciples, and Philip's converts at Samaria, and the twelve men at Ephesus, were true believers and yet needed specially to receive the promised Spirit, so now every believer must seek and may expect a baptism in the Spirit subsequent to conversion. Let us proceed to examine the evidence in favour of the first view. It will only be necessary to take what are considered the strongest proofs supporting it.

The first proof is Acts ii. 38. "Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now if the 17th and 33rd verses are read and compared with the text, it will become perfectly clear to you that Peter was pointing out to his hearers that it was the mighty effusion of the Spirit that had caused the spiritual inebriation among the followers of Christ, and that if they repented, and obeyed the ordinance of baptism in water, they too could have the same marvellous experience, for, said he, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Those who have tried to prove from Acts ii. 38 that all believers receive the Holy Spirit at conversion, and that this was the apostolic teaching for the Church after Pentecost, have endeavoured to defend their position by laying special emphasis on the words: "Ye shall receive the gift of the Holy Ghost." It is enlightening to know that in the Greek the words "repent" and "be baptised" are in the imperative aorist. Repent and obey the ordinance of baptism at once. Do not wait. Do it instantly, and "ye shall" receive the gift of the Holy Ghost. The tense for "shall" is in the future as in Matthew iii. 12. To insist upon Acts ii. 38 as a proof in support of the view in question, is to affirm that baptism in water is a necessary condition of regeneration. Peter said, "Repent and be baptised" (not repent and believe), and ye shall receive remission of sins. Then as pardoned, cleansed, and justified believers ye can look for and expect the promised Holy Spirit.

The second proof is I. Corinthians xii. 13. "For by one Spirit are we all baptised into one body." It is not uncommon for some teachers to confuse the work of the Holy Spirit with the work of Christ. Here

is a case in point, where the work of the Spirit is attributed to Christ. If language means anything, it is the Holy Spirit who baptises into the body.

The third proof is Romans vi. 3. "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death." No one has any more right for saying that this verse refers to the baptism in the Holy Spirit than they have for saying that it refers to water baptism. It refers to neither. Does Jesus Christ baptise into Himself? The text implies the activity of a separate agent, whose work it is to lead men to the Cross of Christ, and by so doing, baptise them into the death of Christ. The past is blotted out and buried, and the baptised ones rise from their state of spiritual death to walk with Christ in the newness of life. Personally, I feel fully convinced that baptism into the body of Christ, and the baptism into the death of Christ are synonymous, and that it is through the blessed operating influence of the Holy Spirit that the work is done.

Having carefully weighed up the evidence in favour of the first view and found it wanting in many respects, I shall now endeavour to prove that the baptism in the Spirit can only be received subsequent to conversion.



REV. AND MRS. R. TWEED.

First, the gift of the Holy Spirit was the Father's unspeakable gift to the Church, just as the Son was His unspeakable gift to the world. When referring to the Holy Spirit our Lord pointed out to His disciples, that He could only be received by those who did not belong to the world. Turn now to John xiv. 16: "Even the Spirit of truth, whom the world

cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you." What our Lord meant by not being of the world is clearly seen if you will turn to John xv. 19. Born-again believers do not belong to the world. They have not the spirit of the world, and they do not love the world. They love Christ, though perhaps not so much as they should. It could never be said that those who are of the world cannot receive Christ. "As many as received Him, to them gave He power [or authority] to become the sons of God" (John i. 12). From the 13th verse we see that such are born of God.

Second, all the disciples, or followers of our Lord before Pentecost were genuinely converted. Proofs for this statement are not hard to find.

1. They had received Christ, which as we have seen is the necessary condition of sonship (John i. 12; cf. with Gal. iv. 6).

2. Their names were written in heaven (Luke x. 20).

3. They were clean through the Word (John xv. 3, "Now ye are clean through the word which I have

spoken unto you.") This could not be said of the unsaved (Isaiah lxiv. 6).

4. They were branches in Christ the Vine. Read John xv. 5. Note: They were in Christ, and Christ was in them. Let us not forget that.

Surely Mary the mother of Jesus was converted before the day of Pentecost! Was she not in the upper room, together with a number of other godly women when the Holy Ghost descended?

Third, this truth is also well substantiated by the indisputable fact that many remarkable incidents are on record, where men were saved and baptised in water for some considerable time before receiving the baptism in the Spirit.

Incident 1. Acts viii. 14, 17. If you have read the verses carefully, you will have noticed that

A CONSIDERABLE SPACE OF TIME

must have elapsed between the baptising of the converts in water by Philip and the visit of Peter and John. The distance from Jerusalem to Samaria was from thirty-five to forty miles. An ordinary day's journey was about thirty-three miles. The baptising of the converts was all over when the apostles arrived, so at least two days elapsed from the time they were baptised in water until the laying on of the apostles' hands for the reception of the Spirit. Maybe some might go so far as to suggest that Philip baptised them before they were saved, and that regeneration then came by the laying on of the apostles' hands.

Incident 2. "While Peter yet spake these words" (Acts x. 44). It clearly states here that the Jews who came with Peter to the house of Cornelius knew that the Gentiles had received the Spirit, "for they heard them speak with tongues, and magnify God." It seems to me that they must have been taught previous to this that speaking in tongues was a sign of the baptism in the Spirit. Further, I want you to notice that the experience of the fulness and power of the Spirit that these Gentile converts received is referred to by Peter as "the baptism in the Holy Spirit" (Acts xi. 16, 17). "Ye shall be baptised with the Holy Ghost" were the words our Lord spoke to His disciples

BEFORE HE ASCENDED

on high (Acts i. 5). "Ye shall be baptised with the Holy Ghost not many [ten] days hence." It is difficult to conceive how men can read verses like these, and then boldly state that the baptism in the Spirit on the day of Pentecost was initial and final. The words of our Lord, as quoted, to which Peter refers, show that he believed that they were a promise made to all Christians, i.e., to all, whether Jews or Gentiles, who should believe on Jesus Christ. He considered it a fulfilment of the Lord's promise.

Incident 3. "Did ye receive the Holy Ghost when ye believed?" (Acts xix. 2, R.V.). This is an incident over which there has been much quibbling. It is affirmed by some that these twelve men were not born-again Christians when Paul first met them. The proof given for this statement is that they were disciples of John the Baptist. This presupposes that none of the disciples of John were saved, or could be saved. John preached that men should believe on Jesus Christ.

He pointed to Christ as the true Messiah, and as "the Lamb of God which taketh away the sin of the world." One wonders if it could be possible that John preached such a glorious message, and then laid down his life for the cause of God without having a convert. Reverting now to the twelve men: a period of about twenty-five years must have passed away since they heard John preach and were baptised by him. We are asked to believe that

THE ENLIGHTENED APOSTLE

approached these men whom he thought to be unsaved with the question, "Did ye receive the Holy Ghost when ye believed?" One wonders who among the preachers of to-day would approach those whom they know to be unsaved with such a question, and what their reply would be. Let us suppose for the sake of argument, that they were not saved. The next question we are confronted with is this, were they saved before Paul baptised them in water? To say "No," of course, will be to accuse the great apostle of two other fallacious acts, i.e., that of baptising unsaved men, and then laying hands on them in order that they might receive regeneration or the new birth.

I can do no better than end up this chain of evidence by an extract from the pen of the venerable Andrew Murray. Here it is, in his own words: "The apostles must have had the Spirit of Christ, or they could have been none of His. Yet, in the New Testament sense of the word, *the Holy Ghost was not yet given*, and they were not baptised with the Holy Ghost until Pentecost had fully come. So, of all converts in this dispensation, they have the Spirit of Christ, and their bodies are His temples. This was true of all the converts in Samaria before Peter and John came there. Yet the Holy Ghost had fallen upon none of them. How any persons can contemplate

THE REVEALED RESULTS

of the baptism of the Holy Ghost, and then affirm, in the presence of palpable facts, that every such convert has received the endowment of power included in the promise of the Spirit, is a mystery of mysteries to us. Language is without meaning if the promise of the Spirit does not await the believer after he has entered into a state of justification, and then in a state of love and obedience, and supreme consecration to Christ tarries before God until he is endued with power from on high."

Believer in Christ, let these words sink into your heart. Remember now, that it is still the prerogative of the Lord Jesus to baptise in the Holy Spirit. If you are conscious of anything wrong in your life, put it away. Begin now and seek Christ for the mighty fulness which He has promised to impart. When the baptism was given to the primitive believers they were said to "be filled" (Acts ii. 4). And they were all "filled." The word here according to Dr. Strong is *pleroo*, which literally means, "to be replete, completely filled up, to cram full, to furnish, to imbue." Glory! Those of us who belonged to the old school of thought regarding the baptism in the Spirit were taught to believe that the Spirit must be accepted by faith, and although nothing happened when we went

up to the penitent form and accepted the Spirit in this way, we were told to believe that we had received Him. How we thank God for the day when He opened our eyes to *pentecostal fulness*.

Christmas is now at hand, the time when we shall be remembering the Babe of Bethlehem, God's great gift to a lost world. May you receive His greatest of all gifts to the Church, the gift of the Holy Ghost.

Revival in a Skating Rink

Miracles of Salvation and Healing

By LLEWELYN HUGHES

TO give an account of the spiritual Revival and Healing Campaign conducted by our beloved Principal George Jeffreys and Revival Party at Scarborough is no easy matter. It is, however, a pleasant undertaking for one who has witnessed the working of the Spirit among the congregations in the Grand Skating Rink.

The Campaign was preceded by many months of earnest prayer, with unwavering faith expecting mighty results. Praise the Lord! God has worked mightily in this very reserved "Queen of Watering Places." Oh how the little band of local workers praised God for answering prayer by sending a Foursquare Gospel revival to Scarborough. The Church people who say there is no need for revival nowadays should consider the effects of this Revival Campaign. It has brought salvation to lost souls, healing to bruised bodies, encouragement and comradeship to discouraged and lonely workers, a higher and more definite aim to endeavours, a renewed hope, concentration, enthusiasm, fresh persistence and restored vitality. It is a matter of

UNMEASURED THANKFULNESS TO GOD

that over 400 souls have found salvation and many have been healed. Praise His holy name! Never before has Scarborough been shaken so much from its spiritual lethargy. Continuously one heard expressions such as: "Never had such meetings before—it's what we've been hungering for!" Many were too full of joy to express themselves—their shining countenances revealed their inward experience. Even a casual observer must have been delightfully impressed by the bracing spiritual atmosphere that pervaded the whole of the meetings. God will only work through sanctified vessels and God has worked mightily—a convincing proof that in the Revival Party God has "chosen vessels." God is looking out for more Spirit-filled men and women. That is the great need of our Churches to-day, creating an atmosphere

in which souls are born again. Oh it was joy indeed to hear the great congregations in the Grand Skating Rink praising the Lord. Wonderful Jesus! Scarborough has seen a new hope born, a new enthusiasm created as a result of the Campaign.

We have abundant reason to thank God and to take courage. Interest has been

RENEWED IN THE THINGS THAT MATTER,

praise God! God has so spoken through His servants as to give us a new vision of Jesus and He has been made so precious to us. The Campaign has also been successful in fostering real fellowship of spirit and service. We have been made to see more clearly and to feel anew that we are members of one another—our "brother's keeper"—and that we are comrades in a great campaign that goes on through all the years. Things will not be as before. There will be more love for Christ: more passion for souls: a deeper yearning for a Christlike life and an intense desire to serve Him.

The Campaign is ended, to the great regret of thousands. And yet I would say that the Campaign is *not* ended. The fruits of it are gathered and more will be gathered in the days to come. In answer to prayer the

SPIRIT OF THE CAMPAIGN

will be maintained and the great ends and purposes of the Campaign be fully achieved. God bless the Foursquare Gospel! God bless the Principal and Revival Party! God is with us. He is for us. He will bless and use us more and more abundantly, and unto Him we will ascribe all the glory and praise both now and for evermore. Praise His wonderful name! O God, keep us true, we humbly beseech Thee for Jesus' sake. We thank God for His wonderful love to us. Truly His mercy endureth for ever and ever. Bless Him!

"God Working with Them"

Reviewed by Dean P. N. CORRY

THE missionary book of the year is now on sale. How many times in the years that have passed since the Congo Evangelistic Mission was started have people asked for a record of the work? They have heard Mr. Burton or Mr. Salter or one of the missionaries speak of the blessing and growth of the Church in the Congo but nothing was in print that would tell others of the most wonderful missionary work yet accomplished in Darkest Africa. That lack cannot be said to continue any longer because here

is a history of the Mission since its inception until this year of grace, and what a story it is.

Here is not only a marvellous account of God's blessing but the answer to many who scoff at Pentecost as something which has not accomplished much in the evangelisation of the world. The blessing that can lead to the building up of such organisations as the Elim work in the homelands and the Congo Evangelistic Mission in the untouched forests of Africa cannot be discounted as infantile or as a flash in the

pan. God is working with them to the pulling down of strongholds, the overthrowing of the powers of evil and the salvation of thousands of precious souls.

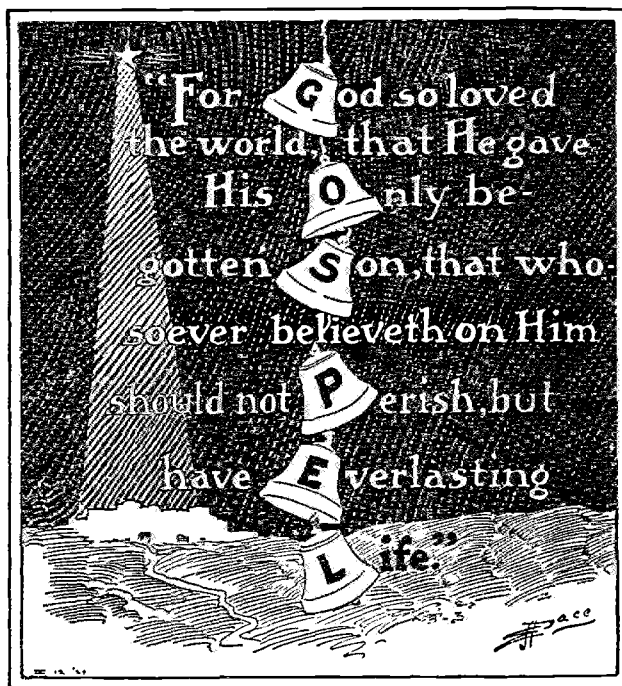
The book is divided into three parts. In the first Mr. Burton traces the beginning of the work at Mwanza, tells of the first efforts and set-backs, the encouragements and discouragements not only from those on the spot but from those who knew better (?) at home. It is the story of foundations well and truly laid in hearts and lives and as such forms the firm foundation from which the work spreads.

The Second Part tells of the progress of the work throughout a region which now extends for 400 miles from north to south and 200 miles from east to west. This is the history of the Acts of the Holy Ghost brought up to date. One's breath at times is almost taken away at the speed with which the gospel spreads like a prairie fire. Not only from village to village but from untouched chieftainship to wide districts of unmapped, untrodden forest. At times it seems impossible for such a widespread organisation to be built upon lasting foundations, but as the history proceeds it is marvellous to see the wisdom that has been given to Mr. Burton and the brethren associated with him in this great undertaking, for it is the native of Africa that is the chief instrument used by the Spirit to break new ground and then to hold it under wise oversight from understanding, Spirit-filled leaders. Still the work grows, still fresh deputations come asking for the Truth, still new stations extend out into the darkness and still the three hundred assemblies scattered over 80,000 square miles of territory stand for the whole truth of the Word of God, the power of Christ to save, and the power of the Holy Ghost to fit for service. This part of the book alone is more entrancing than many a novel which is called by the press a "best seller," and what is even better, it is the truth of what Pentecost is accomplishing in the twentieth century.

The last part of the book deals with the question of policy such as the attitude towards manual work,

education, the faith life, language study, etc., and as such helps to give first-hand information on these pressing subjects of missionary policy.

This is a book you must have, no matter if you go without your lunch for a week or do without a few necessities, and it is certain you will never have better value for your money. The book is splendidly printed with over eighty illustrations and I for one do not know how the Elim Publishing Company have been able to turn it out at the price, for it is only 5/- (by post 5/6). Order right away before the first edition is sold out, because, believe me, this book is going to sell quickly.



"Ring Out the Good News, Ye Christmas Bells"

Concise Comments & Interesting Items

There is a great fight in Germany. It is a fight for religious freedom. Hitler is trying to do with religion that which has been done with politics. The idea is for the State to control the Church and force the Church to obey it. The purpose seems to be to compel the Church to teach that the present-day expression of Christianity is through Hitlerism. But a large body of Christian people have risen in rebellion. The leader of the evangelical Christians is one named Nieumoeller. He was a submarine commander during the war but is now an earnest evangelist, standing for the whole Bible. The evangelical Christians are so vigorously fighting for liberty of worship and Bible Christianity that one paper says: "The familiar figure of the Christ of the gospels has defeated the heroic Christ of the German Christians in the great civil war for the soul of the German Protestant Church."

The application of an illustration given in "The Wonderful Word" helps to show

the strength of the German Christians and also our strength when placed in similar circumstances:

"I remember reading a story of a poor woman who went to a Sultan and told him that she had been robbed.

'How did you lose your property?' he asked.

'I fell asleep and robbers came and stole it,' was the reply.

'But why did you fall asleep?' asked the Sultan.

'I fell asleep because I believed that you were awake,' was the astonishing reply.

The Sultan was pleased with her trust, it is said, and compensated her for the loss."

The Sultan failed. He could not be everywhere at once. But the Lord never fails. He is always awake to protect those who put their trust in Him.

The persecution of German Christians reminds us that the day will come when we may all be in the midst of persecution.

But in some way or other the Lord makes the wrath of man to praise Him, the remainder of wrath He restrains. There is a mission in Japan which has a meeting place built by the stones that were thrown at the Christians in the years gone by. A mob rushed upon the company and stoned them; and when the time of peace came, the Christians picked up the stones, and worked them into the building.

That a sense of justice does obtain in some parts of Germany is proved by the following: "A test case judgment, delivered by the German Appeal Court for Labour Disputes, declares that an employer has no right to dismiss an employee merely because he is a Jew.

The case was one in which a Jewish shop manager was dismissed without notice, although he held a contract guaranteeing his post until 1940. When sued by the Jew, the employer pleaded justification, claiming that the public had boycotted his shop owing to the presence of a 'non-Aryan' manager."

(Continued from page 808).

of their difficulties and success, and the wonderful way in which the Lord is honouring their labours—the Holy Spirit pouring out blessing and manifesting His gifts, even as with us at home.

For the purpose of helping forward the Elim work, both at home and abroad, by prayer and offerings, the World Crusade was inaugurated in 1930. Miss D. Comyn-Ching, who has laboured faithfully for upward of twenty years in India, was appointed in the same year to be the World Crusade Secretary, touring the Elim Churches in the London area in winter, and further afield, even to the Elim Churches in Ireland, and Scotland, in the summer. The result of the Crusade has been shown by a wonderful response financially—the funds doubled the first year.

We would like to mention the wholehearted co-operation always given by about one hundred Church Box Secretaries and Treasurers; also six dauntless Divisional Secretaries with their faithful correspondence keeping always in touch with the World Crusade Secretary, and linking up lonely scattered friends to the great Elim fellowship is one of the most fruitful sides of their work.

Never was there a time when continued and earnest intercession was more needed. As the enemy's power increases, putting forth every effort in these last days to destroy the truth of the gospel, so must we show by our prayers and gifts how much we value the pure gospel preached under the anointing of the blessed Holy Spirit—precious souls being gathered from all quarters, delivered from the power of darkness and translated into the kingdom of our Lord and Saviour Jesus Christ.

We think of the wonderful Convention held at Caux, Switzerland, and of its far-reaching effects. Many representatives of other countries visited the Convention and carried back with them new life and power for service. Coming nearer home let me speak of the great campaigns held in Birmingham and Hull, at both of which I was privileged to be present. Never shall I forget the meetings held in the great tent, holding 3,000 people, on the Hull Fair Ground—especially the Sunday evening meeting following the Crystal Palace gathering. The Principal spoke on the signs of the times and the near return of our Lord, and eighty-five decided for Christ in that one meeting. It was an inspiration only to hear the great crowd sing: "I know He is wonderful!"

Coming nearer home still, let us speak of our first missionary meeting held in the Brighton Tabernacle. It was the occasion of a farewell meeting to Miss Ewens and Miss Paint. Miss Ewens was returning to India, and Miss Paint was going out for the first time. It was one of the most inspiring missionary meetings I have ever attended. The Tabernacle was packed to the doors, and afterwards we had a missionary box procession forming in line, going up to the platform with

our gifts; and ever since then we have held our quarterly box procession! So with God's blessing upon us we will go forward with the Divine Commission still ringing in our ears.

Lead on, O Mighty Lord!
Lead on—we follow Thee!
The blood-stained banner of the Cross
Shall win the victory.

Lead on, O King of kings,
Unto the realms above;
Till all are safely gathered in
Beneath Thy wings of love.

"Arguments are the pillars of the temple of truth; illustrations are the windows to let in light." Sermons made all of illustrations would be unsubstantial glass-houses, and would effect nothing beyond the forcing of weak minds into an unhealthy growth. Sermons without metaphors are dark vaults, in which men must grope after the jewels of truth with little hope of finding them. A judicious use of comparisons will make a discourse captivating to the careless, instructive to the inquiring, suggestive to the thoughtful, and pleasant to all.—Charles H. Spurgeon.

THE ETERNAL SON

We see Jesus, who was made a little lower than the angels . . . crowned with glory and honour.—
Hebrews ii. 9.

*Son of God, supreme, eternal!
Helpless Babe, no more to-day;
Earth shall not again behold Thee
Cradled where the oxen lay.*

*Never more shall see Thee toiling,
Spurning not the common lot—
Thou, the glory of the heavens,
Stooping to a workman's cot.*

*Ne'er again shall view Thine anguish,
Weeping in the garden glade;
On the dreadful Cross uplifted;
Laid within the tomb's dark shade.*

*Gone are all Thy days of sorrow,
Former things have passed away;
Swiftly now time's sands are sinking,
Ush'ring in Thy glorious day.*

*Tumults, signs in divers places,
Cause our hearts to inward burn;
Wars and rumours—shattered kingdoms—
All portend Thy swift return.*

*Son of God! Once rudely cradled
With the oxen in the hay;
Now with power and glory girdled,
Earth awaits Thy crowning day.*

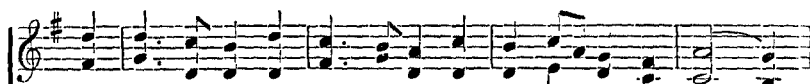
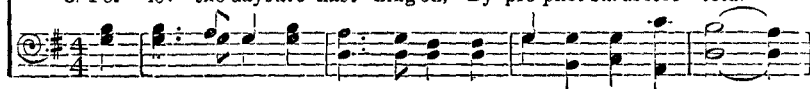
—ANNIE WHITECROSS.

It came upon the Midnight clear

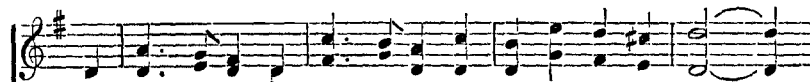
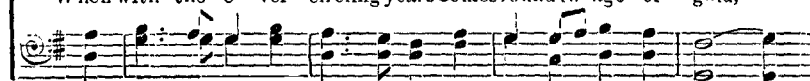
E. H. SEARS.



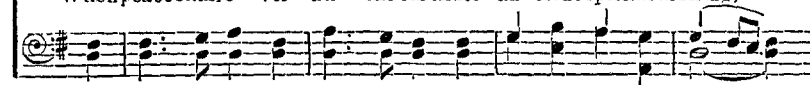
1. It came up-on the midnight clear, That glorious song of old,
2. Still thro' the clo-ven skies they come With peaceful wings un-furl'd;
3. But with the woes of sin and strife The world has suf-fer'd long;
3. For lo! the days are hast-n'ing on, By prophet bards fore-told.



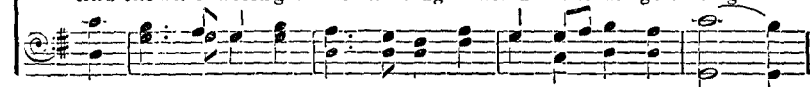
From an-gels bending near the earth To touch their harps of gold,—
And still their heav'nly mu-sic floats O'er all the wear-y world;
Be-neath the an-gel strain have roll'd Two thousand years of wrong;
When with the e-ver-circling years Comes round the age of gold,



Peace on the earth, good-will to men, From heav'n all-gracious King!
A-bove its sad and low-ly plains They bend on hov-ering wing,
And man, at war with man, hears not The love song which they bring:
When peace shall o-ver all the earth Its an-cient splendours fling,



The world in sol-emn still-ness lay To hear the an-gels sing.
And e-ver o'er its Ba-bel sounds The bless-ed an-gels sing.
O hush the noise, ye men of strife, And hear the an-gels sing.
And the whol-world give back the song Which now the an-gels sing.



Bible Study Helps

COMING UP TO CHRISTMAS.

It is good to spend the season for the celebration of the advent in thinking of the significance of the coming of Jesus Christ. We are coming up to Christmas, but how? Are we thinking only of shopping, or are we thinking also in terms of spiritual wonder? Let us think of what it meant to Christ to come down to Christmas. Realising that, we shall come to find its worth for us.

I. The Greatness of the Gift.

"God's only begotten Son" (John iii. 16).

II. The Nature of the Gift.

"I am come that they might have life" (John x. 10).

III. The Cost of the Gift.

1. The estimate of John (John i. 1-14).
2. The estimate of Paul (II Cor. ix 15).

NO ROOM IN THE INN.

Luke ii. 7.

I. No Room for Christ at His First Advent.

1. Old Testament prophecies concerning His advent.

- (a) Isaiah ix. 6.
- (b) Isaiah vii. 14.
- (c) Micah v. 2.

2. Why there was no room.
(a) The people had not been taught the detailed prophecies concerning His coming.
(b) They were looking for a Messiah according to their own notions.
(c) The sinfulness of Israel obscured their spiritual vision.

II. No Room for Christ To-day.

1. Where there is no room.
 - (a) In politics.
 - (b) In society.
 - (c) In business.
 - (d) In labour organisations.
 - (e) In peace conferences.
2. Why there is no room.
 - (a) Selfishness.
 - (b) Sin.
 - (c) Pride.
 - (d) Ignorance of the plan of salvation.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, December 24th. I. John iii. 13-24.

"We ought to lay down our lives for the brethren" (verse 16).

It is Christmas Day to-morrow. It is the day that speaks of giving. Our heavenly Father gave Himself for us. God was in Christ giving Himself for the world. Consider God's giving to you, and then decide on your giving to others. We only get as we give. Each hour we give to another brings many hours of

getting for us. What can we do for others? Take a few minutes from your leisure to write that extra letter. Take a few shillings from your luxuries to buy that extra present. It is the extra giving which results in the extra getting. Give your life and you get it.

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

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (verse 2).

We believe that Jesus Christ came into this world. We believe the Son of God took unto Himself human flesh and was born into this world. We believe that when He came heaven was filled with joy and individuals on earth shared it. A few women, a few shepherds, a few holy men shared heaven's secret and heaven's joy. But the secret was passed from mouth to mouth. Galilee heard that the Messiah had come. Judaea and Samaria heard, Asia heard, Greece heard, Rome heard, the world heard. The news spread and spread until at last, after nearly 2,000 years, we heard. How glad we are that we have heard. Christmas Day is far more than a holiday to us. It is the Day when we return to God the greatest thanks for the greatest Gift that this earth has ever received. In returning thanks to others for their valuable gifts, let us not forget to give thanks to the One who has given us the Priceless Gift.

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

"God is love" (verse 16).

Christmas time is one in which we discover afresh how much people love us. They prove their love by their gifts. How faithfully some friends give unto us year by year! Amidst increasing calls upon their money they still find enough to give to us. A fresh reminder of love fills the heart with gladness. At this season of the year it is good to be reminded afresh of God's love. We know He loves us, but we like to hear someone say so. So let us say it again and again: God is love—God is love. It is an old story, but ever new. "Behold what love, what wondrous love the Father hath bestowed upon us." Our flesh may become weak, our sight may be dimmed, our steps may become slow, Jordan's banks may be looming into sight, but amidst it all this one message will sustain us—God is love.

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

"He that believeth on the Son of God hath the witness in himself" (verse 10).

Bless God for the witness within our hearts that we are born of God! Argument cannot destroy that witness. The Spirit of God's Son has been sent into our hearts. We may not be able to explain it, we may not be able to satisfy the critic, but we know—we know that we are born of God. We cannot doubt our divine sonship. Within our hearts there rings a melody—now are we the children of God. We are satisfied. "Thine, Thine, Thine, I know I am Thine, Saviour, dear Saviour, I know I am Thine." There is not even a passing joy in sin for those who know the permanent joy of sonship.

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

"There is a sin unto death" (verse 16).

There is a sin unto spiritual death; there is also a sin unto physical death. Those who do not commit the unpardonable sin may yet commit sin unto physical death. Failure to obey may render us useless to God—then we may be permanently cut off by physical death. Failure to keep the unity of the Spirit may make us such a hindrance to God's plans that He may call us home to Himself. As long as we keep in the heart of God's will premature death will not touch us. But if we build for self and not for eternity, if we insist upon building according to our own short-sighted plan, then at any moment physical death may come. It is a poor home-going when we are called home simply because we were a hindrance on the battlefield.

Friday, December 29th. II. John 1-13.

"Look to yourselves" (verse 8).

There are backsliders in the Church; but look to yourself lest you also backslide. There is worldliness creeping in even amongst those who claim to preach a full gospel; but look to yourself lest worldliness creeps into your own life. We feel there is this wrong and that wrong; yes, but let us look to ourselves lest we

be wrong. It is so easy to criticise others. Faults of others stand out like vivid red. Yes, but let us look to ourselves lest we also have faults of flaming colour. If we looked to ourselves more we should be more sympathetic toward others. Those who are fond of pointing a finger of rebuke at others should look to themselves lest they finally discover that God's finger of rebuke is pointed at them.

Saturday, December 30th. III. John 1-14.

"Beloved, thou doest faithfully whatsoever thou doest" (verse 5).

There can be no greater commendation than this. If whatsoever we do is done faithfully, then we are blessed indeed. Faithfulness does not always find its reward from without—sometimes faithfulness is misunderstood and persecuted. But faithfulness always finds a reward from within. A man who knows that he is faithful in all that he does is a

THE SPIRIT OF CHRISTMAS

In this season when you are remembering friends all around, and showing your remembrance by the sending of gifts, let your thoughts turn to the need of the work of Christ. Let the spirit of Christmas inspire you to give so that the Kingdom of God may be advanced. The Secretary - General will gladly acknowledge your gifts to the Elim work.

happy man. He may live in a storm but the storm will not live in his heart. Even faithfulness to man brings its inner reward, but faithfulness to God brings a heavenly reward. "Beloved, thou doest faithfully whatsoever thou doest" are gladdening words when spoken by man, but spoken by God they will bring a delicious joy which eternity will not decrease.

Sunday, December 31st. Psalm ciii. 1-22

"And forget not all His benefits" (verse 2).

My soul, remember God's goodness to you. Remember how He has cared for you all through the year that is now closing. Have you ever lacked? No, Lord, I have not lacked! Have you ever been confounded? No, Lord, Thou hast always been my Stand-by. Have you ever been left to starve? No, Lord, Thou hast always given to me my daily food! Have you ever been left lonely? No, Lord, I have not only had earthly companions but Thou hast always been my great Heavenly Companion! Have you ever been cast down? Well, Lord, a little at times, but Thy arms have always been underneath and Thou hast lifted me! Yes, I will remember Thy benefits, and go forward into the New Year simply trusting every day.

Monday, January 1st. Psalm cxxi. 1-8.

"He that keepeth these will not slumber" (verse 3).

My foes are awake! The Devil is awake! Sometimes I get tired—I tend to slumber. What will happen to me when I am tired and sleepy? I should not mind if my foes and the Devil were sleepy too. But they are not. My foes are ever near me. What shall I do? Shall I become anxious? Shall I become fretful and nervous? Am I to fear that disaster will overtake me in my times of rest and sleep? No, I will not fear, for my great Protector does not sleep. God is never tired. He never forgets to be watchful and vigilant. The Stronger than the strong is awake. The throne of God is not occupied by One who falls asleep. Therefore I will trust and not be afraid. During 1934 I can be at rest every moment, for my God will not sleep for a moment.

Tuesday, January 2nd. Psalm cxxii. 1-9.

"For my brethren and companions' sakes I will now say, Peace be within thee" (verse 8).

It is good to pray for the peace of Jerusalem. But that which concerns us more directly is the peace of our city or village, and the peace of our Church and home. We will pray God's peace upon them. Lord, bless my city, my village, send Thy peace into my Church and my home. Especially will Thou bless my home and my Church. Take away the strife out of our midst. Let us dwell together in unity. May no evil tempers spoil their beauty. May love reign. May we exalt each other. May we lead the way for each other. May the Prince of Peace find with us a peaceful dwelling. Take away all the bombs out of our cupboards. Grant that explosions of temper and self interests may never take place again.

Wednesday, January 3rd. Psalm cxxv. 1-5; cxxvi. 1-6.

"We were like them that dream" (verse 1).

It is too good to be true. It seems like a dream. God has been so gracious we cannot really believe it. Frequently God has dealt with us like that. We seemed to be in a hopeless place. The storm was so great it appeared that we should never see the light again. The lightning flashed and the thunder rolled—it was a storm indeed! Destruction stared us in the face. The ship of our life seemed doomed to wreckage. Then suddenly God put His hand on the storm—He squashed it in His grip. The sun shone again and immediately we were at our desired haven. We don't know how it was done. It was such an amazing miracle. At first we felt that we were dreaming, and then, praise God, we discovered we were wide awake—it was all true. Instead of our dream it was God's deliverance.

Thursday, January 4th. Psalm cxxvii. 1-5; cxxviii. 1-6.

"Thy wife shall be as a fruitful vine by the sides of thine house" (verse 3).

Not every one has a wife. But each one of us has had a mother. Whether wife or mother it does not matter. If both or either have been like fruitful vines at the side of the house then we

are blessed indeed. It is good to have a vine clinging to the house—giving us fruit just when we need it. But it is better to have a fruit-bearing mother or wife. When mother or wife hand to us the fruits of godliness, then we are blessed indeed. Hand out the fruits, mother, to your children. Hand out the fruits, wife, to your husband. Feed your home on the fruits of godliness. Give the grapes of the Spirit unto your household. When such a fruitful vine binds the house together, when such a vine feeds the household, then home will be safe and our families will be healthy.

Friday, January 5th. Psalm cxxx. 1-8.

"Out of the depths have I cried unto Thee, O Lord" (verse 1).

Depths may be very deep—as deep as a coal mine. The cry for human help is

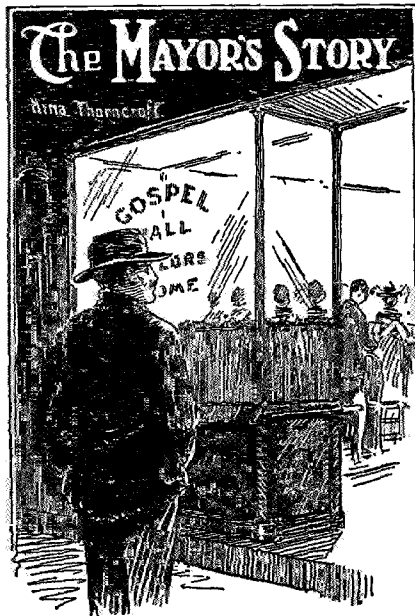
not heard. The depth is too deep. Human ears cannot hear us. Human hands cannot reach us. Human eyes cannot see us. But the depth is not too great for God. We are deep down in sin; deep down in despair; deep down in ill-health. We are far beyond human aid. But there is an ear that can hear; there is a hand that can reach; there is an eye that can see. God's ear, God's hand, God's eye. Hear my cry, O God! Yea, Thou art hearing! I shall not remain in the depths. Deliverance come h from above. I see Thy hand—I feel thy grasp—Thou art lifting me. Blessed be Thy name!

Saturday, January 6th. Psalm cxxxv. 1-21.

"Sing praises unto His name; for it is pleasant" (verse 3).

However we understand this verse there

is blessing in it. Does it mean His name is pleasant? Or does it mean that it is pleasant to sing unto Him? Well, both are true. His name is pleasant. The name of God to the child of God is filled with pleasantness. The very name of God is pleasant to our ears. Then it is pleasant to sing to Him. Singing is pleasant. How good of God to give us the power to sing. Animals cannot sing. How much better are we than the animals! Fancy daring to say that monkeys are the ancestors of man! Why, they cannot sing! They can screech and howl. But, praise God, we can sing! It is pleasant to sing. It is pleasant for a mother to sing to her child, it is pleasant for a professional to sing to his appreciative audience, but the most pleasant thing of all is to sing praises unto God.



WHEN I was visiting a Sailors' Home in a large French seaport I was much struck by the sight of a curious, large stone, which stood in the corner of the hall in a glass case. It often attracted attention, and when the superintendent was asked about it by new-comers, he told the following story:

"One of the natives of a southern town had made a good deal of money and, being a man of push and energy, had risen to the position of mayor. A friend of his, who had emigrated, persuaded him to invest his money in a business which he had established in America, and which, he wrote, was a most prosperous undertaking. Accordingly remittances were sent out from time to time, till at last he had despatched nearly all his capital. At the end of his mayoralty he thought he would take a pleasure trip across the Atlantic and at the same time see how the business was getting on.

"After a somewhat stormy voyage he landed, and hastened on his arrival to his friend's office. To his astonishment he found it closed, and on inquiry learned to his dismay that the false friend had absconded with everything and could not be traced.

"The unfortunate visitor felt that he was a ruined man. What money he had brought with him would not last long, and he realised that he must soon be a pauper,

In this melancholy state of mind he wandered on the beach of Long Island. Seeing a very large stone he kicked it violently, when it broke in halves, revealing inside a mass of exquisitely pointed and shining white crystals.

"He lifted it and, though he found it very heavy, he determined to take it home. The next day, hoping to make a little money by its sale, he went to the French Consul with it, and told his story.

"'No; I cannot buy your stone,' said he; 'for it would be of little help to you and no use to me; but I will send you back to France by the next steamer, paying your passage.' The offer was accepted by the ex-mayor with deep gratitude, and in due course he landed on his native soil a wiser but a poorer man.

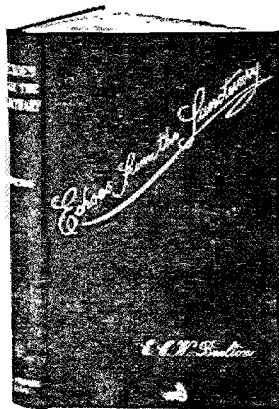
"The bright, glistening stone, which he again tried to part with, proved unsaleable; nobody seemed to want either to buy it or to employ its owner. In despair, he was wending his way to the pier, whence he thought he would throw himself into the sea and—as he foolishly supposed—end all his troubles.

"On the road, however, he heard singing in a brightly-lighted hall, and walked backwards and forwards for some time before he could summon courage to enter. It was this very Sailor's Home into which he ventured at last, seating himself on a bench far back. Some words in the address, 'After death the judgment,' came to him as a sort of shock, and rang in his ears. He saw himself in a new light, as a poor lost sinner needing an almighty Saviour. He had never, all his life, troubled about religion; but the story of Christ's love in dying for such as he touched his heart, and he came again and again, until at last he was led to accept 'the gift of God'—'eternal life.'

"The next day he came, asking to see the lady who had founded the Home, bringing with him a large parcel. 'Madame,' he said, 'I have found this place a harbour and an anchorage. I am more than grateful, but have nothing to offer you in return for all the goodness and help I have found here but my treasure stone.' The story he related of the loss of his money and of his great spiritual find deeply touched her, and filled her with joy that another soul had been won for Christ. She accepted that large crystalline stone as a token of his thankfulness, and it was placed where you now see it. It gives me many an opportunity of pointing sinners to Him who 'came to seek and to save that which was lost.'

The mayor little thought his stone would be the means of his soul being saved; for it was in his despair he entered that hall and found Christ. May we ask—Have you found Christ who says: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

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